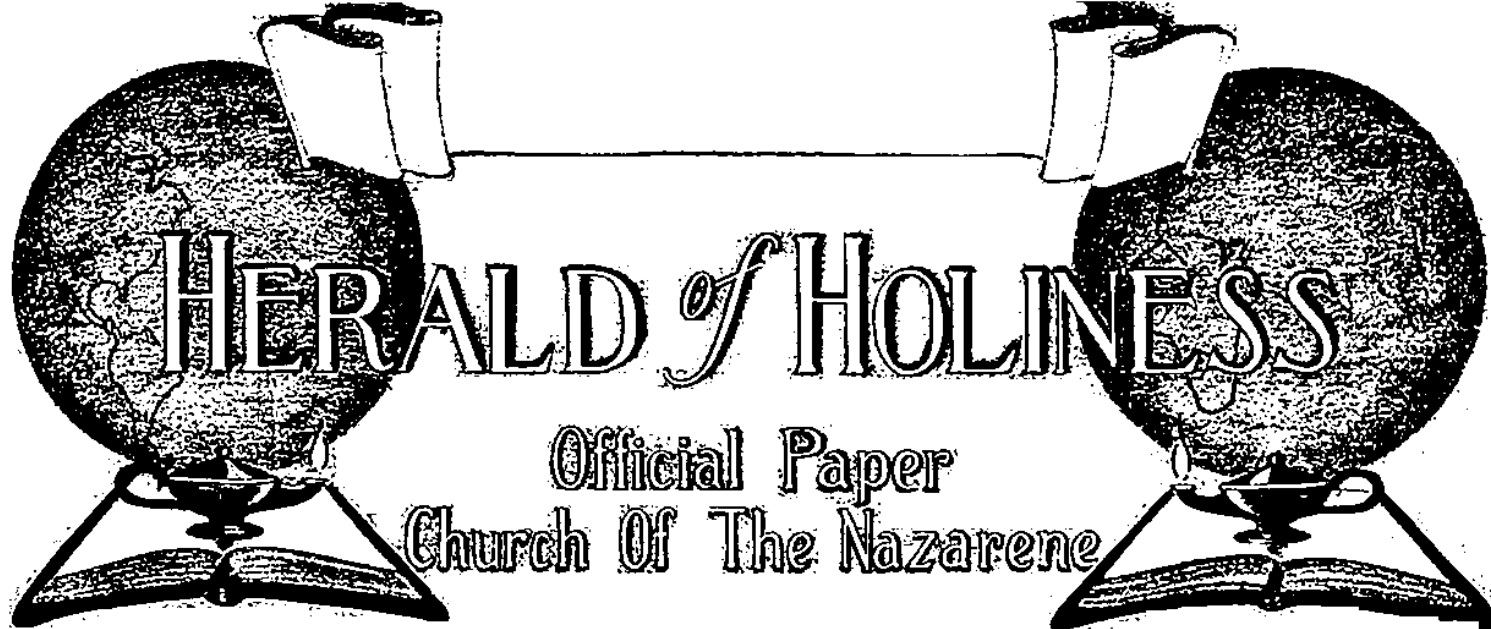




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THE KING'S CELESTIAL GIFT

PENTECOST was the coronation day of Christ. It was the time when He entered anew into the glory which He had with the Father before the world began. As our great High Priest he carried the interests of our fallen race within the veil, there to receive of the Father the promise of the Holy Ghost. As the prophet merged into the priest, so the priest merges into the king. He lives and reigns because He died and conquered. It is the Apocalyptic seer who projects the vision beyond the record of the ascending Christ and unveils the glory of the enthroned Redeemer in heaven. Standing on his high mountain, he looks backward and sees the Lamb slain from the foundation of the world; piercing the future he sees the endless ages gathering around that Lamb singing redemption's story of victory through sacrifice. "What are these which are arrayed in white robes? and whence came they?" inquired the seer. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." A brief span of earthly history is made the source of eternal joy. And while the heavenly arches resounded with the song of the angelic hosts, and all nature echoed the refrain, Christ was crowned King of kings and Lord of lords. It is thus that the seer carries forward the vision to its climax in the supremacy of our risen Lord. What is the first administrative act of Him to whom all power in heaven and in earth is given? It is to pour out upon His waiting disciples heaven's richest gift—the glorious and invisible power of the Holy Spirit made manifest on the day of Pentecost. Those who were His friends on earth now share with Him his glory. The celestial gift is for all, sons and daughters, servants and handmaidens, all that are afar off, even as many as the Lord our God shall call.

HERALD OF HOLINESS

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THE EVIDENCES OF PENTECOST

THERE were certain results following the gift of the Holy Spirit on the day of Pentecost which may very properly be regarded as evidences of the presence of the Spirit in the Church. What has been so fraudulently imposed upon the religious world as the "evidence of Pentecost" by the so-called tongues movement is in nowise an evidence of the gift of the Spirit. In a previous article we endeavored to show that the signs which accompanied the coming of the Holy Spirit at Pentecost were inaugural signs. As such they marked the beginning of a new dispensation and were never repeated. These signs were the announcement of the advent of the Holy Spirit as Paraclete in the same sense that the song of the angels announced the birth of Jesus. Likewise the miraculous accompaniment of speaking in unacquired languages was designed to indicate the manner in which the truths of the new dispensation were to be disseminated, i. e., by witnesses empowered by the Spirit. It is a significant fact, however, that the consequences of the coming of the Spirit in the lives of the disciples are twice repeated in the earlier chapters of the Acts (Acts 2:41-47; 4:31-37). It is as if the Holy Spirit desired to attach special emphasis to the abiding fruits of Pentecost. These results, therefore, are to be regarded as evidences in the truest sense of the term. They may be summed up as follows: (1) The First Evidence is Steadfastness in the Use of the Means of Grace; (2) The Second Evidence is Reverence for God and Divine Things; (3) The Third Evidence is a Right Attitude toward Material Possessions; and (4) The Fourth Evidence is that of Joyousness and Praise.

1. **THE FIRST EVIDENCE OF A PENTECOSTAL EXPERIENCE IS STEADFASTNESS IN THE USE OF THE MEANS OF GRACE.** As a result of the coming of the Holy Spirit it is recorded that the early disciples continued steadfastly in (1) the apostles' doctrine; (2) the apostles' fellowship; (3) in breaking of bread; and (4) in prayers. These four things cover the entire range of the Christian life in that they include (1) individual belief and experience; (2) right social tempers; (3) a true understanding of the significance of church ordinances; and (4) a proper devotional attitude toward God. The first test of a genuine pentecostal

experience then, is that of conformity to the truth. Nothing that is false can ever come from the Spirit of Truth. Any insincerity, any wrong attitude toward Christ, or any temporizing with sin and worldliness is always the mark of a spurious experience. The second test is that of harmony with the apostles' fellowship. This has reference to the new social order resulting from a changed attitude toward life. New affections, new interests, new standards of social life—all of these are the consequences of a heart purified from sin. This fellowship can be entered upon only by those who by the Spirit have been baptized into the body of Christ and is therefore farthest removed from worldly ideals and standards. The third test is the expression of the new experience through divinely instituted ordinances. These ordinances were simple in that they took the common things of life and attached new significance to them. One of the marked evidences of a sanctified person lies in the fact that whether he eats or drinks, or whatever he does, he does it to the glory of God. The fourth test concerns the established order of worship. The Jews had special times of prayer and without doubt these Jewish customs were made over into Christian practices. The man or woman baptized with the Spirit is so imbued with the presence of God that delight is found in set times for entering into His presence and holding communion with Him.

2. **THE SECOND EVIDENCE IS REVERENCE FOR GOD AND DIVINE THINGS.** Through the indwelling presence of the Holy Spirit God was made a living reality to the minds and hearts of the disciples. They lived in His presence and a reverential awe hallowed their assemblies. They viewed sin as a heinous monster which they shunned with holy fear. Sinners were convicted of their sins and the fear of God came upon the entire community where they dwelt. Nothing indicates a spurious profession of holiness like a temporizing attitude toward sin, or a trifling with divine things.

3. **THE THIRD EVIDENCE IS A RIGHT ATTITUDE TOWARD MATERIAL POSSESSIONS.** "Neither said any of them that ought of the things which he possessed was his own." Pentecost made clear at once the distinction between possession and ownership. No consecration is complete unless it includes material possessions. No mental consecration is deep enough to secure the pentecostal experience. The consecration must be such as to crucify all carnal affections and bring the soul into perfect submission to God and its possessions into full devotement to the kingdom. As a result of this pentecostal experience the disciples in times of stress sold their possessions and distributed to those that had need. A sanctified man may not possess much, but God owns what he has and can draw upon it when He wills.

4. **THE FOURTH EVIDENCE IS THAT OF JOYOUSNESS AND PRAISE.** They ate their meat with gladness and singleness of heart. The coming of the Holy

Spirit burns out the carnal mind, destroys selfishness and fills the soul with heaven's harmony. The sanctified life is a simple life, and from a heart tuned by the Spirit there flows forth a melody of praise.

THE HOLY FIRE

*There is a faith unmixed with doubt,
A love all free from fear;
A walk with Jesus, where is felt
His presence always near.
There is a rest that God bestows,
Transcending pardon's peace,
A lowly, sweet simplicity,
Where inward conflicts cease.*

*There is a service God-inspired,
A zeal that tireless grows,
Where self is crucified with Christ,
And joy unceasing flows.
There is a being "right with God,"
That yields to His command.
Unswerving, true fidelity,
A loyalty that stands.*

*There is a meekness free from pride,
That feels no anger rise
At slights, or hate, or ridicule,
But counts the cross a prize.
There is a patience that endures
Without a fret or care,
But joyful sings, "His will be done,
My Lord's sweet grace I share."*

*There is a purity of heart,
A cleanness of desire,
Wrought by the Holy Comforter
With sanctifying fire.
There is a glory that awaits
Each blood-washed soul on high,
When Christ returns to take His bride
With Him beyond the sky.*

—SELECTED.

THE CELESTIAL GIFT IS YOURS

"Yes, brethren, the celestial gift is yours. You are called to receive the heavenly element which spreads an intensity of spiritual life through the understanding and conscience; kindles and feeds the secret fire of devotion; converts, like the warmth of summer, the dark and sterile soul into life and verdure and fruitfulness; animates every affection; invigorates for every service; gives vital pulses the courage and strengthens in all conflicts; nor terminates its sacred operations till it has purged from the heart of man all its stains of sin, all its debasing alloy of earthliness, and rendered it to God, meet for high fellowship and intercourse with him for ever and ever."—RICHARD WATSON.

THE BLESSINGS OF NATIONAL LIFE

The Bible expressly commands all Christians to pray for those in authority, that the church may lead a quiet and peaceable life in all godliness and honesty. The HERALD OF HOLINESS, which stands for the fundamental truths of the Bible, would not be remiss in calling the attention of the church at this season of the year to the blessings of civic and national life. What a contrast between those countries known as Christian and those whose governments are not actuated by the principles of Christ! The higher things of life, which we enjoy and which we too often take for granted, are ours by virtue of the heroism of those who through the ages have stood firmly for Christian principles in both church and national life.

But the same heroism is called for today as was manifested by the fathers in the past. There are forces of evil in organized and concerted effort attempting to break down the high standards which have been set up and whose sole motive seems to be to pander to the selfish lusts of the flesh. Against these forces the Church of Christ must take her stand with the same heroic passion for righteousness and truth. Let us all pause a moment to reflect upon the many blessings which are ours by virtue of our citizenship in Christian countries, and to pray that God will indeed so bless the rulers and those in authority as to enable the church to live a life of godliness and honesty in quietness and peace.

*O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!*

SEARCH THE SCRIPTURES

In speaking of the fact that many read but do not search the Scriptures, Hon. G. H. Marsh, in one of his addresses, stated that it was noted in one of the great diamond fields of South Africa that the black men get more diamonds than the white men, the reason being that while the white men stood on their feet and their dignity, the black men got down on their knees to hunt for diamonds. Paul's injunction to Timothy concerning the necessity of giving attention to reading, must be regarded in the light of intensive as well as extensive reading. This is an age of extensive but superficial reading. There is more in the words "Search the Scriptures" than a merely superficial perusal of the Bible. It is with a keen appreciation of the need of thorough Bible study on the part of preachers that we give the following extract on "How to Make a Sermon," as published in *Messiah's Advocate*:

A clerical correspondent of the *Witness* gives some good advice to ministers upon this subject. In the first place, he says,

"If you have a printed book of plans and skeletons, throw it into the fire. Secondly, if you have a blank book in which you have collected the plans of sermons you have heard other ministers preach, throw that into the fire too. Thirdly, if you have been in the habit of picking your sermons up from scraps and newspapers and books, stop it. Fourthly, if you have been in the habit of reading printed sermons a good many times over and then attempting to preach them, stop that. Get your Bible—fix on a passage, sit down to it, and begin by reading the passage over and over again. Study every verse thoroughly, and select the verse you wish to use for a text. Of this verse, study not only every sentence, but every clause and every word most diligently. Look out the meaning of individual words especially. Note down on paper whatever thoughts occur to you during this effort. Avoid commentators, except for the meaning of obscure clauses or phrases. And even then, only use them *after*—not before—you have sucked out of the passage all you can by your own effort. If you take this course, your thoughts will be mainly both rich and original. They will please yourself, and of course excite you to additional thought. Having worked on in this way for six, twelve, or fifteen hours of hard and prayerful study, being careful to write down all the thoughts that occur to you as you go on, you will find that you have collected a mass of thought sufficient to make three or perhaps five sermons. But do not make three or five. Make only one. Out of this accumulation of thought select the choicest and best, and arrange them under proper headings in one sermon. If you write on only one side of single leaves, which is an excellent plan, you can throw much of your matter into sermon form without rewriting. Imbue your soul with your theme by going prayerfully over it several times; then, rising from your knees in your closet, hasten to the pulpit and try to preach just as though you never expected to address your hearers again.—Ex.

REASONS FOR DECLINE IN GIVING

That there has been a steady decline of giving the last few years, there is no debate. Can it be checked? This seems debatable, but the question is up for decision. Is it antagonism? Is it indifference? Is it economic pressure? Is it a general disillusionment? Is it a new materialism with its attendant madness for self and pleasure and comfort? Frankly, we doubt if it can be diagnosed thus easily. Dr. John R. Mott, outstanding student and leader in the missionary world, is reported to have diagnosed the situation as follows, giving six reasons for the decline of missionary giving:

1. The work is not adequately presented.
2. We are not sharing the newness and freshness of the undertaking.
3. We are not sharing sufficiently the concreteness of it.
4. We are not sharing the greatness of the undertaking.
5. We are not presenting the wholeness of it, medical, rural, evangelistic, social, agricultural, educational, etc.
6. We are not presenting sufficiently the oneness of it.

Thus Dr. Walter H. Rollins of the New York State Conference comments editorially in New York State News.—*The Congregationalist*.

THE BISHOPS ON ENTIRE SANCTIFICATION

In the Episcopal Address to the General Conference of the Methodist Episcopal Church, South, recently held in Dallas, Texas, there is the following paragraph on entire sanctification. After briefly calling attention to the essentials of faith, (1) the sinfulness of human nature; (2) the atonement made for the sins of the whole world through the sufferings and death of Christ, and (3) salvation through faith and through faith alone, the bishops have a fourth paragraph as follows:

4. The fourth element in the interpretation of Christianity as presented by our Methodist fathers was the possibility and privilege of holiness of heart and life as a result of faith in Jesus Christ. "To reform the continent, and to spread scriptural holiness over these lands"—that, they said, was the providential purpose of God in raising up the Methodists. They believed that the Christian salvation is definitely ethical, that the purpose of our religion is to make good men and good women here and now in this world. By their doctrine of entire sanctification they meant the complete unification of the personality, the organization of the self about Jesus Christ as its center. And by the preaching and teaching of this doctrine they did produce a great company of saints, of strong men and gentle women whose saintly lives bore witness to the genuineness of their faith and the reality of their experience. And furthermore, it began soon to be clearly seen that this doctrine of entire sanctification must extend not merely to the individual with reference to his "spirit, soul and body," but also to the Christian as a member of human society with reference to all his relations to his fellow-men. The ultimate aim of evangelical religion, therefore, is that all human relationships shall be sanctified, that life in its totality shall be brought under the power of Jesus Christ.

THINGS WE CANNOT AFFORD

*We cannot afford to win the gain
That means another's loss;
We cannot afford to miss the crown
By stumbling at the cross.
We cannot afford the needless jest
That robs us of a friend;
We cannot afford the laugh that finds
In bitter tears an end.
We cannot afford the feast today
That brings tomorrow's fast;
We cannot afford the farce that comes
To tragedy at last.
We cannot afford to play with fire,
Or tempt a serpent's bite;
We cannot afford to think that sin
Brings any true delight.
We cannot afford with serious heed
To treat the cynic's sneer;
We cannot afford to wise men's words
To turn a careless ear.
We cannot afford for hate to give
Like hatred in return;
We cannot afford to feed a flame
And make it fiercer burn.
We cannot afford to lose the soul
For this world's fleeting breath;
We cannot afford to barter life
In mad exchange for death.
But blind to good are we apart
From Thee, all-seeing Lord;
Oh, grant us light that we may know
The things we can't afford.*

—SELECTED.

