

A. CARLISLE,

JAN 15-31

MANCERLONA, MICH.

HERALD of HOLINESS

Official Paper
Church Of The Nazarene

VOL. XIX. NO. 23

KANSAS CITY, MO., SEPTEMBER 3, 1930

WHOLE NO. 960

IN PATHS OF PEACE

By ANNIE E. WILSON

Not always by the waters still,
He leadeth me.
Not always in the pastures green,
He feedeth me.
But sometimes waves are dashing high,
And dark the day;
Sometimes the desert drear and lone
Must be my way.

Not always on the mountain top,
The earth grown dim;
Not always to the heights sublime
I rise with Him.
But sometimes in the valley lone
My pathway lies;
Sometimes the deepest, darkest night
My spirit tries.

But whether in the valley lone
My life is spent,
Or on the mountain top I dwell,
I am content.
God's love my guide and stay shall be
Till life shall cease;
God's love enfolds and shelters me
And gives me peace.



HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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

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

SANCTIFICATION A WORK OR A DEVELOPMENT

IN OUR last week's editorial we published a query concerning entire sanctification by a young person who seemed to be confused concerning the doctrinal statement and its practical outworking in Christian experience. The question was as follows: "Is sanctification the beginning of a life that leads to total resignation, complete death of will and self; or, is resignation and death of will the beginning of a life of sanctification?" That is, do the trials and sufferings of life serve to complete and perfect our sanctification, or do they serve merely to test its validity. Strictly speaking the first theory is that of sanctification by growth or development, called by the older writers on holiness, the "Zinzendorffian Theory;" while the second statement is the Wesleyan teaching concerning entire sanctification as held by the Church of the Nazarene. In the above query, however, confusion is worse confounded by the fact that the Zinzendorffian teaching masquerades under the guise of entire sanctification. And it is further dangerous because, in the last analysis, it is an attempt to lower the teachings of the Bible to conform with the superficial experiences of many holiness people instead of bringing the experiences of men up to Bible standards.

A few years ago in a campmeeting which historically stood for the doctrine of entire sanctification, a certain evangelist took occasion to hold up to ridicule, the standards previously preached as characterizing a holy life. It was an attempt evidently to bring the teachings of the Bible down to the level of superficial experiences found among holiness people, and the preachers and people resented this unwarranted attack upon them. The Bible must ever be our standard. "To the law and to the testimony, if they speak not according to this word there is no light in them." In discussing this question we shall treat it under the following heads:

I. THE QUESTION OF THE WILL. In the above statement, the question of the will needs to be given more exact definition. What our correspondent evidently means is death to self-will or selfishness. We never lose our wills. What Christ does is to so renew

the will as to bring it into full conformity with the will of God. It is at this point that the teaching of Christianity differs so widely from such cults as spiritualism and many of the pagan religions which demand for their success the subjection of the will to another. Hypnotism and kindred phenomena which tend to weaken the personality take their departure at this point. Entire sanctification does not destroy the will, nor any constitutional affection or passion of the soul. It does, however, purify these from sin and bring the whole being into full conformity to the will of God.

II. DEATH TO THE CARNAL MIND IS INSTANTANEOUS. Entire sanctification is an instantaneous death to the carnal mind or the sinful self life inherited from the race, called in the Scriptures "the flesh." The works of the flesh or the manifestations of the carnal mind are destroyed when the soul is converted; but in entire sanctification, the flesh itself as the source of these sinful manifestations is crucified and slain, so that the works are not only no longer done, but the inner stirrings are no longer felt. In regeneration the fruit of the Spirit is implanted within the soul, which therefore comes into conflict with the carnal mind which is there by nature. The condition of the soul is then, a mixed condition—not that love is mixed with anger, or patience with impatience—but two sets of affections dwell within the soul in antagonism to each other. This is the substance of the apostle Paul's allegory concerning Isaac and Ishmael (Gal. 4:22-31). Isaac was the child of promise, Ishmael the child of the flesh; and the command is, "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman."

It is at this point that there seems to be much confusion concerning the teaching of holiness as a second work of grace. The graces of the Spirit are implanted within the heart at regeneration by the birth of the Spirit, but this does not destroy the carnal mind which is there by nature. Sanctification is the death of the carnal mind which so purifies the soul that no antagonisms to the Spirit remain. The one is a birth of new life; the other is a death of the old. According to the statements of the older theologians, justification breaks the *power* and removes the *guilt* of sin; while sanctification removes the *being* of sin. Those who feel the stirrings of the carnal mind, may be in a justified state in that they never allow it to come to expression in the life, but they are certainly not sanctified wholly.

III. THE DEEPER DEATH THEORY. Another form of the Zinzendorffian theory which masquerades under the guise of holiness teaching is that of the "deeper death" theory. This is one of the things which evidently disturb the mind of our correspondent. Is sanctification the beginning of that which will lead

by degrees to a complete death of self? That we are gradually to triumph over the carnal mind, sink into deeper resignation to the will of God, and by deeper deaths experience more and more of the holiness of God is fallacious teaching—fallacious in theory and confusing in experience. To begin with, the word "death" admits of no degrees. It is not a comparative term. We never say "dead," "deader," "deadeast." How much more of death does a person have who is "deader" than one who is "dead;" or just where may one properly use the term "deadeast"? What we need is not more of death but more of life. In entire sanctification the old man is crucified and we die unto sin and are made alive unto God. The death takes place instantaneously; the life may flow on in eternal increase. Entire sanctification is the act by which we are made holy; holiness is the quality of life which may abound more and more. Patience will never overcome impatience, nor will the love received in regeneration expel anger; but with the destruction of the carnal mind, love may abound and increase more and more; and patience be increased through the tribulations of life. The graces of the Spirit are not found in the unregenerate—they must be implanted by the birth of the Spirit; nor can the carnal nature be destroyed by growth in grace, it must be put to death by the baptism with the Spirit. As the former are implanted instantaneously in regeneration; so the latter are destroyed instantaneously in entire sanctification—and the work in each instance is accomplished by the Spirit through the meritorious blood of Jesus.

IV. SANCTIFICATION BY SUFFERING. Another fallacious theory which injects itself insidiously into much of the teaching of holiness is the theory that suffering sanctifies. It is evident that this theory also is involved in the query of our correspondent. This teaching is not only false but harmful. To teach that suffering sanctifies is an affront to the blood of Jesus. It is untrue to experience. Those who are unsanctified are usually embittered by the sufferings and sorrows of life. But once the soul is sanctified through the blood of Jesus, the tests and trials are God's chosen means of mellowing and enriching the life of faith. This is the teaching of the apostle Paul—"knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3-5). With the heart purified from sin and love filling the entire being, the soul patiently endures whatever God sends it in the way of tribulation. These sorrows do not destroy impatience—they increase the patience implanted by the Spirit quantitatively not qualitatively if we may be allowed to use such terms by way of illustration. Holding steady in patience, the soul is brought into wider realms of experience; these wider reaches of experience make hope brighter and more beautiful; and hope implanted by the Spirit

always comes to full fruition. But unless the soul has been purified from carnal affections it will break down in times of trial and the lusts of the flesh will prevent the full development of the grace of the Spirit.

THE CALL OF THE CHURCH

While the call of God may be heard through His providential dealings with the nations, it comes with clearer, more distinct tones through His Church. Arthur T. Pierson once pointed out that God in His onward march has His advance guard, His body guard, and His rear guard. His advance guard has gone on to prepare the way of the Lord. They have visited the nations and have endured hardship, privation and suffering. What it has cost to open these doors for modern missions no one but the most devout student of missionary history can hope to realize. Everyone who names the name of Christ should blush with shame if he knows not this marvelous history. An American who is unfamiliar with the history of his country is hardly worthy of the name. A Christian who is not interested in the triumphs of the gospel is not worthy to bear the name.

Recently we stood beside the grave of Adoniram Judson, the great missionary, in the old graveyard on the hill at Plymouth. It was this intrepid man of God who wrote that "suffering and success are vitally linked. If you suffer without succeeding, it is that someone else may succeed after you; if you succeed without suffering it is because someone else has suffered before you." His was no life of ease. He suffered and the armies of missionaries who now preach the gospel in Burmah, India and the East are there because he opened the doors and prepared the way. It was Krapf who wrote of Africa, that "the victories of the church are won by stepping over the graves of her members. Though many missionaries fall in the fight, the survivors will pass over the slain in the trenches, and take this great African fortress for the Lord." This is no time for the body guard to fail. To do so will be but to prove unfaithful to the heroism of those who formed the advance guard.

TITHES AND OFFERINGS

The practice of tithing seems to be growing in the Church of the Nazarene. The church must be financed, but we who have cried out against bazars, festivals, fairs and suppers, rummage sales and auctions so persistently and so long cannot afford to fall into the errors against which we have warned our people. The work of Jesus Christ must not be commercialized. The church is to be a house of prayer and not a bargain counter. Only as the matter of finances comes to be viewed as a part of worship, and the necessity of supporting the church a part of any genuine consecration, will we approach the teaching of the New Testament concerning finances. Then and

then only will tithes and offerings be the generally accepted means of financing the church. Even the tithers need to constantly remember that they have given nothing until the tithe is paid. The tenth justly belongs to God and until this obligation has been paid, and an offering made from that which remains, nothing has in reality been given. When the church as a whole comes to the place of such devotion as to lay down on the first day of the week, tithes and offerings according to the abundance of its prosperity, the work of Christ will go forward with rapid strides. There will be no heart-wringing appeals for missions; the pastors' salaries will never be in arrears, evangelists will be given a living wage, and the treasuries of the church will be filled with funds sufficient to meet every need. This matter of tithes and offerings is one which affects the conscience, and when each individual reaches the point of conscientiousness concerning his obligations to God, doubtless there will be more personal prosperity as well as general advancement.

WINNING SOULS TO CHRIST

While browsing through the library of a friend in whose home we were recently entertained, we found an account of the manner in which Mr. Reynolds, one of the best Sunday school workers this country has produced, was converted from a general worker to a personal worker. We read the account with interest, and as it contains a valuable lesson for all Sunday school workers we pass it on. It seems that his pastor was to exchange pulpits with a brother minister, and Mr. Reynolds was to entertain the visiting minister over Sunday. When the latter arrived on Saturday night, Mr. Reynolds met him at the door and gave him a hearty welcome. The visitor was a little man but he made a great change in that family. Hardly had he removed his hat and coat before he asked,

"What are you doing for God?"

"I am teaching a class in Sunday school."

"Girls or boys?"

"They are young ladies."

"Have they all been converted?"

"I don't know whether they have been converted or not."

"Let us pray," said the visitor, and down he went on his knees in the hall and prayed fervently for that teacher and his class. Later during family worship he prayed again, making special request that the teacher might have faith to lead his entire class to Christ the next day. They then retired, but Mr. Reynolds said, "Somehow I could not help thinking of my class. There was Mary, a fine girl, capable and earnest. She would make a splendid worker if she were only a Christian, but I am afraid she is not. Then there is Susie. She too has many splendid qualities, but I doubt if she really loves the Savior. And so I went

over the whole class in my thought, and finally began to pray for them. The more I prayed, the more anxious I became." As a consequence he became so burdened that he arose and awakened the minister and together they prayed earnestly for the salvation of that class on the following day.

When Mr. Reynolds went before his class on the following day he said, "Girls, I have a confession to make. I have taught this class for several years. I have worked hard to make the lessons interesting, but I am afraid that I haven't been faithful to your souls. I do not even know whether you are Christians or not. How is it with you Mary? Are you a Christian?" She replied, "No, Mr. Reynolds; I am not, but I would like to be a Christian." "How is it with you Susie?" "I think I am just about where Mary stands," was the reply. When the question was asked Jenny she said, "I have often wondered why it was, Mr. Reynolds, that you never spoke to us on this subject. You are so interested in us, and in all that pertains to our welfare, and yet you never speak to us about our relation to Christ." Mr. Reynolds said, "Girls, this is no place for us. Follow me into the ladies' parlor. They did so, and there every one of those girls knelt in prayer and gave their hearts to Christ. When he reached home the visiting minister said, "How about those girls, Brother Reynolds?" "They were all converted this morning," was the reply. "Praise the Lord!" I did praise the Lord, said Mr. Reynolds, but it made my heart ache to think that I might just as well have had that joy several years before, if I had not been such a moral coward. This was the beginning of a new life for Mr. Reynolds and thousands of teachers and scholars have had occasion to thank God for him and his work. If every Sunday school teacher on next Sunday morning would go before the class with a burdened heart for the salvation of every member, and have the moral courage to present Christ as a present Savior, doubtless the day would witness hundreds brought to Jesus.

One of the greatest needs of this hour is more devotion. Ours is not an age of prayer so much as an age of work. The tendency is to action rather than to worship; to busy toil rather than sitting at the Savior's feet. Commune with Him. The keynote of our present Christian life is consecration, which is understood to mean devotion to active service. On every hand we are incited to work; our zeal is stirred by every inspiring incentive. The calls to duty come to us from a thousand earnest voices. And this is well; we must toil in His vineyard, we are His harvest men; we are toilers together with Him. But these quiet, silent times alone qualify us to do more and better work, with much more ease and enjoyment, and nothing slavish about it.—HARVEY.

AUGUST GLEANINGS

By General Superintendent Chapman

Arthur Brisbane, the newspaper writer, encourages us by telling us there are a hundred million right thinking, law abiding citizens in this country, and that the bootleggers, racketeers and criminals in general are comparatively few in number. But it makes us uneasy to read that "less than two per cent of the population of France believed in the methods of the French Revolution, yet this negligible minority baptized France in blood." And "a pitiful few now control Russia, but those few are maintaining in Russia the worst hell this world ever saw." Just what 350,000 known criminals may be able to do for America within a decade is not easy to say. But this we know, it is time for much prayer and holy living on the part of the people of God that a way may be found to maintain enough righteousness in the land that God may in mercy spare us. Indeed everything we need in this particular is comprehended in the prayer the Master taught: "Thy kingdom come."

You can almost distinguish orthodox Christianity from fads of all kinds by the fact that the former gathers about Jesus Christ as a person and the latter gather about abstractions. I noticed in the testimony meeting last night that people all spoke of the time when they found God. The fads usually emphasize "truth" and when you discern their meaning they do not mean Jesus Christ as the embodiment of truth, as He Himself taught, "I am the way, the truth, and the life;" but they are thinking of some fine spun theory for which their group stands or of some peculiar interpretation which may be a half truth falsely interpreted.

Some have mistakenly supposed that the Sadducee's question in Matthew 22:36, "Master, which is the great commandment in the law?" was a request for a comparison of values among the "Ten Words," and that the reading is equivalent to "Which is the greatest commandment among the Ten Commandments?" And the question of the scribe in Mark 12:28, "Which is the first commandment of all?" has been taken as referring simply to the question of the order in which the commandments appear. But no, the question was, "Which is the great, underlying, all inclusive commandment—the basis of all commandments?" And the other was the same in substance. "Which commandment is enough when standing alone to require all in principle that all commandments require in detail?" And the answer to the question in a word is "perfect love." This love analyzed is supreme love for God and love for neighbor equal to love of self. And

the phases of supreme love for God are set forth as the love of purpose (with all thy heart), the love of understanding (with all thy mind), the love of affection (with all thy soul), the love of active obedience (with all thy strength). The first phase of this love implies the ordering of our lives to the service of God, so that whether we eat or drink, or whatsoever we do, all is done with the end and purpose of glorifying God. Livingstone stated the substance of this phase when he declared he would count nothing he possessed as having value except in relation to the kingdom of Christ. And whatever cannot be squared with the worthy purpose of honoring God is ruled out and forsaken: this is the crux by which the sin line is discovered.

To love God with the understanding is to bring into captivity every thought to the obedience of Christ. The understanding are the eyes of love. Without it there may be blind, unthinking, unreasoning love. But to love with the understanding is to love God for what He is found and known to be. Of love of affection, Thomas Aquinas said, "We love God with our whole soul when all that we love is loved in God, and when we refer all our affections to the love of Him. St. Paul expresses this love in the following words: 'For whether we be transported in mind it is to God, or whether we be sober, it is for you; for the love of Christ constraineth us.'" To love God with all the strength is to have our words and works established in love for Him. This is the giving of substance to the wise man's words, "Whatsoever thy hand findeth to do, do it with thy might." This is extremely practical and means that we will show our love by our words and deeds, even as St. James holds that we will show our faith by the same.

Why is it that some people "run to the altar" in practically every revival they get into, and make it hard for the preacher to preach what he ought lest they have their faith upset by the things he says? Well, there are instances in which such people have never really paid the price and gone through to definite victory. In these instances there is no cure except for them to die out and get the blessing, and it may be they will get it at the altar. So let them continue to go. But there are other instances in which persons, through the mistaken zeal of the preacher, have become obsessed with the idea that the Christian experience and life are all in crises, and if they receive light which the preacher is preaching, instead of "moving up" in their faith at once, they "go under" and think to settle all by racing back to the mourner's bench. This is really unfortunate and injurious to the individual involved and to the cause of Christ in general. "Going to the mourner's bench" can easily lose its meaning by repetition. Suppose one should insist on being baptized with water again every time

he discovers he has not been fully up to par on something! The altar has partly for its purpose the force of a public confession, and has proved wonderfully helpful in getting sinners converted and notorious backsliders reclaimed and earnest Christians sanctified. But when it is made a sort of "sobbing place" for everyone who discovers a lack of any kind it almost becomes a fetish and leads to "the worship of a piece of wood." One should make sure he is soundly converted and definitely sanctified. Then he should set in to instantly walk in the light. And when new light shines on his way, he should follow the example of the old Primitive Baptist deacon of whom John B. Culpepper used to tell. The deacon sat on the front seat in "the amen corner." And one day while the preacher was preaching, the deacon suddenly began to unlace his shoe. The preacher became interested and was surprised to see the deacon remove not only his shoe, but his sock as well. At length the preacher stopped in his discourse, and said, "Why, brother, is there something the matter?" "Yes, sir," replied the deacon, "I just now discovered that I put my sock on wrong side out this morning." "Well," said the preacher with mild reproof in his tone, "could you not wait until the service is over to make the correction?" "No, sir," said the deacon, "when I find out I am wrong, I change right then and there."

Even some denominations that are increasing in numbers are nevertheless decreasing in the number of separate congregations and in the number of church buildings which they maintain. But the Church of the Nazarene is increasing in its number of congregations as well as in total membership. So while some other churches are fairly well supplied with buildings, we are buying and building constantly. While there are other things which are more important than buildings, yet it is quite as necessary for a church to be well and permanently housed as it is for a family to be so, and the arguments are the same in both cases. Providing housing for a church is a matter demanding careful consideration, not only in a general way, but in specific instances as well. A "second hand" church building, especially if it has been standing for a number of years, will lack so much in arrangement and will so soon need repairs that it has to be exceedingly "cheap" to be a "bargain." Let our people not overlook this fact. And in planning for a building it is important to neither "under-build" nor "over-build." If you under-build you limit your opportunities and if you over-build you tax and discourage the people with financial obligations. Sometimes it is wise to build a basement and worship in it until such a time as the superstructure can be erected. At other times a neat tabernacle will draw more people and easily pay for itself by the time the permanent building program can be taken up. These are problems which must be solved in each specific case and cannot be determined by a

universal rule. Let us build more new churches than we buy old ones, buying old ones only when they are such bargains that no argument is possible. And in building new churches let us build adequately but sanely, and always let us keep our projects financed so that we shall keep our good name and be able to pay our budgets and function as we should. For we cannot afford to quit living while we are getting ready to live in a wider sense.

ARE YOU GETTING ANYWHERE?

*You are rushing, you are straining, with a grim look on your face;
You are turning from all pleasures; in your breast peace has no place;
You have ceased to find contentment in the nooks you used to know;
You have ceased to care for others whom you clung to long ago;
You are straining, you are striving through the dark days and the fair,
But, O mirthless, eager brother, are you getting anywhere?*

*In your haste you have forgotten how to linger or to smile
When a child looks up and greets you or would calm your care a while;
Though a wild rose sheds its petals in the lonely pasture still,
And glad breezes sway the blossoms in the orchard on the hill,
You are too much in a hurry, and too occupied to care
But, with all your grim endeavors, are you getting anywhere?*

*You have fled from sweet contentment; trouble haunts you in your dreams;
It is long since you have loitered on the banks of shaded streams
That go singing to the pebbles they have made so clean and white
And have polished at their leisure and their pleasure day and night;
You no longer know the solace that is in a sweet old air,
But, with all your ceaseless moiling, are you getting anywhere?*

*You have given up old fancies, you have left old friends behind;
You are getting rich in pocket, but are poor in heart and mind;
You have lost your sense of beauty in your haste to push ahead,
And along the ways you travel bitterness and grief are spread;
You have ceased to care how others bend beneath the woes they bear,
But, with all your cruel striving, are you getting anywhere?—S. E. KISER.*

HOLINESS MUST BE PREACHED

By C. V. Fairbairn

WE CANNOT avoid the conviction, after several years of contact and intercourse with several holiness bodies, that in the distinctively holiness churches there are many, in both ministry and laity, who do not fully accept Mr. Wesley's teachings on holiness. Many who profess to believe the doctrine, but neglect to seek it, will reject it when its claims are urged and pressed home upon them. The British Wesleyan conference, in order to preserve its societies from heresies and erroneous doctrine, resolved, in 1807, that "No person shall on any account be permitted to retain any official position in our societies who holds opinions contrary to the total depravity of human nature . . . and Christian holiness, as believed by Methodists."

