

HERALD OF HOLINESS

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WHOLE NO. 896

BUT ONE STEP

By HALDOR LILLENAS

(First Samuel 20:3)

O SOUL, dost thou know that thy days are brief,
Like the fading sunset or falling leaf?
Thy joys only transient may turn to grief,
For there is but one step between thee and death.

The cheeks that are radiant with rosy health
Will tomorrow fade and as if by stealth
Thy strength will depart and perchance thy wealth,
For there is but one step between thee and death.

The life thou dost cherish is like a light
That but faintly flickers within the night;
How quickly its radiance must pass from sight,
For there is but one step between thee and death.

How thin is the veil that doth intervene
And how short is the span, life and death between;
O soul, hast thou thought what it all must mean
When thou shalt take that step between thee and death?

REFRAIN

But one step, one faltering step
But one step between thee and death.
Wilt thou not take heed and for mercy plead
For there is but one step between thee and death.

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HERALD OF HOLINESS

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WESLEY'S ADVICES TO THE SANCTIFIED

THE SECOND ADVICE

Q *WHAT is the second advice which you would give them?*

A. Beware of that daughter of pride, enthusiasm! Oh, keep at the utmost distance from it; give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from him; they may be from nature; they may be from the devil. Therefore, "believe not every spirit, but try the spirits, whether they be of God." Try all things by the written Word, and let all bow down before it. You are in danger of enthusiasm [fanaticism] every hour if you depart ever so little from Scripture; yea, or from the plain literal meaning of any text taken in connection with the context. And so you are, if you despise or lightly esteem reason, knowledge, or human learning; every one of which is an excellent gift of God, and may serve the noblest purposes.

I advise you never to use the words wisdom, reason or knowledge by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say *So*; and throw away the chaff, but not the wheat.

One general inlet to enthusiasm [fanaticism] is, expecting the end without the means; the expecting knowledge, for instance, without searching the Scriptures and consulting the children of God; the expecting spiritual strength without constant prayer and steady watchfulness; the expecting any blessing without hearing the Word of God at every opportunity.

Some have been ignorant of this device of Satan. They have left off searching the Scriptures. They said, "God writes all the Scripture on my heart, therefore I have no need to read it." Others thought they had not so much need of hearing, and so grew slack in attending preaching. Oh, take warning, you who are concerned herein. You have listened to the voice of a stranger. Fly back to Christ, and keep in the good old way which was "once delivered to the saints."

The very desire of growing in grace may sometimes

be an inlet of enthusiasm. As it continually leads us to seek new grace, it may lead us unawares to seek something else *besides* new degrees of love to God and man. So it has led some to fancy they had received gifts of a new kind after a new heart, as (1) the loving God with all our mind; (2) with all our soul; (3) with all our strength; (4) oneness with God; (5) oneness with Christ; (6) having our lives hid with Christ in God; (7) being dead with Christ; (8) rising with Him; (9) the sitting with Him in heavenly places; (10) the being taken up into His throne; (11) the being in the New Jerusalem; (12) the seeing the tabernacle of God come down among men; (13) the being dead to all works; (14) the not being liable to death, pain, grief or temptation.

One ground of many of these mistakes is, the taking every fresh, strong application of any of these scriptures to the heart to be a gift of a new kind; not knowing that several of these scriptures are not fulfilled yet, that most of the others are fulfilled when we are justified; the rest, the moment we are sanctified. It remains only to experience them in higher degrees; that is all we have to expect.

Another ground of these and a thousand mistakes is, the not considering deeply that love is the highest gift of God—humble, gentle, patient, love; that all visions, revelations, manifestations whatever are little things compared to love; and that all the gifts above mentioned are the same with, or infinitely inferior to it.

It were well you should be thoroughly sensible of this; the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, "Have you received this or that blessing?" if you mean anything but more love you are wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from sin you are to aim at nothing more, but more of that love described in the thirteenth chapter of the First Epistle to the Corinthians. You can go no higher than this till you are carried into Abraham's bosom.

I say again, beware of enthusiasm [fanaticism]. Such is the imagining you have the gift of prophesying, or discerning of spirits, which I do not believe one of you has; no, nor ever had yet. Beware of judging people to be either right or wrong by your own feelings. This is no scriptural way of judging. Oh, keep close "to the law and to the testimony."—WESLEY, "Plain Account of Christian Perfection."