JUNE GLEANINGS

By General Superintendent Chapman

Whenever the question of financing the church comes up someone is likely to say, "If our members would all tithe their income our financial problems would be solved." But this statement needs a little qualification. It would solve our financial problems if all our people would practice "storehouse tithing." That is, if each one would pay one-tenth of his net income into the treasury of the church, there would be money enough to meet all reasonable needs. But many people call it tithing when they simply devote one-tenth of their income to religious and benevolent purposes through whatever agencies they individually elect to use and this does not solve the financial problems of the church. Whatever anyone may think of the arguments pro and con, it is a fact that if all the members of the Church of the Nazarene would carefully and conscientiously place one-tenth of their income in the treasury of the church of which they are members and each church would be fair and equitable in distribution to District and General interests the present program could be enlarged and yet there would be no shortage.

It might be interesting to those who are yet to become enthused over Home Missions to know that even in our church the regularly established congregations do well to hold their own numerically and that practically our whole remarkable growth is accounted for by the new churches which are organized year by year. In a movement like ours the groups must necessarily be small. In large congregations there are of necessity many inactive members; but we plan that all our members are to be praying, paying, working members and so it takes only a comparatively small number of them to take care of all the activities of the church. And besides this, we must confess that our uncompromising doctrine and standards of discipline restrict us as to numbers. If we are to continue to grow we must continue to enter new fields and organize new churches.

"What districts are they which have not raised their General Budgets in full?" This question came from a member of a district which has not failed to raise its full quota in seven years. My reply to him was that the General Budget is not fully underwritten by the district subscriptions and if all raise what they have promised the total still falls much short of the full amount asked by our General Board for the program of world evangelism. The only hope there is for us to what we plan is for practically all the districts to raise as much as they have promised and many to raise considerably more than what they have agreed, and there are an increasing number of pastors who have

the pleasure of reporting on the assembly floor that "the General Budget is paid and overpaid."

Rev. Robinson, now pastor of our church at North Platte, Nebraska, was once an employee of the prohibition enforcement department of the federal government, and has given the liquor question a great deal of study. He said the other day, speaking before the District Assembly, "The withdrawal of bonded alcohol is the real menace in this country and the enforcement of the law on this one matter would close out 98 per cent of the permittees; for the law provides that those who are granted permits for withdrawing alcohol for commercial purposes must have an investment of five thousand dollars in their proposed manufacturing business. This provision of the law is ignored constantly and because of this much bonded alcohol which is withdrawn by supposed manufacturing companies finds its way into bootleg channels. And during the year 1925 the American Tobacco Company withdrew enough alcohol to spray all the tobacco that would be grown in the world for ten years, and it is not really necessary to spray with alcohol at all."

On June 21, at Nashville, Tenn., C. B. Jernigan, that inimitable pioneer holiness preacher of the Southwest, passed on to his eternal home, leaving behind him a train of about one hundred and fifty congregations of the Church of the Nazarene which he himself organized—a record probably not equaled by any other man living or dead. Jernigan is the author of that now famous Nazarene motto, "It can be done, and we are the ones to do it," and was himself a practical demonstrator of its truth. I was associated with him in the work of spreading scriptural holiness almost thirty years ago. Twenty-seven years ago he officiated at our wedding. I leave at ten tonight for Bethany, Oklahoma, where I am to speak at his funeral tomorrow. And while I am bereaved of a true and faithful friend, I am richer for the example he set for me and feel myself obligated to take on more of his fiery zeal and glowing fervor in carrying on the task he so gallantly prosecuted for a third of a century.

And while thinking of recent deaths in our ranks I am reminded that when A. G. Jeffries went to heaven a few weeks ago one of three or four of the most eloquent preachers of full salvation that I have ever known transferred to the Church Triumphant. Then there are Brother and Sister Ong, who went out through sudden accident. But we are happy that we can say of ours as did Wesley of his, "Our people die well."

The season for outdoor tent and campmeetings is here. In our endeavor to "sow beside all waters," we must not ignore the wonderful opportunities afforded by these unconventional gatherings. Here is an opportunity to testify and sing and shout and to preach the

gospel of full salvation to the multitudes. These meetings may well be denominational, but they should never be sectarian. They should never become the occasion for advertising peculiar notions, but should be sacred to the task of preaching those truths which are of universal importance. Campmeetings must have considerable freedom or they will tighten up and miss

their purpose. Campmeetings are not good direct church builders. One has to be far-sighted to see the good of the campmeeting to the "regular" program. But there is no doubt but that impressions are made there which will prepare for a later harvest. Let us support the holiness campmeetings with our prayers, presence and money.

THE PENTECOSTAL EXPERIENCE

By A. O. Henricks

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you (John 14: 15-17).

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith (Acts 15:8, 9).

For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us (Heb. 10:14, 15).

THESE three passages of scripture pertaining to Pentecost and the pentecostal experience point out three things. First, that "the promise of the Father" is for Christ's own disciples who "are not of the world, even as I am not of the world" (John 17:9, 14, 16, 21). Second, that the pentecostal experience includes purifying of the heart by faith. Third, it is the finished work of Christ in the heart that settles the sin question, and leaves no room for a further work in this life, except that of growth and development in perfect love. This is not to be confounded with resurrection perfection or glorification of the body which will come to every saint in the morning of the resurrection, "When this mortal shall put on immortality, and this corruptible shall put on incorruption." John says, "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

We were raised in the Lutheran faith, and taught to believe that sin was a part and parcel of our humanity, a necessary constituency of our human organism, that we could not be delivered from in this life; but when we became old enough to study the Bible for ourself, we came to see clearly that this is not the teaching of the Word. Our humanity is created by God, and while it has suffered by the fall, it is by no means identical with carnality or inbred sin. Paul tells us that the old man is to be "crucified with Christ that the body of sin might be destroyed, that henceforth we should not serve sin." Carnality is the child of the devil and is to be crucified and destroyed

and all sin cleansed away. Our humanity is to be glorified and restored into the likeness of Christ. Carnality and humanity are two separate and distinct things, and must not be confounded.

The pentecostal experience, or sanctification, as it is commonly called among the holiness people, is the heart and center of the gospel of Christ. It is the hub that gathers into its bosom all the fundamental doctrines of the Bible. Every important doctrine of the Word has for its object and purpose the "perfecting of God's children in love in this life." In order to a full understanding of this truth we urge our readers to a careful study of the following statements of Scripture.

The Old Testament economy had for its ultimate end and purpose the perfecting of God's people in love. In 1 Tim. 1:5, Paul says, "The end of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned." In Romans 8:3, 4, Paul again says, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh [carnality]: that the righteousness of the law might be fulfilled in us, who walk not after the flesh [carnality], but after the Spirit." The eighth chapter of Romans is a great treatise on this glorious pentecostal experience, the possibility of deliverance from the carnal mind, the old man of sin, or the depraved inherited nature resulting from the fall. This was the great end and purpose of the incarnation.

During his earthly ministry Christ had a consuming passion to reveal the character and nature of the Father, and the purpose of it was "that the love wherewith thou hast loved me may be in them and I in them" (John 17:26). The Sermon on the Mount (Matt. 5, 6, 7) is a treatise on holiness or the pentecostal experience. Read the key verse of the sermon, Matthew 5:48, and hear Christ exhort His disciples "Be ye therefore perfect, even as your Father which is in heaven is perfect." What kind of perfection is Christ here urging on His disciples? Not absolute perfection; not Adamic perfection; not angelic perfection; not perfection above mistakes of the head; but, Christian perfection, or the perfection of love, as is clearly seen by the context.

Why did Christ shed His blood on the cross of

Calvary? We find the answer in Hebrews 13:12, 13, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." One reason why many do not line up with this truth is because of the reproach attached. Spiritual religion and the pentecostal experience has ever been unpopular with the world and worldly church members.

What was the real purpose of the gift of the Holy Spirit on the day of Pentecost? The answer is found in our text, Acts 15:8, 9, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us . . . purifying their hearts by faith." Also Acts 1:4, 8, "Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me [of this glorious truth] both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." This experience takes out the man-fearing spirit and makes true witnesses.

The administration of Christ as the Head of the Church has for its ultimate end and purpose this glorious pentecostal experience. In Ephesians 4:11-13, Paul says, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.*" Also, read Paul's great prayer in Ephesians 3:14-21, which clearly teaches the same thing.

What was the purpose of God in giving us his revealed Word? You have the answer in 2 Timothy 3:16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: *that the man of God may be perfect, thoroughly furnished unto all good works.*" As we have already stated, holiness is the hub or heart of the gospel, that gathers into its bosom every other doctrine and binds it up into one great whole for the full redemption of mankind. In fact all of God's providences and dealings with men are with this object in view. See Hebrews 12:5-15, "*That we might be partakers of his holiness.*"

When Jehovah gave Israel His Sabbath He said, "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31:13). And again in Ezekiel 20:12 he says, "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

As we study the matter of water baptism we are convinced that whatever mode is observed, it is, only a type of the baptism with the Holy Spirit. In Ezekiel

36:25-27 we read, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: *and I will take away the stony heart [carnality] out of your flesh. . . . And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments, and do them.*" In Isaiah 44:3 he says, "For I will pour water on him that is thirsty, and floods upon the dry grounds: *I will pour my spirit upon thy seed, and my blessing upon thine offspring.*" Again in Romans 6:4 Paul says, "Therefore we are *buried with him by baptism into death [to the old man]: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*" Also read verses five and six, and Colossians 2:12.

To those who have the glorious hope of the second coming of our blessed Lord, John says, "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). How pure is Christ? That is the standard. Paul gives us a solemn warning in 1 Thessalonians 4:7, 8, "For God hath not called us unto uncleanness [carnality], but unto holiness. He therefore that despiseth, despiseth not man but God, who hath also given unto us his holy Spirit." Let us not despise the pentecostal experience, but let us seek until we obtain the blessing, "the promise of the Father."

THE BUSY MAN

*If you want to get a favor done
By some obliging friend,
And want a promise safe and sure
On which you may depend,
Don't go to him who always has
Much leisure time to plan,
But if you want your favor done,
Just ask the busy man.*

*The man of leisure never has
A moment he can spare;
He's busy "putting off" until
His friends are in despair;
But he whose every waking hour
Is crowded full of work,
Forgets the art of wasting time—
He cannot stop to shirk.*

*So when you want a favor done,
And want it right away,
Go to the man who constantly
Works twenty hours a day.
He'll find a moment, sure, somewhere,
That has no other use,
And fix you while the idle man
Is framing an excuse.*

—AUTHOR UNKNOWN.

SUPPRESSION OR DIRECTION?

By C. H. Wiman

CHILDREN, if well, are naturally active. They scarcely know a still moment while awake. Every muscle, bone and tissue in the body is growing. To bind up any part of the body at this period of life means permanent deformity. The brain of the child is no less active than the rest of the body. The outside world continually offers something new, and his imagination is constantly fired to new fields of conquest. His ideas and concepts of things are not clear as yet, and he is constantly comparing, contrasting and associating his experiences. To suppress his mental activity at this period would mean a dwarfed and distorted mentality throughout life.

But there is yet another sphere of activity for the child, especially the adolescent. He finds himself stirred by new and strange forces from within and he ponders on personality, and his imagination builds spiritual empires with himself as emperor. He begins to recognize forces which he cannot see, and experience conflicts with which others cannot sympathize. It is particularly at this period that the child passes beyond our comprehension and we cannot understand his moods, his actions and his conclusions. To suppress the spiritual activities of the youth at this period means a stunted spiritual life in the tomorrows, and the growth of a materialist.

To turn this animated bundle of possibilities loose to grow as he will means the developing of a monstrosity. A child who is constantly stimulated to physical activity will develop a strong body, if the exercise is not too violent, in which case it will be broken down. If the stimulation is wholly mental, the development will be mental, and we have an intellectual fanatic. If the stimulation is chiefly spiritual, as sometimes happens, the result will be a religious fanatic, or if overdone there will be a revolt, and the spirit of the individual will be broken. The environment from which the stimulation comes must be controlled, and the reaction to the stimulation must be directed. Suppression is disastrous; undisciplined liberty is extremely dangerous, but still there is an alternative, and we find it in *direction*.

There are proper fields of physical, mental and spiritual activity, and there are wrong fields of activity in each of these spheres. To follow a policy of completely suppressing any field of proper development because there are dangers involved is to distort and dwarf the individual and thwart the plan of God which is to "guide into all truth." The greatest victories are won through the greatest dangers. The bravest man is he who follows the right though threatened by disaster at every step. The greatest achievement is not that of "unearned increment" but that which comes after toil, and sacrifice, and discouragement, and temptation, and battle.

"The Lord shall guide thee." It takes little time or thought to say, "Don't, stop, quit, leave that alone." It takes little time or effort to say, "Do as you please." But it takes hours of careful thought and planning to say, "Go there, do this, follow me." It is not enough that we should continually refrain from those things which are wrong. We must be constantly engaged in those things which are right. I cannot call to mind a single occasion on which Jesus admonished His disciples, "Don't." It was not, "You must not hate," but "Love your enemies." Where love is, hate cannot exist. To love is positive; to not hate is negative. Jesus did not say, "Stop fishing," but "Follow me." To "stop fishing" means "fish" or "do nothing." To "follow me" means the presentation of rival and mutually exclusive activities.

Which is easier to say, "Don't go to the picture show tonight," or "We are entertaining a few friends tonight and want you in the group"? Which is easier to say, "Keep out of that bad company," or "Let me introduce you to a friend of mine"? Many a young person has been driven to the picture show through sheer loneliness, when he had no real desire to go. He would have chosen many other wholesome activities if they had been presented. Many a Sabbath day has been desecrated because we said, "Don't" instead of, "Come here," or "Do this."

Paul's spiritual life did not consist in his alienation from the world, but in his intimacy with Christ. One might manifest little, or no worldliness and still have no spiritual life. But positive intimacy with Christ positively excludes the world. Our call is not, "Leave the world" but "Follow Christ." I remember a lad who had been repeatedly told to "Stop that," as he had gone from one activity to another during the afternoon. Finally, in exasperation the little fellow said, "Well, what can I do?" And the mother replied, "Surely you can find something that will not be so annoying."

Are we saying to our youth, "You must not do this and this and this, but go out in the world and find something to do that we will approve of?" An aggressive spiritual program big enough to challenge the best thought of our youth, and difficult enough to tax their physical endurance to the limit will save the situation. But such a program will demand much careful planning, thorough organizing, courageous and safe leadership, and untiring energy. It will mean the reconstruction of much of our religious thinking, rebuilding our teaching plans, and rearranging our weekly schedules.

It is sometimes necessary to command, "Stop, don't," to save from imminent disaster, but that command should hold only until we can say, "Go this way," or "Do that." It is true a moving car is more

dangerous than one that is still, but it is infinitely more useful. You can hold down that group of boys and girls if you are strong enough, but you can guide them if you are wise enough. Anyone can sit in safety at the wheel of a high-powered car as it stands parked by the side of the road, but you want someone with a clear eye and steady hand at the wheel when you are driving down the road at terrific speed. Youth is headed somewhere. We must keep wide awake, vision clear, hand steady; use the brake occasionally, but

not too quickly or a wreck will result, and not too long at one time or we'll have to pay for a new brake lining. There is much work to be done in the kingdom and there are very few with time and energy and will to do it. Our youth are bubbling over with life and energy. Can we not find some way of directing that abounding energy into useful channels, and so save them from the world, and at the same time carry forward the work of the church? Our challenge is for wise, courageous and untiring leadership.

THE HIGH COST OF STUMBLING

By Theodore H. Kampman

TO STUMBLE, may be a very serious matter. Usually one can get up again and go on, crest-fallen, but glad it proved no worse. Not infrequently, however, someone is less fortunate and sustains from his mishap serious, or even fatal, injuries. When we carry the thought of stumbling over into the spiritual realm it is never a trifling matter. "Woe unto the world because of occasions of stumbling!" Our Lord Jesus once exclaimed. "It must needs be that occasions come; but woe to that man through whom the occasion cometh!" (Matt. 18:7, R. V.).

The Lord had taken a little child into His arms as an object lesson of humility. He had pointed out that conversion makes men and women trustful, humble and teachable, like little children. But it is a sad fact that the very qualities in the child that make it easy for him to enter the kingdom of God also make him peculiarly liable to stumble. The plastic mind will receive error with the same sweet guilelessness as truth. Little feet, so easily led into the King's Highway, are also easily led into some bypath. When the baby is learning to walk it takes very little to upset it.

Hence, the Lord passes very naturally to a warning against causing "these little ones," whether in years or by conversion, to stumble. Immediately, by another easy transition, He adds a solemn admonition to those who are themselves about to fall. Indeed, it is easy to discern that those who stumble and those who cause others to stumble are really one class. If I am the occasion of your falling it must be because I myself have fallen first. Upright Christians are not stumbling blocks. Again, no Christian can stumble without endangering the balance of someone else. I have seen a set of dominoes placed in a row, so that if you tipped the first one over, the whole set went down with it. Our spiritual failures act like that first domino. Others, and still others, are hindered, if not ruined, by our short-coming. We may not hope to restrict the damage to ourselves.

This fact ought to make us realize that backsliding is more serious than we are used to think. Familiarity breeds contempt. It is said that men who work

continually with nitroglycerine are prone to become careless in handling it. Backsliding is so common among us that we fail to realize its deadliness. Remember, before you drift farther from God, careless Christian, that you are about to incur a double guilt. You are about to fall into condemnation yourself, and—almost inevitably—to encourage some others to fall with you.

Thus to cause a brother to stumble is a calamity, for it makes life itself a liability. Christ said you had better have been drowned in the depths of the sea before ever you lived to occasion the stumbling of one of His little ones.