"Drastic!" you say.

Yes, but decidedly safe.

Some say, "Well, we do not want to be hobbyists." To make a hobby of holiness is both rational and scriptural. Noah Webster defines a hobby as, "any favorite object of pursuit; that which a person pursues with zeal or delight." Every Christian should make a hobby of holiness, according to Mr. Webster's definition of a hobby. To say a man makes holiness a hobby is the same as saying he makes a hobby of religion, for entire sanctification or holiness is religion in full gospel measure. The discipline says, "Let your motto be, Holiness to the Lord."

The Bible gives prominence to the subject of holiness. All the standards of Methodism, and of those churches which are the legitimate offspring of mother Methodism, their disciplines and hymn books, give prominence to the doctrine and experience of holiness. It is undeniable that there is a growing number in the ministry of these churches who but seldom preach a sermon specifically on the subject of holiness, notwithstanding many in the churches are not sanctified wholly, and they are suffering right now for the want of purity and power.

Said Mr. Wesley, "The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love" (Vol. 4, p. 137). "When Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. Speak, and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect

full salvation now, you must not look for any revival" (Vol. 6, p. 72).

"Never forget," said Bishop McKendree to Sumnerfield, "that no doctrine which we have ever preached has been more owned by the Head of the Church; and I doubt not the success of your mission may mainly depend upon your zealously holding forth this great salvation."

"I am certain the doctrine of entire sanctification is upon the decline," wrote Rev. William Bramwell in his day; "and if it is not enforced, there will follow a declension in the work among the people. The glory is departing, and I fear will depart. We have to pray that the number of those may be increased who boldly, as at the first declare the whole counsel of God."

Said Rev. B. T. Roberts, the founder, under God, of the Free Methodist church, "Our preachers, if they would succeed in their work, must preach entire sanctification. They must preach it *clearly, definitely*. On this subject the gospel trumpet must give no uncertain sound. Francis Asbury did more than any other man to plant Methodism on this continent. He said he felt divinely called to preach holiness in every sermon. Yet, when taken sick, he wrote, 'I have found by secret search that I have not preached sanctification as I should have done; if I am restored this shall be my theme more pointedly than ever, God being my helper.'"

The Free Methodist church was the second Methodist church in which the writer labored in the ministry. From experience in the Canada Methodist church, we have discovered that when a church loses out, she does so first behind the pulpit. Long after the ministry had ceased to mention holiness, except to sneer at those who professed the experience, we, in our limited contact with that church as a whole, still found in the pews of Methodism hundreds, perhaps several thousand, who wept for the days of the blessed past and hungered for their return. More than once have we received invitations to go to churches where no revivals had been held for years, and where folks wept out of sheer joy and begged us to return soon and preach again the "Wonderful Words of Life." But the bars were up, and to have gone to that field with tent or meeting would have been trespassing on another man's circuit, and the discipline forbade that. This very fact—the cry for help from souls, whom as a Methodist preacher we dare not try to help—was one of the determining factors in our final decision to leave that church. Let me say this now: If ever we live to see the day when the holiness churches lie dead, it will be so because they died first in the pulpit, not in the pew. We are not saying that with a faithful

minister there will be no backsliders in the pews; but we do say with Mr. Wesley, that wherever the doctrine of Christian perfection is not clearly and strongly enforced, "the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love" (Vol. 4, p. 137).

Let me exhort you, brethren, by referring once more to Mr. Wesley. "When Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God: and consequently little addition to the society, and little life in the members of it. Speak, and spare not. Let not regard for any man induce you to betray the truth of God. Till you *press* the believers to expect full salvation *now*, you must not look for any revival" (Vol. 6, p. 72).

No, we are not "croaking." As Wood, in "Perfect Love," says, "To be faithful to the church and point

out her duties, faults, dangers, . . . defects and sins is very far from 'stabbing,' 'bleeding,' or 'abusing' the church, as some appear to believe. A time-serving, temporizing man, who seeks more to please men than he does to lead sinners to God and believers on to holiness, is very far from being the best friend of the church. The minister who maintains a strict fidelity to God, deals faithfully, though kindly, with the church and the world, and gives sin of every kind, either in or out of the church, no quarter, is very far from being an enemy of the church. The worst enemies of the church are some within her own pale. A compromising, self-seeking, worldly-minded, backslidden minister will do more to run down her piety, kill off her converts, and scatter spiritual desolation through all her borders, than all her enemies from without combined" ("Perfect Love," Section 14, page 164).

IS THERE NOT A CAUSE?

By W. G. Schurman

WE remember many years ago, when we worked in the shoe factory, we had a young fellow with us feeding heels to the machine while we attached them to the shoes. One morning he complained about being somewhat hungry, so we got our lunch and gave him a ham sandwich which he ate with great relish, but, suddenly, stopped with a woe-begone look on his face and ran to the sink, stuck his finger down his throat and tried to throw up what he had eaten. We asked him what in the world was the trouble, whereupon he informed us that it was Friday and he had eaten meat and was trying to get rid of it. He felt he had done wrong and his conscience disturbed him, but it was not an hour afterward that he was cursing another young fellow for some grievance he had against him. We asked him if his conscience did not bother him, and he did not seem to understand what we meant. He could swear and take God's name in vain and damn his brother uphill and down without a qualm of conscience, but turned pale because he had eaten a ham sandwich on Friday.

We smile at this and say, "Poor, superstitious fellow," but I am wondering if Protestants may not be guilty and in the eyes of some appear as ridiculous. Years ago when we first entered the holiness movement we fought the battle on supporting the work of the Lord by the methods pursued in the old line churches, such as suppers, fairs, rummage sales and theatricals. We emphasized the scripture which says, "Make not my house a house of merchandise." We knew that merchandise was to buy and sell with the hope of gain, and as that was the purpose for which these things were conducted, we were sure we had a good argument. One of the foundation stones of the

Church of the Nazarene is that all of our expenses shall be met by freewill offerings and that we never make of His house a house of merchandise.

I hear my readers all say "Amen," but I am wondering if we have not carried on considerable merchandise that has been uncalled-for, and are in danger of continuing it. I remember years ago when I had just entered the ministry of being approached by a good brother who wanted to interest me in a new source of transportation power known as the Stratton Rotating Engine. Beautiful offices were furnished in a city in New England and thousands of dollars worth of stock was sold with the avowed purpose of helping to finance our foreign missionary work and support our schools, but the Stratton Engine went around so fast that it made the heads of the investors so dizzy that they lost their balance (I mean their bank balance), while the missionary cause and the schools were robbed of thousands of dollars that might have been given for the building up of Christian manhood and womanhood and the carrying of the gospel to the dark spots of the earth.

Later on we were approached by a brother who wanted to interest us in some rolling mill stock. We told him that if we had one million dollars we would not invest ten cents, for we did not believe that the plan had the blessing of God on it—that preachers upon whom God had, through the person of His elders, laid holy hands, should stick to their job and not get mixed up with merchandise (buying and selling with the hope of gain), especially of such a nature. We got called down by a good brother as being uncharitable; we were told that this was absolutely safe,

and would mean thousands of dollars to the missionary cause. But I guess it was "rolling" stock all right for it took on the proportion of a steam roller that left its victims flat financially.

We were next urged to invest in a sure thing—a copper mine; that this was in answer to prayer and that they had investigated it and found that the copper was there, and that a few hundred dollars would mean literally thousands of dollars for the work of the Lord in days to come. We made the same reply, namely, that even if the copper was there six feet thick, that carried on by a man whom God had jealously set aside to preach His Word and declare the unsearchable riches of Christ, it would never succeed, and we remember stating, "Mark my words—the day will come when you will remember our standing here and talking over this matter and declaring emphatically that there never can come any good out of such a proceeding, but it will bring sorrow and heartache and heart-break." I do not know whether they ever sank a shaft or not to secure this copper, but I do know that they sank thousands of dollars and left the missionary cause and the institutions of education as needy as ever.

I hear some of our good brethren now telling of a scheme launched a number of years before I came to Chicago to purify water. The proposition was demonstrated; in fact I have since seen it work, and what that little machine when put in a pitcher of water would do was a sight. It was going to sell like "hot cakes" and make the investors rich, and just think what we could do for missions and for our schools, while all of our churches would be out of debt and the world would stand amazed, but the water in Lake Michigan is just as filthy as ever except that part which the city cleans before it comes through our faucets and they are still pulling on the platforms for money to carry on our missionary work and to get our schools out of debt.

Just a very few years ago we were approached by a good brother who wanted us to invest in a contrivance for dimming the headlights on an automobile while driving on the public highways. This was a sure thing—there might have been some mistake made about other promising promotion schemes, but this could not fail. It was demonstrated to us on paper how so many thousand automobiles in this country with this equipment would bring literally thousands upon thousands of dollars to the investors and that the one hundred dollar investment today would mean thousands of dollars as soon as it was brought before the public. Some good people got quite excited over it. Two of our dear brethren became salesmen and took over territories to come back a few weeks later sadder but wiser men. Some of this stock was sold right in the basement of our church between services.

The next scheme was the development of Florida. It was going to surpass anything. We were induced to

buy—we had a hard job to make our payments. Florida was bound to come into its own, but one day while we were praying, the Lord told us very plainly to get out of it, and finding it hard to make the annual payment, we requested the privilege of withdrawing, and the boom gave such promise that we were gladly allowed the price we had paid in, but just a few months went by when the crash came. Thank God, being faithful to the warning given, it did not come down upon our head.

We have watched this business for over twenty-five years, and challenge any of our readers to dare to produce one case where any minister of the gospel, who has ever been called to the glorious work of spreading the news of full salvation to a lost world, ever being blessed or making money promoting any such schemes. We do not wish to convey the idea that these things were wrong or crooked or dishonest necessarily. It is a case where God does not and will not smile upon one of His preachers who is promoting anything of such a nature. Satan knows that he could not get one of our preachers to step aside and indulge in this for the mere sake of making money. We honestly believe that there isn't a Nazarene preacher on the topside of earth who would step down from his throne (his pulpit) to merely promote some money-making proposition, but Satan knows that if he can induce him to do this through the possibilities of helping to advance the missionary cause or the tremendous need of religious education, he might get them to assist. But what gets me is that our dear people never seem to learn. No sooner is their bubble burst in the East than we see another in the West. When that bursts they come to the Middle West, and when that bubble is gone, they go to the South, and these dear people may have used their clerical garb to carry them into the good graces of our people, and their clergy books over our railroads to promote this fallacy. Nor did they stop there, but around our conventions, assemblies, revival campaigns and holiness conventions you will find them talking their wares and urging our people to invest.

The point I am trying to make is that while these dear brethren would be shocked at the thought of buying and selling quilts and aprons and articles frequently found at a church bazar to carry on the work of the Lord and quickly would preach and cry out against such a procedure, they seemingly have no conscience in an effort to induce the brethren to invest their money to promote their proposition. We feel that, like the young man mentioned in the first part of this article who would strain at a gnat and swallow a camel, these dear men are guilty of a similar misdemeanor. "Make not my Father's house a house of merchandise," is as applicable to the ministry of today in the Church of the Nazarene as it was to the ministers in the old line churches whom we opposed a quarter of a century ago. We are as satisfied as we are that we are living, after having watched this thing for over

thirty years, that God would refuse to smile upon any effort put forth by any man whom He has set aside to carry on His work and preach His gospel, stepping aside to promote any scheme, no matter how worthy the purpose may seem. Let us shun these things as

we would a contagion and let the ministry keep free from these things that bring so much reproach upon the cause of holiness. Far better to die poor and pure than rich and rotten, but to die poor and rotten, good Lord deliver us.

SALTED WITH FIRE

By William G. Heslop

Every one shall be salted with fire. Our God is a consuming fire. He shall baptize you . . . with fire. There appeared cloven tongues like as of fire . . . and they were all filled.

FROM the days of Abel through to the Acts of the Apostles the God of the Bible is a God who answers by fire. Abel brought of the firstlings of his flocks, and the Lord had respect unto Abel and to his offering; the fire falls, the slain lamb goes up in smoke and comes down in ashes. Abel pays the price, gets the fire and dies a martyr. Abel pleads the blood, confesses his need of a substitute, exercises faith, sacrifices, offers, waits and the fire falls. When the fire fell, the proof of divine favor and acceptance, Cain in anger killed Abel. It was not only the lamb either living, dying or dead. It was not only the shed blood of the innocent lamb. It was the fire, the proof of divine approval, that raised the ire of self-righteous Cain and caused him to slay his brother. The lamb on the altar together with the fire from heaven caused the wrath of Cain to wax hot and he rose up and killed his brother. If we get the fire we too shall also get the hatred of the lamb and fire despisers. The fire from heaven was what made all the difference. It's the same today.

Abraham takes a heifer of three years old and a she goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon. He divides them in the midst, lays each piece one against another and waits for the fire to fall. As he waits the fowls come down upon the carcasses, but Abraham drives them away. Abraham waits and watches, watches and waits, the sun is about to go down, Abraham gets tired, drowsy, sleepy, a horror of great darkness falls upon him, the sun finally sinks, it becomes dark, when lo! the fire falls, and the great and as yet unfulfilled promise is given to the faithful Abraham.

The heifer is a type of Christ as the servant. The heifer was offered up by Abraham after three years of faithful toil and service, so Christ was offered up after three years of faithful toil and service.

The she goat speaks of the fruitful one being made a curse for us. The goat was the victim for our sins. The ram speaks of the energetic substitutionary Christ. The pigeon speaks of the heavenly Christ as the dove speaks of the affectionate Christ. The dividing of the heifer and goat and ram speaks of the sufferings of Christ. Abraham thus brings a perfect offering and pleads a perfect Christ. The fowls are

typical of that which is evil. Buzzards, kites and vultures swoop down to rob Abraham of the blessing and victory. These fowls represent the wandering, thoughts, doubts, anxious cares, future forebodings of ill and unbelief. They must be driven away by persistent faith and patience. We must plead the blood and hold on, until the fire falls. Darkness may settle all around us, the sun may go down, we may even get tired, weary, drowsy, sleepy, but if we hold on, say yes to the whole will of God, drive away all doubt and anxious fear and thoughts, the fire will fall. Abraham not only pleaded the blood but waited and watched and obtained the fire. Blood and fire.

Moses kept the flock of Jethro, his father-in-law, far away from the din, noise, hustle, hurry, scurry, confusion and schemings of men, with his ear open and his tongue quiet. Suddenly the angel of the Lord appeared unto him in a flame of fire. The bush burned with fire, for our God is a consuming fire and his ministers are flames of fire. Some of us need to get away from the din and noise and hustle and newspapers and radios and business and with an open ear and still tongue wait for the appearance of the God who answers by fire.

Israel was guided by a pillar of a cloud by day and fire by night. A cloud may be all right by day when it is light, but we must have the fire to be guided aright in this present night of darkness and doubt and deviltry. The fire in the tabernacle was never to go out and we are happy to announce that God still lives and can and will light a fire in the soul of man that shall blaze on, and burn on, till Jesus comes.

Israel learned their first lesson on the holiness of God at Mt. Sinai. Mt. Sinai was altogether on a smoke, because the Lord descended upon it in fire. In the Levitical offerings when the lamb or ram or bullock or goat was laid on the altar and killed and the blood sprinkled then the fire did the rest, and not until then was it an offering of a sweet savor unto the Lord.

Gideon was threshing wheat by the winepress to hide it from the Midianites, the angel of the Lord appears to him and calls him to the ministry. Gideon makes ready a kid of the goats and unleavened cakes of flour and takes it under a tree and lays the flesh

and cakes upon a rock. Suddenly! there rises up fire out of the rock, the Spirit of the Lord clothes Gideon and he becomes a minister indeed.

Moses obtained water out of the Rock. The psalmist speaks of honey out of the Rock. Gideon sees fire out of the Rock. Christ is that Rock. He has been smitten and the regenerating, refreshing, satisfying waters still flow. After regeneration or water baptism comes sanctification or fire baptism, and we may obtain not only water but fire out of the Rock. Water and fire should be followed by the honey. Sweetening, strengthening and preserving. Water, fire and honey out of the Rock are still possible.

Gideon's kid of the goats speaks of Christ being made a curse for us, with the flour which speaks of Christ as the bread of life, and the tree which speaks of Calvary should always be followed by the touch which brings the fire for we need the fire as well as the blood—blood and fire. "Every one shall be salted with fire."

Isaiah saw the Lord sitting upon a throne, high and lifted up and his train filled the temple. The seraphim cry one to another, "Holy, holy, holy is the Lord of hosts!" Isaiah receives a vision of the holiness of God, and the holiness of God's heaven and then receives a vision of his own unpurged heart. He cries, "Woe is me for I am undone: I am cut off, I am doomed, I am damned." A seraphim flies toward him having a live coal in his hand, he lays it upon Isaiah's lips and pronounces him holy; "Thine iniquity is taken away and thy sin is purged." Notice, please, the singular number for iniquity and also for sin. Not *sins* but *sin*. Not *iniquities* but *iniquity*. Notice again, please, "Thine iniquity is taken away." Not suppressed, kept down, kept under, counteracted, covered up or covered over but *taken away*. "Thy sin is purged." Not forgiven or pardoned, but purged. Isaiah obtained the sin-consuming, sin-purging fire and then immediately offered himself as an evangelist, or missionary, to go wherever the Trinity ordered. Isaiah obtained the fire.

Malachi closes the Old Testament canon by assuring us that the Lord is like a refiner's fire and that he sits as a refiner and purifier and then he tells who would be the recipients of such refining and purifying. Not backsliders, not sinners, not worldlings, but the sons of Levi, the sons of God, the chosen of the Lord and that only after the sin cleansing, carnality killing, old man destroying, purging fire had done its work. Then they may offer unto the Lord an offering in righteousness.

After four hundred years of silence John Baptist comes forth and heralds the coming of one that is mightier than himself and pointing his bony finger toward the majestic form of the Son of God he says, "He shall baptize you with the Holy Ghost and with fire." Three years roll on and nothing more is heard of the promised baptism. Christ is crucified and the

promised fiery baptism is still unfulfilled. Three days roll on and Christ rises triumphant over sin, and the world and the flesh, and the grave, and gravitation and the devil. He meets the apostles, orders them to go to Jerusalem, wait, tarry for "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Christ ascends. Shouting happy they wend their way to the upper room and after waiting ten days, suddenly, while they were sitting, *suddenly* pentecostal fire falls, their hearts are cleansed, their souls are filled, their tongues are aflame. The fiery baptism has come, and in less than fifty years the world is evangelized. We are all in need of a new touch of fire, heavenly fire, divine fire, sin-consuming fire, laziness killing fire, stinginess murdering fire. Fire that will burn up our coldness, starchiness, stinginess and indifference. Oh, the so-called holiness that is all around us. Holiness that never groans, holiness that never sings, holiness that never shouts, holiness that never cries, holiness that never dances, holiness that never laughs. Backbiting holiness, mean, stingy holiness. Holiness that neglects to pay its honest debts and dues. Gossiping holiness, fault-finding holiness, scandal-mongering holiness, jealous, envious holiness, office seeking holiness, fussing holiness, fashion following holiness. Holiness that rests instead of getting up in time for Sunday school and church. Holiness that snores and sleeps after it gets to church. Holiness that prefers pie to prayer. Popular holiness. Holiness that never insults the devil; holiness that never offends the world; holiness that never opposes the flesh. Anything and everything but Bible, second blessing, sin-killing, carnality eradicating, old man destroying, world-crucifying holiness. Anything and everything but Bible holiness that sets the heart free from sin, and the tongue aflame for God and a lost world.