In the gospel enterprise money should not be produced at the expense of life but as a result of life—spiritual life.

EDITORIAL MISCELLANY

A Page for Preachers

SOME FAULTS OF PREACHERS

The Canadian Free Methodist publishes the following article which may be helpful, especially to our younger men in the ministry. The author is unknown:

1. Apologies. They are rarely in good taste, and often offensive. How often we hear this in substance, "Brethren, I had no idea that I would be called upon to preach. I came to hear and not to speak, and I am sure others could preach you a better sermon. Besides, I have been traveling, and am suffering from an affection of the throat," etc., etc. Now, the chances are he did expect to be called upon, and the tired feeling and throat trouble are largely imaginary. What then? Do preachers lie? No, it is only a habit they have contracted of apologizing. The apology ought to be forgotten.

2. How often the preacher says, "I want to say." If he "wants to say," why doesn't he say? It will be readily understood that he "wants to say" else he would not be in the pulpit. But let him proceed with his remarks without such preliminaries.

3. Just one word. A preacher who begins his remarks with this expression should be limited to "just one word." He doesn't mean it, and should be taught a lesson not to say what he does not mean. Such preachers usually spin off a long story.

4. What help does it bring to the preacher, or what favorable impression does it make on the congregation for him to be fumbling with his handkerchief, twirling it with his fingers, throwing it upon the desk, picking it up again, holding it in clenched fist, shaking it at the congregation, etc.? We get entirely away from the preacher and his subject, sometimes, in anxiety about the fate of his handkerchief.

5. That awful clearing of the throat at the conclusion of almost every sentence. A habit positively hurtful to the preacher and seriously annoying to his audience. If preachers could understand how seriously this habit interferes with the effectiveness of their sermons, we think they would make special effort to rid themselves of it.

6. How strange it is that so many speakers on the subject of religion assume an unnatural and loud tone of voice. When they pray, or read the Bible, or preach they assume a tone so unnatural as to be positively repulsive to thoughtful people.

Preachers ought to cultivate a natural and easy manner in the pulpit, studiously avoiding eccentricities in speech, dress or style, which would make them more effective in their pulpit work, and much more highly appreciated. Who will tell them?—Sel. by J. M. E.

DON'TS FOR THE PULPIT

Don't imitate others. Better be a poor original than a fine copy.

Don't mumble your words. Chew your food but not your language.

Don't preach too long. Better leave the people longing than loathing.

Don't preach old sermons without revision. Grown men look awkward in boy's clothes.

Don't indulge in mannerisms. Simplicity is desirable in high places—the pulpit especially.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't catch the pulpit twang. Talk to men in as natural a tone as you talk with them.

Don't indulge in long pulpit prayers. Always remember the stranger.

Don't introduce politics into the pulpit.

Don't neglect closet prayer. The finest pipes can give forth no music till filled with the divine breath.

Don't scold your congregation. Attack measures and hit people only when they stand between you and the devil.

Don't harp too much on one string. Variety is pleasing, and God's Word has given ample choice of themes.

Don't drop your voice at the close of a sentence. Men have as much need to hear the end as the beginning.

Don't be satisfied without fruit. The hand should pluck a few ears, though the sheaves have to await the harvest.

Don't forget the boys and girls. Their attention is worth gaining, and you may often reach old hearts through young ears.

Don't bawl or scream. Too much water stops millwheels and too much voice drowns sense. Thunder is harmless, lightning strikes.

Don't ramble. Aim at the mark. Hit it! Stop and see where the shot struck and then fire another broadside. Pack your sermons.

Don't be disheartened if every sermon does not save a soul. Hearts may be pierced, though we see not where the arrows lodge.

Don't tire people out with long introductions. You can spoil the appetite for dinner by too much thin soup.

Don't go on after you are finished, saying, "As I said before." If you said it before, say something else after. Let the clatter of the mill stop when the corn is ground.

Don't be discouraged on stormy days. Preach your best to small assemblies. Jesus discoursed to one woman at the well, and she got all Samaria out to hear Him next time.—Rev. STEPHEN A. NORTHRUP, in *The Treasury*.