Yet let no drifting, inconsistent professor of religion, or open backslider say, "Well, if the case is that serious I will get out of the way of the little ones; I will leave the church entirely." That will not make you any less a stumbling block. It will only publish more widely the discouraging, hell-rejoicing news that one of Christ's sheep has left His fold. The sad truth is that absolutely nothing can wholly undo the evil of any spiritual failure. However the damage can be minimized by an instant return to the shelter of atoning blood.

Nor let any unsaved reader say, "If the consequences of stumbling are so far-reaching I will not commence the Christian walk." Do you not know that it is at least as serious thus to stumble at the threshold, as it is to fall along the way of life? Do you not know that every sinner, being void of spiritual discernment, is ready to the devil's hand to be placed even unconsciously in someone's way? No backslider can be a greater stumbling block than a stiff-necked sinner.

The seriousness of stumbling is indicated, again, by the fact that our very blessings become curses when we do so. How priceless are our hands, wonderfully designed gifts of the loving heavenly Father. What a tragedy to lose one of them! Yet the Lord's teaching is that we could well afford to have cut off a right hand rather than by it to have fallen from grace. How we pity the poor unfortunate who has lost a foot and must limp through life. Yet Christ warns us that he

is happy, compared to the one who had two feet that have carried him into sin, two feet "to be cast into everlasting fire." "And if thine eye," most precious endowment of all, "cause thee to stumble, pluck it out and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

The deadliness of stumbling is revealed in the cost of restoration. "For the Son of man is come to seek and to save that which was lost." It was our sins, including our backslidings, that brought our Lord to earth in humiliation and sorrow, nailed Him to the cross, wrung from His lips the awful cry, "My God, my God, why hast thou forsaken me?" and finally laid Him in the tomb. All this He suffered "for the joy set before him," namely, our salvation from sin. When we backslide we do our utmost to make His sacrifice in vain.

The crowning indictment against the sin of stumbling is that it is unnecessary. "God is faithful, who will with the temptation provide also a way of escape that ye may be able to bear it." If we fall it is through our own faithlessness, and in spite of His faithfulness. Even in His solemn warning against being an offense, or stumbling block, our Lord suggests that nevertheless the final responsibility rests upon the stumbler. "It must needs be that offences come." That is, if I find something or someone to stumble over, it was because there was that in me that sought an occasion to transgress. The guilt of causing another to fall is indeed unspeakable. No Christian, however, needs to stumble, though offenses clutter his path like boulders in a brook. There is, thank God! One who "is able to guard you from stumbling."

If you or I stumble it is because there is a stumbler within. Though every inconsistent Christian and

persecuting sinner were taken from our path, with that deceitful heart, we would stumble over God's very blessings, such as hand, or foot, or eye. If there is that in you that will stagger to one side of the road, to find a block to stumble over, you need a major operation. "Present your body a living sacrifice . . . to God," in order that you may be no longer "conformed to this world," but "transformed by the renewing of your mind." Quite likely your old nature may have become so attached to some of your members that to offer them up to God will seem like an amputation. But it is only as you completely give over control of hand, and foot, and eye, symbolizing your entire humanity, that He can "keep you from falling."

Now a word to the fallen brother. Your case is dangerous. Christ says you had better have lost an eye than to be in your present plight. He warns you that to abide as you now are is "to be cast into everlasting fire." Your condition is desperate. You are a lost man or woman. But there is good news for you. "The Son of man is come to save that which was lost." He against whom you sinned by your fall died to atone for that very sin. Come to Him now. Do not let shame over your many failures keep you away. By delay you can only pile sin on sin; increase your guilt as a continued stumbling block, a discouraging example to others; and keep open the wound you have made in the loving heart of God. He to whom you are to go is He who commanded Peter to forgive "seventy times seven." Will the Lord show less mercy to you than He demands of His disciples? Return to Christ now. Nay, return with Christ, for He is even now out in the darkness seeking you. If you will return with Him, He will carry you back, in His arms, will rejoice over you more than over ninety and nine that need no repentance, will heal your backslidings, and will love you freely.

JOSEPH VS. DEFEAT

By Harold C. Johnson

ONE of the most remarkable traits of the fine character of Joseph is revealed in his ability to withstand defeat. It would be hard both in biblical and secular history to find an individual who was as bitterly wronged and severely tried as Joseph. Envied and hated by his own brethren, sold into slavery, persistently tempted to sin, lied against, put into prison for a number of years on a false charge and forced to drink the bitter cup of defeat to the very dregs, but in the end he achieved great success because he refused to be overcome by defeat.

Joseph is not the only great man of history who achieved success in spite of defeat. In fact the majority of the foremost men of history were men who in the beginning met nothing but defeat piled upon defeat, disaster upon disaster and failure at the end of every struggle, for thirty, forty, fifty and sixty

years but in the end, triumph. This is the way of life. This is the path of success.

There is nothing but success for the man who can take defeat with a smiling grace and with a poised confidence in his ultimate triumph. Defeat is only another way of reaching one's goal, and as a rule the more defeats a man has the greater will be his power in the end.

It is a good thing for a man to meet defeat. In fact for the average man it is the best thing that can happen to him, and the man who can courageously smile in the hour of his defeat and fearlessly exult in his failure, yet still keep the determination to try again, is made of the stuff that truly great men are made of and bound to come out on top in the end.

The old adage that you cannot keep a good man down applies to the man who met defeat. It does not

matter how many times the real success-to-be meets with defeat, those defeats are needed lessons to make him a greater success in the end. It is the man who never gives up that finally wins. The laurel wreath of victory is never placed upon the brow of the timid or fearful, nor is the race won by one who quits when a single defeat is scored against him. Success is purchased at the price of refusing to be stopped by defeat.

How many defeats have you had? How many can you stand? Can you get up and fight on when defeat has blackened your eyes and split your lips and battered your soul. Can you arise to your feet in that hour, push back the blood matted hair from your forehead, wipe the mud out of your eyes, grit your teeth, set your jaw and then with a stinging, flaunting jeer at defeat press on? There can be no failure in the end for the man who never says die. Victory, achievement and true success in God's work await the man who tries again.

How well can you take defeat? How often can you come back? How many times can you rebound from the knockdowns of life to the upright victorious attitude of achievement? As long as you can bound back, defeat will only be your best friend.

In the earliest years of his life until his great success, Abraham Lincoln knew nothing but poverty, struggle and defeat. But the more defeats he got, the

more reserve power he accumulated. He refused to give up and at last made defeat his slave to help him reach the top. It took the early defeats of the World War to awaken the Allies to the seriousness of it all, and to enable them to stand as one nation and win the victory. In the hour of what seemed the greatest defeat of Jesus Christ, He won His greatest victory. The plan of salvation was completed and in a voice of triumph that dropped defeat in the dust He cried, "It is finished."

O backslider, have you been defeated? Is the devil looking down on you and mocking you in your sad plight? I bid you arise, look now to your God, put on again the armor, adjust your helmet, lift up your shield, unsheathe your sword and press on to the heavenly prize.

And, preacher, is defeat haunting your doorstep, can you feel its steel fingers gripping your throat and sapping your strength? I bid you shake it loose. Take stock in yourself, search your own soul and from a present defeat find a way of bringing about a greater success than you could have had if undefeated. Make defeat the lever by which you can lift yourself by your own boot-straps. Make it spell victory and triumph for you. Remember Joseph was a success in the eyes of God and of honest men because he refused to bend his knee to defeat.

SPRINGFIELD, ILL.

PRAYER IN THE LIFE OF A MINISTER

By E. E. Wordsworth

THE great Spurgeon, when speaking of a minister, said, "If he does not pray as much as the average Christian he is a hypocrite; if he does not pray more than the average Christian he is disqualified for his office." The apostle Peter said, "But we will give ourselves continually to prayer, and to the ministry of the Word." Paul said, "Night and day praying exceedingly." Prayer occupied a very important place in the earthly ministry of our Lord. Christ never gave His ministers a systematic theology, nor a standard work on homiletics, nor a treatise on philosophy or psychology, but he was careful to instruct His disciples concerning the major importance of prayer, and His holy life was a wonderful exemplification of His teachings. Thus we see that prayer in the life of a minister is of paramount importance. It is not trivial; it is vital. It is not secondary; it is primary. It is not incidental; it is fundamental. It is not merely professional; it is an inner force and life.

The need of prayer in the life of a minister is both subjective and objective. First, it is subjective. Luther said, "Three things make a divine—prayer, meditation, temptation." And this great Reformer gave three hours daily to the holy exercise of prayer. He believed, as he said, "To have prayed well is to have studied well." Bounds says, "The Church is looking

for better methods; God is looking for better men. . . . The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but men. He does not anoint plans, but men of prayer. The preacher is the golden pipe through which the divine oil flows. The pipe must not only be golden, but open and flawless, that the oil may have a full, unhindered, unwasted flow."

Ministers need to pray much because of the intrinsic value of prayer. It develops one's spiritual life and enriches the spirit. But the pulpit of today is very weak in prayer. Many substitutes for prayer have claimed recognition, but there is no substitute for the devotional hour with God. No claim is so weighty as this one. No duty so plain. Spurgeon sacredly guarded his hour of intercession and sweet communion, and even the visit of Queen Victoria to his home was not sufficient to draw him from his knees when speaking face to face with the King of kings. But the pride of learning is set against the dependent spirit of humility. Intellectualism tends to keep us from our knees. But prayer subdues, softens, melts, humbles the heart. Prayer eradicates self-sufficiency, destroys egotism, slays conceit, paralyzes mere human effort, kills the god of pride, annihilates religious bigotry, and crucifies the flesh.

Then again, true prayer, like the rose, gives forth its sweet aroma and scents the personality with a strange fragrance, and beautifies the spirit. Or, like the lamb, we are made meek through prayer and our innocence and inoffensiveness is recognized. Or, like an intrepid lion, through the exercise of holy intercession we are courageous and fearless. Wrong is attacked and right is defended. The holy daring now possesses us. The spirit is enriched, the personality vitalized, the inner man strengthened through sanctifying influences of prayer.

Furthermore, objectively prayer is a great need. True saintly praying will set on fire every high element of the preacher's being. Prayer is a real force which makes saints. Holy characters are formed by the power of real praying. When our devotions are not short nor hurried the activities of ministerial life are enriched. Now pastoral visitations breathe deeply of the atmosphere of heaven, pulpit ministrations are unctuous and powerful, social contacts are hallowed, business engagements have a heavenly decorum, family life radiates the divine glory, the entire personality carries a sacred halo and the benign influences of the man of prayer exert their power over the lives of men. William Penn said of George Fox, "But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, and the fewness and fullness of his words have often struck even strangers with admiration as they were used to reach others with consolation. The most awful, living, reverend frame I ever felt or beheld, I must say, was his prayer. And truly it was a testimony. He knew and lived nearer the Lord than other men, for they that knew him most will see most reason to approach him with reverence and fear." Thus we see that holy praying in the Spirit pulsates and throbs with power and divine energy and its emanating influences reach forth to bless others.

ALMOST BUT—

THE gold in the famous Cripple Creek mine was just narrowly missed by the man who sank the first shaft. He toiled to within a few feet of the treasure lying there in such plentiful profusion, and then gave it up. Years later another man, digging in what he considered a "dry hole," suddenly discovered one of the greatest gold mines in the world.

A university geologist once in northern Minnesota stood upon the site of one of the greatest iron mines ever discovered, and solemnly declared that there was no iron in that whole region. While he spoke, one of the greatest deposits of iron ore in all the world was within six feet of his shoe soles.

A man once filed on the quarter section of vacant land on which a great western city now stands, but later abandoned it for a "claim" a dozen miles farther away, where, as he judged, the land was better for farming. He lived to see his first "claim" swarming

with a population of a hundred thousand, and one front foot of a lot selling for many times as much as his whole "claim" was worth when first he filed on it.

We feel sorry, in a dim fashion, for these men whom chance deprived of riches, without ourselves exactly realizing that in the fields of the spirit we are frequently following in their footsteps. We read of the spiritual Cripple Creeks discovered by Luther, Wesley, Knox, or Finney, and proceed ourselves to sink a shaft. The most of us fail to sink it deep enough. When within almost touching distance of a mighty descent of the Holy Ghost, we stop digging and report a "dry hole." If we had only prayed a little more, fasted another meal or two, waited desperately on God a few more times, we would have struck the *pay-streak*. But alas, we pulled out, and began planning how the church could be run with our wits instead of by a releasement of the Holy Ghost.

Some of us have stood with our shoe soles within six feet of the most amazing outpoured spiritual victory that has visited any age or time and declared that it just couldn't be done with old-fashioned, full salvation methods, and at once sent for the architect and began drawing up plans for a gymnasium in the church, hired an athletic manager and directed him to organize for base ball and basket ball in the Sunday school, and laid plans for sociables, suppers and fairs in order to hold the young people.

Some of us pre-empted a "claim" years ago in "Holiness Hollow" just where the Uttermost River makes a wonderful horseshoe curve. However, the hills were stony, the waterfall kept us awake, and it was desperately lonesome there in those days. Consequently we chose the well watered plain of Sodom, and moved into the worldly church neighborhood where there was more company.

A few years passed by and to our astonishment "Holiness Hollow" blossomed out into a wonderful community—fully 80,000 strong—with something like a hundred thousand boys and girls in it. Saint factories were erected all along Uttermost River, and the hum and din and bustle of a wonderfully live community was heard. Land went up in value. A front foot of one lot was worth more than our whole farm out Sodom way. "Oh," we sighed regretfully, "if we had only known the old Hollow was going to be so valuable, we'd have stayed there."

A parable! a parable!

By the same token, there lies now at every Nazarene's finger tips unused resources of prayer, faith, fasting, love, influence, and service—enough to make of him a multi-millionaire in kingdom riches if he would only dig a little in the holes where these nuggets lie.

There is also resting just beneath the soles of every Nazarene's feet huge deposits of holiness and power to be possessed in abundance by merely scraping off the surface and scooping it up. Send for a steam shovel!

There is victory and success in the old "Holiness Hollow." Only stick and hang and scratch and dig, and spiritual riches, values and rewards will accumulate on every hand. Ask for the old paths, where is the good way.

J. G. MORRISON, *Stewardship Secretary.*

LORD, GIVE US MORE SAND

By EVANGELIST LUM JONES

SOME time ago I came upon a crowd gathered around a pole, the little end of which had been put into a hole dug in the ground. The bark had been peeled off and the pole greased. Five dollars in gold had been placed on top of the pole. The money was to be given to the one who could climb to the top and take it off. Many had gathered; small boys, middle size boys, big boys and men. Some dressed in fine suits, some in overalls, some with coats, some in their shirt sleeves.

Everybody seemed to want the money, but the question was, who can climb this pole? One boy was asked if he wanted to try it. His reply was, "I don't want to soil my clothes." Another was too fat, another felt bad, another was in a hurry, and so on, but soon one boy tried it. He must have gotten up about six feet and down he came, backed off and said no one could climb it. Another tried it but he seemed to be too heavy and did not get far up. When he started down he came in a hurry. Of course the crowd laughed. Then a long, lanky fellow said he would take the money. It looked as if he was going to make it; some hissed, laughed and mocked. Finally he gave it up and down he came. He said if the people had not laughed he would have made it. He had grease on his clothes but no money. Many tried it, and said it could not be done. Some who had tried and failed, went away in disgust, to change their clothes. They had been a laughing stock because they had failed. One after another tried but failed.

I saw a small boy sitting out in the sand, filling his coat pockets with sand. When he had filled them he came around and without stopping to discuss the failure of others, or the fact they had stopped short of the gold, or to ask that the people not laugh at him, he walked to the pole. As he started up some said he was too small, some one thing, some another, but that boy kept his mind on his business. The first time he slipped he held on with one hand, and with the other he sanded the pole. up, up, he slipped again, then with the other hand he used the sand, up, up, he went on climbing. There was no laughing, no hissing, no jeering. Soon he was at the top, took off the money, sat down on top of the pole and looked down on the crowd. When he came down the crowd cheered him, but he said, "Put some more money on there, I have enough sand in my pockets to climb it again."

The crowd stood around wondering why they had never thought of a little sand, when there was plenty of it on the sand pile, and it cost nothing but to gather it up.

I have been wondering much of late if we did not need a little more sand. I am told that we are behind with the General Budget; some say it is too much, some one thing, some another. It may be we need a little more sand. When I think of what we have in the homeland, and the great needs of those we have sent across the ocean, I pray, "Lord, give us more sand." The gold is at the top, and we will receive the heathen for our reward if we are true. We are prone to think that the process is so slow it is not worth while, but we shall hear many call us blessed if we use the sand.

Then we have many towns and cities in this land where great Churches of the Nazarene could be organized if we had more sand (money). I am afraid too many times we want the District Superintendent to furnish the sand and do all the climbing. If he doesn't make it to the top, and organize in

the places we think he should, we say, "I told you so." Sometimes we think a church can be organized and put into operation on a very small amount of sand.

Many good church buildings could be erected if we had more sand haulers. How many times has the pastor put on a building program, and the very ones he was counting on to furnish sand had nothing but mud. They would rather stay in the old shack, out on Rundown Avenue, than to put in some sand and move onto Opportunity Highway.

Then it seems to me if we had more sand we could double our Sunday school. We need many to haul sand on this line. Many churches have only one hundred members that should have two hundred. If everyone would bring only one bag of sand, what that would mean to our church. I find so many that never try to do anything for the Sunday school. No interest at all; they never go. We have Brother I. S. Indifferent, who never comes, then Brother Always Late, who is never there on time, Sister Would Come, who does not like the teacher. Brother Unbelief who works against Brother Faith, and Brother Will Work and so on. As evangelist I am asking God to help me furnish the sand to enable the pastor and church to go to the top in the work of the Sunday school.