EXHUMING THE CORPSE

By REV. N. B. HERRELL

The chief business of the Association Against the Prohibition Amendment, it would seem, is to play to the galleries of the world by standing around the moss covered grave of John Barleycorn, like so many paid mourners, wringing their hands and with a flood of crocodile tears bemoaning the tragic death of their friend. Against the sober-minded citizen of this country they hurl charges by so-called statesmen and big business men and through paid advertisements in daily papers, as though the dry forces had committed murder and were to be tried and hanged for putting old John Barleycorn to death. They cry for but one small favor from his fiendish enemies—i. e., that they be permitted by the government to exhume the mutilated corpse in order to prove that John Barleycorn was shot in the back.

After careful consideration of the material placed

before the Judiciary Committee of the House of Representatives by the wets, not one constructive proposal could be found in all their bombastic ridicule. The war cry of the knights of the old white mule is "kill the Eighteenth Amendment," at any cost. One of the witnesses in the late investigation raised the question of citizenship being based upon the Declaration of Independence rather than upon the Constitution of the United States. He placed the emphasis of course, upon the word "Independence." This is the contention of the wets, personal liberty or independent individualism which would wreck a government of the people and by the people.

WHAT DO WE OWE?

By EVANGELIST LON R. WOODRUM

We are debtors (Rom. 8:12).

GOD is the greatest Creditor in the universe, and man is the debtor. Yet in spite of the staggering amount of the bill and the time extended for its payment, we are careless and indifferent concerning it. Happy is that Christian who is paying his debt. Many, many mortals, we fear, will refuse to pay and suffer eternal incarceration as a penalty.

God is our Landlord. We owe a rent bill. Men may glory in their large tracts of real estate—but they do not own them! They are only claiming them for a season. There is a Book that declares, "The earth is the Lord's." We may till it; and mine it; and drive over it; and build houses upon it; but it belongs to the Lord! He spread the star-spangled ceiling above and flung the flowered grass-rugs upon it. From where the rising sun salutes the day to where he pillows his golden head on the shoulder of the West—the earth is the Lord's! But He lets us use it. Therefore *we are debtors!*

God feeds us. We owe a board bill. The most unphilosophic man in the world is he that declares he makes his own living. How could he exist without the kind providence of the Almighty? "He sendeth rain upon the just and the unjust." The children of Israel, out in the wilderness might have said that they were working for their own living as they gathered manna—but who sent the manna? God scatters His wheat fields and corn fields and fruit orchards over the earth and we devour them! *We are debtors!*

God supplies our wearing apparel. We owe Him for clothes. Every garment that has arrayed man has come from God, whether fig leaves in Eden or gorgeous uniforms in Buckingham Palace. In every clime we observe God making material for dressing humanity. His cotton fields lie like snowflakes on the bosom of Texas. His sheep folds move like summer clouds over the hills of Montana. His silk worms toil unceasingly in the orient. From swaddling clothes to shroud, our garments come from the loom of God. *We are debtors.*

Are you healthy and strong? Then you owe God a doctor bill. We believe that all healing is from God,

whether a divine touch, the result of surgery, or medicine, or osteopathy, or electrical treatments. We have never known the devil to do anything good. If we are hale in body, let us glorify God. *We are debtors.*

The little children that romp and play at our feet are from God. We owe God for them. What are their sunny smiles and innocent prattle worth to us? A preacher the other day said to a man, "What will you take for your children?" "I have no price on them," he replied quickly, "they are not for sale." "Then," said the minister, "what have you given God for them?" "Not enough, I'm afraid," was the answer. *We are debtors.*

God is our Librarian. We owe Him a tremendous book bill. Especially do we owe Him for the sixty-six books in the Holy Bible. Without them we had died and gone into the pit! Without them what might the world have been? What has sent civilization penetrating the jungles of barbarity more than the Word of God? What has done more to lift woman from social degradation than Matthew, Mark, Luke and John? Where are there little verses that have comforted the heart-broken mother at the couch of her dying darling more than the promises of Jesus? What other volume than Sacred Writ has shown us beyond the twilight of life into the long halls of eternity? Take every other book in the universe if you must; but we Christians cannot give up the Bible. We eat of its food. We drink from its spring. We rest on its promises. Glorious Book! Precious Book! Indispensable Book! How shall we compensate the Lord for it? *We are debtors!*

Our money comes from God. We owe an income tax bill. Not the tax we paid the government last January, but the *tithes* that we owe the Lord. Tithing is not to be confused with the rites of the Jewish law that passed away at the beginning of the Christian era; for tithing is an obligation, a debt, that every man owes to God. How any Christian can imagine this obligation has been cancelled, we cannot see. We do not believe Christ included our tithe bill in the sentence He taught His disciples to pray, "Forgive us our debts!" After paying God the tenth, still can the humble, honest Christian cry out to his Lord, "*We are debtors!*"

There is another debt, the largest of all. We owe God for redemption. We were condemned to everlasting, miserable imprisonment, but Jesus has gone on our bail! Corruptible things as silver and gold would not buy our release, so He paid for our liberty with His own blood! How heartlessly has the world scorned that great debt. "While we were yet sinners Christ died for us." The sacred brow dripped crimson for us! The bruised lips tasted gall for us! The broken heart dashed its life blood on the rood for us! The precious head dropped limply on His bosom for us! What a price we have cost Jesus! *We are debtors!*

Are our debts too large to pay? *No!* There was an ancient custom that if a man owed a debt too heavy

to pay he became a servant to his creditor and compensated the latter with his labors. Paul called himself a slave of the Lord Jesus Christ. Having found out his debt to God, having discovered that he was bought with a price, the apostle gave himself to God as a servant for life. He caught such a vision of his indebtedness to Christ that he could suffer untold hardships and glory in them! He was paying a part of the bill that he owed God! The more flames and floods that he met; the more stonings and stripes he received; the more cold and nakedness he endured, the sooner he would be out of debt! And after many payments he rendered the final instalment at Rome when his noble head rolled from Nero's block! But surely, when his soul soared into the presence of God, could he have spoken to us once more, he would have cried, "*We are debtors!*"

THE NEED OF PRAYER

By REV. E. E. WORDSWORTH

IT IS very obvious to the spiritually enlightened soul that spiritual decadence abounds everywhere. Modernism is firmly entrenched in the churches of the day. Infidelity is blatantly proclaimed now from the sacred desk. The days of fearful apostasy are upon us and there is a falling away from biblical standards in doctrine and living. The love of many is waxing cold. The commercialism of the age is throttling the spiritual life and the god of pleasure is being worshiped by the pleasure-mad public. The family altar is breaking down, the family pew is discarded, the home is being disintegrated, the fires of holy evangelism no longer flame at white heat in all too many quarters, and the glory has departed from pulpit and pew.

Then many educational institutions are hotbeds of higher criticism and infidelity. Our state universities are instilling atheism into the plastic minds of the youth of our fair land. Charles Smith, president of the American Association for the Advancement of Atheism, says, there are 40,000,000 atheists in the United States. This may be a great exaggeration but it must be admitted that skepticism and doubt fill the land.

We might go on indefinitely and refer to the social, commercial, educational, moral, civilizational and religious conditions that confront us today and depict the appalling situation but time and space fail us. but we should recognize all these sad facts as a real challenge to prayer. We need more weeping Jeremiahs, more Nehemiahs clothed in sackcloth and ashes, more intercessory Moseses, more praying prophets of fire like Elijah, more praying captives like Daniel, more praying reformers like Ezra, more teachers of prayer like Paul, more holy devotion to prayer like the Master's.

Our theme further calls for the discussion of the possibilities of prayer. This opens a field as vast as

the world-wide needs of mankind, as deep as the depravity of the human heart, as high as the altitudes of infinite grace, as boundless as the shores of eternity, as enduring as the character of God. We can only hope to suggest a mere outline, and that very incomplete. Prayer can command the heavens and chain them at its pleasure. The very elements are controlled by praying prophets like Elijah. Prayer can enter the domain of death and loosen its prisoner from entombment as in the case of Elisha, and today there are spiritual resurrections that answer to the physical miracle. Prayer can grapple with financial adversity and become its conquering master. Holy Ghost praying can confront cold formality and the dead bones will take on life and sinew and flesh and become an exceeding great army.

Praying in the Spirit can effect a remedy in church, state and nation, and Christendom. Politics and governments will feel the mighty sway of its resistless power.

Prayer can take the closed and barred doors of heathenism and swing them wide open on its rusty hinges and the faithful ambassador of the cross goes forth as a herald of light to darkened peoples.

Prayer will supply the sinews of war for the conflict against the world, the flesh and the devil.

Prayer can do anything that God can do.

Prayer can change the very course of nature and change the map of the world. Prayer puts God in full force in the world. The prayers of God's saints are the capital stock in heaven by which Christ carries on his great work upon earth.

Edward Payson said, "Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother, pray, pray pray."

When we contemplate the vast possibilities of prayer, brethren, shall we not have more men like Baxter who stained the walls of his study with prayer, more Bramwells who interceded at length for the lost, more Wesleys and Luthers who prevail for fallen humanity, more praying Finneys and Edwards who precipitate mighty revivals of holy power, more Brainards who plead for the lost heathen, more Spurgeons who frequently have long interviews with the King of kings, more McCheynes who talk more to God about men than to men about God, more Pauls who cry day and night over the lost. The outstanding need of the hour is more men of mighty, intercessory prayer. The man, be he preacher or layman, does more for the cause of Christ who prays the most and best. "Lord, teach us to pray."

Twenty thousand Prayer and Fasting Leaguers, would mean \$200,000 annually for missions.

Every apostolic letter in the New Testament was written to a missionary church.

JUST A WORD, BUT—

WE KNEW a man who was greatly prejudiced against Christianity. He encountered a friend, who quietly and humbly related an experience of forgiveness and cleansing, through faith in our divine Lord. This totally changed the prejudiced man, removed his objections, and finally led to his conversion, and lifelong loyalty to the church.

Just a word—but note the tremendous results, a life devoted to God. A soul saved.

There was another of our acquaintance. He was reared piously, and was loyal to the church. He was planning to preach the gospel. A keen, intellectual unbeliever crossed his path. One conversation totally ruined him. He became an infidel, and finally an outbroken sinner. He abandoned the idea of the ministry, forsook the church, became profane, and died a petty politician.

Just a word, a look, an interchange of personality, and the change was made to a downward career. A soul lost. A life lost.

A neighboring young man, whom we knew, was greatly infatuated with a certain maid. A friend of his, unaware of this saw her pass, and said to the infatuated young fellow, "How any one can see anything attractive about that girl, passes my comprehension." At once the hypnotized young suitor was changed. The scales of infatuation fell from his eyes. Never again did she seem attractive to him.

Just a word, but it transformed him.

A youth graduated from high school, and was settling down to a small business career in an obscure town. He was paying some attention to a brilliant young woman of the town, when he chanced to overhear her mother talking about him. "I don't want my daughter to marry him," she said. "He will never amount to anything. A one-horse merchant, in a one-horse town, that's all he will be." The words stung him into abandoning the girl, and going away to college; they held him viselike to meager fare, a poor room, and a painful college course, due to lack of funds, but a successful one nevertheless. At college he was led to God, called to the ministry, and later was married to a fine Christian woman. Together they rendered a brilliant and distinguished service in the church, and he was well known as a nation-wide holiness leader.

Just a word—but how potent.

A pastor loved missions, but a passing evangelist spoke lightly of that holy cause, and suggested that very little of the money contributed reached the field. Just a word, but the pastor's heart was chilled, his General Budget was not raised, and he frowned on the activities of the W. F. M. S. in his church. Result: A distant missionary was compelled to do two persons' work, because money was scarce, and collapsed, be-

coming a permanent invalid. Three natives, who otherwise could have been reached, died without Christ, and in hell lifted up their eyes, being in torments.

Just a word!

Not only ought we to beware how we utter words that are freighted with moral dynamite, but as our Lord hath said, let all "*take heed how ye hear.*"

J. G. MORRISON, *Stewardship Secretary.*

RIDING THE SKYWAYS OF GRACE

By C. E. THOMSON

The hour was exactly twelve noon, and the place the airport of the city of Edmonton. Everything was bustle and excitement, for at fifteen minutes past the hour, the Giant Fokker Monoplane was due to hop off on the first lap of the Trans-Prairie mail service. Reminiscent of Victorian days, when sweating hostlers groomed the satin skins of prancing coach horses, overalled mechanics were paying their final attentions to the great devourer of distance that stood in the sparkling Alberta sunshine just outside the doors of the hangar. Here and there were grouped lads of various ages, eyes wide with keenest interest, and through whose minds were no doubt flitting thoughts of fond anticipation of the coming days when they too might be knights of the leather helmet and the eye goggles, riding exultant through the skyways of earth. Even the dignified District Superintendent, whose almost perpetual travel must of necessity be restricted to the sleigh, the buckboard and the flivver, must confess to a thrill that tingled to his fingertips as the annihilator of space with a mighty roar of its multi-cylindrical motor sped away into the dim distance.

For thousands of years gravitation had held the world in the slavery of its universal law. Fearful was the toll of death or disaster levied upon those who disregarded its sway. And then came the advent of the internal combustion engine, which combined almost unbelievable power with small compass and little weight, and now the age long tyranny of gravitation was broken, and men began to ride the skyways and span the spaces, whether of ocean, plain or massive mountain range.

What a parable is this of the tyranny of that universal downward pull exerted upon the lost human race by the "Law of sin and death" (Rom. 8:2). What fearful tragedies evidence the uselessness of mere human resolution and effort and struggle against such a power!

But in the infinite mind of the Majesty on high, an authority and a power was provided that was destined to free humanity from the otherwise hopeless bondage into which it had fallen. Glorious is the declaration of emancipation that forms the message of the apostle also found in Romans 8:2, "The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." Hallelujah! And now let us hasten to avail ourselves of the glorious provisions of redeeming Love. No longer held down by the irresistible gravitation of sin, let us ride the skyways of grace. Let us leave the lowlands where hang the mists and fogs of unbelief and gloom, let us "mount up on wings as eagles" and make our habitations in the heavenlies of unbroken victory.

"Faith knows what it believes, and in the light of its intuition it views the sacred truth in the midst of the agitations and turmoil of this world's life. The very essence of faith is, that it is firm, confident certitude respecting what is not seen. Faith finally is the profoundest act of the will, the profoundest act of obedience and devotion."—MARTENSEN.

THE EIGHTEENTH AMENDMENT

WE looked the man over carefully as he seated himself across the restaurant table. He was intelligent appearing, gentlemanly and well dressed. He frankly returned our look of appraisal.

While prying the contents from a half grapefruit, he said:

"What do you think of the intolerable paternalism of the Eighteenth Amendment?" To this covert assault on the cause of prohibition we replied:

"It seems to us that paternalism on the part of the government is wondrously welcome when one of us needs our property paternally protected, or our lives paternally safeguarded, but when the government interferes with some of our pet habits, and would paternally protect us from putting poison into our mouths which would rob us of our brains, or make us a menace to our families, or a disgrace to the community, then we yell as though we were greatly injured."

He appraised us once more with his sharp eyes and came back at us with:

"What right has the nation to coerce a sovereign state? This state voted with a good majority not to accept prohibition, and yet the nation forced it upon us. Is that fair?"

"My dear friend," we replied, "hasn't nullification and the right of separate states to dictate to this nation been settled before our day? Does one county out of your state dictate to the whole state? Well, why then should you think that a single state should put its will up against a decision of our nation? And what is all this fuss about, pray tell? The right of a man to make and sell poison. Please tell us what liquor law has ever been kept by the rummies? They violated high license; they disobeyed local option; they persistently refused to observe the state prohibitory law; they are now just as violent in opposing national prohibition. 'Is there a liquor law?' exclaim the wets, 'well, I'm agin it!'"

"I tell you," he rejoined hotly, while he forgot the food in his plate, "you can't enforce any such law as Volstead Prohibition."

By this time your humble servant had also abandoned the effort to eat, and deliberately pushed his untouched food aside, while he settled himself for a siege.

"Not enforce it?" we countered, "and why not, let us ask. Just because gentlemen as intelligent as you seem to be are shouting their nullification treason over the land. Because wet newspapers suppress the dry side, exaggerate the wet side, scream their treasonable untruths in glaring headlines, and lying cartoons, and all of you join together in urging every criminal bootlegger to his disgraceful task, laughing at officers who try to enforce the law, throwing every conceivable opposition in the way of enforcement, and in loud tones asserting that it cannot be done. If you assumed the same attitude toward thieves what law against robbery could be enforced? If you advocated murder by pistol shot and knife assault, as you do the violation of the Eighteenth Amendment, what headway could the country make against assassination? If you are honest why don't you help enforce prohibition until the very severity of its enforcement would bring about a repeal? But no, you follow the same methods that the liquorites have always followed—implacable opposition to every effort that has ever been made to prevent you and yours from brutalizing yourselves with intoxicating drink."

Our vis-a-vis glared at us with eyes that shone red. Food was forgotten. Drink alone was remembered. He leaned over the table and fairly hissed at us:

"If one of your dry agents ever halts my car for searching purposes, I'll shoot him dead," and he significantly tapped his side pocket as though he had a pistol there and it would please him mightily if we ourselves should chance to be that same dry agent.

We looked him square in the eye, also somewhat advanced across the table ourselves, and we both no doubt reminded

the onlookers of two cocks looking eagerly for a chance to pick at one another.

At length we slowly replied to his last statement:

"Indeed, sir, we have come to this state of affairs, then, have we, that in your deadly hatred toward prohibition you would imbrue your hands in the blood of your fellow-man, thereby breaking another law of the land as well as a law of God, and inviting upon your soul the curse of Cain? All we can say to you, sir, is that your own confession indicates the fatal outcome which follows treasonable thought and treasonable speech, and the awful destiny into which treason to our beloved country will plunge its self-deluded victims."

But he would stay to hear no more. Precipitately he left the restaurant. We had difficulty ourselves after his departure, in negotiating such common things as toast and coffee; indeed the food seemed tasteless.

J. G. MORRISON.

LIFE LESSON'S FROM THE APOSTLE PAUL

By ISAAC ELMER TERRY

Paul was granted visions and yet he was not visionary. Instead of drifting to become a visionary he was chosen to be a missionary.

He was the instrument for the working of great miracles and the greatest miracle of his life was his unwavering faith, stupendous labors, and unmatched sufferings from which he could not be turned aside.

He believed in the salvation of the Jews and toiled to the finish of his wonderful life for the salvation of the Gentiles.

He was a keen theologian who did not bury his reasoning in huge and hopeless tomes, rather his thoughts were written to friends in various churches in succinct letters and the common people read them gladly.

He could quote from literature and was a mighty orator, yet his choice was to speak five words clearly to thousands rather than thousands of words to five hearers!

He was one of those truly great men who can lead and teach millions of their fellows and yet, on occasion, are not too big to toil or even pick up sticks.

He believed in fighting to a finish, running as far as the goal, and keeping faith, so he became a winner, was crowned as such, and entered into rest.

If you rise in the pulpit and refer to Paul everyone understands, however, if you mean some other Paul, explanations are in order. And just what is the leading reason for these facts? Let Paul answer:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

DELIVERANCE AND DEVELOPMENT

By H. O. FANNING

It is one thing to be delivered from the carnal mind, and it is another thing to develop the human mind, and come to the realization of its possibilities. The carnal mind may be eradicated in a moment, and is so eradicated in the initial work of entire sanctification. The development of the human mind, and the realization of its possibilities, is the result of a lifetime of diligent application. In the development of the human mind, and the realization of its possibilities, the wholly sanctified meet the same problems that others have to meet, and have to put forth the efforts that others have to put forth in attaining this desirable end. It takes grit, grace and gumption to enable one to put forth the strenuous, the persistent, the sustained effort necessary to the development of one's mental resources and powers. This development is not essential to one's getting to heaven, but it is essential to his rendering the maximum amount of service to God and man while on his way to heaven.

ALVIN, TEXAS

THE OLD PATHS

By W. W. GLENN

Ask for the old paths, where is the good way, and walk therein (Jer. 6:16).

THESE are the words spoken by God Almighty through His prophet Jeremiah to the rebellious children of Israel. It seems as if Israel had wandered far from God and the old paths, and in this sixth chapter He calls attention to some of their sins. He tells them their ears are uncircumcised and they cannot hearken and that the Word of the Lord is unto them a reproach. He tells them that from the least of them, even unto the greatest of them, everyone is given to covetousness; and from the prophet even unto the priest everyone dealeth falsely. He asks them if they were ashamed when they had committed abomination and answers the question Himself by saying that they were not at all ashamed, neither could they blush. After warning them that they shall fall among them that fall, at the time when He visits them, He goes on to give them the remedy of my text, perchance they would repent and escape the punishment threatened.