HOW TO PREACH SO AS TO CONVERT NOBODY

One of the great evangelists of our country was Rev. Charles G. Finney, for some time president of Oberlin College. Under his ministry sinners were slain and remarkable conversions followed. His whole aim seemed to be to faithfully declare the message of God. He never spared the truth and never preached to merely please his hearers. In an arraignment of the methods of preaching by the popular preachers of his day, which were so fruitless in the salvation of souls, he prepared the following rules on "How to Preach Without Winning Converts." They are searching and comprehensive and should be faithfully studied lest our own ministry should fall into Satan's snares for preachers:

1. Let your supreme motive be popularity rather than salvation.

2. Study to please your congregation and to make a reputation, rather than to please God.

3. Take up popular, passing and sensational themes to draw the crowd, and avoid essential doctrines of salvation.

4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.

5. If asked, "Is it wrong to dance, play cards or attend the theater?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."

6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.

7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send anyone to hell, even if there is any hell.

9. Preach the universal Fatherhood of God and brotherhood of man so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."

11. Avoid seriousness, alarm and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.

If that is not a picture of a modern, popular preacher it would be hard to find one. The faithfulness of the twentieth century ministry in general, in which the standard of God's Word has been lowered, is directly responsible for the low standard of morals prevailing and for the increase of crime that is everywhere witnessed.—*Selected.*

JUNE GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

SOME people think to indicate progress by saying, "The older I get the less I care about creeds." But in reality this means that the older they get the less they think and the less they care about religion. Not that creeds are religion, but that as one thinks about religion he must of necessity formulate a creed. The Presbyterian, discussing "The Weird Assault on Creeds," says:

To remove the supernatural would be to remove those features which distinguish the entire life of Jesus. When one begins a study of that life, he is confronted by the absolute necessity of a creed. He must believe it or he must not believe it. The great events in that life must be welcomed either as fact or as fiction. In either decision, the mind is forced to formulate a creed in the truth or falsehood of this increasingly fascinating history and Person. Something has happened in the historical experience of the millions who live west of the Bosphorus, which forces them to confess to themselves, whether they openly affirm it or not, "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son our Lord"; or, I do not believe this affirmation of the universal church. In either case he adopts a creed in which he declares his belief in the truth or error of these solemn assertions. A creed is an intellectual necessity.

In the wild revolt against a systematic theology, men have resorted to such irrational actions and attitudes that one is convinced afresh that the reason alone is not sufficient for the guidance of the race. Their very rashness is a fresh assertion that a revelation is necessary, if the sanity of life is to be maintained and its larger aspirations realized. There has been very pronounced comment about the report recently circulated that in one of the large independent liberal churches of Pittsburgh, a man had been ordained to the gospel ministry without being required to make a single statement as to what he believed. If the report is correct, it represents something more hopeless than apostasy; it represents a ludicrous absurdity and travesty. With the absence of any definite convictions about God and man, when both are of such exalted value to all thinking minds, it all displays a sterility of thought and senti-

ment that is unthinkable in any candidate for the gospel ministry. If there are no great convictions about the church, the immortal longings of man for purity and eternal life, why waste time in a form of ordination, when the value of the great consecration is not believed to be real. Indeed, why trouble about the whole matter? It is worse than wasted, for it is a form of sacrilege that becomes profane.

While the intellect of man continues to dive into the great deep, there will continue to be social creeds, by which the manners and customs of life will be molded; there will be political creeds by which nations of men will be guided in their legislations and their judicial acts. Indeed, there ever will be artistic creeds and literary creeds, norms and standards, that must not be ignored by the artists who handle the pencil and brush and pen. There are a few eccentric minds that deny the value of any definite theories of civil government, and others who discard all the rules in deportment, and still others who repudiate standards in letters and art. They are not the guides in customs, and we look upon them as human freaks who are out of harmony with orderly behavior in life.

It is utterly impossible to live without a creed. Every sane mind insists on believing certain little or larger theories about life; its meaning, its relation to a future life, and its possibilities, now and hereafter. The mind will work or attempt to work on the creation of a creed. It is therefore the most silly of all assertions to blankly deny one's attachment to any religious creed, when in that denial itself there is an assertion that one is sufficiently convinced of one system that he repudiates another. When one asserts: I do not believe in creeds, he declares his belief in something different from the creeds of which he knows. But why spend time arguing against creeds, when all men whose intellects are awake believe something or else they believe something different? Intellectually, they insist on having a system of belief, and that creates a creed.