And could we use more sand in the N. Y. P. S.? The young people have done a wonderful work, but there is much yet to be done. Some churches have no society, and others could have as many more members as they have, if every person would make it his business to furnish sand. We have some great leaders at the head of the N. Y. P. S., but they cannot do the work at the local church. The plan to pay one penny a day is a great one. One grain of sand is not much, but when twenty-five thousand people each bring a grain there will be plenty of sand.

Then here is that great paper, the HERALD OF HOLINESS. We all love to read this paper, but how about all becoming boosters for it? I believe if every evangelist in the church, every pastor and layman, would take this to heart, we could double the subscriptions for the HERALD OF HOLINESS in one year.

A man came three hundred miles to one of my meetings and was sanctified. When I asked him to what church he belonged he told me he was a Baptist. Then I asked how he came to know about the meeting. He said someone had sent him a paper called the HERALD OF HOLINESS. "When I first began to read it I wondered if a person could have such an experience. Later by reading I saw a person could have it and I came here to get the blessing." He said, "I am going back home and get a holiness preacher and have a revival." He left happy. Who could have, in any other way, gotten this man sanctified for one dollar and a half? The editorials by Dr. Wiley alone are worth many times the price of the paper. It will make one wise to read "Uncle Buddie's Good Samaritan Chats." Then the great reports from the pastors and evangelists will help us to appreciate the church and what it is doing.

What Dr. R. T. Williams said about the woman crossing the river in a tub was worth the price of the paper. After reading what he wrote, I said, "From here on I will take the best I have and start across and have faith in making it."

I see no way of getting the gold but for each fellow to climb, but it is no use to climb unless we have sand. Lord, give us more sand!

INTERESTING TESTIMONIES

I cannot get away from the February 19th number of the HERALD OF HOLINESS. As I opened the paper my eyes fell upon the headline, "Chosen unto Sanctification," and as I began to read, the love of God began to bubble up in my soul. I thought, "Oh, if the world could only believe!" and then a missionary spirit came over me, and I could only wish that everybody might read this number and receive this great blessing. I want to ask the subscribers wherever possible to

hand this number to someone who is not sanctified, whatever his church membership may be. In this manner a great work can be done for holiness.—Lossen E. Carter, Olton, Texas.

I am almost deaf but can see pretty well yet at the age of past eighty-nine now and on my 35th reading of the Bible since 1904. I am failing quite rapidly and realize it quite doubtful of reaching my ninetieth mile post. However, not my will, for I count my remnant of time not by years but by days which are occupied principally in reading. Professed salvation in fall of 1858 and sanctified August 20, 1894, was providentially protected through the Civil War, such battles as Shiloh, Vicksburg and Bentonville, N. C., and many other trying scenes under Lee, Jackson, the Stewarts and the Johnstons. They have all crossed over and I am the lone survivor of my company of over 160 men. I stand alone.—Geo. W. Terry, Sulphur, Okla.

I am an old lady, 85 years old December 27, 1929. I live at the Aultman Home for Aged Women in Canton, Ohio. I am a member of the Church of the Nazarene and Rev. C. J. Forcey is my pastor. I have been very sick and the doctor gave me up to die. I wanted to die for I was homesick for heaven, but the Lord saw fit to spare my life. I could feel the angels around my bed and I thought that the Lord would surely take me. One day such a feeling of perfect submission came over me that I gave myself up as ready to go or stay. I cannot understand it, but I know that it is for His glory and I am testifying to it to everyone who comes in. Praise His name.—Mrs. Lizzie Smith, Canton, Ohio.

The writer, although in his seventy-fifth year, is getting younger spiritually—due largely to the way in which the Lord's day is observed. On May 28 I put in one of the best Sundays of my life listening to three intensely helpful sermons from one of the sanest evangelists I have ever heard—Rev. I. N. Toole of Alliance, Ohio. This caused me to feel quite hilarious the next day. I often hum tunes but that day I sang so loud that the neighbors heard me. A nearby woman who prefers auto rides to sermons on Sundays, with the consequent "blue Monday," came over to inquire the cause of my happiness. I frankly told her that it was due to the good way in which I had spent the previous day.

"A well spent Sunday
Cures the blues on Monday;
And walking in the light
Makes the whole week bright."

THE NEW HYMNAL

By HALDOR LILLENAS

SEVERAL months ago the writer sent out questionnaires to all the Nazarene pastors and also to pastors of some other holiness denominations, requesting suggestions relative to the building of our proposed new hymnal. Up to the present time we have received about five hundred replies and among those we have had some very helpful suggestions indeed. We are happy to note the lively interest that is being manifested in this book now in course of preparation. I have endeavored to follow the suggestions given me by the brethren, and I believe that we will have a Hymnal that will be suited to our needs.

Naturally it will be impossible for us to follow all the suggestions given, but, "In the multitude of counsellors there is safety," and we think that when the book is published it will reveal the fact that very careful attention has been given to the needs of the different departments and occasions of the church.

Naturally there is a wide divergence of opinion as to what should be the content of such a book. No one expressed a desire to have nothing but the old hymns, and no one wished to have nothing but the gospel songs, but, after a careful survey of the replies received up to the present time, we find that the general consensus of opinion is that we should have about one-third old hymns and two-thirds of the better grade gospel songs. The book will be built in this way.

It seemed also that most of the replies received indicated a desire to have the book arranged topically. It will therefore be thus arranged and also have a topical index.

Careful attention has been given to the different days of the year, such as Christmas, Easter, Mother's day, etc. There will also be hymns suitable for communion service, the baptismal service, funerals and various other occasions.

The building of a book of this type is a huge task, but the work is progressing as fast as can be expected, and we hope to have the book ready for delivery before the holidays.

Permit me to express my deep appreciation to all those who have so kindly given us helpful suggestions, and who have sent in a list of songs and hymns. Further announcement will be made relative to the book in due course of time. Will those who read these lines breathe a prayer that God may bless this undertaking for His glory?

GENERAL BUDGET INCOME FALLS DOWN

The May income of the General Budget fell short almost one-half. June's returns promise nothing better, and possibly worse.

We come frankly to our great Nazarene constituency and lay the facts before them. We believe that they prefer to know exactly how our finances fare.

Unless July can show a very decided upward trend in General Budget receipts, we face a critical situation. Each month the expenditures of the General Treasury equal over \$27,000. Unless our income approximates this sum we will soon strike the bottom.

We realize the distressful local needs of each church. We are also familiar with the pressing district demands. But dear fellow Nazarenes, please remember that it is quite impossible to lessen quickly the support needed for foreign missionary fields. It takes many months to effect any change in the amounts designated for missions. Consequently the necessities of the General Treasury become painfully acute, unless our self-sacrificing people keep the needful amounts pouring in.

We beg of every Nazarene, who is interested in the effort to spread holiness among the perishing millions of foreign lands to *pray for the general finances*. Prayer changes things. Prayer enables God to do what otherwise He cannot do. There is nothing better that any Nazarene can do than to *pray, until he has prayed*.

Then please send us some money, as God may move you. Surely He loves the work our dear church is doing in foreign lands. Surely He will enable each to do a little for the sacred needs of the General Budget. A little personal sacrifice, a gift from every blessed sanctified heart and we shall be tided over this, another crisis.

J. G. MORRISON, *Foreign Missions Secretary*.



Foreign Missions

DEPARTURE OF REV. AND MRS. KINNE FROM CHINA

As the time drew near for our dear friends to leave us, all began to feel how much we dreaded to have them go and how much we would miss them from our already very small circle.

One evening we looked out of the window and wondered for a few minutes what the crowd meant which we saw going up the walk with big red banners. It was the head mason, carpenter and others taking these as farewell gifts to Brother and Sister Kinne. The hospital Chinese staff gave them a nice red satin banner with all their names cut out of black velvet in small characters. The motto was written in large characters. Our two doctors had also given them a lovely banner. All of these mottoes expressed the feeling the Chinese have for the work Brother Kinne has done in erecting the hospital here and they express a wish for great blessings upon him and those who have made the hospital possible.

The Chinese church arranged a farewell service for them at which time a number spoke words of praise for the work Brother Kinne has done and also expressed their regrets at having them go from their midst. They emphasized their desire that they return in the near future. After Brother Kinne spoke a few words, with Brother Kiehn interpreting, all joined in singing, "God Be with You Till We Meet Again."

Sister Kiehn had a farewell gathering at her home at which time all the missionaries nearby were invited. There were forty present, counting the children, who numbered seventeen. After partaking of a nice dinner we had a short service. Several spoke of Brother Kinne's work and untiring service, both in raising the money and in superintending the building of the hospital, and others gave Bible verses to bless and sustain them on their journey.

Early Monday morning, May 5, they started on the long auto trip to the railroad. On account of war conditions they went to Tehchow to take the train instead of Hantan, which is our nearest railroad station. They made the trip through in good time, took the train that night and reached Tientsin the next morning. Sitting on the little narrow, straight back seats all night is anything but pleasant but all who travel in China have learned to endure hardness, and I hope we all do it as good soldiers. Brother and Sister Hodgkin, who have just recently visited us, told us that of all their travels the last two years through twenty-one different countries, the trip from Tientsin to Tamingfu was the worst they had taken.

At this writing Brother and Sister Kinne are sailing across to the beloved homeland. Our prayers go with them and we hope them a safe journey and the blessing of the Lord upon their work after they reach there.

Mrs. R. G. Fitz.

"I am seeing splendid results from the conventions you held last year, especially with regard to the Prayer and Fasting League. One church I visited had its budget paid for the first time for many years, through this channel." (Letter from a W. F. M. S. worker.)

THE "OVER AND ABOVE" FUND

"Inasmuch as ye did it unto one of the least of these . . . ye did it unto me."

A good brother, who loves the Master and the foreign mission cause, stepped into the Missionary Secretary's office and said:

"The missionary income is sinking on you, is it? Well, then, this must be the time for all true Nazarenes to do something *extra*. I've paid my tithes, and made my offerings for the General Budget but here's something *over and above*. This comes out of my heart because He is so precious to me, and I love the cause of missions." He deposited \$5.00.

The voluntary act of this devoted man; the simple confession of his love for Jesus; the evident passion he has for the salvation of the poor, lost heathen; his statement that it was *over and above* all other gifts, so stirred our hearts, and imparted such a ray of hope, that we are venturing—

First, to believe that if this brother could sacrifice \$5.00 *over and above*, to help recuperate the declining missionary treasury, that there are hundreds of others who could do the same.

Second, his example encouraged us to lay before our dear people a burdened request for an offering to this "Over and Above" fund. It will be sacredly used to prevent a retrenchment in the mission fields.

Third, we must say to you again the

situation is urgent, and—almost—desperate. If your church has not paid its General Budget send your tithes and offerings so as to pay that in full, but if your tithes are paid up, your church's budget raised in full, then, dear Nazarene, *for His sake*, and the struggling missionaries' sake, and lost perishing, dying heathen souls' sake give us something "Over and Above."

Fourth, we believe that someone will match the self-sacrificing gift of this dear brother with another. Let us pray God to help expand this gift till it reaches thousands. The little trickling "Good Samaritan Fund," started years ago with the gift of \$1.00. It lately passed the \$3,000 mark. Send us an "Over and Above" gift and thus invest in the splendid spirit of our first donor.

We will publish each week till April 30, 1931, the close of our fiscal year, a list of all who donate "over and above." Here's the first one—who will match it?

OVER AND ABOVE FUND

From a lover of missions . . . \$5.00

To enable every burdened Nazarene, or Sunday school class, or interested non-Nazarene to help us meet the crushing obligations that the financial depression has heaped upon the Department of Foreign Missions, we are publishing below a little coupon, which please clip, fill out and mail to us as speedily as your loving heart will enable you. Put in something, but do it speedily.

(Clip and mail)

THE OVER AND ABOVE FUND

To General Treasurer M. Lunn
2923 Troost Ave.
Kansas City, Mo.

Amount \$.....

Dear Brother Lunn:

I am mailing you an "Over and Above" offering for missions. My heart is stirred with love for the Master and passion for the lost heathen world.
Yours for missions,

Name

Street

Town

State



MICHIGAN DISTRICT

At the organization of the first Church of the Nazarene in Michigan which occurred at Grand Rapids, June 27, 1910, by Rev. T. H. Agnew, for the following five or six years nothing much was thought of or spoken about Home Missions. All our efforts were centered in Foreign Missions, consequently the home work in the state grew very slowly because of lack of funds to open work in new fields. However, the Grand Rapids church did sponsor the opening of a work in Lansing and Kalamazoo and bore the extra expense. This possibility gave rise to the vision of a need of a Home Mission fund, which, though much opposed by some, was ordered by the District Assembly held January 9-13, 1914, the first District Assembly of the Michigan District. They being able to furnish a little money from this Home Mission fund to open work in new fields was indeed a great boon to the work. It was like taking good care of the hen that laid the eggs for hatching a brood of chicks. The churches began to multiply, pastors were raised up, and from one single lone church in 1910, we now have in 1929, sixty-one organizations and I am told that a number of others have been organized since the last assembly. It has paid to keep the "old hen" well fed.

I mention only a few places that received aid from this Home Mission fund as an example. Detroit now has three churches, Flint has four, Lansing has two and a mission, Pontiac, one and a mission that will develop into a church. Cadillac, Highland, Muskegon, each have a church well located and doing good work. Many others received help from this fund and are doing good work that I only make mention of this work to the close of my work as District Superintendent in 1920. These churches, from the little help that was given them in starting, have turned back to the Treasurer of the general church, say nothing of what they have raised for district work, hundreds of dollars for every dollar that we gave them to start them off. And they are still giving and will until Jesus comes.

Do Home Missions pay as they relate to our Foreign Mission work? Let me cite just one instance out of the many. Twelve years ago last October I received \$30 to start the work in Muskegon with Rev. Howard Paschal. That same year they turned back to the Foreign Missionary treasurer over \$90 and never have had a cent from the Home Mission board since but each year, now going on thirteen years, have turned a good round sum over to the General Budget. Home Missions really do pay.

C. L. BRADLEY.

OUT OF THE DEBRIS FOR ALGONA, IOWA



Some six years ago Rev. DeVoll and wife held a home missionary meeting in Algona which resulted in the organization of a Church of the Nazarene.

A large frame dwelling house was purchased which was on two fine lots in a very nice residence district of the city. For a while the services were held in this house, then the house was wrecked and some of the lumber used to erect a small tabernacle, the remainder was scattered and piled here and there over the lots until it became an eyesore to the community.

One pastor started to build a large church building and completed a full basement, then the work was halted.

Last assembly Rev. I. F. Metcalf and good wife accepted the pastorate here and through the prayers and sacrifice of the faithful members and the untiring labors of Brother Metcalf he has been able

single-handed to erect this fine frame church building which stands on the east lot with four fine rooms on the rear for a parsonage. The people of Algona have contributed to the expense of the material until he was enabled to complete it without additional cost to the present indebtedness. One business man has offered to contribute to buying of the paint; in general the public is expressing its approval of the work. Last Easter the first services were held in the new building. We were privileged to hold the first revival meeting which has not amounted to the expectation of any. The weather was cold and there was no fire so it was hard to hold the people. However, we bespeak great things for Algona and their faithful pastor in the near future.

We bow our heads and humbly say to God be all the glory and praise.

Reporter.

A NAZARENE CHURCH IS ORGANIZED IN JACKSON, MISS.

The writer held a revival in Jackson one year ago, with a view to organizing a church, but after discussing the matter with our friends, it was thought best to defer organizing until we had another revival with Rev. C. M. Dunaway to do the preaching, so we engaged him almost a year ahead. On April 3 I sent Rev. R. A. Thornton to Jackson to do mission work and advertise the meeting, and on May 6 I shipped two 40x60 tents over and came in and pitched and equipped them. Meantime Brother Thornton with the help of our friends in the city had rented a vacant church building, and was holding services.

Brother Dunaway arrived on May 13, and remained until June 1. He did some of the greatest preaching ever heard in Jackson, according to the opinion expressed by many people who heard him. He is a teacher as well as a preacher, and quotes more scriptures in connection with his sermons than any man I have ever heard. There are two characteristics in the man and his preaching that make him a success. That is, aside from the fact that he is a great preacher (which fact is acknowledged everywhere), he is uncompromising in every particular, in doctrine and in life. He leaves no sin uncondemned, however popular that sin may be. He has one message to everybody.

(Continued on page nineteen)



LESSON FOR JULY 13, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Jacob—A Selfish Man Transformed.

LESSON TEXT: Genesis 25:29-34; 28:18-22; 29:13-20; 33:1-4, 18.

GOLDEN TEXT: *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* (Matt. 16:26).

INTRODUCTION.—The character of Jacob is most vividly and honestly portrayed so that in studying his life we may with certainty know the type of man he was, and the man he became under the transforming power of God.

Earlier in the chapter we have an account of pre-natal conditions, Rebekah's barrenness. Married at forty years of age Isaac did not become a father until sixty, but unlike our hero of last Sunday's lesson, he retained his purity, being loyal to the wife whom he loved and cherished (Gen. 24:67). Instead of trying to help God out, he took his disappointment to the Lord in humble entreaty, pleading God's promise that He would multiply his family. So the twin boys born to them were children of promise and prayer. Isaac and Rebekah did not ask in vain.

THE BARGAIN OF AVARICE.—Jacob was a man of bargains. He bargained with everybody, even God was not excepted. The first bargain of our lesson was the one between the two brothers at Beersheba, and reveals the inherent principles of the two men clearly. Though they were twins, they were very unlike each other, not only in physique, but also in their spiritual life and habits of living.