As I draw a comparison between ancient Israel and the holiness churches of the present, I sometimes fear that we are in danger of following in the footsteps of the children of Israel. My text says, "Ask for the old paths and walk therein." Are we not in danger of wandering from the old paths of our fathers? Let us consider some of the paths.

I. PRAYER. If there ever was a time when the Church of the Nazarene needed to pray it is today. We cannot save a lost world without prayer. The world today is traveling at a rapid pace. Wealth, luxury, ease, pleasure, immorality and licentiousness are rife on every hand. Everything that has been accomplished in the past for God and anything that will be accomplished in the present and future, will be accomplished through believing prayer. I wonder if we are not wandering from this "old path" of prayer. Jesus prayed, and if He needed prayer, how much you and I, who are finite, need prayer. I am afraid we are trying to get to heaven with a minimum of prayer and do not carry the burden for lost humanity that we should. Prayer will bring a passion for lost humanity. There are teeming millions of souls that are traveling as fast as time can carry them, toward the brink of eternal damnation. Does not this stir your heart to prayer? They are unmindful of their pending doom. They have been raised in unbelief and infidelity and they never even think of their danger. They are blinded by the prince of this world and only God can snatch the scales from their eyes. Oh, for an old-time Holy Ghost awakening in this country that will sweep millions into the kingdom of God! Brethren, it can be done! Whenever the Church gets down on its knees in old-fashioned soul travail, He will move upon the scene. O brethren, let us begin to bombard the skies for an old-time revival! Our own Nazarene girls and boys, who sit in our services Sunday after Sunday unsaved, hearing the preaching of the gospel, are becoming hardened and are going to slip through our fingers and go out into the night if we do not pray conviction down upon them. May God help us!

II. FASTING. We are living in an age when fasting is almost unknown. It is true that there are still some good, old-fashioned, fasting and praying children of God, but I am speaking of the Church as a whole. We read about the children of Israel bringing God's threatening upon them through their idolatry. But we also read of Moses putting on a forty days' prayer and fasting siege, until God turned from His intention of punishing them, and spared them. It says that neither food nor water passed Moses' lips. Today when people fast they simply miss a meal, but drink all the water they want during that time and call it a fast. We read about Esther's proclaiming a fast for herself and her people. These

are her words: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day." Here we see that they were to neither eat nor drink for three days. I wonder what God would do for us in these days of unbelief, if we would humble ourselves for three days and nights and neither eat nor drink during that time of prayer? In both of the above incidents God heard their prayers and gave them the desires of their hearts. He will do the same for us! We can have an old-time revival today if we will pray and fast and believe for it. Who will be held responsible for the lost souls in our generation? You and I will be, if we fail to do our best. The blessed Book says, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him". We know that it is the will of God for a revival, for He says that He will have all men to repent. Let us stand on this promise for a spiritual awakening all over the world!

III. BIBLE STUDY. Today there is a great neglect of Bible reading and study. The average Christian is so busy making a living that he does not take time to study his Bible. He goes to church and hears the Word read; reads a chapter during the family worship; hears the Bible read in the mid-week prayer service and this about all the Bible he gets. How do you expect to keep from displeasing God if you do not have the Word hid in your heart? We need the Bible in our hearts in order to live the life that is pleasing to God. A good many so-called sanctified people would dress differently talk differently and act differently from what they do if they had a knowledge of the Bible.

IV. SELF-DENIAL AND SACRIFICE. Why is it that the General Board has such a hard time raising money for the foreign missionary program? Why is it that we have missionaries called of God; missionaries, who if they had the opportunity, would make such missionaries as God has made out of H. F. Schmelenbach, Roger Winans, Esther Carson Winans and others, waiting to go, but no funds with which to send them? Brother, is it not that we have left, as a church, the old path of self-denial and sacrifice? I pray God may awaken the Church of the Nazarene, not only to its duty, but thank God for its privilege of giving to the cause of Christ.

V. FAMILY WORSHIP. The family altar is the greatest heritage we can leave our children. It was the memory of the old family altar, and the godly home I wandered from, which broke my heart one Sunday morning as I made my way into the house of God for the first time in nearly fifteen years. If it had not been that I was raised in a godly home where family worship was held, and where a sanctified mother sang the sweet songs of Zion, I perhaps would not be in the kingdom of God today. But thanks be to God, I had the privilege of a home that was dedicated to God and although I wandered far from Him, He followed after me and brought me back into the fold. O let us get back to this old path, back to the old path where Mother and Father get blessed while praying for their children around the old family altar, and while asking God's blessing upon the home.

My heart is hungry to see an old-time, Holy Ghost, heaven-born revival. Let us pray and believe God for a real spiritual awakening. If we have it, it will not come through one or two men, or even more, such as it did through the Wesleys and Whitefield, but it will come through the Church. If the Church will do its duty, God will do His. He is faithful. Bless His name!

"Heaven is that region where the spirits of just men made perfect live, thrive, and eternally expand their powers in the service and to the glory of Him from whom they have derived their being."—ADAM CLARKE.



LESSON FOR SEPT. 14, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Jeremiah, the Prophet Individual Religion.

LESSON TEXT: Jeremiah 1:7-10; 14:7-22; 31:27-34.

GOLDEN TEXT: *Every one of us shall give account of himself to God (Rom. 14:12).*

INTRODUCTION.—Jeremiah's long career began in the thirteenth year of Josiah's reign. We observe that the early messages were reproaches for sin, and warnings of coming judgment, mingled with exhortations and encouragements to repentance and promises of restoration. He was fearless in his utterances, and continued prophesying until after Judah had gone into captivity (Jer. 26:14, 15). Jeremiah wrote a lamentation for Josiah (Lam. 4:20), for his loss was felt most keenly, forming the burden of regular songs after the Captivity. Theirs was the type of the deepest national affliction. Jeremiah felt his loss even more deeply than did others, because of the spiritual nature of the man. He is spoken of as the suffering prophet, also the weeping prophet. The burning of his prophecies indicates the hostility and defiance from which he suffered. The life history of the prophet more closely resembles that of Jesus of Nazareth than does any other prophet of the Old Testament.

JEREMIAH DESIGNEDLY A PROPHET.—Jeremiah did not suffer from any delusion relative to his call and ordination. God told him that it was His design for him before he was "formed." He was "sanctified"—set apart—before his birth, for that purpose, and "ordained . . . a prophet to the nations," not only to the Jews, but to the neighboring nations. He is still through his writings a prophet to the nations—our nation among the rest. He tells us of national disasters that will certainly follow national sinfulness. It would be well for all nations if they would accept Jeremiah as their prophet and follow closely his counsels and the warnings he gives. Before his birth God designed him to act in this capacity. He "formed" him thus, that He might employ him and make use of him. His commission was given him according to the purpose of God, before he was born.

We have from this that the Creator of all knows what use to make of every man before he is born. What God designs men for, He will call them to and fit them for. Original endowment, not education, makes a prophet. Education fits him, but does not make him a prophet.

When Isaiah was called, God laid a coal

upon his mouth and said, "Thou art purged from thine iniquity," but He said to Jeremiah as He touched his mouth, "Behold, I have put my words in thy mouth," and gave him a national position exceeding that of a king. His work was both building and destroying, constructive and destructive (Verses 9, 10).

JEREMIAH A PROPHET OF COMFORT TO THE CAPTIVES.—In the second portion of the lesson Jeremiah foretells of a new covenant based upon personal religion. The old covenant, with all its awful and splendid majesty, had failed to touch the hearts of the people. This "new covenant," he tells them, will be inscribed on their hearts. It will be an inward experience rather than an exterior code of morals.

If the inward life is correct, the outward manifestation will harmonize with it. "Out of the heart are the issues of life," so if the heart is right, an individual can live clean and straight, though he may be environed with evil. The life you and I live is our personal responsibility.

Jeremiah further speaks of future prosperity. Both parts of the "divided kingdom" shall be replenished with both men and cattle, as if they were sown with the seed of man and beast (v. 27). They shall increase and multiply like a field that has been sown with grain. This should be a type of the increase of the church. God will *build* it, and *plant* it, and *watch* over it to do it good.

Another comforting thought for the captives is the promise that they no longer shall be reckoned with for the sins of their fathers (v. 29). They had complained of this because it had been a part of their punishment during the captivity, particularly was this so in the case of Manasseh. The people felt it was an unjust hardship. But Jeremiah now promises that this trial was at an end. "Every one shall die for his own iniquity." He will not punish them in their national capacity, but will still reckon with individuals who provoke Him. "The soul that sinneth it shall die"—it and not another soul. Those who resist tendencies to evil have God on their side.

This "new covenant" refers to gospel times, the days that *shall come*. At that time there shall be an abundance of the knowledge of God among all sorts of people. *All shall know me* and shall have the means of that knowledge at hand. There is in this gospel age a directness of access to God that did not exist under the old covenant with its teachers.

Jeremiah possessed the first requisite of real greatness; he was modest and humble. The modest man that dares to speak for God and do the right, has always

been God's chosen man. Arrogance has no place or part in God's great plan of world redemption. Jeremiah so thoroughly believed the doctrine of individual responsibility that all the hardships that he suffered could not cause him to deviate from the truth. He was bound to stand by his commission as a prophet, though it meant foul prison cells, cold and hunger. In this we have a glorious example of steadfastness.

ANOTHER GREAT SERVICE

The Michigan District Assembly gave the Friday night service to the church school interests. The first hour was used for an exhibition of the work of the Vacation Bible School, which had been conducted for the three weeks of the Camp-Institute and District Assembly. One hundred and twenty-five children were registered in this school and work was done in the Beginner, Primary, Junior and Intermediate departments. As the children sang their songs, quoted scripture and went through their exercises the people were much blessed.

Following this, all of the Sunday school superintendents, the District Church School Board, and the graduates from the Leadership Training Course were invited to the platform. After a song and prayer the service was turned over to Dr. Ellyson. The Sunday school superintendents, having given their reports at the Tuesday session, were but introduced in this service. Next came the presentation of diplomas to eight persons who had completed the Red Seal work in the Training Institute held in connection with the camp. Next the newly elected chairman of the District Church School Board spoke about five minutes, giving a brief outline of the plan for the year's work. Dr. Ellyson followed with an address, closing by calling the District Church School Board to the altar, then all of the superintendents and teachers present, and all members of church boards present. After a short time of general prayer Dr. Ellyson and District Superintendent Starr laid their hands on the members of the District Church School Board, while the General Superintendent, with hands laid on them, prayed for this board.

The Lord's presence was strongly felt in the service. The people were much blessed and stirred up. All agreed to stand by their board and go forward to do larger things along the line of religious education. The Sunday school report showed a gain of over one thousand this year, and they are going to try to double that gain next year. If all will do this well we will reach our 200,000 goal for the next General Assembly.



Foreign Missions

The North Pacific District has a "baby church," at Eugene, Ore. Recently it forwarded to this office the generous sum of \$15 to "chink up the slump" and spread holiness in "the regions beyond." This remittance was signed by "Descendants of Caleb and Joshua, few in number but great in faith." Thank God for the modern Calebs and Joshuas, characters whom the giants could not scare, and who believed God, accepted His Word, rested on His promises, and "followed Him utterly" against all apparently forbidding circumstances. In a hopeless minority among unbelievers, they stick to their convictions, and to their faith. If the Eugene, Ore., Church of the Nazarene is indeed composed of modern Calebs and Joshuas, its future is secure and certain. May the God of Caleb and Joshua speedily give it a revival and swell its devoted membership to the century mark.

If each pastor will earnestly tell his people what Nazarene foreign missions is doing they will gladly do their part toward its complete support by raising a full General Budget apportionment. *Ten thousand heathen souls reached and saved* (almost 5,000 of them admitted to the church) in twenty-five years, is our Nazarene missionary record. Besides this, we now have seventy-five missionaries on the field, and almost four hundred native workers. Tell your people this, pastor, and they will share what little they have with this sacred work.

Desiring to appear a little better than it is, humanity has formed the habit of being better than it used to be. Putting on its best clothes for company has led to a preference for its best clothes anyway. The desire to put its best foot forward and be judged by its best rather than its worst—who has not done so? And is it not a mercy that poor humanity does this sometimes? For we all know how mean and small we can be when we are at our worst. Shall we not, then, do the same in our service for the church—i. e., do our best in order that we may be judged by our best? Shall we not work for foreign missions because we ought so to do? By and by, maybe, we shall love to work for this sacred cause.

We are enjoying the blessing of the Lord for which we are very thankful. Some of our missionaries have left the stations for the summer while some still remain. Sister Deale and Sister Flagler are at Peitaiho. Brother Deale is going there next month. Dr. Fitz and family and Miss Pannell hope to spend the summer at Tamingfu. The missionaries at

MISS MUNRO HAS NERVOUS COLLAPSE

Advices from South Africa state that Miss Sarah Munro has suffered a nervous collapse, on account of overwork. She was a nurse in the hospital, and has been worn out with an accumulation of duties. She is under Dr. Hynd's care, and is reported to be doing as well as could be expected. She will probably be forced on account of health to furlough. Let all lovers of our missionaries offer prayer for this stricken young woman.

Chaocheng have not yet informed us what they expect to do.—PETER KIEHN, Superintendent of China Field.

Old Waco, Texas, Camp, famous for the holiness vintage of thirty years ago, is resurrected. Time was when Sabbath days saw twenty thousand people gather there, in the long ago, and listen to the great preachers of those days. But Waco, like many other interdenominational holiness camps, suffered a decline when holiness became organized into denominations. After it had lain dead for a few years the Texas Nazarenes have resurrected this former great camp, and are planning to send it into the tomorrows blazing with its old-time program of salvation. Its leadership, composed of the District Superintendents of the Texas districts of our church, are gathering all Nazarenes and holiness friends for some wonderful camps from now till Jesus comes. God bless these Texas leaders. They will put the cause across as victoriously and ultimately with as great a numerical attendance, as any that the fathers knew. Watch Waco! It's keenly missionary, too.

What have you put upon the altar for Christ's sake and the gospel's? What part are you taking in the world's evangelization? Are you giving all you can

ORA LOVELACE FURLOUGH DELAYED

The plan to immediately furlough Sister Ora Lovelace, one of our veteran missionaries in Africa, has received a check. She expressed a preference to remain on the field till near to next General Assembly time. In the meanwhile at her request Miss Louise Robinson and Miss Eva Rixse will precede her.

of your earthly substance? Does God ask for you as well as for your money? If He does, your money is of little use unless you offer yourself with it. To give of one's means for the redemption of the world is worthy; to give one's self is Christlike. The divine way to ransom life is to sacrifice life. Are you ready to do that? The Master has need of you in His service of salvation.—SELECTED.

EMBARRASSMENT OF SUCCESS

By REV. L. S. TRACY

Yesterday we had a Christian wedding. It was not at all unusual, for last year Brother Beals tied the knot for about a dozen of our Christian couples; but as this is the first one since we returned to India I could not but make some observations.

A number of years ago I wrote to our Board stating that in a few years we would have in Western India a Christian community that would tax the strength of the church to care for it. This wedding brought this to my mind. We all sat in rows on the ground in the mission compound and partook of the wedding dinner after the ceremony at the church. Linen tablecloths and napkins, silverware and cut glass there were none, for we each had just one plate and ate with our fingers.

The meal was very simple but what impressed me was the number of Christian people present. The company numbered just a hundred and twenty—all Christians—and these were only the relatives and friends of the bride and groom. Besides a few young people of school age (for most of them were away to school), there were over forty little children who will be knocking at our school doors inside of five years. Our boys' school buildings are already overcrowded with the fifty-odd students of our own Christian community that we try to accommodate in them, and we have no buildings whatever for our almost fifty beautiful Christian girls, but have for the past six years sent them to the boarding school of another mission a long distance from our stations and entirely outside of our field.

Brethren, we are already seriously embarrassed by the very results for which we have labored and prayed. What will it be five years hence? If someone does not arise and give us some more buildings and equipment we shall be compelled to begin praying the Lord to cease turning the hearts of the people to the gospel. The situation to which I looked forward many years ago is now upon us. June, 1930, BULDANA, BEAR, INDIA

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the close of our visit at Pittsburg, Kansas. Early Sunday morning, of August 3, we left Pittsburg for Kansas City, and made the trip in time for preaching. Our beloved

Brother Hepburn was the preacher for the morning service and to say that he is a great preacher is putting it tame. He is simply one of the great preachers of the Church of the Nazarene. He belongs to that old solid type of preachers that was made a few years ago, when a preacher was expected to deliver the goods. Well, thank the Lord, old Hepburn can just do that and then some. It was up to old Bud to come on in the afternoon. We had a fine crowd for both morning and afternoon services. Brother Balsmeier represented Bresee College. We had a fine service.

At 4:30 we gave the old Willys-Knight some more gas and oil and headed for Topeka, Kansas, and arrived in time for the night service. Brother Ball had the services well advertised and my, my, but the folks that were packed in that church. We had a great service and did well for the college and had some ten hands up for prayer and three at the altar and they all prayed through. It was the hottest night I think that I ever preached in my life. But when God comes on the scene the people forget that it is hot.

Early Monday morning, August 4, we were up and had some car work done and left at ten o'clock for Hastings, Nebraska. This was a trip of nearly three hundred miles and it was not less than 112 in the shade and no shade. It was the hottest trip that I have ever made in a car. My face almost blistered and my mouth did blister until I have suffered much this week with sore face and blistered mouth, but I am living over it. We pulled up to the parsonage at Hastings at seven o'clock. Brother and Sister Fred Bouse are the fine pastors. We ate a bite of supper and then had a fine service and a good night's rest and left early on Tuesday morning for Phillipsburg where we were to have a service at ten o'clock.

At Phillipsburg we have just organized a new church with about forty members. In the morning service we had, I think, not less than five hundred people out and I think there were about fifteen who raised their hands saying they had been praying about coming into the Church of the Nazarene. If they pray much they will land. I think that by the District Assembly which meets at Wichita on August 27, we will have not less than fifty new members at Phillipsburg. We have there a most excellent young man

and his fine family who came into the Church of the Nazarene from another denomination, Brother McIntosh, and he is now installed as the new pastor. He is a most excellent brother and a fine preacher. He fits the Nazarene bunch just like a duck's foot fits the mud. He is already organized and doing the job.

We had a fine dinner with the finest family that you will meet in a lifetime's travel and after dinner Brother Balsmeier and Brother McIntosh and old Bud rolled into the car and ran over to Burr Oak and our good pastor there had the coming well announced and we had a fine crowd. Brother Arthur Morgan was there in a fine revival. We represented the college and had a fine service and one young lady sanctified. On Wednesday we drove back to Phillipsburg and stopped again at the home of Brother and Sister John Foltz where we had the fine dinner on Tuesday and on Wednesday we had another one. But I must not forget the fact that on Tuesday at the big tent meeting we secured 29 subscriptions for the HERALD OF HOLINESS.

After a fine dinner Wednesday, we left for Hoxie and reached there in time for supper. At Hoxie we have a most excellent pastor and people and a very fine work. Brother Holmes is the fine pastor. He had secured the high school auditorium and we had a fine crowd; the best service that I have ever had in a high school auditorium. As a rule when I go to a place and the pastor tells me that he has secured the high school auditorium, my faith falls as some of the coldest and dearest services that I have ever had were in a high school auditorium where the crowd sits back and looks on to see what we are going to do next. At Hoxie it was different.

Well, on Thursday morning we left Hoxie for Grinnell, or the Nazarene chapel that I think they call Grace Chapel. It is twelve miles from Grinnell in the country. Here Brother Paul Snyder and his good wife are the faithful pastors. In six years Brother Snyder has built a nice chapel and a nice little parsonage and I think that they owe less than one hundred dollars. I have never met a more sacrificing man and wife in all of my travels than Brother and Sister Paul Snyder. We had a fine crowd and the church was packed and a fine offering was taken for the college and several subscriptions for the HERALD OF HOLINESS.

On Friday morning we were up and off for Canaan Chapel where we arrived about eleven o'clock. Canaan Chapel is about five miles out in the country from Palco. Here Brother and Sister Sam Winey are the pastors and we were there at the opening of the campmeeting which is about a mile from Canaan in the

country and Brother C. B. Fugett is the called evangelist. He was to have been there on Thursday night but he had to come from Providence, R. I., and he did not arrive until Friday night at nine o'clock, but it was announced that I was to do the preaching on Friday night and Dr. Balsmeier was to represent the Bresee College. I was representing the HERALD OF HOLINESS. They had a nice tent in a fine cottonwood grove and great grounds. Brother Crane was to have charge of the music and we opened up on Friday night of August 8, with a most delightful service. We are expecting Brother Fugett to have a great campmeeting at Canaan Chapel.