Let us not be too anxious over the present furore against an orderly and harmonious system of belief. The revolt will only disclose the insanity which provokes it. Life is too great, too solemn, too high, and too deep, to be bandied about as a child would toss a Christmas ball across the floor. In the crises which come to generations as well as to individual men and women, the souls of men, like Job of old, search for the foundation stones on which the temple of life is built. We have no argument against a restatement of the creeds of the reformed faith. And yet, however, nothing approximately beautiful or reverent or stately or scriptural has come before us as competitor with these declarations of faith.

Dr. S. Park Cadman in his Mother's day sermon over the radio gave expression to an attack upon the United States government for its efforts to collect the war debts which European nations owe it. This was, we think, unfair to the government and unfair to the people of the Protestant denominations which Dr. Cadman and leaders of the Federal Council of Churches presume to represent. In the first place, it was a prostitution of a religious service and a sentimental occasion to inject into this radio service a purely political question upon which good people differ without being any better or any worse because of the side they take. In the second place, if such a talk is to be made in the name of the churches, it would be better to have one who is American born to make it, since there are many even yet who believe that "blood is stronger than water." In the third place, Dr. Cadman did nothing more than advertise the stock arguments about how wealthy the United States is and pleading that we promote world peace by

cancelling the war debts, while there is just as good logic in the argument that to do this is to encourage Europe to start wars (and certainly we did not start the one for which this debt is due) by permitting them to imply that we will pay for them. We protest against Dr. Cadman's flagrant partisanship and believe that Protestant leaders should "demote" him so that he can speak for himself, but not for the "Churches of Christ in America." If something of this sort is not done, he may become a menace to the peace of the nation even as he is now to the cause of pentecostal Christianity.

When a crisis occurs we are inclined to think that there was nothing wrong until the moment of the calamity, but often this is not the case. When Uzzah put forth his hand to steady the ark of God, he was smitten with judgment—that is true. But the general conditions leading up to that act were preparatory to the climax of disaster. They had no right to place the ark of God on an ox-cart. God had long since provided that the ark should be borne upon the shoulders of the priests, but the king and all the people had ignored this requirement and yet it had to do with God's displeasure with the proceedings. And there was a climax when David, the pure, sinned in adultery and murder. But the beginning of that fall dates back to the time when he sent Joab and the army to the field while he himself remained at home in safety and luxury. If David had been out at the front where he should have been the story of his ignominious fall would never have been written. In our personal lives and in the church general conditions have to do with the defeat and disaster which come out when the crisis of unusual pressure brings all things to account. We must bear God's ark upon our shoulders and stay with the army in the field if we are to escape judgment for irreverence and disaster in the presence of great temptation.

A virile faith refuses, like David (2 Sam. 24:24), to sacrifice to God offerings that do not cost anything; while a stale and idolatrous faith seeks to make the duties of religion inexpensive and easy, like Jeroboam (1 Kings 12:25-33). Let us beware of any tendency to escape sacrifice for God and of every tendency to popularize and capitalize religion for material purposes and gain.

"Thy gentleness hath made me great" (2 Sam. 22:36), cried David in commenting upon the principal blessings he had obtained from his life of prayer and devotion. There is no greatness so great as that which comes from gentleness, and there is no ministry so fruitful of gentleness as daily communion with God. It has long been established that men "Tend to become assimilated into the likeness of the object or

person that they worship," and no one can know Jesus well and associate with Him from day to day without being especially impressed by His gentleness and meekness and freedom from arrogance and guile.

THE PREACHER WITH HIS BOOKS

By IRA E. HAMMER

JOHAN WESLEY taught that one must be well informed in order to live properly. No man in his generation did so much to stimulate thought and true education as did Wesley. To live godly one must think deeply, broadly and study continuously.

Wesley was a prodigious reader. With his strenuous labors of travel, preaching and the exacting care of all the churches, it was necessary for him to do much of his reading on horseback as he rode the long circuits of his preachers. Yet he read much and read carefully.

Not only did Wesley read much but he wrote much. Few literary men exceeded him in the volume of his excellently written works of highly literary standard.

The Methodist circuit riders of Wesley's day were constantly urged by their great leader to read, study, meditate and fill the mind with useful knowledge that they might the more efficiently preach the Word of God to all men. He expected his preachers to rise at four in the morning that the early hours might be devoted to prayer, study and meditation.