The incident shows that Esau was dominated by appetite, and Jacob by greed. Esau was deficient in self-mastery, while Jacob was controlled by covetousness. Jacob's desire for the birthright was a pious desire, and he was God's choice for the nation of Israel—for not only two children were born of Rebekah but two nations also. But though his desire was right his method of obtaining it was altogether wrong. He was designing and crafty, evidently on the watch for a moment when the weakness of his brother would enable him to carry out his design. "Sell me this day thy birthright," Esau argued that it was better to live without the birthright than to die with it, so he closed the deal, satisfied his appetite and went his way. He sold his spiritual privilege, his dignity, his power, the firstborn's financial privileges, the patriarchal succession, the headship of a holy nation, and the transmission of blessing to all the world, for a mess of pottage. What a bargain! And yet men are doing the same thing today. Many

men who were endowed richly with powers that would have blessed the world, and given them an honorable place among the benefactors of the nation have spent their lives satiating their appetites, and have become outcasts from society, and die in squalor. If Esau was *profane* in his age, what shall we say of men in this age of enlightenment whose appetites are their master?

THE BARGAIN OF CONSECRATION.—When Jacob bought the birthright from Esau he was only half through with the bargain. He had still to count on outwitting his aged father in order to get the blessing, for Isaac was sure to give the blessing to his favorite son, his first-born. Rebekah now enters upon the scene and makes a plan whereby Jacob gains the coveted benediction. Her plans, however, involved unjustifiable deception, and though she succeeded, it was not without penalty. Esau's threat upon his life caused him to flee from home, and his mother never again looked into the face of the son she loved so dearly.

Jacob begins thus early to reap the fruit of his deceit and avarice, which consisted first in Esau's terrible rage, second in the loss of his mother, and third in his exile from home and its comforts, to live in a country far distant, leading a toilsome and in many ways an unhappy life for many years.

On his way northward, Jacob, the lonely and weary traveler, arrives at Bethel and camps there for the night. Here the sleeping pilgrim receives a five-fold promise from Jehovah which so aroused and filled him with awe that he arose early and changed his pillow into an altar, pouring oil upon it in devout sacrifice. He gave the place the name of "The House of God." Here Jacob makes his bargain of consecration to give God a tenth in return for His favor and verified promise (verses 20-22).

THE BARGAIN OF LOVE.—The bargain of love is a fascinating story of Jacob's unchanging love for the beautiful daughter of Laban, his uncle, for whom he served fourteen years. But his was a love service (verse 18), and so deep and constant was his love that seven years seemed unto him but a few days (verse 20). The narrative of Jacob is so full of deception and greed, of conniving and craft, that it is refreshing to read of his devotion to this Chaldean maiden.

THE BARGAIN OF RECONCILIATION.—The last division of the lesson gives us the picture of the meeting of Jacob and Esau at Peniel, the place of reconciliation. But before his reconciliation with Esau could be made, a long dark night of wrestling with God preceded the meeting with his wronged brother. Jacob emerged from his Peniel conflict a "Prince," he entered it a "supplanter." It was not difficult to

prevail with Esau after he had prevailed with God. That terrible night of agony meant to Jacob a victory, exceeding in importance his triumph over his enraged brother, for when we compare the sordid, unworthy aspects of his early life, his later years shine with the luster of gold that has been purified in the refiner's fire. No doubt Esau was not reconciled until he met Jacob face to face and saw in his look and voice, his manner and bearing, the sincerity of the "Prince of God" instead of the crafty, cringing, fawning "supplanter" of twenty years before. When God transforms a "supplanter" and makes him a "prince" even his enemies can see the transformation.

DO WE NEED TEACHER TRAINING?

"When I was pastor at — I did my best to get a teacher training class started, but could not. The official board said, 'We do not want any such thing here.' Of course that pastor did not remain long at that place. Why should he stay with such an unprogressive crowd where nothing much could be accomplished?"

Do we need teacher training and better teachers? Read the following letter and see. Note the unreasonable classification—three and a half to eight; the untrained and incompetent teacher; the wrong methods; and the result.

"Knowing that you are interested in learning of conditions in our Sunday schools, I am writing you of the following, hoping you may be able to use it to some good.

"This morning I took my little boy to a Sunday school class for the first time. We have never had our boy in Sunday school, as we never have had access to what we considered an efficient Sunday school, and we wanted our child's first impressions of Sunday school to be good and interesting. Of course we have been criticized for this. But this morning I had a good opportunity to go and convince myself whether or not I was justified in my position.

"The class was made up of three boys and two girls, ranging in age from three and one-half to eight years of age. The teacher was a lady of forty years, uneducated, untactful, and with no native ability. I know this lady very well, and had judged her as being incapable of teaching children. But she was even worse than I had supposed. It was the lesson on the 'Ten Virgins,' and she began with the question, 'What's the lesson about today?' She asked such adult questions as, 'What does the virgin represent?' 'What did Jesus liken the kingdom of heaven to?' She had two of the children read a little. Then she read some herself, (Continued on page eighteen)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you, in my last letter, at the close of the camp at Hutchinson, Kansas. Well, on Sunday night about midnight several of us boarded the train for Kansas City where we arrived on Monday morning of June 2 and I spent the day mostly in the Publishing House. My, my but the business that was going on was interesting. Although it was the second day of June it looked like it might have been the second day of December when they were filling Christmas orders. The man that doesn't believe that the Publishing House is doing business, is the fellow that hasn't been there. And yet as a people we are not half awake. We are not doing one-fourth of what we could do and ought to do.

At noon Brother George Hammond, our splendid Nazarene pastor, called for me at the Publishing House and we had a fine lunch and then I lay down for a while and rested. We then took a nice auto ride. At night I preached to a large crowd of people. The first floor was all taken and almost all of the gallery. Well, let me say that we have no finer man above dirt than George Hammond. He is a Christian gentleman of the first magnitude. My, my, what a beautiful brother George is.

I left Kansas City at midnight headed for Cincinnati to attend the great campmeeting at God's Bible School. To say that it was a great campmeeting is putting it tame. It was almost too big to comprehend. If I am not mistaken there were 627 preachers that registered and I judge that scores did not take time to go in to the office and register. The preaching was simply great. The regular workers were: Joseph H. Smith, Dr. C. H. Babcock, Dr. E. E. Shelhamer and Brother Bona Fleming.

I arrived on Tuesday, the 3rd, and remained over Sunday, the 8th of June. There were people from all parts of the United States and returned missionaries from almost all parts of the world and the crowd could hardly be numbered. It was up in the thousands and I have no idea how many were at the altar. I think it would be safe to say that there were about fifteen hundred. We must have had at least a hundred and fifty for every day of the camp. Some days it was more than that but I didn't try to keep any count. One afternoon Dr. Babcock must have had close to one hundred at the altar and that night Brother Bona Fleming must have had not less than one hundred and fifty.

Brother Standley so arranged it that I could have an odd hour and not have to speak to the great multitude, so my hour was from 6:45 to 7:30 each evening and then I was on the air a number of

times during the camp. I have worked with all of these workers for a number of years but it is my conviction that I have never heard them preach better in all the years that we have known each other. The new building at the Bible School is a great building but it is not quite completed but near enough to have the meeting in it. It will be a great building for the generations to come, if Jesus tarries.

Brother M. G. Standley is the only man that I ever saw who could look after several thousand people each day and have time for everybody and keep everybody blessed and happy. The closing up, on Sunday night, of June 8, will never be forgotten by that multitude. Brother Bona Fleming came on with his experience and the crowd could hardly be numbered and the altar service was of such a nature that no man could describe it. God was on the camp ground until men so felt His presence and power that they listened to the testimony of that man of God until they wept and then shouted for joy. I went to sleep at a late hour and the shouting and praying were still going on.

At four o'clock on Monday morning the cars and busses were moving that great multitude off of the Mount of Blessing. I was up at six and at 6:45 I was on the air until 7:30. We had breakfast and about nine o'clock Brother Tommy Mason from Lexington, Ky., called for me and we left the Holy Mount for Lexington, where I was to run from June 9 to 15, with my old friend Tom Mason and his good wife, our pastors.

We had seven great days. I haven't spent seven more delightful days in my life than at Lexington. We had fine crowds all the time. The climax was on the last Sunday night; it was estimated that at least a hundred couldn't get in. We had a number of our pastors and a number from other churches. Our good pastor from Georgetown was out several times and on Sunday in afternoon he brought more than twenty-five from Georgetown.

My old Tennessee friends, Brother and Sister J. A. McCammon, our pastors at Frankfort, were with us a number of times. They are as fine people as I have ever met. Two years and nine months ago we had at Frankfort a small hall rented and not a dollar's worth of property. Now we have there, a nice corner lot and a church that would do credit to a church of one hundred and fifty members. I think that we owe less than two thousand dollars on that nice property. The church is seated with nice opera chairs. The work that Brother and Sister McCammon have done in Frankfort is nothing short of a miracle. But they are going back to Tennessee this fall.

Brother Tommy Mason has been in Lexington five years this coming fall. Since he went there the church has been

raised and a fine basement put under it for the Sunday school at a cost of three thousand dollars and every dollar of it is paid. He put an addition onto the church that cost fifteen hundred dollars and every dollar of that is paid and there was an old mortgage on the property of six hundred dollars and every dollar of that has been paid. Now that church is free from debt and he has more than doubled the membership; he is called back for the sixth year. At the recall there were seventy-five out and when the votes were counted the seventy-five all had yes on them.

Well, I am interested in Tommy Mason. Twenty-one years ago I took that little boy into the Church of the Nazarene and the same night I gave him license to preach and wrote them out myself. It might have been unlawful but it was a case of emergency as I was leaving Des Arc, Mo., the next day and Tommy was to start a meeting that night. When I told Dr. Reynolds what I had done he had one good laugh. But, thank the Lord, Brother Tommy Mason has never disgraced the first license that I gave him.

We had at Lexington over Saturday and Sunday Brother Will Harney. He simply prayed the heavens open. On Sunday night I preached and Brother Will made the altar call and seventeen lined up and we prayed them through. Also Dr. John Hughes the founder of Asbury College and his good wife were with us a number of times.

Then there were several Methodist preachers and a number from Asbury College. It was a fine week's convention. I turned in a good list of subscriptions. One day we visited the Pentecostal Herald office at Louisville and met the beloved Brother Pritchard.

In love,
UNCLE BUDDIE.

DO WE NEED TEACHER TRAINING?

(Continued from page seventeen)
and stopped to ask each one if they knew what she was reading about. Of course no one knew. I did not stay through the class as I saw she had nothing to interest my little boy. He is intensely interested in Bible pictures, and Bible stories, being able to relate several which I have taught him. I left the class heart-sick, feeling that he might as well have been in a French class for what he could learn there. As soon as he got outside he started singing a song about Jesus. He didn't know the teacher in the class was telling anything about Jesus.

"Oh, for the time to come when our teachers will realize their responsibility in the great task of teaching! If the teachers in the first grade of the public school were as inefficient as some Primary Sunday school teachers I am sure our children would not learn how to read or write."

A NAZARENE CHURCH ORGANIZED IN JACKSON, MISS.

(Continued from page sixteen)

Another thing, he does not work to get people to profess. In his sermon he points out the way of salvation and, then he invites them to the altar and prays with them for a while and closes the services. He is an easy man to follow. No church or community is ever hurt by such tactics. He leaves people under conviction, and convinced. He is unquestionably one of the greatest evangelists of our church.

Brother Dunaway left us on the night of June 1, and we organized a church with 11 members on the night of June 5. We continued the meeting through the week, resulting in the salvation of several more, sometimes amid shouts of joy. Before we closed Sunday night, June 8, the little class had grown in number to 21, with a Sunday school enrollment of 57.

Rev. R. A. Thornton has been appointed pastor of the new church and no church in Mississippi has ever started out with brighter prospects than the church in Jackson. They will worship for the present in the church of Christ, which they have rented, on the corner of Silas Brown and Willow Streets. The pastor, Brother Thornton, has already made many warm friends and it is a safe guess that the membership will be doubled by the meeting of the assembly.

R. H. M. WATSON,
District Superintendent.

DR. WILLIAMS IN THE NORTHERN INDIANA DISTRICT

We have just completed a most successful two weeks' tour of the Northern Indiana District with Dr. R. T. Williams, touching sixteen points where great crowds of local members and friends gathered, and hundreds of our people of surrounding churches came to hear the great missionary addresses. I am sure our people are unanimous in the opinion that two greater weeks have never gone into the history of the district. Scores declare their outlook on life will be different as long as they live. There is no way to estimate the value of these messages to our people.

Dr. Williams has so perfectly mastered that wonderful art of blending culture, simplicity and deep devotion that all classes, both in and out of the church, greatly enjoy his ministry. Seeing the sufferings of the world, and being of the disposition to suffer with those who suffer, and laugh with those who rejoice, the doctor has recently sustained the loss of much mirth. This worried us a bit in the beginning, but we soon found that he fully realized the danger of too much seriousness and not enough laughter, and was carefully guarding at that point.

There have been times when our people were a little better prepared financially for a campaign in which money was a consideration, but never a time when pastors and people co-operated more beautifully as a whole. With possibly a single exception every pastor turned the services over to us in as whole-hearted and courteous manner as I have ever seen done, and for the most part it was sur-

prising how well the people responded with cash and pledges. God bless every one of them.

Count on us for all we can do to help the great Nazarene family get the gospel to the world.

J. W. MONTGOMERY,
District Superintendent.

EIGHTEENTH ANNUAL ASSEMBLY, IDAHO-OREGON DISTRICT

The Idaho-Oregon District has just closed its Eighteenth Annual Assembly. It was held in Emmett, Idaho, where Rev. I. V. Maxey is the pastor of the Church of the Nazarene. He entertained it as perfectly and apparently as easily as if it were a part of the routine of each week.

General Superintendent J. B. Chapman was the President of the assembly. This was the first assembly he has conducted for the Idaho-Oregon District. He is surely rapid and efficient in his conduct of an assembly. The six addresses he gave while with us were spiritual and practical and were appreciated by everyone who heard him. The members of the assembly esteemed it a pleasure to work under his direction.

District Superintendent A. E. Sanner was re-elected to the Superintendency of this district for the eighth time; making a total of fourteen times he has been elected a District Superintendent on the first ballot. But on account of accepting a pastorate in another district he resigned the office he has occupied so faithfully and successfully for the past seven years.

It seems that this is a fitting time to review the progress of the district during the incumbency of Brother Sanner. Half of the present churches have been organized by him and the net numerical increase of the district has been over 71 per cent. There is now a membership of 1,573. The property investments have increased over 92 per cent with a proportionate indebtedness increase of less than 4 per cent. Every budget obligation has been met in full by each church throughout the seven year period. This I believe is a record unequalled in any church. In addition to this there was \$3,500 of current indebtedness which was paid the first year of this period. By actual record there has been over \$440,000 raised for all purposes by the district in seven years. This is equivalent to more than \$350 per capita; or an average of over \$50 per capita each year.

It should be remembered that during this time both Northwest Nazarene College and the Nazarene Missionary Sanitarium and Institute have also drawn heavily upon the time and abilities of the retiring District Superintendent. When the college paid its indebtedness of \$93,000 he was one of the small group who inaugurated the campaign and during the year and a half of it he was treasurer of the Finance Committee. As such he handled over \$45,000, doing the actual work of writing receipts and keeping double entry records of all cash handled. Of course this work was all gratis.

Brother Sanner also carried a prominent responsibility in the building program of the Nazarene Sanitarium, as campaign manager. At one time he devoted

six weeks exclusively to this interest, doing much of the initial field work.

Another interesting item in connection with Brother Sanner's work is the distance he has traveled while administering the affairs of the Idaho-Oregon District. This has amounted to over 125,000 miles, a distance equal to five times around the world, all in one district. But this is the country of magnificent distances and the District Superintendent must be a seasoned traveler.

The regret of losing Brother Sanner from the district is compensated only by the good fortune of such a well-fitted successor, one who for seven years has been chaplain of the Idaho State Penitentiary and State Superintendent of the Society for the Friendless. In this capacity he has traveled over this territory for these years, and has become acquainted with the leading men in state, church and commerce. He is also intimately acquainted with our own church and knows the problems of the district almost as thoroughly as though he had already served a long term in the Superintendency. I refer to Rev. Earl C. Pounds.

We have enjoyed a period of divine blessing and prosperity. As a district there seems to have been a growth in grace as well as in numbers. But there is a spirit of expectancy upon us. It seems we are entering a new era. We have paused only a moment to review our past; now with renewed vigor and determination we press forward to the realization of greater hopes than those which animated us in our labors of yesterday. By divine wisdom our problems can be solved; by divine grace our lives will be fortified; and with the divine armor we may be panoplied—thus clothed with the divine presence and power, we can go forward, taking territory for Jesus and making history in the name of Christ: Amen!

J. CLARENCE ANDERSON,
District Secretary.

MISSIONARY RALLY

The Southern Group of churches of the New England District, held a very profitable Missionary Rally in the Hartford Church of the Nazarene, June 3 and 4, inclusive. Brother and Sister Hopkins, pastors of the church, and their loyal people are certainly to be commended for the very efficient and courteous way in which they entertained the people.

We were blessed in having with us Dr. J. G. Morrison, Foreign Missionary Secretary, who spoke to us at each session. He presented some of the needs of the mission fields and the financial problems of the church in such a manner that our people were moved to pray and give as never before that the gospel which we love so dearly may be hastened to those in darkness. His great messages on "Faith" and "The Stewardship of Prayer and Fasting" stirred our hearts until all resolved to go home and put into practice these much neglected virtues.