We spent the night at the parsonage with Brother and Sister Winey and we had to get up early on Saturday morning, August 9, and make a run to Great Bend, Kansas, to hold a ten o'clock service. We left at five in the morning before the folks were up and reached Great Bend in time for the ten o'clock service. Our good pastor, Brother Gross, is giving up the work and the new pastor was there to go on with the work. Brother and Sister Beam will be in charge at Great Bend for the next assembly year. We had a beautiful morning service and good day crowds and got several subscriptions for the HERALD OF HOLINESS.

We then left for Ford, Kansas, where we were booked for the Saturday night's crowd. Brother Davis, our splendid pastor, had the service well advertised and a great crowd was out and gave us a great offering for the college. When it comes to doing things you can count on Davis. He is a most remarkable man.

We spent the night at Ford and were booked for Sunday morning at Dodge City with Brother R. R. Richey. Sunday morning at eight o'clock he put one great service on the air and the singing and preaching were of a high order. We listened in at Ford and I haven't been blessed more in a religious service in months. Brother R. R. Richey is one of the great pastors of the Church of the Nazarene. We were with them at 11 o'clock in a fine service and stayed with them until after dinner and rested until four and then made a run to Hutchinson. All day Sunday, August 10, was a great service; the broadcasting from Dodge City at 8 o'clock, then our great service at 11 o'clock, and a dinner that would do credit to King George's wife and a fine rest and then at four we left for Hutchinson.

We arrived there at 7:40 and were met by Sister Balsmeier and the girls. We then drove to the big church and had a great crowd; the finest service so far on the trip for Bresee College. Brother I. C. Mathis is one of the greatest pastors of the Church of the Nazarene. So far this year he has had 650 at his altar and

has taken 95 into the church. He will have a net gain of over sixty, and will come up to Wichita on August 27, to the District Assembly with everything paid in full and running over. We are doing our best for the HERALD OF HOLINESS and will have a fine list of subscriptions for this two weeks. May heaven smile on the good Samaritans is my prayer.

In love,
UNCLE BUDDIE.

MICHIGAN DISTRICT ASSEMBLY

Another assembly year has passed into history and the recording angel has written down its record. At beautiful Indian Lake, the favored rendezvous for the Michigan saints at campmeeting, training school and assembly time found the gathering assembled once more.

The campmeeting and training school preceded the assembly session for two weeks. Dr. J. B. Chapman was the great campmeeting preacher and was ably assisted by our much beloved Lillenas who led the camp in glorious song. Miss Lillenas proved to be the real artist at the piano and such singing and playing from these artists when backed up by a company of blood-washed pilgrims is hard to describe. It was inspirational, edifying and intensely spiritual. The camp as a whole was a great success.

The training school had its sessions during the day. Dr. and Mrs. E. P. Ellyson, who are so well known to all of us, and who are so much loved by the people of Michigan, had charge again of the class work. Our district is seeing more and more the necessity of having well trained teachers for our Sunday schools. Forty-seven were in the teacher-training classes this year. This was an increase over the preceding year. We predict that there will be a much greater increase next year. Brother and Sister Ellyson are exceptionally gifted as teachers and the divine blessing is very marked upon their efforts. They were ably assisted by our Rev. W. W. Clay and Miss Myrtle Sherman. Brother Clay is one of our pastors but a specialist on Sunday school work and a very apt teacher. Miss Sherman had charge of the vacation Bible school work. Still other teachers were on the teaching staff and the work accomplished was of a high order.

At this juncture we should say that Miss Sherman is now Mrs. Jerry Hatcher. A beautiful public wedding featured the Sunday evening service when two happy hearts were made one. Dr. Chapman was the officiating minister.

We would like to mention lengthily many items of deep interest relating to assembly work but space forbids. Just a few high points will suffice. The secretarial staff did most efficient work. Brother Clay, the District Treasurer, gave a splendid report. Practically all District Budgets were paid in full, or major part thereof, despite the year of depression. The General Budget went over the top about two thousand dollars.

Our beloved Dr. Chapman presided over the assembly with grace, and marked ability, and he dispatched the business in a remarkable way. We acclaim him an

EDUCATIONAL RALLY, SOUTHERN CALIFORNIA CAMP



The Eighteenth Annual Campmeeting of the Southern California District has come to a successful close, and gone down in the history of such gatherings as one of the best held on the district. General Superintendent Williams together with Dr. Jerrett of Detroit did splendid work in the presentation of the gospel. The altar results were gratifying in every way.

Not least among the important events of the camp was the Educational Rally held on the last Sunday afternoon at which time Dr. Williams announced to the people the glad news that the long standing indebtedness that had overhung Pasadena College for years had been completely liquidated. Pasadena College has her "old debt" paid. We feel like singing the doxology. The new building program was then presented to the people and an offering was secured amounting to \$12,400 in cash and pledges. This brings the pledges for the New Bresee Memorial Administration Building, now under construction, to approximately \$57,000, available cash amounting to more than half of that figure. Again, we have every reason to praise the Lord. The building is nearing completion. The accompanying picture gives some idea of the building as it appeared on August 8, when the picture was taken. The building is 50 by 150 feet in dimensions, affording three stories which includes in addition to Business and Administrative offices, seventeen

classrooms, three laboratories, three Student Body offices, a large library and other auxiliary rooms necessary to the proper functioning of a well provided Administration Building. The building is of Mediterranean architecture, structure of reinforced concrete with steel frame, being an A grade building, modern and fireproof. This building will give adequate quarters for the College of Liberal Arts. The Department of Fine Arts will also have new quarters that will enable improved working conditions. The Academy has been fully accredited during the past year and therefore offers an inducement not hitherto possible.

The work of the College of Biblical Education as well as the College of Liberal Arts is standardized and is gaining favor in both state and Christian educational circles. We have been able to strengthen the faculty organization throughout the institution, and we believe we are now able to present to the church an institution worthy of their support and of young people. The new semester opens September 8. Prospects are bright for an enlarged student body. Our prayer is that God may give to all of the holiness institutions of our land one of the most prosperous years in their history, answering the taunting challenge of unbelief so prevalent in the educational system of the present day.

ORVAL J. NEASE, President.

able chairman. Then his morning talks to the assembly showed resourcefulness, study and deep spirituality. They were edifying to all present. The morning sermon on the closing Sabbath was a real classic on the theme, "Christian Unity." Oh, how his great soul pleaded for Christian unity! God, give the Church of the Nazarene more of it.

Dr. J. G. Morrison, our Stewardship

Secretary, brought two stirring messages on "Missions." He urged, he begged, he pleaded, he wept, he agonized as he told in most graphic fashion the pressing needs and the heavy responsibilities upon us.

Dr. and Mrs. Heslop of Olivet College were present and preached. Saturday night will long be remembered when Sister Heslop preached with power and young people knelt in humility at the

feet of Jesus. And Sunday night was a great occasion when Brother Heslop preached and the altar was lined with seekers.

Our dear Dr. Chapman was deprived of being in one session because of some strange disease in his foot which caused much pain. The assembly went to prayer and our good brother was with us in the next service. Dr. Morrison was pressed into service in the absence of Brother Chapman and he presided with excellent grace and ability.

One night was given over to Sunday school work. Dr. Ellyson was in charge. The children had been trained under the leadership of Mrs. Sherman Hatcher and an impressive pageant was put on. Then followed the presentation of diplomas to the graduating class of eight and Dr. Ellyson preached with power from the words, "Go teach."

The sad intelligence came to us during the assembly of the death of Dr. M. G. Bassett of Grand Rapids. For years the doctor had been a faithful member of the assembly and had ably served on the District Advisory Board. But the doctor had a most triumphant passing and angels carried his great soul to the bosom of the Father. The assembly sent condolence and a floral offering.

The assembly was favored by having the male quartet from our Olivet College. They both charmed and inspired us with their melodious singing. Come back again, boys!

The outstanding feature of every assembly is the report of the District Superintendent and elections that follow. Brother Starr gave a splendid report. Four new churches have been organized. He has labored faithfully among the churches and has especially tried to help the weaker ones, having rendered specific service to eighteen of them in week-end conventions. And if the district would give this good and great man more home missionary money we would advance more rapidly. We should heed his admonition and plea for a balanced budget. The District Budget was underpaid \$1,524, while the General Budget was overpaid \$2,065. Brethren, let us balance things up better this assembly year. Let us pay the District Budget in full before overpaying the General Budget. This is fair and right.

Well, our good Brother Starr was overwhelmingly elected on the first ballot, thus showing the high esteem in which he is held by the district. Now let us all stand by him and help him put over the district program.

Brothers Bradley and Jerrett were the elders elected on the Advisory Board, and Brothers Kranick and Cannon as the lay members.

The membership of the district shows a good increase and pastors reports showed progress on many lines.

The Young People's Tabernacle was dedicated with appropriate rites by Dr. Chapman. This tabernacle is a fine addition to the equipment of the camp and assembly. Miss Edith Gillespie was elected District President of the Young People's Societies. Our young people's work is moving on and God is with them.

Four candidates received elder's orders and were ordained and one was consecrated as a deaconess.

Throughout the entire encampment until the close the blessing of God attended the services. Prayer, songs of victory and holy triumph and Holy Ghost shouting characterized the entire proceedings and salvation flowed, and we have all returned to our respective fields of labor feeling like traveling on to the general assembly of the firstborn. Meet us next year at Indian Lake.

E. E. WORDSWORTH, *Assembly Reporter*.

NORTHWEST IOWA ZONE RALLY

The Northwest Iowa Zone met in their Ninth N. Y. P. S. Rally at Council Bluffs, July 28, 1930.

The pastor, Rev. L. W. Dodson, extended a hearty welcome to the visiting young people of the zone. Rev. Dodson and his good people entertained us most royally.

Mr. Harold Thon, our District President, from Montrose, presided over the rally in the absence of the zone president.

The business session opened with the reading of the following papers: "The Young People and the Bible," and "The Place of the N. Y. P. S. in the General Church." After the discussion of these papers the following officers were elected: President, Mr. Gaylord Rich, Council Bluffs; Vice President, Mrs. Isabel Wilson, Sioux City; Secretary, Miss Lucille Kehrberg, Pierson; and Treasurer, Mrs. Elsie Wikstrom, Climbing Hill. The next rally will be held at Sioux City.

In the afternoon session we were highly favored in having with us Rev. T. W. Willingham, President of Olivet College, and the Olivet Male Quartet. The musical program was greatly enjoyed. The message of Rev. T. W. Willingham on "The Success of Young People," inspired vision, courage and faith to press forward in the spiritual path.

In the evening the quartet rendered several selections, followed by evangelistic message by Rev. Willingham, which closed the N. Y. P. S. Rally in a spirit of fellowship and dependence upon the Lord to lead us onward in the battle for Him.

LUCILLE KEHRBERG, *Reporter*.

THE SILVER JUBILEE

In April, 1905, the first Holiness church was organized at Hutchinson, Kansas, later becoming the First Church of the Nazarene. In October of the same year Bresee College, then known as Kansas Holiness Bible School, was founded by Mrs. Mattie Hoke. In celebrating the 25th anniversary of these two events, Hutchinson First church and Bresee College are uniting their plans for a series of services to be held at the church September 10 to 14.

During these twenty-five years which have passed God has marvelously led the church and school to ever increasing vic-

tory. From a small struggling band of a few earnest souls the church has grown until at the present time, under the efficient leadership of our pastor, Rev. I. C. Mathis, its membership is approximately three hundred. From a small dwelling house containing a few rooms Bresee College has grown until it now occupies a beautiful spacious three story building situated upon a ten acre campus in the best residential section in the city of Hutchinson. For this steady growth we are indebted to God for His divine leadership and to the noble pastors and people for their loyalty and faithful support of the work. To God be all the glory for the accomplishments of these years.

During the week of special services we expect to have outstanding men of the church with us and we desire the prayers of the friends of the church and school that God's presence may be manifested in a marvelous way. It is the desire of our pastor and those connected with the Silver Jubilee service that this shall mark a high tide of spiritual power which will give us more faith and inspiration to carry on until Jesus comes.

We cordially invite all former pastors of the church and presidents of the school to be with us during this time. Entertainment will be furnished to the visiting brethren. Come and help us to make this a real jubilee in the name of the Lord.

With a consciousness of our indebtedness to the men and women who have made possible the work as it is today, with a strong faith in the continued leadership of the God of battles, and with a constant purpose to perpetuate the glorious doctrine and experience of holiness, we look forward to the Silver Jubilee with great anticipation.

S. T. LUDWIG, *President*.

VINCENT SPRINGS, TENNESSEE, CAMPMEETING

The voice of rejoicing and salvation is in the tabernacles of the righteous (Psalm 118:15).

Truly this can be said of Vincent Springs Camp this year, which closed August 11, with a wonderful victory for the Lord. This good old camp was founded down in west Tennessee, one mile from Dyer, in 1898, this being the thirty-third meeting, and it is still going forward to great victories every year. This was one of the greatest meetings in a number of years. Rev. R. B. Rawls of Clarksville, Tenn., was the preacher in charge, with Rev. S. E. McClellan of San Antonio, Texas, in charge of the singing and young people's work.

All of the cottages were filled this year. The crowds were larger than in many previous years and at times the big tabernacle was crowded and numbers were not able to find seats. Several thousand attended the last Sunday. Brother Rawls, who is young and strong in body and full of the Holy Ghost, proclaimed the great Bible truths unctuously and forcibly to the extent that there was not a dry service. Conviction settled upon the people and quite a number knelt at

the altar, about forty of them prayed through and gave testimonies that they were either saved or sanctified. A number of visiting preachers were in the congregation from time to time and helped with their prayers and testimonies.

Plans have already been made for the remodeling and repairing of the old tabernacle before the next campmeeting. There were some on the grounds for the first time who informed us they were so well pleased with the place that they were going to build a cottage this year and be ready to camp the next meeting. The power of God was mighty in our midst in this camp and a beautiful spirit of prayer prevailed, also a spirit of harmony and co-operation among all with a new vision and a greater expectation for bigger things in 1931. Let all who are in reach of this camp make preparations now to attend the meeting in 1931. We can make Vincent Springs mean to west Tennessee and Kentucky what Indian Springs is to Georgia.

JOE T. HALL, *Secretary*.

SCOTTSVILLE, TEXAS, CAMP

The Forty-third Annual Holiness Campmeeting was held at the old camp grounds at Scottsville, Texas, July 24 to August 3, 1930. The music was conducted by Mr. Raymond Wilder of Wilmore, Ky., in his usual inspirational manner. Rev. T. C. Henderson of Oberlin, Ohio, and Rev. Harry S. Allen of Macon, Ga., dug nuggets of gold from the Truth, making rich both saint and sinner. The morning prayer services were seasons of refreshing and the people's meetings brought mutual helpfulness and uplifts

to those who could attend. The last Sunday morning service was devoted to the cause of foreign missions. God's blessing was manifested upon us. At the close funds were cheerfully subscribed for the support of Scottsville's missionary in China, Mrs. A. B. Richards. As for hospitality to strangers, leave it to the people of Texas.

L. LEONA AGGOLA, *Chicago, Ill.*

ARKANSAS DISTRICT N. Y. P. S. CONVENTION

The Arkansas District N. Y. P. S. Convention was held in connection with the State Campmeeting closing August 3. Rev. W. O. Felts, our District President, presided in his usual enthusiastic way. After a short, spicy talk by Brother Felts the business began with reports from the local presidents. It made us rejoice to hear the reports from these societies from the different parts of the state and to know that the young people of the great Wonder State had not been asleep during the past year.

The afternoon sessions were made very interesting by the different local preachers and workers with their encouraging talks. We especially enjoyed having Rev. Lewis T. Corlett with us. We certainly appreciated his encouraging message. May God bless him in His work.

We were also fortunate in having one of our own girls, Miss Lauraine Oliver, sing for us and her songs lifted us to a higher plane and a closer walk with God. On Friday afternoon the officers for the coming year were elected and a better cabinet of officers could not have been selected. We consider ourselves fortunate. They were elected as follows: Rev. W. O. Felts, President; Rev. Y. D. Whitehurst, Vice President; Mrs. Ruby Holland, Secretary; Miss Iva Cooper, Treasurer. The President appointed the following zone-presidents: Mrs. J. W. Fitzgerald, Southern Zone; Mr. E. Hawkins, Central Zone; and Miss Eunice Crawford, Western Zone.

This year has been a good year with our young people. God has been with us and where He is there must be success. We are looking forward to a greater year this year and God being our helper we will double our present membership and have a Young People's Society in every church on the district by our next convention. If you live in Arkansas, boost and help us put it over; if you do not live in Arkansas pray for us.

EUNICE CRAWFORD, *Reporter*.

SOUTH CENTRAL ZONE RALLY, IOWA DISTRICT

The N. Y. P. S. of the South Central Zone held a rally on August 2, 1930. The entertaining pastor was Rev. A. K. Jones. The visiting societies were Mason, Lacona, Des Moines, also a representation from Allerton, where we have no N. Y. P. S.

Delegates were entertained in our homes. The pastors co-operated beautifully with us. One of the pleasing fea-

tures was the presence of Brother Harold Thon, our District President. His faithful suggestions were wonderful. Dr. Willingham and the quartet of Olivet were also highly appreciated.

The rally opened Saturday morning with singing and a devotional period. Papers were read and discussion followed. In the afternoon a business session was held and officers elected.

The quartet sang several numbers and Dr. Willingham brought a great message to the young people. Again in the evening the quartet sang and Dr. Willingham preached. Several seekers were at the altar. God was manifest in a great way in our services. We are determined to press the battle harder for God and holiness in old South Central Zone. Next rally at Des Moines some time in November.

DOROTHY BINGAMAN,
Secretary and Treasurer.

CENTRAL ZONE OF THE KANSAS CITY DISTRICT N. Y. P. S.

The Central Zone held its usual Young People's Rally at Louisburg, Kansas, Sunday afternoon, August 10. With a good representation from the different societies we were all brought closer to our Christ and to one another with the good spiritual program which we had. We are endeavoring to the best of our ability to have our programs interesting but at the same time to have them spiritual. Our committee is doing good work along that line and we appreciate their work as well as the good co-operation we receive from the different societies. Several good papers were read and discussed, among them one on "How to Make Every Member a Working Member." This paper brought out many helpful suggestions and many of us went back to our societies to try to carry out the things we heard.

Another most inspiring part of our programs is the good music we have in our rallies. Our young people not only sing well but they sing from their hearts. Our hearts were made to rejoice with the music of the two Misses Scott, and we were made to believe we were back in the days of the early holiness move-

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ment. We still believe in the old-time religion and are glad that God is still the same as He ever was. The quartet from Quindaro church also sang well and we praise God for all His blessings.

With our efficient president, Rev. E. G. Blystone, we are going in for great things on this zone and we urge all our young people to attend these rallies when it is at all possible.

Reporter.

NORTHWEST DISTRICT

Since the District Assembly, closing June 1, we have seen some changes in pastoral arrangements and the launching of our summer tent work. Rev. Henry B. Wallin, who for eight years has led our largest church from victory to victory, has terminated his work in the great Northwest to resume his work for God in his native state, Texas, where he has been called to the Houston church. His going takes from us a true and loyal brother, one greatly loved by the district at large and one of the most efficient ministers produced by our denomination. We have bidden him Godspeed and bespeak for him much success in his new field. Rev. F. R. McConnell comes from Sapulpa, Oklahoma, to succeed Brother Wallin and we welcome the new family into the Spokane parsonage, believing that we are favored of the Lord in securing them at this time. Rev. John Nolt has come from the Idaho-Oregon District to lead the church at Lewiston, Idaho, and Rev. J. W. Croft has taken the work at Ellensburg, Washington, following the recent tent meeting there.

Grandview, Union Gap, Chelan, Ellensburg and Cle Elum, Wash., have been scenes of tent campaigning this summer to date and Wenatchee and Pasco, Wash., are on the list remaining for the closing of the season. Indian Louie and Betty Adams and Paul G. Wapato, of Wenatchee and Kittitas tribes have been doing good work with one of the tents and Evangelists Harvey and Marie Chrysler are doing well with the other tent. Rev. E. H. Edwards, of Kennewick, Wash., assisted Pastor Speakes at Grandview in the tent revival. We expect a goodly increase as a result of these campaigns.

With scarcely an exception the churches have reported an increase of interest and optimism and the year ahead has prospects of success all along the line. One new church has been organized, under the leadership of George Fitch at Palouse, Washington, and some of the weaker churches are becoming self-supporting whereas formerly they have needed support from Home Mission funds.

Rev. James N. Tinsley and family, formerly of Colorado Springs, Colorado, have come to the Moscow pastorate and are getting a good hold there. We rejoice in the loyal, hard-working pastors and in the never-failing laymen that God has given us as collaborators and we believe that we shall possess new territory this year.