Brethren of the ministry, we are as highly responsible and go forth with as great a commission as did the men called of God to preach the unsearchable riches of Christ in those heroic days. Nor are we comparatively better equipped to do so, for the education of the common people of those days was far below that of the same class of today. Go where we may we must preach to people, young and old, who have been trained to think closely, logically, and surprisingly often, very profoundly. A preacher is always a teacher and that of the most sacred truths. How then shall we teach unless we learn to think, independently of written matter, clearly, logically and profoundly? This does not come to one with a smattering of reading only. We must read for information. Read for both beauty of expression and thought. Read for breadth of vision. Read for depth of comprehension. Read for inspiration. Saturate your reading with prayer and real communion with the Holy Spirit whose presence in your heart quickens your perception, broadens your concept, intensifies the beauty, illuminates the vision and clarifies your comprehension of what you read.

District Superintendent W. D. Shelor recently said, "No man who will read three or four hours a day will be at a loss what to preach."

The preacher should be systematic in the use of his time. Set out to accomplish as much study, as much reading, as much prayer as you may and let nothing easily persuade you to give it up for something else,

these matters are foundational and not only affect your immediate usefulness but all your future ministry as well.

The foregoing applies to every Nazarene preacher. I now wish to call attention to some things especially pertaining to undergraduates in our course of study.

The course of study is not only an instrument for sharpening the intellect and the means by which a passing mark is secured. It has in it the bread and meat that feed the mind and soul as well as furnishing the exercise that develops them. It is of the very best material of its nature out of which to build strong, spiritual, well balanced, intellectual and efficient Nazarene preachers. That is why the church insists on your partaking of this kind and quantity of food as you go. All may not recognize it but there is not one subject in the course that may be just as well omitted.

The objection is ever present, "I just cannot get time for study." Perhaps you already have in mind the foundation for this excuse that you will lay before the examining board at the next District Assembly.

I am not pleading for the board. I am pleading for *you*. All other needs now in view are insignificant compared to *your* need. Lay hold of the time you have. Refuse to release it for any other purpose. Be master of your time and make it serve you best.

If you study but little on your course, if you read but little, you will soon read your Bible but little and study not at all. Your ministry instead of becoming richer, broader, more effective will become weaker, more narrow and less efficient.

If you desire your sermons to become more and more unctuous, breathing of the deep things of God, gripping the lives of men where they live and meeting the needs of the human heart, study and meditate much on the Word of God. Always have in hand for reading and study one or more books of your course till they are mastered, or some other helpful book that feeds the mind. Plan to pray much and earnestly, carefully listening for the voice of God and He will keep you rich in grace.

DICKINSON, N. D.

THE MOUNTAINS ARE CALLING

By Rev. E. E. Wordsworth

WE HAD spent a busy Sabbath day out on the prairies of Montana, having driven many miles behind a fractious broncho in a sled for the evening service in a schoolhouse. Late Sunday night we had retired to be our own alarm clock for early rising the next morning. We arose early and traveled about twenty miles over rough prairie trails enroute to the would-be depot. On arriving at the little shed station we were informed that our train had bidden us adieu some few minutes prior to our arrival. This was disappointing. But we rather suspected it for we had observed the curling smoke from the engine amidst the heavens ere we arrived at the country community. Our sudden dejection however was counterbalanced by the comforting knowledge that our almost frozen feet might wend their way to a warm fire and that the rough, winding trail of the prairie was ended. At a grain elevator the needed fire gave us heat for our shivering body.

Our elevator friend had gone for his morning repast and we were seated in the office cogitating. On the dusty walls we espied in bold type the words, "The Mountains Are Calling." Arising from our chair we read further the advertisement of "The Westland Way to Glacier National Park." It impressed us. Here it is: "To you who have walked through the cool depths of their green forests, who have beheld their majestic grandeur, who have watched their cool, clear waters tumble over rocky barriers to swirl lazily in limpid pools below—to you who have felt their mystic spell, comes the call to the mountains. Summer is nature's playground and her crags and peaks are calling to you."

As we looked and meditated the words of the psalmist came to our mind, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord." And the mountains of God beckoned us to their glorious heights; their ponderous shoulders seemed to uphold us. With the Herculean hills divine we were supported, and the majesties and sublimities of the Alpine ranges entranced us. We were in the delectable mountains with God.