A number of interesting papers were read and discussed. Sister French, of South Manchester read one on, "Importance of Junior Work and Ways to Make It a Success." Rev. E. T. French on,

"How to Make the Budget Inspirational." Rev. H. B. Anthony of New Haven, "How to Keep Our Young People Interested in Foreign Missions." Rev. A. F. Gallup, of Danielson, led a round table discussion on, "Home Missionary Needs and Possibilities," and Sister Gould, District President of our W. F. M. S., discussed "The Importance of Missionary Education."

Each session of the rally closed with a season of earnest prayer. The cry of each heart was for a revival and our hearts are inspired to believe that God is going to visit this district in mighty pentecostal power.

Dr. Morrison's closing address was on "The Second Coming of Christ." The saints were blessed and sinners convicted and at the close of the service several people knelt at the altar and found victory.

HARRIS B. ANTHONY,
Convention Secretary.

ANNUAL BOARD MEETING, REST COTTAGE, PILOT POINT, TEXAS

June 11 and 12, 1930, the board met in the beautiful front room or parlor of Rest Cottage. After singing, scripture reading and prayer, reports were given showing the progress of this institution of the church. As a member of the board we feel this has been one of the very best years in the history of the institution from every point of view. A large number of our unfortunate sisters have been cared for, receiving physical and spiritual care and help. The financial obligations have been met at the extreme sacrifice of our Superintendent, Rev. J. P. Roberts, and his faithful workers.

This Home is surrounded by a beautiful lawn, shrubs and flowers well kept. The buildings are kept clean and tidy and there are many touches of beauty to make it restful and homelike. Adjoining grounds yield bountiful crops of potatoes, fruit and vegetables of almost every kind known to grow in that zone. We have good cows, chickens and hogs, in abundance to supply wholesome food for the Home. To look the whole plant over, as we did as chairman of the inspection committee, I fear too few of our people know the beginning of how we should appreciate the service of dear Brother Roberts and his faithful workers for the amount of service rendered humanity and the church for the outlay of funds provided them by the general church. God alone could make such records possible. May we not all pray and give more liberally and continuously to this worthy cause.

Two cars of gravel and several hundred dollars have been donated to the Memorial building (in memory of our departed Sister Roberts) which is to be a modern laundry building and is greatly needed. Work is to begin on this soon and funds will be needed to finish and equip this building. Let all who read these lines offer a special prayer for God to supply every need of Rest Cottage.

The board while transacting the business had many seasons of blessing in prayer, singing and praising God, for His outpoured blessing. The girls of the Home gave a deeply spiritual program one night.

Rev. A. K. Bracken, president of Bethany-Peniel College, preached a great message on prayer which was a blessing to all the board and visitors. As we separate for our different fields of labor we will trust God and the people to make possible a door of hope to remain open for our sister in need of the love and care Rest Cottage has to offer.

J. WALTER HALL, *Reporter.*

THE LARGEST NAZARENE SUNDAY SCHOOL—WHICH?

There appeared in the June 11th issue of the HERALD OF HOLINESS an article signed by my good friend, Rev. C. Warren Jones, District Superintendent of the great Pittsburgh District, stating that the Sunday school at our East Liverpool church was the largest in the Church of the Nazarene. In this article Brother Jones quotes figures but takes the present year's figures for East Liverpool and compares them with last year's Minutes for Bethany Sunday school at Bethany, Oklahoma. Now inasmuch as only about three-fourths of our assembly year has passed and no figures have been released for this present year—well, you know the rest.

I spoke to our wide awake Sunday school superintendent, Mr. Earl Harris, who is also mayor of Bethany—a little city with two thousand and twenty-two people residing in it, and with more Nazarenes to the square yard than any other in United States—about this article and he and his school authorized me to state to Brother Jones that so far as which Sunday school will be the largest when all the returns are in for the present year, we do not know, but we can announce with confidence that it will not be East Liverpool, since their assembly is over and their record made and the figures released. We know what theirs is.

We would advise District Superintendent Jones to get into conference at once with his wide-awake pastor, Brother Benedum, at East Liverpool, and his good Sunday school superintendent, Mrs. Emma Durbin, and lay plans and start in now to make this article good in 1931 or 1932, perhaps they can attain this high honor in time to announce it at our next General Assembly. We do appreciate their courage and labors.

A. L. PARROTT, *Pastor,*
Bethany Church of the Nazarene.

N. Y. P. S. WASHINGTON ZONE RALLY

The June Rally of the Washington Zone, Washington-Philadelphia District N. Y. P. S., was held Thursday evening, June 12, 1930, at the Lyonhurst, Va., Mission. Societies represented were: Ballston, Lyonhurst, Park Lane, and First church of Washington, D. C. Rev. Marvin H. Cave, pastor of Ballston, Va., church, acted as chairman, in his usual capable manner, allowing free scope for the moving of the Holy Spirit and still getting all the business of the evening accomplished. The testimony meeting, in which all took part, was led by Brother Nelson Mason (Secretary of the Commit-

tee on Indian Affairs of U. S. Senate), after which the audience repeated the first and twenty-third Psalms from memory. The Ballston Orchestra rendered "Near the Cross," Lyonhurst chorus sang "Have You Seen the Savior?" The Wachtell Evangelistic Party sang "Climbing Jacob's Ladder" and David Wachtell and Florence Dalton sang "Drifting Over Life's Sea."

The subject for discussion for the evening was "How to Increase Our Society's Membership." President Charles Mateer, Jr., of Park Lane, mentioned sacrifice, work, Christian fellowship, the social side, co-operation and harmony as necessary in this fast moving age and said if we didn't go forward we would go backward. President James Hunton of Ballston said that while the social side should be looked after, still we have to be old-fashioned enough to want folks saved. That pentecostal fire in the young folks' hearts will result in an intense desire to see folks saved. That it will spontaneously produce new plans, that folks' fine clothes will not be considered, that it will make them put the Lord first. He advocated street meetings and announced that his society had already started the same and would co-operate with any other society in holding them. Miss Ruth Floor, from Lyonhurst, said that while leadership was needed, the Holy Ghost in the heart and love and charity for others must make the society attractive before it would attract others.

An offering was taken which was donated to missions. There were 110 or more persons present; Ballston taking the lead with the great number present and Lyonhurst a very close second. The next meeting will be held Friday, July 19, at Ballston. Rev. Floor dismissed the young people with prayer.

ARCHIBALD E. SMITH, *Reporter.*

WANTED, ONE THOUSAND YOUNG PEOPLE

The one objective that has been constantly in the view of our Canadian constituency, with reference to the establishing of the Northern Bible College, has been the carrying of our message to every corner of this region, and then to the ends of the earth. This article has no apology for touching the themes of school work, Young People's work, and Home and Foreign Missions, for in the necessities of the case it is neither desirable nor possible to divorce them.

One of the most striking things to be noticed in all our gatherings is the large proportion of young people that are being drawn to our work. Among these young people we must find the material to make the leaders to man the great crusade that God has called us to.

It is no exaggeration to state that at the present time in our history we could find places for a thousand young people of the right type to enter doors that are not only "open" but "off the hinges," so to speak. In the Province of Alberta alone there are more than four thousand school districts, in comparatively few of which a saving gospel is preached, even so far as justification by faith is con-

cerned, to say nothing of the glorious doctrine of heart holiness. And Alberta is but one of the four western provinces in which conditions are much the same.

Every Salvation Army Corps has its cadet class, and constant lookout is kept by the local and divisional officers for young people of talent and promise, and where such are found, immediate and sustained pressure is brought to bear to draft them into the cadet class, where a course of graded preparation is entered upon with a view to their being graduated therefrom to the training school and from the training school to the work.

In some such manner, with, of course, such modifications of teaching and method as the nature of our movement requires, every local Church of the Nazarene, should have its Young People's Society, and pastors and District Superintendents should watch, as for hid treasure, for young people of talent and caliber, who can be graduated from the Young People's Society to the training schools of our movement and out into the white harvest fields. The time has come when by a co-ordination of effort all our resources must be mobilized for the accomplishment of the great world task providentially committed to the people called Nazarenes.

In the Canadian field, climatic and other conditions are such that some distinct advantages are to be derived by the student minister taking his training in the very environment in which he or she expects to work. The four years' course of five months each year, permits our young people to labor in home mission work for seven months of each year and during the season when such work can best be done. This arrangement also makes it possible for the student to avoid the heavy handicap of debt that is often incurred in preparing for ministerial work.

Should this article come to the notice of young people who have long felt a call and desire to do special work for God, but because of financial limitations have not been able to see their way to begin, we invite correspondence and believe that a way may be paved whereby any young person with grace and determination can enter God's work.

In the planning of the courses in the Northern Bible College we have placed the emphasis upon studies that will develop soul winning Christian workers. Unhampered by any necessity or desire to approximate standards set in preparation for secular professions we desire to give a very prominent place to the study of the English Bible, Sermon Preparation and Delivery, Systematic and Pastoral Theology, English Branches and Music, and other subjects that will contribute to this desired end.

Young people who manifest the proper graces and gifts will find no difficulty in graduating from the school into the active work of the Canadian field. We make no guaranties of easy propositions, but believing that when a load of potatoes is hauled over a rough road the large ones come to the top, Canada will undertake to furnish the road if the young people will furnish the potatoes.

C. E. THOMSON, *President*.

FIRST CHURCH SUNDAY SCHOOL, HUTCHINSON, KANS.

Our Sunday school sent a challenge for an attendance contest to some schools of the neighboring districts. This challenge was accepted by Oklahoma City, Denver, Colo., and Lincoln, Nebr. The percentage was based on the average attendance of January to March. The contest covered the months of April and May.

Oklahoma City led in the contest, having an average of 269 for April and May compared with 197 for January to March or a percentage attendance of 137 per cent. Denver was second with 343 compared with 255 or a percentage of 135. Hutchinson First was third with 387 as compared with 348 or a percentage of 111. Lincoln was fourth with 92 as compared with 85 or a percentage of 108.

The very best of feeling was manifest throughout the entire contest and we believe we have been able to reach some new people and get them into our schools. One interesting feature of the contest was that all the schools were able to exceed their record of the previous quarter. Some found it harder than others because they had been in an attendance drive but all seemed to feel the contest was profitable to them.

R. R. HODGES, *Superintendent*.

SUNDAY SCHOOL CONVENTION, GROUP FIVE, PROVIDENCE, RHODE ISLAND

We are glad to bring to the readers of the HERALD OF HOLINESS the most encouraging report about the Eighth Group Five Sunday School Convention of the New England District. This convention was held in the Wesleyan Church of the Nazarene, May 30, 1930. A greater number of representatives from various Sunday schools were present than at any previous convention; ten Sunday schools being represented. Pastors and people came to the feast of fat things and were not disappointed. Devotional services were led by Rev. Geo. D. Riley, Rev. L. J. Alley and Rev. Harold G. Gardner. The Quartet from the People's Church of the Nazarene, Providence, R. I., Rev. Howard S. Hurd, Rev. Harold G. Gardner and Miss Marion Peavy blessed the convention with their singing and throughout the day. My, how they sang. Rev. Selton Kelley, pastor of the Malden, Mass., Church of the Nazarene, brought us a paper in the morning on "Getting and Keeping Pupils." It certainly was a wonderful paper which was followed by a

discussion by many of the pastors and laymen commenting on same. The keynote of the discussion was the intention to go home and get ahead. It was voted that this wonderful timely paper be printed in the HERALD OF HOLINESS later. Rev. L. E. Mann gave a most hearty welcome to the convention, including in his remarks a glimpse of the Sunday schools in Jerusalem, where he has studied for eight months.

In the afternoon Mr. Charles Donle, the children's "Uncle Charlie," who for forty-five years has given Object Talks to children gave some very interesting object talks. Souvenirs were also presented to all present. This wonderful hour of Object Lessons was followed by Rev. D. L. Campbell who conducted a surprise hour, or an hour with the apostles and prophets. As question after question was asked of that large audience standing about the room, first to one side then to the other, we were glad to note that this hour was so decidedly spiritual and edifying and that our Nazarene folks and visiting schools also were familiar with the old Book and the old faith.

In the evening Brother S. D. Kelley again brought a wonderful message from the subject, "The Grip that Holds," from Matthew 17:20. This great message on a perfect God, what He is and what He demands of us, was searching. It had its results and as Brother Kelley preached from a burdened heart a God-given message the Lord rewarded with precious souls seeking at the altar. Fine co-operation was noticeable and it was a remarkable convention, everything seemingly in divine order.

The following officers were elected: president, Mr. Cyril Thomas; vice president, Mr. Robert Clougher; treasurer, Miss Adeline N. Cobb; superintendent of teacher training, Miss K. Louise Pierce; and secretary, Miss Annie M. Cunningham. Bristol, Rhode Island, Sunday school won the banner; having the largest attendance present per membership. All the services were presided over by the President, Brother Cyril Thomas, who always manifests so much of the joy of the Lord that he is an inspiration to any gathering. This was indeed a great convention, the fellowship and brotherly love shown and felt was the good old Bible kind. If Jesus carries our ninth Group Five Sunday school convention will be held in the People's Church of the Nazarene, Providence, R. I.; May 30, 1931.

MISS ANNIE M. CUNNINGHAM, *Secretary*.

NEWS IN BRIEF

Rev. Ira L. Akers, pastor of the First Church of the Nazarene, Flint, Michigan, sends us a much appreciated commendation of the Home Missionary Number of the HERALD OF HOLINESS. He says, "I have just finished reading the Home Missionary Number of the HERALD OF HOLINESS and feel while it is fresh in my mind, and my heart is greatly stirred over what God has enabled us as a church to accomplish in the brief period of our existence, and the unlimited possibilities of our future, that I want to express to

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you as editor, your editorial staff and the Board of Home Missions, my appreciation for your painstaking and untiring labors in gathering, compiling and publishing the valuable information that this issue contains. It is a great paper and brought to me personally information that I had not found elsewhere.

"The 500 copies ordered by our church are being carefully distributed among our friends and acquaintances. We are enclosing in each copy a letter of introduction and a cordial invitation to attend the public services of the distributing church. We are surely expecting results."

TELEGRAM—Rev. George W. Kenney of Hutchinson, Kansas, passed away this morning, June 24, 1930.—Rev. I. C. Mathis.

TELEGRAM—Mr. Benson passed away quietly this afternoon at 5:30, June 24, 1930.—Mrs. J. T. Benson.

General Superintendent Reynolds, who has been in the West holding the Mexican Assemblies, was in the office for a brief period before leaving for his next appointment. He reports a profitable time in the assemblies.

General Superintendent Chapman was in the office a few days after closing the Nebraska Assembly. His next assembly will be in Michigan. He will also be the preacher at the campmeeting held in connection with the Indian Lake Summer Training School.

Miss Mabel Hanson, office editor of the **HERALD OF HOLINESS** and editor of the Sunday school papers—Youth's Comrade, Junior Joys and Sunshine—is in Toronto attending the convention held in the interests of Religious Education.

Rev. D. Shelby Corlett, General Secretary of the N. Y. P. S., recently left for a trip through the Northeast. Mrs. Corlett accompanied him. He will visit the Toronto Convention before returning.

Dr. E. P. Ellyson and Mrs. Ellyson are at present in the summer camp at Indian Lake. The Michigan District has established a summer school for Christian workers which is held in connection with the campmeeting and District Assembly. Dr. Ellyson is dean of the summer school. Dr. Ellyson will also visit the Toronto Convention.

Dr. J. G. Morrison, Foreign Missionary Secretary, has just returned from a trip East. He attended the commencement at Eastern Nazarene College and reports that a gracious tide of spiritual power rested upon the institution.

TELEGRAM

On June twenty-first, one o'clock p. m., after an illness of seven weeks, our much beloved Rev. C. B. Jernigan went to be with Jesus. Please pray for his grief-stricken wife and children. Truly our church has lost a great man. Interment at Bethany, Oklahoma.—His pastor, J. E. Gaar.

Rev. L. C. Messer, who for years traveled with "Uncle Buddie," and is perhaps one of the most widely known men in our movement, is now in the evangelistic field and is open for calls along full salvation lines. Owing to Uncle Buddie's illness he was subject to be called from the field at any time and this was the occasion of the dissolving of this partnership which in previous years has meant so much to our churches.

We are glad to learn that Rev. and Mrs. C. J. Kinne have had a safe voyage and are now at their home in Los Angeles. Rev. Kinne has been in charge of the construction of the Bresce Memorial Hospital and in this capacity has rendered great service to the church. His friends will be glad to see him, and wide-awake missionary churches will be glad to avail themselves of the opportunity of hearing him. Brother Kinne is perhaps one of the best informed men in our movement along missionary lines.

Mrs. Greenlee, of Iowa, writes, "I not only take the **HERALD OF HOLINESS** but I take it and read it. Our Iowa political position was brought before us by districts in one of the daily newspapers. I would like to know about the Church of the Nazarene and its Home Missionary work by districts—a complete history being given."

Evidently there is some sort of a contest on between our churches—a friendly rivalry which may explain the following telegram: "Wilksburg, Pa., is on the Nazarene map. My friend, Brother W. E. Albea, of Newport, Ky., must step lively or we may take his crown."—Clyde R. Gill.

Rev. Everette Holcomb and wife, who have been in evangelistic work for some time, will accept a call to a pastorate. Mrs. Holcomb is an excellent worker with young people. Their address is Batesville, Arkansas, and the name of District Superintendent John W. Oliver is given as reference.

Rev. H. O. Fanning has accepted the pastorate at Alvin, Texas, made vacant by the resignation of Rev. Joe M. Tyson. Rev. I. M. Ellis' address has been changed to 4109 Victor Street, Dallas, Texas.