R. J. PLUMB,
District Superintendent.

OHIO DISTRICT CAMPMEETING

This is just a brief message concerning our Ohio District Campmeeting which was held six miles north of Columbus on Moores Road, July 17 to 27. The scenes are still fresh in my mind and before that camp slips too far back into history I want to tell something about it to friends scattered abroad. As many of you know, Ohio is a state that is famous for campmeetings and among them all our campmeeting just seven years old is shining like a star of the first magnitude. Already we are pressed for room and are beginning to wonder how we will take care of the crowds that pour in at our next camp.

It might not be impossible but it would probably be difficult to have a great campmeeting without great preaching. In this respect we were fortunate. Dr. R. T. Williams was never better in his preaching and he clearly demonstrated the fact that he is as skilful at drawing the net as he is in conducting an assembly. His last message on Sunday afternoon was that unforgettable message on missions and is yet an outstanding topic among these who were privileged to hear it. Brother Chas. M. Dunaway of Georgia was always pleasing, interesting and helpful. His arraignment of sin is fearful but his spirit is always sympathetic. Besides these two we had Brother B. H. Haynie, one of our local ministers, who preached with unction and fervor and often melted the hearts of his listeners by the recital of his own experience.

In spite of the financial depression the congregations were larger than any previous year and much to the surprise of gloomy prophets, the finances of the camp were raised without difficulty. This was very gratifying and encouraging and was another evidence that the Lord still provides for His people. There were not so many large contributions but everybody lifted a little and the burden was soon lifted.

The music and singing were of high order. Brother Zimmerman of Parsons Avenue church brought out his large orchestra and with the assistance of other musicians they furnished numbers that delighted the people. The vocal music was in charge of Brother Ben Sutton and wife. Ben is a great director. His enthusiasm is contagious and he usually gets about the maximum volume of song that will not soon be forgotten. Very naturally I enjoyed one of my own songs entitled, "If Only My Heart May Be Clean." It may not be an unusual song but Brother and Sister Sutton sing it in a most unusual way.

Brother and Sister Heslop were with us for a few days looking after the interests of Olivet College. Also we were privileged to have President Willingham and the Olivet Quartet. I really believe that when the college opens that the Ohio District will be well represented. Unless somebody's plans fail it looks like there will be at least five students there from our own church.

Next week our campmeeting grounds will be again like a beehive for the Ohio District Assembly will be in session and

we are expecting a crowd that will compare favorably with the campmeeting attendance. Our people in and around Columbus appreciate such preachers as Dr. Chapman and Dr. Heslop and Dr. Morrison and we will have the tabernacle well filled every night during the assembly.

Both in the campmeeting and in the assembly the splendid entertainment is in a large measure due to the efforts of our efficient and painstaking Brother W. R. Gilley of Dayton. He is unsurpassed in that line and those who attend our camp well know it. Time would fail me to tell of all the folks who help to make a campmeeting a success. Maybe if I tried I would overlook some sweet, modest saint whose faith and prayers were chiefly responsible for the glory that came down around the altars when sinners were saved and believers sanctified. However I would in closing say that our campmeeting and our great Ohio District would fall far short of what it is if it were not for the sacrificing effort and the wise leadership of our Superintendent, Brother Chas. A. Gibson.

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NEWS IN BRIEF

Rev. Andrew Johnson writes that he is planning to be on the Pacific Coast during the month of January and will hold a revival for the Church of the Nazarene in San Francisco.

Rev. George Beirnes, formerly District Superintendent of the Manitoba-Saskatchewan District has accepted the pastorate at Winnipeg, Manitoba.

Rev. Jack Linn is planning a tour of the world in 1931, leaving this country in February to visit Japan, China and Korea. In these countries he will be with the Oriental Missionary Society. As the Lord opens the way he expects to visit other mission stations, and invites correspondence concerning this work.

Rev. Joseph Gray, pastor of the Church of the Nazarene at Monrovia, California, has been seriously ill for the past three weeks and is still bedfast. He requests the prayers of the people for his healing and states, that God is graciously present in all the suffering and testings.

A sister in Illinois writes that she has been so "up and down" in her expe-

rience that she wants the prayers of God's people that she may become established in the faith.

Evangelist Lum Jones' many friends will be glad to know that he is now out of the hospital. In a recent letter he states that he is improving apparently. They have taken the cast from his arm and put on a brace of leather and steel. The incision in the arm is about healed and it seems as if he will be able to remain at home. He says, "Please remember me when you pray."

TELEGRAM

NEW ORLEANS, LA.—"Closed in great victory. Organized with twelve adult members. We now have a Church of the Nazarene here."—Ed N. Lejeune.

CHURCH NEWS

BRADFORD, ARK.—"Rev. M. M. Mitchell, our pastor, and wife, and his brother, John Mitchell, and wife, just closed a ten days' revival last Sunday night here. The evangelist preached straight and conviction was on many. About sixteen claimed salvation and two were sanctified. The last night was just glorious, when five prayed through. There was much shouting as different ones found salvation. Some prayed through at home. Some of our splendid young folks were blessedly saved for which we do praise God. In three homes both husband and wife were reclaimed. We had prayer hours each day from 9 to 10 a. m., and 3 to 4 p. m. Our pastor and evangelist and their families camped on the church yard, and the people brought provisions. On the last Sunday afternoon five young people were immersed. Much more could be written, but will only say, we feel like going on. We are encouraged and are more determined to go through with Jesus, whatever the cost."—Zelma Bright.

LULA, OKLA.—"The Lula church is still on the map. It has been some time since we have reported, but we are still doing business for God. We have a small membership, but they are true and tried. E. M. West of Atwood is our good pastor, and he knows how to feed the flock. We have a live, growing Sunday school with from 95 to 145 every Sunday. Our W. F. M. S. is doing wonders. We have just closed the greatest revival that has been held here in three years. Brother J. M. Messer of Durant, Oklahoma, was the evangelist. He did wonderful preaching in the old-time way, under an old-time brush arbor. Thirty-three souls found God in the old-time way. I never heard such preaching in my life. Sixteen were baptized, seven came into the church, and more are to follow, as they were not present at the water's edge. Well, praise the Lord! It was a hard-fought battle, but we enjoy the fight."—Mrs. Bertie Clifford, Reporter.

SPOKANE, WASH.—"Large crowds attended the morning and evening farewell services of Rev. H. B. Wallin, Sunday,

August 10. Six people were taken into church fellowship, and the evening service closed with eight at the altar seeking God. Until midnight people lingered about the church, trying to express to the pastor and his family their deep appreciation for their eight years of faithful ministry among them. With many tears, farewells were said. A large farewell reception was given the pastor and his family Friday afternoon at Manito Park. At the dinner hour Mr. John Wirt, church treasurer, spoke of the financial work of the church under the leadership of the pastor, stating that over \$108,000 had passed through the various channels of the church during the eight years of the pastor's ministry, that through the kindly, optimistic leadership of the pastor the money had come graciously and easily. Mr. Fred Bone, treasurer of the building fund, gave a resume of the building of the new church, which building was possible largely because of the executive ability of the pastor. Greater by far than the financial successes of the church is the fact that many souls have been turned from darkness to light, from the power of Satan unto God. During these brief eight years over 2,000 people have sought God. At the close of the program Mr. S. W. True, Sunday school superintendent, in the name of the church, presented to the pastor and his family a beautiful chime clock. After which presentation the pastor, with much feeling, spoke to the people his appreciation for their co-operation and love during his stay among them, saying that any success that he may have had as a pastor was due to their faithful support and co-operation. Rev. and Mrs. Wallin and family left early Tuesday morning for Houston, Texas."—Reporter.

EVANGELIST I. D. SMITH—"We started in our evangelistic labors in the New England District, the first time we were ever in the East. Our first meeting was a district meeting planned by Rev. John Gould, the District Superintendent, and the pastor of the little church in Auburn, Maine, where the meeting was held. We found the tent up and the meeting started when we arrived on the 5th of July. Mr. Alton Perkins has been our yoke-fellow and sings the good old salvation songs that bless the soul. We have found him a fine young man to work with, God bless him in the days to come. We were in Auburn four weeks and five Sundays and had one of the hardest battles of our life but found the promises sure and God was still on the throne and answers prayer. There were only thirty seekers but some very good cases of salvation; folks who never had been saved before, some young people and some quite old folks. We found the little band of folks at Auburn the salt of the earth and some that know how to pray and carry the burden. The pastor, Rev. John W. Ames, is a fine young man. He has carried a broken heart for Auburn for three years and we believe God is going to give us a strong church in that city. On Tuesday evening, August 5, after spending the day with our old friend and dear Brother W. G. Bennett

SOME LIVING ISSUES

By Robert E. Speer

Dr. Speer is too well known to need an introduction to our readers. Suffice it to say that he has stood in the front rank of Christian activity and has exerted a tremendous influence in America and throughout the world for evangelical Christianity and its dissemination at home and abroad.

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in the historic city of Portland, Maine, we preached to his people that evening which was a very warm one, and the folks seemed to enjoy the meeting. On Wednesday evening we began our tent meeting in Lisbon Falls, Maine, in a fine location and the meeting is starting well. To date we have not given an altar call. The evenings have been quite cool which has hurt our attendance some but on the whole it has been good. The Baptist folks have been good to come and seem to be real interested. They tell me we have almost every church known represented. Three Baptist preachers live here and have not missed a meeting since we began. I am told the pastor of the church has urged his people to come. Sunday morning, the 10th, I was asked by one of these good Baptist preachers to preach to his people in West Boden, about five miles out of Lisbon Falls. This church was organized 110 years ago. It is a most beautiful church, the finest one we ever preached in. Though it was raining very hard there was a fine company of people there to greet Brother Perkins and this writer. We preached as hard as we could on the lukewarmness of the day from Rev. 3:16, and the folks seemed to like it. The pastor told them he said a big amen to all we said and urged them to come to the meetings. We have no services on Sunday morning in the tent as we have no church here yet so this Sunday morning we went to Bath, Maine, and preached for Brother Howard Jett, a very fine young man who is really doing things in Bath. We had a fine service and it seemed good to preach in a Church of the Nazarene again on the Lord's day. Our tent was about full Sunday night and we are expecting our God to break in on these easy-going but good folks and give a real revival. We are having children's meetings Tuesday and Thursday afternoon and have a good start. Last week we had from thirty to forty at each of the two services. Pray for this place; we must have a real revival."

EVANGELIST E. C. TARVIN—"We are again glad to report great victory through the blood of Jesus. Our last meeting was at Hartford City, Indiana, with Rev. A. E. Ford, the good pastor. The meeting was well advertised and we had good crowds from start to finish, some walking as far as twelve miles to be in the services. Praise God, we have always found it true when the rugged truth is preached the folks will come. God came on the scene and gave us a fine meeting with a score or more in the fountain for either regeneration or sanctification. Many said this was the best meeting that the Nazarenes have ever had at Hartford City. To God be all the glory. We found Brother and Sister Ford to be among the salt of the earth. They know how to stand by the evangelist. We are now at this writing with Rev. E. L. Sanford at the Central Church of the Nazarene at Lexington, Ky., and are getting a fine start, large hall is filled, fire is falling, saints shouting, glory rolling and we are having a time while the sinners are praying through and believers

are getting sanctified and the end is not yet. Praise God, we are glad to say the day of revivals is not a thing of the past. We earnestly covet the prayers of the saints as we labor for the lost."

COLUMBUS, MISS.—"The Lord gave us a great revival with Rev. Dye as evangelist. He brought us some fine messages in the power and demonstration of the Holy Spirit. Mrs. Morris of Birmingham, Ala., led in the singing to the delight of all. Hands were raised for prayer in almost every service and some prayed through. The last night was the climax. The preacher brought a message on the second coming of Jesus. A dozen or more at the altar claimed to have prayed through. Praise God! Best of all, God is with us. We are expecting Rev. Dye to come again next August. He goes from here to Gulfport, Miss., for a meeting."—M. L. Howard, Pastor.

SPRINGFIELD, ILL.—"The church here has much for which to praise the Lord. He has fairly showered blessings upon us. In December things looked dark enough, for Rev. G. Edward Gallup left us for Akron, Ohio. He had been here nine years and under his pastorate the little flock of twenty-three grew to 200 and our substantial brick building was erected. But God knew our need and heard our prayers and sent us Dr. and Mrs. Wm. E. Heslop. They were teachers at Olivet and came 150 miles each week end to serve us. On Friday nights Dr. Heslop gave Bible lessons from the Old Testament, in this line he cannot be excelled and many came from other churches to hear these lectures. In Sister Heslop's missionary addresses, as she told of their own experiences in Korea, how our hearts were stirred and our zeal intensified. When school closed the Heslops could no longer come to us and we were ready to again go into mourning when God gave us another proof of His love and leadership. It was in June that the Owen Evangelistic Party came to us. Brother G. F. Owen agreeing to serve as pastor until fall. At once a summer's evangelistic campaign was launched. The first three weeks in the church, then after a week of rest two weeks in a tent in another part of the city from the church. Strenuous, you say? Yes, it has been for this extremely hot, dry summer but so graciously owned and blessed of God in results. Three young ladies with Sister Owen compose the Owen Quartet. These young ladies not only can sing, they bless the people as one brother said when he saw their shining faces and modest apparel, 'They preach sermons without saying a word.' And now the climax of our good things is Brother Owen has consented to remain as our pastor another year. His plans were made to continue his research work in the orient with the American University, sailing this fall, but God changed his plans. With his evangelistic and aggressive leadership we are expecting to take new territory during the coming year. Our young people are rallying to the battle cry, feeling that the 'day of march' has come. We older ones

will quicken our pace and do our best to keep up."—Church Secretary.

EVANGELIST W. F. FARMER—"We have just closed another great revival with the Mt. Pisgah church, near Copeville, Texas, where Rev. C. W. Johnson is the good pastor and where reside some of the best Nazarenes on earth. Before the meeting began they had been having some good, red-hot prayermeetings and they were kept going right on through the revival. The result was that God gave marked liberty and unction in preaching and there were thirty-nine who prayed through; eight uniting with the church and there were over four thousand chapters read from the Bible in two weeks. I still find that when we have revivals they come in the same old-fashioned way, that is, through prayer and faith in God. Brother Lonnie Seay was my song leader in this meeting and did the job well. He was also a fine altar worker. I have a few open dates for fall and winter."

PAW PAW, OKLA.—"On August 2 the Church of the Nazarene here launched a three Sundays' meeting with Rev. D. H. Skillern as evangelist. The first week was a hard fought battle, but victory



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came the second Sunday night with four in the altar and all praying through in the old-fashioned way; the tide rising higher and higher till at the close of the service the third Sunday night there were thirty-two professions and the interest was so great it was deemed best for the pastor to continue the meeting, as Brother Skillern had to leave for his home in Hartsborne, Okla. Brother Skillern is a man of much prayer and waiting on God and his labors are rewarded by results. Please pray for us that the revival may continue on through the year till all are saved and sanctified who can be reached."—Maggie B. Watts, Pastor.

PASTOR G. R. DOSIER, TEMPLE, TEXAS—"God has recently blessed us in two good revivals; one at Hillsboro with our good pastor, Rev. Will McClure. This was a great meeting. The crowds were large, interest good and some forty or more professed to find the Lord. At the close of this meeting twenty-four united with the church. We enjoyed laboring with Brother and Sister Mahan as song leaders. At the close of this meeting we came back to Temple to assist Rev. Willis French, who held a ten days' revival, and the Lord helped Brother French to do some good preaching. He is a product of this church, saved and called to preach here. This revival was sponsored by the N. Y. P. S. We were indeed glad to hear him, and the church was blessed and souls prayed through. Following our meeting here we conducted a revival at

Five Oaks church. This was a stubborn meeting for two weeks but God came on the scene; thirty-five souls prayed through and a class of ten united with the church and there are more who have promised to come in. The evangelist was well paid in both of these meetings. Rev. Tommie McQueen is our fine pastor at Five Oaks. Now we are open for a meeting this fall."

EVANGELISTS C. T. CORBETT AND WIFE

"These are busy days but very good days, spreading the greatest message on earth—Bible holiness. Since last reporting we have held meetings at Logan, Ohio; Kewanee, Ill.; Millington and Port Huron, Michigan, and Cincinnati, Ohio. At Logan, Brother Frederick is doing a wonderful work. He has doubled his membership and built a fine brick church and is going up the road on all lines. God gave us a very good meeting with these folks and the end is not yet. The revival made some new Nazarenes. Kewanee, Ill., is a hard field. We battled away for two weeks and had a hard fight from beginning to end. We then attended Olivet and Cincinnati camps for a few days and my, what a time of filling we did have. Praise God for holiness camps. At Millington, Michigan, we preached in a tent; though hard in the beginning, we had a good windup and Pastor Gordon tells me she took in several new members and the church is progressing in all departments. At Port Huron, in another tent meeting, we had a good time with souls and new Nazarenes. Brother R. H. Starr is doing a good work there and God is blessing. We are now closing a fine meeting in Cincinnati, Ohio, in the Mt. Washington church. Brother Singleton is a splendid pastor and has some real boosting people. We have had souls almost every night and some good members are coming in. In all of these meetings we have had fruitful Sunday school rallies. Mrs. Corbett has had some wonderful revivals with the children, bringing a good many of them into a real experience of salvation. We are transferring to the Ohio District, and our home address from now on is, 722 Walton Ave., Dayton, Ohio. Both of us are enjoying the blessing more every day. Pray for us."

EVANGELIST C. C. KNIPPERS—"We are praising God for victory through the blood and rejoicing in the fact that God is still saving, sanctifying and reclaiming souls in the old-time way. We just closed out a great revival at the Bela camp, near Jena, La., with great crowds, great interest and fifty-four praying through at the altar. To God be all the glory. We have some open dates for fall and winter meetings. Anyone desiring our service for an old-time revival, write us at our home. Address, 106 Jefferson St., Natchitoches, La."

EVANGELIST W. W. McCORD, U. S. VETERANS HOSPITAL, ATLANTA, GA.—"As it has been some time since I have reported through the HERALD OF HOLINESS I shall attempt to do so now, while sitting up in bed. Although the doctors declared me totally and permanently disabled over a year ago I had hoped to conduct a revival for my home church at Florence, Ala., beginning June 15, and then continue revival work until our assembly in November. Truly man proposes but God disposes. So we had to change our 'D' in disappointment to 'H'. The doctors sent me to the Merchants Marine Hospital at Savannah. After having been there for nearly two weeks, my wife's condition was such that she was rushed to Wesley Memorial Hospital at Atlanta, Ga., then I prevailed on the powers that be for a transfer to this place, to be near her. I am now in my ninth week in bed and she in her seventh. God is certainly good to us. I appreciate highly all letters, etc., of sympathy received. We are passing through deep waters and I haven't the least idea when either of us will be able to leave hospital. It does a fellow good sometimes to have such experience, as it shows him who his real friends are, in, as well as out of, the holiness movement. I have no evil report to bring. My experience of holiness holds good. God overshadows, Christ is ever present and the Holy Ghost sweetly comforts and abides. Brethren, pray for us."

EVANGELIST W. E. HUDNALL—"I have been very busy in evangelistic work this year. Have held twelve meetings, the last one being at Lubbock, Texas, Rev. R. M. Hocker, pastor. Quite a number prayed through at the altar. We were ably assisted by local workers from Brother Hocker's church. During May we were in a tent meeting at Tyler, Texas, and were ably assisted by Brother and Sister McCluskey, pastor of the Church of the Nazarene. Rev. W. Evans Burnett, Sr., and also W. Evans, Jr., came over from Beaumont and had charge of the music. They are real singers and God used them. God has helped me to keep busy, and souls have been saved and sanctified in the old-time way. Have engaged in several meetings for the Salvation Army, and God gave victory. I have a tent, and am ready to bring it along on trailer for meetings, if needed. The fire burns in my soul, and I am ready to go to battle wherever needed. Would consider pastorate. Address, 500 N. Ervay St., Dallas, Texas."

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SAFETY HARBOR, FLA.—"We have just closed a wonderful N. Y. P. S. revival here. God came on the scene and blessed His people. Sinners wept their way to God, and backsliders made their way to the altar weeping, and Jesus took them back. Praise His name! Believers whose hearts were hungering and thirsting for the blessed, loving, gentle Holy Ghost sought Him and found Him in His sanctifying power. We feel safe in saying that Brother Earl Powell, our District N. Y. P. S. President, was led of God in sending Rev. Warner Glenn and Earl Vennum to conduct these young people's revivals in the different churches in Florida, for God has been giving souls everywhere they go. During the week they were here God gave them thirty-eight at the altar, and several expressed their desire to join the church. Brother Vennum is a young man fully consecrated and a graduate of Trevecca College. When you hear him preach you will say, 'Thank God for Trevecca College,' for God does not let one word that he speaks fall to the ground. In closing this report we give thanks to God for a District N. Y. P. S. President who has a vision and a heart broken for a lost world."—O. B. Hoffpaur, Pastor.