Then with retrospective glance we saw Horeb's fiery summit where the voice of the eternal Father with stentorian utterance speaks of law and commandment. At Ararat we paused beside the three story ark of Noah and learned that our only safety is in God, and that the window of sweet communion and intercession must ever be open toward heaven, and that this will assuage the angry waters of sin and the deluge, its curse, and the saint shall triumphantly outride every billow and crest and wave, and escape the woes of tribulation, and shout the victory through unshaken faith in the God of dispensations and destinies.

Mt. Carmel, with its hairy-mantled prophet of fire, its sun god worshipers, its heathenish practices and challenging devotees, now slay their bullocks, offer their sacrifices, cut themselves with knives and lancets and with wild orgy call on their god until the time of the evening oblation for Israel's God. The prophet from Tishbi with dispatch now repairs the broken altar, slays his sacrificial bullock, calls on the God of Abraham, Isaac and Israel, and the supernatural God draws near; the water and dust are licked up with a hungry relish, the very stones are devoured, and the

fire-burnt trench and burnt sacrifice bespeak the intervention of the Jehovah God.

At Mt. Calvary we lingered until the streaming blood sprinkled us anew. The rocks trembled with agony, the convulsed earth in its drapery of blackness mourned for sin, the darkened sun hid his lovely golden face in shame behind the gray hills, nature had on its grave-clothes, the death-knell has been sounded, the God-man dies. The brawny-armed soldiers of Rome have nailed Him to the cruel tree; the members of the Jewish Sanhedrin with sickly smile now rejoice, priest with sacerdotal robe and religious bigotry, and con-ning politician of Cæsar, now clasp hands; a howling mob cries for innocent blood and the sanguinary scene is ended as the immortal words of Jesus cry out, "It is finished." The thorn-crowned, blood-bespattered cross, bearing Jesus, with a terrible thud drops into the excavation in the ground; the tender flesh is more torn, His drooping head rests silently upon His pulseless bosom, the sin-offering has been made, the veil is now rent in twain from top to bottom, the way is open into the holy of holies; man's vile sin can be forgiven, his nature purged, his soul redeemed, his life emancipated, and heaven is his eternal home. All glory to the dying Lamb!

Then the mount of resurrection came into full view. No longer the bars of death enchain and imprison its Victim. The hermetical seal of Rome is broken. White-robed angels with Samsonian strength hurl aside the stone. The sepulcher is open, its Inmate arises with transfigured glory; sin, death and hell have been conquered; the Jewish hierarchy is baffled, the Romans nonplussed and chagrined, hell's venomous hate is defeated; the domain of Beelzebub is overthrown, his kingdom is shattered, his empire of damnation suffers a tremendous crash, and all hell and its emissaries must ever make obeisance to the Conqueror from the rugged steep of Calvary. "He is not here; he is risen." And His resurrection foretells and validates the coming resurrection of all the just when Gabriel blows his trumpet, and even here His resurrection power and life we know for its vitalizing energy fills and thrills the soul. Life, eternal life! And the grave, that king of terrors, is swallowed up in victory. All hail! thou resurrected Christ! All hail!

Look, His sacred feet now touch Olivet's mount! Behold the company of disciples! In the fleecy clouds is heard the voice of angels. Listen, and you hear the sweet, angelic story while our Lord ascends and returns to the Father and His preincarnate glory. Angels in glistening whiteness, what is your message? I listen, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." With bated breath we stand on Olivet's summit and wait for the absent Lord, coming King and advent glories. This same Jesus will return visibly, personally, literally, gloriously. The manger-cradle, the swaddling clothes, the humiliated

Sufferer, the thorny crown, the bleeding cross, the first Easter dawn, now have a new significance. Christ is returning to reign in power and majesty! The Man of the seamless robe unsheathes His sword. He comes in regal splendor. He has vestments of power and authority. The keys of death and hell are in His hand and the kingdom belongs to Him.

O saint of God, lift up thine eyes unto the hills! Dwell not thou in the plain. Breathe deeply the exhilarating air of sweet communion with thy God! Live in the altitudes! Scale the mountain's crag and peak! Behold its gorgeous scenery, its rippling brooks, its enrapturing beauties, and rugged steep; its sloping paths and wondrous elevations! The jagged cliff will not hurt thee! Let the bronzed buffalo roam in the valley, the fleet-footed deer skip over the sides of the hill, the shambling bear meander around on the slopes, the birds twitter their songs in the tree-tops, but stay thou in the mountainous range and lift up thine eyes unto the hills, and bask in heavenly sunlight with the world under thy feet and the vaulted dome of the skies for thy canopy. The mountains are calling! The mountains are calling!