Mrs. W. H. Rosenberg, of Los Angeles, asks the people to rejoice with her that God has answered prayer and enabled her to secure a pension. She is an elderly lady and suffers much physically, and asks the prayers of the people for healing.

CHURCH NEWS

BRADFORD, ARK.—"Brother and Sister Oliver and daughter Lorene, Brother and Sister Price and Brother Duncan were with us here at Oakland last Sunday, also our pastor M. M. Mitchell, as it was his regular appointment. Brother Oliver spoke on the work the church is doing and their good-will tour of the state. Brother and Sister Price sang several beautiful songs. Sister Oliver spoke of the campmeeting and the needs of the work in general and how we all ought to help with our means to evangelize our home state. Brother Duncan, a Home Mission preacher, spoke on tithing. He also spoke of the Orphanage work. Brother Oliver's daughter Lorene sang two beautiful songs. Brother and Sister Price's songs were wonderful. We welcome them back again. At 7:30 Brother Mitchell brought the message from Acts 2:4. He spoke of the office work of the Holy Spirit in hearts, of convicting and reproving of sin, of guiding and comforting through trials."—Zelma Bright.

JUNCTION CITY, KANSAS—"As we labor here in this beautiful city whose people are religiously conservative, it is dawning forcibly upon us that as a nation is not born in a day, neither is a church. Especially where the people in Indian fashion, so to speak, throw the baby into the river to test its fitness to live by its power to swim. Thank God, we are swimming. We have not yet developed a master stroke but the chances are in our favor. We are not where we started by any means. And the fact that the river is miles long ahead, gives us courage to move on. This is augmented by the continuous manifestations of divine power. Glory to God! The N. Y. P. S., under the leadership of its splendid president, Mr. H. O. Lytle, has presented the church with a beautiful church bulletin board with space for catchy sentence sermons. This has proved a real asset to us. Mr. Edward Peterson is our Sunday school superintendent and is doing a commendable work. This department is growing in number and interest. Our work is on a good financial basis. All budgets are paid and the District and General Budgets are overpaid. One of the leading bankers told our church treasurer the other day that our church had paid more on its building fund than any other church in town in proportion to size. There are some mighty rich churches here too. God's people 'do the job' about

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every time. We are getting ready for a genuine revival in July under a tent adjoining the church, with Rev. Richard and Dorothea Sharp of Nebraska. Though we have not turned the city upside down yet, we have some of the finest and cleanest and most trustworthy people you can find anywhere. Before I close could I say a word about our baby boy? He came to the parsonage April 26, weighing nine pounds. You talk about thrills. I have had them now for more than six weeks. He is our firstborn. He is named Wilbur Wayland. From this report you will conclude we are happy as a family and as a church and are determined to keep swimming. Praise the Lord forever!"—Geo. W. Brannon, Pastor.

PASTOR L. H. DICKERSON, GRANDFIELD, OKLA.—"We have recently closed a good revival with the Huff-Barnes Evangelistic Party. The church had been praying for a real Holy Ghost revival. The God who has promised to honor those that honor Him did not disappoint us. A goodly number of both old and young sought the Lord for salvation and sanctification. We took a class of eleven into the church. Some come from the Baptist, Presbyterian, Christian and some who had never been church members. Some would have us to believe that things are changed so in this day and age that we cannot have revivals as in the days gone by; but our God works as He always has. All He wants is a channel to work through. Those that were saved and sanctified who used tobacco and belonged to the lodge gladly gave them up and came into the church to help us spread the gospel of full salvation. Grandfield is a place of sixteen hundred inhabitants and in this small city we have nine churches. Our church ranks second in Sunday school attendance. We had 129 present last Sunday. We are very much in love with the Church of the Nazarene and are doing our best to keep it unspotted from the world. We are always eager to hear of anything that our leaders might suggest for us to do to spread scriptural holiness and save a lost world. We observed the Stewardship month. I never enjoyed preaching more than I did at that time. The Lord blessed us and the results were far reaching. We preceded the Nineteen Hundredth Anniversary of Pentecost with a week of prayer at the church. These services were accompanied with gracious outpourings of the Holy Spirit upon us. The Huff-Barnes Evangelistic Party made us a good team. They are humble and carry a burden for souls. We never loved the Lord and the Church of the Nazarene better and expect to preach holiness until Jesus comes."

WOLCOTT, VERMONT—"We praise God for the past assembly year which closed with our finances all paid and a spirit of optimism, courage and prayer upon the people for the coming year. Rev. J. W. Poole returned as pastor for the second year. Pastor and people are continuing the fight against sin and the powers of darkness. The devil knows there is a holiness church in Wolcott that intends to carry on until Jesus comes.

The devil has been working trying to seduce, delude and benumb, not so much as a roaring lion, but in a sly, subtle way as an angel of light. But we rejoice that the Holy Ghost has been faithful to reveal Himself and God who always cares for His faithful children is bringing us through more than conquerors. Our delegates' and pastor's reports of the assembly made us more glad than ever that we are Nazarenes and belong to these people that are marching on and making such sacrifice for the cause of holiness both at home and abroad. For a week and a half prior to the anniversary of Pentecost the church fasted and prayed; meeting at the church each evening. Surely this was a most blessed season of waiting on the Lord and our souls were refreshed, strengthened and encouraged. A true spirit of prevailing prayer is upon the people here and we are living in expectancy that God will visit us with an outpouring of the Holy Ghost. Special revival services are being conducted this week, June 1 to 8, with the pastor as evangelist. An all day group meeting was held June 5, and was a great uplift to our souls. Mrs. G. M. Young brought a very interesting and inspiring message in the afternoon, using for a subject, 'The Friendship of Jesus.' In the evening we had a gracious service and Rev. G. M. Young, pastor at Johnson, brought the message. Arrangements have been made for another revival campaign in August with Rev. Ira E. Miller of Lynn, Mass., as evangelist. Much land is ahead to be possessed. We are going on!"—L. E. Leuzader, Reporter.

LOWELL, MASS.—"We have great reason to praise the Lord. Our church has been steadily on the upgrade since our last revival meeting in February with Rev. Stella B. Crooks. Our people are looking for a real outpouring of the pentecostal power and blessing upon us that will definitely affect our city. We are praying more, praising more, and believing more. We closed a good year under the leadership of Rev. Martha E. Curry and are entering this assembly year with our new pastor and wife, Rev. and Mrs. Roy L. Hollenback. God wonderfully led them to us and we feel as a church we must hold up the hands of our pastor, that together we may indeed come up to the help of the Lord against the mighty. Brother Hollenback is surely God's man for the place. He needs no introduction to the HERALD OF HOLINESS family, although he comes to New England for the first time. His preaching is clear and scriptural. Our young people are aroused. We have three splendid missionary societies and a Young People's Society that has been a great blessing to the different institutions nearby. We have caught the vision Brother Hollenback has for Lowell and we mean to work to that end. Mrs. Hollenback already has an interested group of young ladies in the Sunday School. We have purchased a parsonage in a nice section of the city and have it all furnished. The members and friends of the church gave Rev. and Mrs. Hollenback a reception of welcome in their new home. Letters of greeting were read

from several of the nearby Nazarene pastors, welcoming them to the New England District. The church orchestra furnished the music and Walter S. Byron, church school superintendent, presented them a floor lamp from the friends, also Mrs. Hollenback a water set. Both Mr. and Mrs. Hollenback replied fittingly and further remarks were made by Rev. A. B. Riggs and Rev. Thomas, pastor of the Cambridge, Mass., church. We enjoy good music, we appreciate good preaching, but more than that we believe in making all that we do real worship to God. The Lowell church believes in its district, so we stand in back of our belief with our money and our prayers. We heartily believe in and love our General Board and General Superintendents and we intend to show our loyalty by continuing to meet our obligations to them and to God."—Church Reporter.

EVANGELIST D. M. PEFFLEY—"Since reporting last I have been at Oatsville, Ind., with Rev. Gatecliff as the good pastor. It was a hard fought battle from beginning to end but we had great victory; nearly every night the altar was full and souls dug down till they found victory. We next went to Evansville, Ind. Here we had the Suttons as singers and we surely enjoyed their songs and fellowship. One thing, they sing songs that are solid and lasting. Rev. Morris is the pastor. Here God gave us a real old-fashioned, sin-killing meeting. The church walked in the light and those who were not settled went to bottom and struck the rock and also, outsiders came and prayed through who had never been touched before. We certainly love the folks there; no finer on earth. Our next campaign was at Middletown, Ohio, with our good Brother H. W. Galloway as pastor. This was a tent meeting and very cold but had good crowds throughout; altars lined every night. The last night was one of the best services we have ever been in. Twenty-eight souls out of thirty prayed through and some things that have hindered the church here for years were straightened up and the church is moving up the road in fine shape. We had so many Catholics in this meeting ask for prayer as we left, we are praying they

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will all be won for Jesus. We are now in a meeting at Stinesville, Indiana. Surely God is with us, crowds are large for this place, altars lined every night with twenty-five at the altar last night. Best of all, nearly all are adults. Pray for us that God will continue to pour out His Spirit on the meetings. All these churches have wonderful pastors who love the truth and shout you on no matter how close the truth comes. No church can make a mistake in calling one of these men. May the Lord bless each one greatly. Pray for me that my nerves might be healed, so I can go on and be a greater soul winner than I heretofore have been."

PASTOR J. F. SIMPSON, WURLAND, KY.—"May 25 marked the close of a very successful revival in our church. The services were conducted by Rev. J. A. Rodgers, a very able evangelist. There were thirty different seekers either for pardon or purity and several prayed through to definite victory. The church has been strengthened in many ways. The evangelist received a good offering at the close of the meeting, and the good people also gave a \$30 love offering to the pastor. The average Sunday school attendance here has always been about sixty-five but the average for the last eight weeks has been over one hundred. After being pastor of this church over two years and four months I have resigned to accept the pastorate of the Church of the Nazarene at Frankfort, Kentucky, July first. Rev. C. D. Taylor of Liberty, Kentucky, has been called to pastor the Wurland church."

DALHART, TEXAS—"Our services have increased in interest until we have nearly trebled in numbers. Our house is almost full every Sunday morning and night. Our Sunday school has doubled numerically, and we now have an enrollment of 85. The young people are trying to do their part in their Society. We just recently had our Children's day program, which was very interesting, and at the

close of the program we took an offering for missions which amounted to \$20. Our W. F. M. S. are doing a good work, they give in monthly offerings, which has helped greatly in our General Budget. In fact their help has been a means of helping us to pay our General Budget in full. We are trying to bring up our District Budget and we believe it will be done by the assembly. We have taken ten members into the church, and have some others to join soon. We have just recently made some very much needed improvements on our church house, which amounted to \$683. We remodeled the house inside and outside, painted inside, rearranged the rostrum and seated the house with church pews; on the outside we put on two coats of plaster and painted the house white. In fact this does not look like the same house. We paid for all of these improvements. The most of this money was secured from the town, with wife and two other ladies doing the soliciting. Pray for us and the work here."—Thomas and Myrtle Ahern, Pastors.

CHURUBUSCO, INDIANA—"Recently I closed a revival. I did my own preaching. Miss Norine Grummons from the First Church of the Nazarene of Ft. Wayne, Ind., did the special singing. Her songs stirred the hearts of both saint and sinner. We had twenty for seekers and twenty finders. Took five into the church and more are counting the cost. We haven't had a barren week for nearly three months. I have given the church three revivals in the three years I have served as pastor. I was called back for the fourth year, with a unanimous call and my salary raised. I haven't had a vote cast against me since I came here. The membership has more than doubled, and the average attendance of the Sunday school went from about thirty to over one hundred. We are in a town of a thousand with three other churches but I have obtained more people in from the country than from the town. I believe in preaching on the negative part of salvation, but I believe we ought to preach more on the positive side. A good salesman will take more time to explain the worth of his goods than he will to explain your poverty."—E. Baker, Pastor.

ROCKVILLE, IND.—"This is our first report to the HERALD OF HOLINESS. We came to this church July 14, 1929, by appointment of our District Superintendent, C. J. Quinn. We were here about four weeks before the assembly. This is a newly organized church where Brother T. L. Terry and his good wife held meetings four weeks in a tent. They purchased a church building which has been built about three years, a good one, and organized with eighteen members. We have been pushing the battle since that time with victory. We have had two revivals, one in March with Rev. J. L. Bashore of Indianapolis. He was with us one week and took sick and had to go home. Brother Harold Johnson and his wife and two brothers came for the last week and had some good results. The church was

lifted up in spirit in many ways. We have just closed a good revival with Rev. E. E. and Ora J. Turner of Indianapolis. This meeting was good. Several were saved, backsliders were reclaimed and the church helped in many ways. The envelope plan was used for getting funds for the church. The people did not refuse to take them for they wanted to help push the battle for God and His cause. Bless His name! We are going to take in some new members next Sunday from the results of this meeting. Sister Snider of Indianapolis was with us and did much personal work in the homes, which is a much needed work. The Turners live close to God and are good singers and preachers. We took some subscriptions for the HERALD OF HOLINESS. Finances were just a little hard to get but in spite of it all we raised a very reasonable amount for the evangelists."—Clarence Todd, Pastor.

TAHOCA, TEXAS—"We are here in the opening of what promises to be a fine revival. We have the dedication of the church here the last Sunday of the meeting, the 29th. It was our privilege four years ago to organize the church. They now have a nice stucco church building. It will be a pleasure to be in this sacred service with our dear District Superintendent H. C. Cagle. Brother James Adkinson, their first pastor, and Rev. Mrs. Minnie Echol, second pastor, who built the church. It will be a blessing to be in this service. Our last meeting was at Goldthwaite, Texas. Here the Lord gave us a fine meeting, some gracious salvation work accomplished; with some good folks coming into the church at the close. The Goldthwaite church has for its good young pastor, Brother A. L. Braswell who has a vision for our work. He is fine and loved by his church and the town people. The Church of the Nazarene here has some as fine people in it as you can find anywhere. Brother and Sister Kees and daughters, Brother and Sister Irwin, Sister Emma Harrison and several others whose names we cannot recall. The pastor and church treated us nicely and kindly. The Lord willing, we will return next June for a four Sundays' campaign. Some of the good Baptists and Methodists insisted on our returning for another revival. These are good days to us. We go from here to Claremore, Oklahoma, for a Home Mission campaign on the Eastern Oklahoma District, July 4 to 27, sponsored by District Superintendent and Home Mission Board. Will organize a church at the close of the meeting. Much blessing upon the HERALD OF HOLINESS and its many readers."—Lee L. Hamric, Evangelist.

EVANGELISTS PROF. C. C. AND MARGARET CRAMMOND—"We have just closed a splendid meeting in the North Street Church of the Nazarene at Lansing, Michigan, with Rev. J. C. Lambert and wife as pastors. This church has had a remarkable growth since organization a year and four months ago. There has been a continuous revival spirit, and over five hundred souls have sought the Lord at the regular preaching services. Needless

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to say it was easy preaching and singing and souls prayed through to victory at nearly every service. To Him be all the praise and glory. We are now starting a tent meeting near Otisville, Michigan, with Rev. C. I. Harwood, pastor of the Church of the Nazarene."

WAURIKA, OKLA.—"God has been graciously good to us and has given victory all along the line. Every department of the church is progressing nicely. Our Sunday school is growing under the leadership of our superintendent, Brother Tanner Dean. He is a man of God and determined to see his work prosper. Our N. Y. P. S. and W. F. M. S. are also at work. Souls are praying through in our regular services. Three Sundays ago we had a great day and God surely did pour out His blessing upon the services. A few Sundays ago we took a class of five into the church. There has been a Junior Missionary Band organized here since the assembly and they are interested in their work. We are looking for some good work from them. Our summer revival begins August 11 with Brother W. A. Terry as evangelist and Jack and Ruby Carter as singers. We are expecting many souls to find the Lord and the work to be built up in general."—H. B. White, Pastor.

DEATHS

ONG—Evangelist Osborne B. Ong and wife were struck by an auto May 29, 1930, as they were crossing the street to get a street car. Brother Ong was holding a meeting for Rev. J. A. Kring, pastor of East Oakland Church of the Nazarene. The double funeral was held in the Friends Church, Berkeley, California. Revs. Clarksen, Hinshaw and Chauncey D. Norris were in charge of the funeral. Rev. O. B. Ong was born at Smithfield, Ohio, October 2, 1860. He was converted and later sanctified and has been a minister of the gospel for thirty-two years. Mrs. Mary Ong was born at Dillonvale, Ohio, December 1, 1860. She was converted in her early childhood, and later filled with the Spirit. She has been a minister for twenty-five years. To them were born three children, two of whom survive: Mrs. Lester Ready and Mr. Ralph Ong. "They were lovely and pleasant in their lives, and in their death they were not divided."—Church Reporter.

SMITH—Robert L. Smith was born October 4, 1856, departed this life May 15, 1930. He was married to Miss Annie Dodds December 24, 1885. To this union were born five children who survive him, Mrs. M. T. Howard, of Erath Co., Texas, Mrs. W. L. Street, Mrs. A. R. Reed, J. P. and Walter Smith all of Bethany, Oklahoma. Brother Smith was sick for two or three months and everything was done for him that a loving family could do for his recovery. He realized that he was going several days before his death and he talked freely with his pastor and family about it. He said all was well with his soul and all he hated about it was to leave his family but he knew that they would soon meet again. His one outstanding desire was that his two boys who are not Christians would give their hearts to God and meet him in heaven. Join us in prayer for these fine young men that the Lord will get them and save them soon. He was a member of Bethany Church of the Nazarene and we surely do miss him from our ranks. May God bless Sister Smith and the family.—A. L. Parrott, Pastor.