HIGGINS, TEXAS—"Nine years ago we were invited to this country to conduct revival meetings by a school teacher who was converted in our services in Wichita, Kansas. We began meetings in school-houses surrounding Higgins, then being invited to the town, we pitched our tent in this village, there being no Nazarenes within a radius of thirty miles. These meetings resulted in the organization of Higgins Church of the Nazarene. There have been 114 members enrolled since we first organized. Some, because of financial difficulties, were compelled to move to other localities. Since first pitching battle 1,012 seekers have definitely sought at our altars to be saved and sanctified, most of whom had never been saved before. General Superintendent R. T. Williams when visiting us remarked that there were so many men in our church. We have the cream of the country. There are four Nazarene preachers in the field that were saved and sanctified in our services. There was never a sweeter spirit in the church and the power of God in a greater measure than now. We dearly love these ardent members, some of them coming twenty-five miles over rough, country roads. We have purchased a church building and parsonage, and have only \$800 indebtedness. Having been here nine years, we think it wise to change to other fields of labor as the Lord shall lead."—Mrs. Nora McCaslin and Mrs. Hattie Putney, Pastors.

EVANGELIST LEE L. HAMRIC—"We have been very busy in revivals since we reported to the HERALD OF HOLINESS, having conducted revivals at Tahoka, Texas; Claremore, Oklahoma; Vilonia, Arkansas, Camp. We are in the opening of the Atwood, Oklahoma, Camp, had a great service Sunday morning, with a good altar service, and this promises to be a great camp. This is a historical camp

and place to us. Twenty-five years ago we conducted the first holiness revival in this country. In that revival 150 were converted and sanctified. Brother Jarrette Aycock was converted, and four or five preachers went out from this meeting. Two years later we came back here, conducted a revival and organized a church, and we now have a good Church of the Nazarene and camp here. Many dear people who were saved and sanctified in that first revival have gone to heaven, but quite a few remain. It is very encouraging to find them still standing true. Brother E. M. West is the pastor of this good, faithful flock. It was a great privilege to conduct the old Vilonia, Arkansas, Camp, as we lived there ten years, and have been away eleven years. We had a great camp; scores prayed through and received a real experience. This was a deep meeting, evidencing a thorough, definite work of grace. We had great crowds day and night. Brother J. F. White is the good, faithful pastor at Vilonia. My old-time friend, Brother N. W. Sanford, lives at Vilonia. We have been long time friends. I was so glad to be associated with him again. In my mind, he is among our best school men. He possesses somewhat the spirit and principle of the late William Jennings Bryan—had rather be right as to be some great leader. These are good days to me. I am trying to preach holiness with my everyday life as well as from the pulpit. The world is dying for an experience and life of holiness. Just the mere doctrine will not satisfy or meet the demand. We will continue this camp until the 31st, then to Brownfield, Texas, closing our fall work in Grace church, Kansas City, Mo."

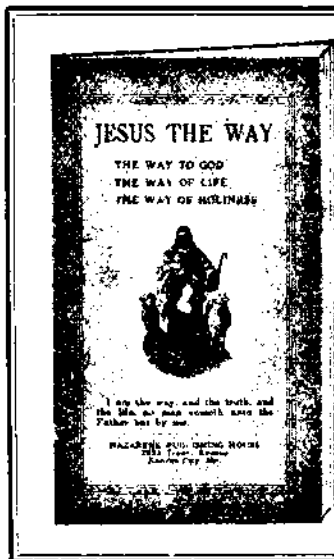
GADDIS-MOSER EVANGELISTIC PARTY—"The great throngs have returned home, the camp grounds are silent. Forces have been released and a spiritual work accomplished that is eternal in effect. 1930 was by far the best season of our experience. At Sault Saint Marie, Michigan, was our second year with this new but rapidly growing holiness association.

Such glory and power and seeking God and such happy finders. Brother D. A. Manker, the president, was blessed of God in his efficient management. Finances came easily and plans are made for a greater camp next year. The Des Moines Association Camp, in Goode Park, drew a larger attendance than usual and a fine spirit of unity and co-operation. Altars full, as many as thirty-four seekers at one service and many found the Lord for the first time. We broadcast a part of our ministry over WHO and WOC. Then we went to Wilmore, Ky., with Dr. H. C. Morrison and how we did enjoy his ministry and fellowship. Both in leadership and preaching, God did bless him throughout this camp. They told us the attendance was better throughout than usual and they surely sought God. We closed with forty-eight seeking God the last night. At Aliceton, Ky., our third year and the best in attendance and seeking God. Rev. Virgil L. Moore and W. P. Davis, our collaborators, blessed us with their messages and companionship. God bless them. We are closing the camp season with the Ashe County Campmeeting Association at Figg, North Carolina, our second year here with Brother M. V. Lewis, the sweet singer of the South. Here in the Blue Ridge Mountains in a delightful atmosphere this camp is growing in attendance and interest and proves to be a great spiritual center for this region. After our next campaign at Charlotte, North Caro-

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lina, with First Church of the Nazarene, we engage in ten conventions and campaigns in Europe, followed by two months' work in the Holy Land, returning next spring."

PASTORS R. T. GOLDY AND WIFE, YOUNGS VALLEY, NEAR SALT LICK, KY.—"We have just closed a very successful revival at Union Hall, Ky., in Estill County, eight miles east of Irvine, Ky. This has been a neglected place. There are scores of people in those mountains that are dying for the gospel of Jesus Christ. Large crowds attended every night and seventeen bowed at an altar of prayer and gave their hearts to God. Truly the harvest is ripe but the laborers are few. Let us pray that the harvest fields will have laborers sent into them, for the golden grain is ripe. God is still answering prayer."

MERKEL, TEXAS—"We are glad to report a very successful revival here with Rev. W. P. Sibley of Jester, Oklahoma, as evangelist and Miss Euleta Tucker as chorister and Mrs. Willie Light as pianist. Miss Tucker certainly carries a burden for the lost as well as wins the folks with her songs. No one will make a mistake in calling her for a revival as chorister. Brother Sibley's messages not only convicted the sinners but were an inspiration to the believer. He expounded the scripture in such a simple way that a little child could understand it. He preaches old-time, second blessing holiness until folks get hungry for the blessing and feel like they must have it to get to heaven. There were twenty-two professions and four additions to the church. Brother Sibley was appointed to fill out the unexpired time for this year as pastor, also had a unanimous call for pastor next year. We are looking for-

ward for great things at Merkel in spite of the drouth and dull times. Praise the Lord."—Reporter.

HOWELL, MICH.—"This church is scarcely one month old, but alive and able to laugh and cry, with good prospects of growth. It is the result of a long felt need and the culmination of effort in which many different workers have figured. In October, 1927, C. P. Roberts with W. F. Wiggs put on a campaign, but the weather was unfavorable and attendance was small. The writer, having charge at Highland, which is seventeen miles distant, felt the pull of God to start prayermeetings in the home of a sister whose heart was burning for a holiness church. We felt led of God to obtain a district tent and put on a campaign in July, with Clayton Kidd of Detroit and Herbert Thomas of Olivet, as workers, in which about forty prayed through. The fire fell the first day, which was the Fourth of July, and the glory was on the meeting to the close. The twenty-seventh of July we had six members to start with. We now have ten with a number of others coming. Pray for Howell. This is a county seat town of four or five thousand with much money and little of God and no other holiness work. Pray also for the writer for it means much to take this work from the bottom with no human promise of support. The Lord is leading thus far, for which we praise Him and take courage to press the battle on until He comes with the everlasting rewards."—C. E. Ling, Pastor.

KIM, COLORADO, PLUM VALLEY CHURCH—"The work of the church is progressing nicely under the supervision of our new pastor, Rev. J. W. Cox, and wife. We thank and praise God for sending us these good people to pastor our little

flock. They are wonderful people of God and preach old-fashioned, Holy Ghost religion without fear of contradiction. Our District Assembly was one of the best ever held in Colorado. The wonderful missionary lectures by Dr. Goodwin and the inspiring talks by his dear wife were enjoyed by everyone present. God has wonderfully blessed us here with good crops of all kinds, and as a church we feel that God should get His part in tithes when we see so much of the world that is drouth stricken. We are sorry to report the death of Brother S. J. Mathews on July 31. Brother Mathews was fifty-nine years of age and a wonderful man of God, always standing loyally by his pastor and church. We miss him in all departments of the church but thank God our loss is heaven's gain. We ask the church to pray for Sister Mathews that she may stand true under this great loss and help push the work he loved so well. Help us to pray for a revival that will defeat the devil and save the unsaved."—Reporter.

CARTHAGE, TENN.—"For three years Rev. G. C. Hesson has been coming to the Donaho school building and preaching to a band of people who had attentive ears and hungry hearts. Many souls have been saved, troubled hearts comforted and the discouraged have been encouraged by this man of God. On July 20 Brother Hesson began a revival which was a success from the beginning. The first service there were more than a dozen who requested prayer. From then on until the last service, two weeks later, souls were saved. There was such conviction on the people that they felt they couldn't wait until another opportunity to come to the service and would pray anywhere. Neighbors who had not spoken in years went to their enemies and asked forgiveness and came to the service and acknowledged their sins, took part in the services in getting precious souls saved. Many changes have been made in the lines of the Christians in this community besides the forty-seven souls that were saved in the meeting. This revival was not a surprise to us because we had been praying for over a year in every prayer-meeting for a great revival. Now we need a church to shelter and feed God's lambs, so I request all who read this to help us pray that God will give us a church here where holiness will be preached and God's name may be glorified. This community needs a church. There are many around here who never hear a sermon only when Brother Hesson comes to preach once a month."—Luella Waller, Reporter.

THE CONQUEST OF CANAAN

By J. A. Kring. This is not a re-statement of time-worn (however good) truths that have been preached and written for years. Brother Kring in his study of the Word and in his analysis of contemporary preaching has come to the conclusion that there is a line of moral and spiritual truth as well as much wholesome, helpful instruction for present-day Christian living, taught in the scriptural account of the conquest of Canaan, that has been either overlooked or neglected.

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"I have read Rev. J. A. Kring's new book, 'Conquest of Canaan,' and am very much pleased with it. It is a book that should sell by the thousands, as it is readable, interesting and inspirational throughout. It is one of those well-written books that increases in interest as one advances, and reaches its climax toward the close of the book. I hope that it may become one of the best sellers on the market."—FRANK B. SMITH, Dist. Supt., No. California District.

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BRUSH, COLO.—"We came here in February; drove through from Spring City, Tenn., to take charge of the church in this place. We are delighted with the climate and are getting ahead. We have some of the salt of the earth here. We had a good meeting with Rev. J. C. Haffley of Colton, Calif., in April. We held a revival meeting twenty-three miles south and east of Brush in a country schoolhouse. Wife and I did the preaching, except three or four times when

Brother A. C. Mize, pastor at Ft. Morgan, preached, and God gave the victory. This was our first experience in a revival without an evangelist. Although it was in the midst of harvest the people came and when you dismissed them they were never in a hurry to go. The house was full most of the time through the week and Sunday nights they could not all get in. While they harvested the grain, our heart's cry was, 'Lord give us a harvest of souls,' and God answered our cry and there were twenty-three saved. Thirteen adults and young people and ten children. Four have joined the church and others are to follow. This is out in the dry land, they call it, but it is not dry this summer; great waving corn fields, some of them 160 acres, and pinto bean fields. There will be a bumper crop if nothing happens. These folks are not gospel hardened and are easy to reach. It was a real pleasure to work with them. They have a Thursday night prayermeeting started and we go out there every Tuesday night for preaching service and they are organizing a Sunday school next Sunday with Nazarene literature. We organized a Sabbath school twelve miles south and east of Brush at another schoolhouse. A local preacher preaches for them Sunday p. m. The days of revivals are not over. 'The harvest truly is great but the laborers are few.' We are starting a revival under a tent here in town on September 2, with our beloved District Superintendent and wife and Brother and Sister Meyers, of the Pilgrim Holiness church, as singers and pianist. Pray for us. We are enjoying full salvation."—W. L. Tanner and Wife, Pastors.

EVANGELIST P. P. BELEW—"Since making a report the writer has conducted meetings for our churches at Adrian, Mich., Detroit, Mich., Norwood, Ohio, Forest Center, Wis., Litchfield, Minn., Richland Center, Wis., and Mattoon, Wis. At each of these places God gave gracious victories and blessed fellowship. My last meeting was at Pine Creek Camp, Bassett, Nebr. Rev. G. Edwin Ellis, of Oskaloosa, Iowa, was my preaching partner and Ernest Nelson of Norfolk, Nebr., was the singer. God gave us almost a constant stream of salvation throughout the camp and a landslide the last night, when almost the whole front end of the tent was used for an altar. This meeting closed a year of intense labors and many victories in various parts of the United States. I have traveled about thirteen thousand miles, seen hundreds of people seeking God, and turned down many invitations to hold meetings for lack of time. I am now at home till the close of my District Assembly, after which I shall resume my efforts for God and our great church. Those interested in my services may address me at Olivet, Ill. Pray for me."

ANDERSON, IND.—"Once more let me announce to the Nazarene family that things are going mighty well with us in this part of God's vineyard. The assem-

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bly year closed with a good advance all along the line spiritually and numerically. The Sunday school that has been a matter of some interest in various places made a good record. Our average attendance was more than 100 increase over any previous year. 421 was the average attendance for the year. Some have written to know how we did it. Here is the recipe we used: Prayer, Plans, Personal Contact, Push, Punch, Perseverance, Publicity, Pep, and Purse. Anyone wanting this prescription is welcome to it. During the year we had between five and six hundred children under the age of fifteen at the altar of prayer. Two good revivals were held, one with the Vaughan Radio Quartet with the pastor preaching and one with Rev. C. B. Cox and his quartet. Then we had a good Sunday school convention with Professor A. S. London and family for good measure. Around two hundred sought God during these meetings. A twenty per cent increase in church membership was realized during the year. The missionary work and the Young People's Society were well cared for with efficient leadership. We begin our fourth year with a full head of steam and with prospects for the best year thus far. Yes sir, we expect to meet the devil, but that doesn't matter, God is with us. So with a conquering tread we will push ahead and He will roll the sea away. Amen and Amen."—C. H. Strong.

ANNOUNCEMENTS

NOTICE—After having been pastor on the Northern California District for a few years, I felt the call to the evangelistic work and have been holding meetings on the Rocky Mountain District this summer and would be glad to accept any calls after September, for the fall and winter. For reference write, Frank B. Smith, Berkeley, Calif.—Ches-ter R. Smith.

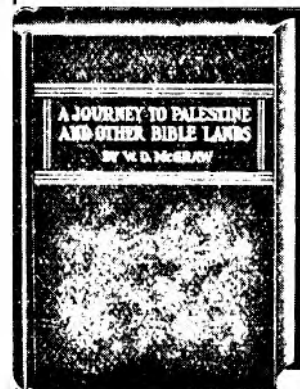
NOTICE—Change of address: The address of Roger S. Winans for the next five or six months is Apartado 85, Chiclayo, Peru.

NOTICE—I have some open dates for fall and winter meetings. Will go anywhere the Lord leads. Am an elder and commissioned evangelist, member of the Northern Indiana District. Address, 1237 S. Ohio Ave., Kokomo, Indiana.—J. H. Boughman.

RECOMMENDATION—I desire to speak a word of recommendation for H. W. and Minnie E. Galloway who are commissioned evangelists of Southern California District. They are good, sound, rugged, gospel preachers. They carry a burden for a lost world. If you need an evangelist they will prove a blessing. Write or wire them, 1252 N. Sierra Bonita Ave., Pasadena, Calif.—D. I. Vanderpool.

NOTICE—Rev. Andrew Johnson of Wilmore, Ky., has been engaged to hold a revival for the San Francisco Church of the Nazarene in November and will be available for other meetings while on the coast. Address him at Wilmore, Ky.

NOTICE—Our faithful pastor for the past six years, having felt called to labor in other fields and having placed his resignation in the hands of the official board, said resignation being accepted reluctantly, the board requested its secretary to write the HERALD OF HOLINESS, requesting any pastor who will be available and who would accept



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a call from the Northside church of Miami, a people who desire a wide-awake, deeply spiritual, holiness expounder, who means business for the Lord, to please write to the undersigned, giving references, former pastorates, etc.—Helen M. Cassell, Secretary, North Side Church, 1145 N. W. 8th Avenue, Miami, Florida.

RECOMMENDATION—Rev. D. C. Stout and Mrs. Stout, who have been pastoring our church at Fergus Falls, Minn., have yielded to a lifelong urge, and are entering the evangelistic field. Their action is not due to lack of pastoral employment, for every field served by them has parted with these devout people reluctantly, but their present move is due to an intense passion for the lost. They love the souls of men, and are out, not to conduct so many services, manipulate so many people to the altar, and then collect so much in the way of remuneration, but to engage in a siege of passionate prayer, and Spirit-possessed preaching, until a "break" shall come, the gates of hell yield, and souls be born into the kingdom, or believers sanctified wholly. They are both ordained ministers. They are veterans of a thousand spiritual battlefields, and have led many hundreds into the fold. If any pastor wants a siege meeting by two Spirit-filled evangelists, who can preach powerfully, pray passionately, and weep tenderly over the lost, secure Brother and Sister Stout. Their address will be Mitchell, So. Dak.—J. G. Morrison.

PRAYER IS REQUESTED by a brother in Michigan for the healing of his wife; by a mother in Alabama for the salvation of a son; by a mother in Colorado for the salvation of her family.

NOTICE—I will be glad to assist in revival work. I play, sing, hold young people's and Sunday school meetings. For reference write, Dr. Williams, General Superintendent, Rev. W. E. Platt of Jasper, Ala., Rev. W. E. Ellis of One-

onta, Ala., Rev. H. F. Tate of West End Birmingham, Ala.—Bobble Fleming, 1746 Prytanla St., New Orleans, La.

NOTICE—Our home address is now changed from Anderson, Indiana, to Elkhart, Indiana, 410 North Main Street. Please let those who want to get in touch with me for fall and winter meetings, write me there at once.—Fred and Grace Thomas.

NOTICE—After ten years of evangelistic work, I have decided to take up pastoral work. The Church of the Nazarene in Lancaster, Ohio, has extended to me a call as pastor, and I have accepted it. I will take up my work there the first week in September. My new address will be 114 George Street, Lancaster, Ohio. If any of my old friends wish to write me at this address I will appreciate it. I will be thankful indeed to still remain on your prayer list.—W. W. Loveless.

WANTS

NOTICE—Bibles of all kinds repaired and rebound. Prices from 50c to \$1.25. All work sent by parcel post. Address H. H. Bolender, 1433 Virginia St., Phoenix, Ariz.

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ASSEMBLY INFORMATION

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

KANSAS CITY DISTRICT, at Kansas City, Kansas, Quindaro church, September 3 to 7. Rev. Elmer D. Russell, Pastor, 2510 North 13th Street. General Superintendent Williams will preside.

TENNESSEE DISTRICT, at Chattanooga, Tennessee, September 10 to 14. Rev. W. M. Tidwell, Pastor, 2105 East 12th Street. General Superintendent Williams will preside.

MISSOURI DISTRICT, at St. Louis, Missouri, September 17 to 21. Rev. A. L. Roach, pastor, Lafayette Park Church, 3023 St. Vincent Ave. General Superintendent Williams will preside.

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

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Alabama	Nov. 5 to 9
Georgia	Nov. 12 to 16
Carolina	Nov. 19 to 23
Florida	Nov. 26 to 30

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ASSEMBLY DATES

Dallas (Sherman, Texas)	Oct. 15 to 19
San Antonio (Temple, Texas)	Oct. 20 to Nov. 2
Arlene (Wellington, Texas)	Nov. 5 to 9
Southwest (El Paso, Texas)	

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

ASSEMBLY DATES

Kansas City	Sept. 3 to 7
Tennessee	Sept. 10 to 14
Missouri	Sept. 17 to 21
Western Oklahoma	Sept. 24 to 28
Eastern Oklahoma	Oct. 1 to 5
Arkansas	Oct. 8 to 12
Mississippi	Oct. 15 to 19
Louisiana	Oct. 20 to Nov. 2
Arizona (Phoenix)	Nov. 20 to 25

SCHOOLS AND COLLEGES

Bethany-Peniel College, A. K. Bracken, President, Bethany, Okla.