ANNOUNCEMENTS

NOTICE—The Lord willing I will be in Hemingford, Nebr., for a meeting June 29 to July 20, with Rev. Frank Mayhew, pastor of our church. Please unite with us in prayer, that God will manifest Himself in our midst, and give us a real revival. I have an open date, from July 21 to August 7, I would like very much to give to some church on the Nebraska District. Any church needing a revival and would desire my services for said date, please write or wire me at Hemingford, Nebr., care of Rev. Frank Mayhew, or address me at my home address, 519 So. 5th St., Arkansas City, Kansas. I will go anywhere that God opens the door. Brethren, let us go in for old-fashioned revivals; that is the great need of this day. Pray for me. I am in this holy war for life.—J. G. Demoret, Evangelist.

REQUESTS FOR PRAYER—That a sister may be healed of tuberculosis and internal tumor. That a colored brother may have his sight restored. For the healing of a sore.

NOTICE—Due to unavoidable circumstances we have a date open. Anyone needing our services as song evangelists, wire or write us at Peniel, Texas. We can give June 29 to July 13.—Jack and Ruby Carter.

NOTICE—Rev. C. J. Garrett, our pastor at Ottawa, Kansas, is not returning and will consider a call to another church. Rev. Garrett is an evangelistic pastor. His address is, 835 Princeton St., Ottawa, Kansas.—N. B. Herrell, District Superintendent.

NOTICE—Rev. W. A. Menneke, our pastor at Independence, Kansas, has a unanimous return call but feels that he would consider a call elsewhere. Rev. Menneke has served our churches at Coffeyville, Kansas, Carthage, Mo., and Independence, Kansas, as pastor.—N. B. Herrell, District Superintendent.

NOTICE—The Kansas City District Assembly will convene at the Quindaro Boulevard Church of the Nazarene, Kansas City, Kans., September 3 to 7. Rev. R. T. Williams, D. D., will be the pre-

siding General Superintendent. We are planning and expecting this to be a feast to all who attend. Please let the pastors and churches begin now to plan to have their budgets up in full and their reports made out and sent in according to instructions. Rev. Elmer D. Russell, 2510 North 13th St., Kansas City, Kans., will be the entertaining pastor. Begin now to plan to attend.—N. B. Herrell, District Superintendent.

NOTICE—Michigan District: The District Annual meeting of the W. F. M. S. will convene August 4 and 5 at Indian Lake Campground. All W. F. M. S. Presidents and delegates plan to be present for the opening service Monday, August 4, at 10 o'clock a. m. Bring written reports. A great missionary rally will be held. Entertainment, meals and badges will be furnished for all members of the annual meeting. Rooms furnished at a nominal price. Plan and pray for a great meeting.—Rev. Dorothea Hayter, Dist. Pres.

NOTICE—The Michigan District Campmeeting and Training School will open July 21st at Indian Lake. We have a few rooms available for rent, and also can furnish tents to any number for small rentals. Mrs. Jennie Conrad, 817 Wisconsin Ave., Lansing, Mich., will be glad to give any information on rates and entertainment desired.

RECOMMENDATION—This is to say that Rev. T. P. Dunn, an elder in the Church of the Nazarene, is available for revival meetings this summer and fall. Brother Dunn has been one of our efficient pastors in Colorado for a number of years, and we have no hesitancy in saying that he will do good work as an evangelist. He is a beautiful Christian character, a faithful minister of the gospel, spiritual, and will work hard at the job. Brethren, keep him busy in meetings. Address him, Rev. T. P. Dunn, 2585 So. Bannock, Denver, Colo.—C. W. Davis, District Superintendent.

NOTICE—The Michigan N. Y. P. S. will observe Independence day at Nashville, Michigan, in a rally that promises to be most attractive for all people who enjoy celebrating their independence religiously. Specially enjoyable features of the program will be the large chorus of young people from several churches, and a fine forty-piece orchestra, including an electric vibraphone. Rev. J. B. McBride, evangelist, from Pasadena, California, will be the special speaker.—Ernest H. Gorton, President.

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NOTICE—The N. Y. P. S. of the First Church of the Nazarene, St. Paris, Ohio, will conduct a tent meeting July 21 to August 3. Rev. Dwight M. Peffley will be the evangelist. All are welcome. Please unite with us in prayer that God will give us a good harvest of souls saved, backsliders reclaimed and believers sanctified.—Mrs. M. M. Hamilton, Church Sec.

NOTICE—There will be a tent meeting conducted at Waterville, Maine, by Evangelist Aug. N. Nilson from California, assisted by Professors Haas and Anderson in charge of song and music, July 4 to 27. Let the Nazarenes near this place plan to attend this meeting as it is a pioneer meeting. Pray for the meeting. The meeting is under auspices of the New England District Home Missionary Board. The object is one more church for the denomination in Maine. We are expecting a great campaign. Plan to attend. Pray!

ASSEMBLY INFORMATION

NORTH DAKOTA DISTRICT, at Sawyer, North Dakota, July 2 to 6. Rev. W. M. Brown, Pastor, Box No. 225. General Superintendent Reynolds will preside.

MANITOBA-SASKATCHEWAN DISTRICT, at Moose Jaw, Sask., July 9 to 13. Rev. George Beirnes, (supply), 928 Caribou St. N. W. General Superintendent Reynolds will preside.

MICHIGAN DISTRICT, at Vicksburg, Michigan, Nazarene Camp Grounds, August 6 to 10. (Send all mail in care

of the Nazarene Camp). General Superintendent Chapman will preside.

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

CENTRAL NORTHWEST DISTRICT, at Sioux Falls, N. D., August 20 to 24. Rev. J. D. Williams, Pastor, 1101 South Walls Street. General Superintendent Reynolds will preside.

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

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

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

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

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

CAMPMEETING CALENDAR

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

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

July 3 to 13, Mendon, Ohio, Beulah Grove Camp. Interdenominational. Workers: Rev. T. M. Anderson, evan-

gelist. Mr. and Mrs. Otto Davidson in charge of music. For further information write, R. H. Hamilton, Secretary, Mendon, Ohio.

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

July 3 to 13, Syracuse, New York. Syracuse Campmeeting Association. Workers: Rev. John Owen, D. D., Florence Miller, Rev. C. H. Cox, Mrs. C. H. Cox, Rev. Cassius L. Myers and others. For further information write, Rev. Cassius L. Myers, Secy., 134 Freeman Ave., Syracuse, N. Y.

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

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

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

July 10 to 20, Murphysboro, Ill. Annual camp of the Murphysboro Holiness Association. Epworth Campground, two miles north of Murphysboro on Route 12.—J. W. Deterline, Secretary, DeSoto, Illinois.

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

July 10 to 20, Ashburn, Ga. The Georgia Conference Campmeeting of the Wesleyan Methodist Church. Special rates for entertainment. For further information write, B. H. Bankston, Sec., Ashburn, Ga.

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

July 11 to 20, Groveville Park, Beacon, New York. Workers: Rev. Bona Fleming of Ashland, Ky., Rev. E. E. Angell of Wollaston, Mass., Frank C. Smith of Portland, Maine, Rev. Howard V. Miller, Dist. Supt. For further information write, Louis B. Reed, 122 Cornelia St., Brooklyn, N. Y.

July 12 to 27, Freeport, L. I., N. Y. Long Island Holiness Campmeeting Association, Incorporated. Workers: Rev.

Colorado District Campmeeting

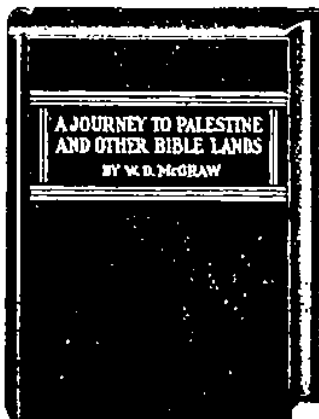
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July 14 to 27, Taylor Grove Camp, 12 miles southwest of Fairmont, North Dakota. Workers: Theo. and Minnie E. Ludwig. For further information write, Lee C. Bates, Rosholt, S. Dak.

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

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

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

July 17 to 27, Hillsboro, Wis. The Annual Campmeeting of the Wisconsin Conference of the Wesleyan Methodist Church. Workers: Rev. Jesse Whitecotton and Rev. F. R. Eddy, evangelists; song leader, Rev. Raymond Lewis; Children's leader, Mrs. Chas. Butcher; Young People's workers, Rev. Chas. Butcher and Rev. Keith Peckham. For information write, Rev. J. E. Clawson, 446 Maxwell St., Baraboo, Wis.

July 17 to 27, Portland, Oregon, Columbia River Nazarene Camp. Workers: Rev. U. E. Harding, M. G. Jobe, preachers; Carlton Booth, singer. District Superintendent J. E. Bates. For further information write, A. J. Schocke, Vancouver, Washington.

July 18 to 28, Douglas, Mass. Workers: Rev. C. H. Babcock, D. D. of Los Angeles, Calif., Rev. C. W. Butler, President of National Holiness Association, Rev. C. C. Rinebarger, musical director, the Barnet Sisters of Elliot, Ohio. For further information write, Rev. N. J. Ralson, 43 Colby St., Haverhill, Mass.

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

July 24 to Aug. 3, Racine, Wis. Spring Park Campmeeting. Workers: Mr. and Mrs. Jarrette Aycock of Bethany, Okla. Soloist, Miss Naomi Wisler of Racine, Wis. For further information write, F. C. Hliker, Secy., 1825 Clayton Ave., Racine, Wis.

July 24 to August 3, Seventh Annual Arkansas Nazarene Camp. On Conway Pike two miles north of Little Rock. Workers: Revs. Oscar and Nettie Hudson and the Vaughan Radio Quartet. For further information write, Mrs. Anna L. Oliver, Secy., 621 Olive St., North Little Rock, Arkansas.

July 24 to August 3, Warsaw, Ohio, Warsaw Holiness Campmeeting. Workers: Rev. and Mrs. Harold Faylor of Dayton, Ohio, as evangelists, Mr. and Mrs. Paul White of Highland Park, Ill., song leader. For further information write, Pres. Rev. E. T. Shepard, Blissfield, Ohio, or Miss Adah Shepard, Warsaw, Ohio.

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

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

July 25 to August 3, Park Lane, Va. Annual Holiness Campmeeting. Workers: Rev. Mack Anderson, Mr. and Mrs. Harry Hyatt, Dr. N. B. Shade and several special workers to assist. Park Lane is located in suburbs of Washington, D. C. For further information write, Rev. C. R. Mateer, 303 R. R. Terrace, Clarendon, Va.

July 31 to August 10, Belsano, Pa., Auxiliary to The National Holiness Association. Workers: Rev. Lawrence Reed, Rev. Fielding T. Howard. For further information write, S. Ward Adams, Sec., Belsano, Pa.

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

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

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

July 31 to August 10, Southern California District Campmeeting. On College Campus, Pasadena, Calif. Workers:

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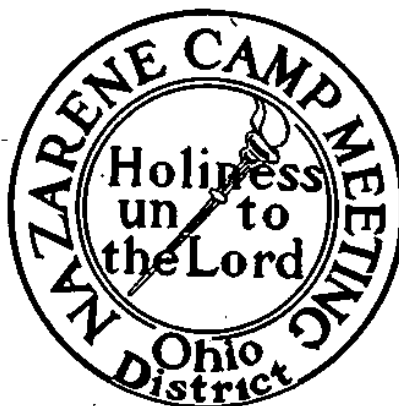
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August 1 to 10, Clinton, Pa., Tri State Campmeeting. Workers: Rev. Ed Oney, Rush, Ky., Rev. R. G. Flexon, Glassboro, N. J., Rev. J. N. Hampe, Los Angeles, Calif., Rev. Chas. Mower, song evangelist; Rev. Geo. Cole, pianist; Millie Rodenbaugh, children's worker; Isabelle Myler Reiff, young people's worker. For further information write, Rev. L. W. King, Pres., 3020 Sacramento St., Corliss Sta., Pittsburgh, Pa.

August 1 to 10, Leslie, Md., Nazarene Campmeeting of the Washington-Philadelphia District. Workers: Rev. H. Orton Wiley, D. D., Rev. John Fleming, Eddie Patzsch, song evangelist. For further information write, Rev. J. N. Nielson, Bus. Mgr., 213 Parker Ave., Collingdale, Pa.

August 3 to 10, Campmeeting at Connelly Springs, N. C. Workers: Raymond Browning, Jno. R. Church and Bob Self; Miss Edith Crouse, children's

worker. For further information write: P. R. Mason, Thomasville, N. C., or Rev. D. A. Oakley, Cleveland, N. C.

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

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

August 7 to 17, Hazelton, Indiana, Wheeling Camp. Workers: Rev. Lum Jones, Rev. James Garrison, evangelists. Song leader, D. A. Weida. For further information write, Stella E. McRoberts, Secy., Hazelton, Ind.

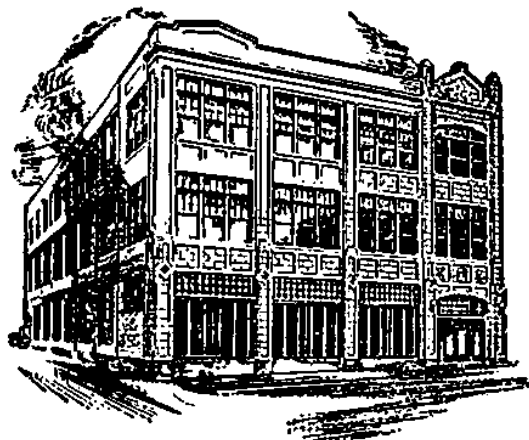
August 8 to 17, Atlanta, Texas. Holiness Campmeeting. Workers: Jarrette Aycock and wife in charge with local and visiting help. For further information write, Mary E. Perdue, Secy., Atlanta, Texas.

August 8 to 17, Frankfort, Indiana, Pilgrim Holiness Campmeeting. Workers: Rev. Seth C. Rees of Pasadena, Calif., and Rev. W. S. Dean of Terre Haute, Ind., evangelists. Rev. C. D. Jester of Marion, Ind., song leader. For further information write, R. W. Chatfield, Sec., 905 So. 19th St., Lafayette, Ind.

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

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

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August 14 to 24, Beebe, Arkansas, Holiness Campmeeting. Workers: Rev. J. B. McBride of California, evangelist. Rev. Earl Harris, song evangelist. For further information write, R. A. Dodson, Vice President, McRae, Ark.

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

August 14 to 24, Overland Park, Denver, Colo., Colorado District Campmeeting. Workers: J. T. Little, Bud Robinson, L. C. Messer. For information write Rev. T. P. Dunn, 2535 So. Bannock St., Denver, Colo.—T. P. Dunn.

August 14 to 24, Iowa District Campmeeting and Assembly, Des Moines, Iowa. Workers: Dr. R. T. Williams, Dr. H. O. Wiley and Vaughan Quartet. For further information write, Rev. B. V.

Seals, pastor, 1244 W. 6th St., Des Moines, Iowa.—J. W. Short, District Superintendent.

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

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

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

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

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

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

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

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

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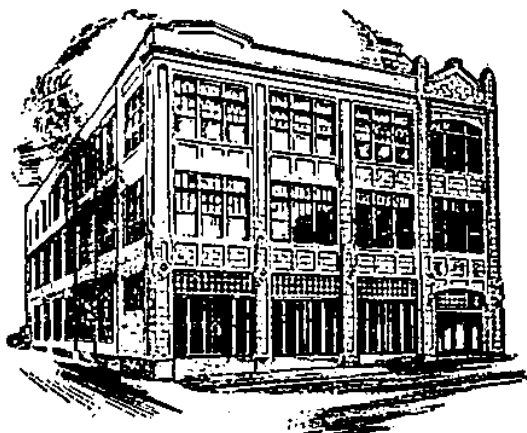
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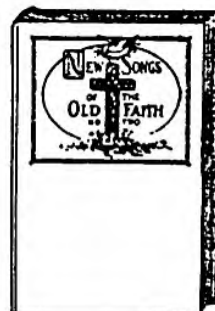
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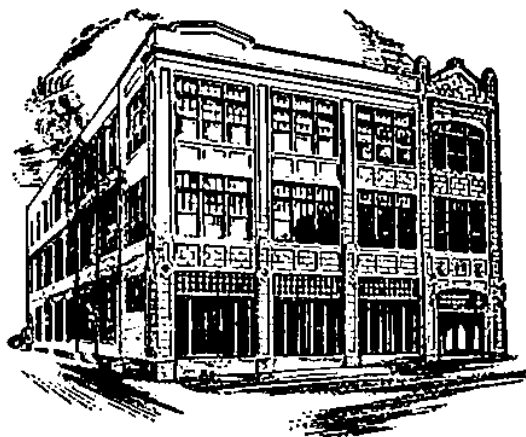


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Specimen of Type

Jesus Baptized; he Undergoes Temptation

ST. MATTHE

and his meat was locusts and wild honey.

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

CHAPTER 3
Deut. 8: 3
Deut. 32: 13
1 Sam. 14: 25
2 Ki. 19: 32
Ps. 81: 16

days and forty nights, he afterward a hungered.

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

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Specimen of Type

St. Matthew 27

Christ accused before Pilate—B

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

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

A. D. 33
d 2 Sam. 17.
27.
Acts 1. 12.

will ye that I release. They said, Bā-rāb-bas.

22 Pilate saith unto, shall I do then with Jē called Christ? They a

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