Bresce Theological College, Sylvester Ludwig, President, Hutchinson, Kans.

Eastern Nazarene College, Floyd W. Nease, President, Wollaston, Mass.

Northwest Nazarene College, Russell V. DeLong, President, Nampa, Idaho.

Northern Bible College, Chas. E. Thomson, Director, Red Deer, Alta., Canada.

Olivet College, T. W. Willingham, President, Olivet, Illinois.

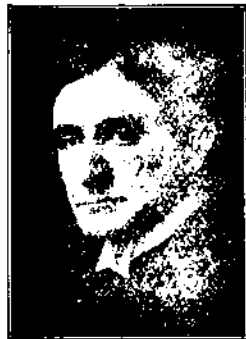
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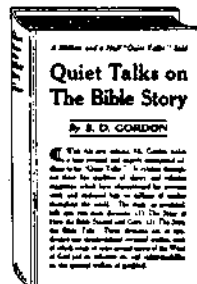


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 Sylvia, Kans.Oct. 7 to 19
 Sapulpa, Okla.Oct. 26 to Nov. 9
 T. M. Anderson, 805 Lexington Ave., Wilmore, Ky.
 Clarkburg, Ont. CanadaSept. 5 to 14
 Jarrett E. Aycock, 2923 Troost Ave., Kansas City, Mo.
 Wichita Falls, TexasSept. 3 to 14
 Hutchinson, Kans.Sept. 17 to 28
 Cleveland, Ohio (13708 Claiborne Ave.)Oct. 5 to 19
 Akron, OhioOct. 20 to Nov. 2
 C. M. Babcock, 1148 Victoria Ave., Los Angeles, Calif.
 Shadyside, OhioSept. 4 to 14
 Horace A. Booker, 269 Tusc. Ave., Barberton, Ohio
 Kenmore, OhioAug. 25 to Sept. 6
 Wadsworth, OhioSept. 13 to 27
 Akron, OhioOct. 5 to 19
 R. E. and Dorothy Bridgewater, 1014 N. Plum, Hutchinson, Kansas
 Eldorado, Kans.Sept. 14 to 28
 Garden City, Kans.Oct. 12 to 26
 C. C. Burton, Delmer, Ky.
 Robeline, La.Sept. 1 to 15
 A. B. Cary, 76 Prospect St., Beacon, N. Y.
 Beverly, Mass.Sept. 2 to 14
 So. Manchester, Conn.Sept. 23 to Oct. 12
 Fall River, Mass.Oct. 19 to Nov. 2
 Jack and Ruby Carter, Peniel, Texas
 Dublin, TexasAug. 25 to Sept. 7
 Carnegie, Okla.Sept. 8 to 21
 Bethany, Okla. (Assembly)Sept. 24 to 28
 C. R. Chilton, 511 N. E. 4th St., Ft. Lauderdale, Fla.
 Omaha, Nebr.Aug. 31 to September 21
 Harvey and Maria Chrysler, 2105 Ave. B, Council Bluffs, Iowa
 Milton, OregonAug. 31 to Sept. 14
 Idaho Falls, IdahoSept. 21 to Oct. 5
 Pocatello, IdahoOct. 12 to 28
 F. E. Cole, 222 Jackson St., Winchester, Ind.
 Indianapolis, Ind. South Side, 2115 Olive St.)Aug. 31 to Sept. 14
 C. T. Corbett and Wife, 722 Walton Ave., Dayton, Ohio
 Cass City, Mich. (Gen. Del.)Sept. 1 to 14
 Vassar, Mich. (207 East St.)Sept. 15 to 28
 Cadillac, Mich. (508 N. Simons St.)Sept. 29 to Oct. 12
 Ernest Coryell, Viborg, S. Dak.
 Mitchell, So. Dak.Aug. 25 to Sept. 14
 Carthage, S. D., R. F. D.Sept. 15 to Oct. 5
 C. B. Cox, 14 Hudson Avenue, Franklin, Ohio
 New Albany, Ind.Aug. 31 to Sept. 14
 Shelbyville, Ind.Sept. 18 to Oct. 5
 St. Bernice, Ind.Oct. 8 to 26
 Bedford, Ind.Oct. 30 to Nov. 18
 T. B. Dean, 933 Strouse Ave., Nashville, Tenn.
 Gordonsville, Tenn.Aug. 24 to Sept. 7
 M. E. and Nina DeVoll, Mason City, Iowa
 York, Nebr.Sept. 7 to 28
 Farnam, Nebr.Sept. 28 to Oct. 19
 M. N. Dickerson, 2808 Newman St., Ashland, Ky.
 Elk City, Okla.Aug. 28 to Sept. 14
 Oxford, Pa.Sept. 17 to 28
 Marcus Hook, Pa.Sept. 28 to Oct. 12
 Charleston, W. Va.Oct. 23 to 26
 C. M. Dunaway, 216 N. Candler St., Decatur, Ga.
 Louisville, Tenn. (Camp) Aug. 27 to Sept. 7
 Atlanta, Ga. (1st Nazarene Church)Sept. 14 to 28
 Thomasville, Ga.Oct. 1 to 19
 Pavo, Ga.Oct. 26 to Nov. 9
 Charles Dye, 4 Rundle Ave., Piqua, Ohio
 Gulfport, Miss.Aug. 24 to Sept. 7
 Mitchell, Ind.Sept. 14 to Oct. 5
 Lockland, OhioOct. 12 to 26

J. R. Edwards and Wife, Box 28 Elmore, Ohio
 Canton, OhioSept. 15 to 21
 Detroit, Mich.Sept. 28 to Oct. 12
 Edwards Evangelistic Ladies' Quartet
 Jonesboro, Ark.Aug. 29 to Sept. 14
 St. Louis (Park Ave. Church)Sept. 28 to Oct. 12
 Dayton, Ohio (Parkview Church)Oct. 17 to Nov. 2
 Theo. Elmer and Wife, 189 St. Marks Ave., Brooklyn, N. Y.
 Warren, OhioSept. 28 to Oct. 12
 Hammond, Ind.Oct. 19 to Nov. 2
 Gary, Ind. (First Church)Nov. 4 to 16
 Fahl-Hyatt Evangelistic Party
 Greenwood, Md.Sept. 8 to 12
 Conshohocken, Pa.Sept. 14 to 28
 Port Elizabeth, N. J.Oct. 6 to 19
 W. F. Farmer, 2908 Hemphill St., Greenville, Texas
 Denison, TexasSept. 4 to 21

Kirby and Junita Fields, 1411 W. 5th St., Hastings, Nebr.
 IndianaAug. 1 to 30
 Burr Oak, Kans. (Camp)Sept. 5 to 14
 Bens Fleming, 2952 Hackworth St., Ashland, Ky.
 Cape May, N. J. (Camp)Sept. 5 to 14
 John Fleming, 2818 Holt St., Ashland, Ky.
 Cleveland, Ind.Aug. 29 to Sept. 7
 Middletown, OhioSept. 10 to 21
 Ephrata, Pa.Sept. 28 to Oct. 12
 Oskaloosa, Ia.Oct. 19 to Nov. 9
 Fairmont, W. Va.Nov. 14 to 23
 H. A. Forester and Wife, Roan Mountain, Tenn.
 Hughes Springs, TexasAug. 22 to Sept. 7
 Jefferson, TexasSept. 9 to 21
 Winnebago, TexasSept. 24 to Oct. 5
 Elton, La.Oct. 9 to 26
 C. J. Frost, 2637 Lyle Ave., Maplewood, Mo.
 Fredericktown, Mo.Aug. 31 to Sept. 14
 St. Louis, Mo. (Assembly)Sept. 17 to 21

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July—P. F. Bresee, A Life Sketch. By A. M. Hills, LL. D.
 August—The Holy Spirit. By J. B. Chapman, D. D.
 September—Helps for the Prayer Life. By W. G. Schurman.
 October—The Secret Place of the Most High. An exposition of the 91st Psalm by Rev. T. M. Anderson.
 November—Fundamentals of Christian Beliefs. A simple statement of theology by Rev. Basil W. Miller.
 December—The Message of the Manger and Other Sermons About Jesus by J. B. Chapman, D. D.

A NOTE OF APPRECIATION

"Just a word of appreciation for our new publication, 'The Nazarene Monthly.' I surely think it is fine. It seems to me that I have received the value of the six months' subscription in each copy delivered thus far. I want you to know that here is one person who appreciates your efforts to bring us the best literature possible for the upbuilding of God's kingdom and our own souls."
 —REV. E. J. MILLER, Pastor at Osborne, Kansas.

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Address

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Bethany, Okla. (Camp)Sept. 4 to 14
 Mishawaka, Ind.Sept. 23 to Oct. 5
 Decatur, Ill.Oct. 12 to 26
 Wellsville, OhioOct. 28 to Nov. 8
 Blackwell, Okla.Nov. 10 to 30

Gaddis-Massar Evangelistic Party, 4805 Ravenna St., Cincinnati, Ohio

Charlotte, N. C.Sept. 2 to 14
 Paris, FranceOct. 1 to 12
 London, EnglandOct. 13 to 26
 Birkenhead, EnglandOct. 29 to Nov. 4

Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas

Clarendon, Ark.Aug. 26 to Sept. 7
 Dallas, Texas (Central Church)Sept. 14 to Oct. 5
 Sherman, Texas (Dallas Assembly) Oct. 6 to 12
 Sweetwater, TexasOct. 19 to Nov. 2

H. A. Gregory and Wife, 304 North Peak St., Dallas, Texas

Lamesa, TexasAug. 29 to Sept. 14
 El Reno, Okla.Oct. 17 to Nov. 2

J. C. and Essie Haffley, Colton, Calif.

Holdenville, Okla.Sept. 14 to 28
 Henryetta, Okla. (Assembly)Oct. 1 to 5

J. N. Hampe, 216 Sycamore St., Pittsburgh, Pa.

Pittsburgh, Pa. (First Nazarene)Sept. 1 to 17
 Camden, N. J. (Wiley M. E. Church)Sept. 18 to 28

Lee L. Hamric, Hamlin, Texas

Brownfield, TexasSept. 7 to 21
 Kansas City, Mo. (Grace Church)Oct. 26 to Nov. 9

A. O. Henricks, 1436 E. Washington St., Pasadena, California

Pittsburgh, Pa. (Homewood Sta.)Aug. 26 to Sept. 7
 Windsor, Ont. CanadaSept. 8 to 21
 Pittsburgh, Pa. (Calvary Church)Oct. 6 to 19
 New Castle, Ind.Oct. 22 to Nov. 9
 East Liverpool, OhioNov. 13 to 30

F. P. and A. Hoyer, 193 Florence Ave., Pontiac, Mich.

Deford, Mich.Aug. 17 to Sept. 17
 Richmond, Mich.Sept. 28 to Oct. 19

John J. Hunt, Route 3, Media, Pa.

Meadville, Pa.Sept. 14 to 28
 Fleetwood, Pa.Nov. 9 to 23

J. M. Huff and Party, Olivet, Ill.

Artesia, New MexicoSept. 4 to 28

Allie and Emma Irich, Box 918, Bethany, Okla.

Wister, Okla.Aug. 29 to Sept. 8
 Salina, Kans.Sept. 12 to 23
 Bethany, Okla. (Assembly)Sept. 24 to 28
 Wichita, Kans. (West Side)Oct. 5 to 19

Harold C. Johnson and Wife

Gradyville, Ky. (M. E. Church)Aug. 28 to Sept. 8
 Glensfork, Ky.Sept. 8 to 21
 Petersburg, Ill.Sept. 22 to Oct. 5
 Cates, Ind.Oct. 6 to 19
 McPherson, Kans.Nov. 6 to 23

Lum Jones

Albany, Okla.Sept. 2 to 14

F. P. Kerst, Olivet, Ill.

Richmond, Ky. (Assembly)Sept. 8 to 7

Clayton Kidd, 5141 Lawton Ave., Detroit, Mich.

Lansing, Mich. (1st Church)Sept. 14 to 28

Saginaw, Mich.Sept. 29 to Oct. 12

A. J. Kindred and Wife, 1117-7th St., Des Moines, Iowa

Summit, Ill. (Box 272) Aug. 25 to Sept. 11

Ackworth, IowaSept. 14 to 28

C. C. Knippers, 106 Jefferson St., Natchitoches, La.

Naomi, Ky.Aug. 29 to Sept. 7

Detroit, Mich.Sept. 9 to 21

Latimore-Simpson Evangelistic Party

Osage, Okla.Sept. 14 to 28

Mason Lee, 217 Division St., Huntington, W. Va.

Evansville, Ind.Sept. 28 to Oct. 12

Lansonia, Ky.Oct. 19 to Nov. 2

Theo. and Minnie E. Ludwig, 773 N. Euclid Ave., St. Louis, Mo.

Lincoln, Neb.Oct. 1 to 18

Mabel R. Manning, Nahant, Mass.

Derry, N. H.Sept. 7 to 21
 Augusta, MaineSept. 28 to Oct. 13
 Cambridge, Mass. (Evangelical Church)Nov. 9 to 23

Ernest B. Marsh, 2329-19th St., Cuyahoga Falls, Ohio

Steubenville, OhioSept. 2 to 23

J. B. McBride, 113 Arlington Drive, Pasadena, Calif.

Kalamath Falls, OregonAug. 31 to Sept. 14

Teshoma, Okla. (M. E. Church, South)Sept. 21 to Oct. 5

J. A. McWatt, Box 333, Iberia, Mo.

Nowata, Okla.Sept. 1 to 17
 St. Louis, Mo. (Missouri District Assembly)Sept. 18 to 21

East St. Louis, Ill.Sept. 23 to Oct. 12

Moberly, Mo.Oct. 15 to Nov. 2

F. C. McPeak, Mt. Vernon, Ohio

Athens, OhioAug. 27 to Sept. 14

Jelloway, OhioSept. 17 to Oct. 1

E. Clay Milby, Song Evangelist, Greensburg, Ky.

Pitman, N. J.Sept. 21 to Oct. 5

James Miller, 1115 N. Holmes Ave., Indianapolis, Ind.

Council Bluffs, IowaSept. 5 to 28

Grand Island, Neb.Oct. 2 to 19

Patchogue, L. I., N. Y.Oct. 23 to Nov. 9

Brooklyn, N. Y. (899 Bushwick) Nov. 16 to 30

Henry M. Miller, Song Evangelist, 109 E. Chestnut St., Mt. Vernon, Ohio

Jelloway, Ohio (Camp)Sept. 17 to Oct. 1

W. F. Miller, 145 E. Grant St., East Palestine, Ohio

East Palestine, OhioSept. 7 to 21

Terrace, Pa.Sept. 28 to Oct. 12

Niles, OhioOct. 19 to Nov. 9

New Philadelphia, OhioNov. 16 to 30

W. H. Minor, Bethany, Okla.

Calamine, Ark. (Camp)Aug. 29 to Sept. 7

John E. Moore, Song Evangelist

Nashville, Tenn. (Dist. Assembly) Sept. 9 to 12

Atlanta, Ga. (Nazarene Church) Sept. 14 to 28

Arthur Morgan and Wife, Bethany, Okla.

Moline, Kans.Sept. 3 to 21

Bethany, Okla. (Assembly)Sept. 24 to 28

G. C. Morgan, 2923 Troost Ave., Kansas City, Mo.

Steubenville, OhioSept. 2 to 21

Bethesda, OhioSept. 23 to Oct. 12

New Galilee, Pa.Oct. 15 to Nov. 2

Oliver Morgan, 6716 Adler St., Milwaukee, Wis.

Whiting, Ind.Aug. 31 to Sept. 14

Wm. O. Nease, Olivet, Ill.

Framingham, Mass.Aug. 31 to Sept. 14

Livermore Falls, MaineSept. 21 to Oct. 5

Norristown, Pa.Oct. 12 to 26

Will H. and Lillie B. Nerry, 2923 Troost Ave., Kansas City, Mo.

Tacoma, Wash.Aug. 24 to Sept. 7

Snoqualmie, Wash.Sept. 14 to 28

Canby, OregonOct. 5 to 19

Edward C. Oney, Rush, Ky.

Wadsworth, OhioSept. 7 to 21

Ashtabula, OhioSept. 28 to Oct. 12

New Brighton, Pa.Oct. 19 to Nov. 2

Eddie E. Patzsch, 624 Oak St., East Liverpool, Ohio

E. Palestine, OhioSept. 14 to 28

W. Collingwood, N. J.Oct. 12 to Nov. 2

Bath, MaineNov. 9 to 23

D. M. Peffley, Route 6, Brookville, Ohio

Toledo, Ohio (West Side Nazarene Church)Aug. 31 to Sept. 14

Mitchell, Ind.Sept. 18 to Oct. 5

Brazil, Ind.Oct. 12 to 26

Lester and Eunice Price, Song Evangelists

Lamesa, TexasAug. 29 to Sept. 14

Lewis J. Rice, 2923 Troost Ave., Kansas City, Mo.

OklahomaSept. 1 to Oct. 5

J. A. Rodgers, 484 West North Ave., East Palestine, Ohio

Portsmouth, OhioAug. 31 to Sept. 14

Sebring, OhioSept. 21 to Oct. 5

Louisville, Ky.Oct. 12 to 26

Perry Road, Box 269, Chesapeake, Ohio

Greens Fork, Ind.Sept. 24 to Oct. 5

Bellflower, Ill.Oct. 21 to Nov. 2

Otho Schwab, 942 E. 7th St., Ada, Okla.

Walla Walla, Wash.Sept. 28 to Oct. 12

Spokane, Wash.Oct. 19 to Nov. 2

Yakima, Wash.Nov. 5 to 18

Ontario, OregonNov. 23 to Dec. 7

Richard and Dorothea Sharp, Box 364, Oshkosh, Nebr.

Kearney, Nebr.Sept. 7 to 21

Omaha, Nebr. (1st Church) Sept. 28 to Oct. 12

Curtis, Nebr.Oct. 19 to Nov. 2

Boulder, Colo.Nov. 9 to 30

E. E. Shelhamer, 5419 Isleta Drive, Los Angeles, Calif.

Binghamton, N. Y. (Camp)Aug. 25 to 31

L. O. Smith, Salem, Oregon

Lisbon Falls, MaineAug. 6 to Sept. 14

Dryden, MaineSept. 16 to 28

Everett, Mass.Oct. 5 to 26

E. H. Stillman, 31 Home Ave., Oil City, Pa.

Cambridge, OhioAug. 28 to Sept. 14

Sharon, Pa.Sept. 17 to Oct. 5

Indianapolis, Ind. (1st Church) Oct. 12 to 26

Rochester, N. Y.Nov. 2 to 23

L. L. Swett, Box 86, Ida, La.

Baton Rouge, La.Sept. 4 to 14

Oil City, La.Sept. 19 to 29

Tallulah, La.Oct. 3 to 20

E. C. Tarvin, California, Ky.

Richmond, Ky.Sept. 4 to 7

Owensboro, Ky.Sept. 7 to 30

T. L. and Gertrude Terry, Route 1, Roachdale, Ind.

Ft. Wayne, Ind. (South Side, care A. L. Em-

mert, 3942 Clay St.) Aug. 31 to Sept. 21

W. A. Terry

Mulhall, Okla.Aug. 31 to Sept. 14

Tuttle, Okla. (Walden School House)Sept. 17 to 28

Samuel Thomas, Lock Box 14, North Vernon, Ind.

Portsmouth, Ind.Aug. 17 to Sept. 17

G. D. and Agnes Urschel, Olivet, Illinois

Villa Grove, Ill.Sept. 7 to 21

Vaughan Radio Quartet, Lawrenceburg, Tenn.

Bethany, Okla.Sept. 4 to 14

Nashville, Tenn. (Third Nazarene Church)Sept. 21 to Oct. 5

Wooster, Ohio (Nazarene Church) Oct. 12 to 26

E. W. Vennum and W. W. Glenn, 2962 N. W., 14th Ave., Miami, Florida

Jacksonville, Fla.Sept. 1 to 7

Miami, Fla. (1st Church)Sept. 8 to 15

C. R. Watson and Wife, 1308 Lynn St., Oronoso, Mich.

Steuben, Pa.Sept. 28 to Oct. 10

H. W. Welsh, 2238 Margaret Ave., Columbus, Ohio

Columbus, Ohio (Tent) Aug. 31 to Sept. 14

Mantoul, Ill.Sept. 15 to 28

Oatsville, Ind.Oct. 5 to 19

C. B. Winland, 921 W. High St., Mt. Vernon, Ohio

Athens, OhioAug. 27 to Sept. 14

Jelloway, OhioSept. 17 to Oct. 1

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