MINNEAPOLIS, MINN.

HEART REST

By I. E. MILLER

*Shall I paint a picture, with heart fresh stirred,
On the blessing of faith in our God and His Word?
This time it will be not, of ocean calm,
For that can be lashed in an hour by storm;
Nor will I paint one of the meadow green,
For each winter turns brown the sward, I've seen;
But out from a rocky chasm bold—
Projecting above a swollen flood,
From the branch of a rugged bush, rooted and firm,
Asway in the sunshine or wind or storm,*

*In a swinging nest see a happy bird,
Singing and swaying with feeling stirred
To highest delight and joy sublime,
Taught by our Father its happy rhyme;
For perchance if emergency should arise,
Two folded wings could the evil despise:
Instinct and resource sufficient they
For the dangers and changes of every day.*

*Thus He who provides for the bird's welfare,
So that nothing is lacking from infinite care,
For precipitous heights and swirling flood,
And ruthless wind and changing mood
Were all in His mind when He made our wings
Of prayer and faith, for the hardest things;
So on with the days of swing and song,
In tempest and storm—'twill not be long,
Till as sure as God is, we'll learn faith's way
And fly out into the perfect day.*

LYNN, MASS.

FIRST THINGS FIRST

By A. M. Hills, D. D.

"Ye shall therefore be holy, for I am holy" (Lev. 11:45).

"But like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter 1:15, 16, R. V.).

WE have men who go about the country calling ministers and churches to seek power. Sometimes they vary it and say, "Seek the power," which comes a bit nearer Scripture. Others say, "Seek the Holy Spirit for service." That phrase is a little plainer still. Another said the same by using a synonym: "Seek the Holy Spirit for power!" That seems to these brethren to be just the thing that God wants.

They get up a great and impressive sermon and travel about and get an opportunity to preach before this assembly, and that state conference, and the other national convention, and the general association and the International Conclave. A hundred people run to the altar after the sermon to seek the power, and it is telegraphed over the country and appears in great headlines in the religious weeklies, "Dr. — preached a wonderful sermon on Holy Spirit power and there were a hundred at the altar."

But there is, or may be, a great delusion in this whole matter. First, there is not a servant of the devil in all the world who is not anxious to have more power. There is not one pothouse politician or political demagogue in the slums of any city who does not want more power to sway the masses and get the votes! There is not one proprietor of a gambling den who is not eager to get more people into his house and eager for more power to rob and ruin them? There is not one agent or procuress of a house of shame who does not covet more power to entice the innocent to ruin and death!

This seeking for power even by good people may be quite deceptive. There may be an unholy motive back of it quite unperceived, which vitiates the whole, and makes it improper and impossible for God to grant the desire of the heart. Even the preacher may covet power to win a greater audience and surpass his brethren in the ministry, and gain prestige and fame, and a larger salary! and titles! and leadership! And all this may be carefully concealed from the seeker himself. This may be the reason why this seeking for power so often ends in nothing but disappointment.

Second, observe that this is not really a scriptural phrase, nor God's idea of this seeking. God says, "Not by might, nor by power but by my Spirit." He wants us to seek His Spirit for God-likeness, "to be conformed to the image of Christ." "Ye shall therefore be holy for I am holy."

God wants holiness first, "a clean heart," "a Christ-like Spirit." Peter told about "the baptism with the Spirit" that "cleansed their hearts by faith" (Acts 15:8, 9). When the Spirit came He brought cleansing first; then He permitted the power to follow. Doubtless if Peter had received his *pentecostal power* before his heart was cleansed he would have been so proud and conceited and inflated by his newly obtained might that John and the other disciples could not have endured his haughtiness.

This is the explanation, then, of the words of Jesus, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49), and "Ye shall have power, when the Holy Spirit is come upon you" (Acts 1:8, R. V.). The baptism with the Spirit cleansed, and the power followed. This is both the reasonable and the divine order.

Thirdly, therefore, we may reasonably conclude that in God's estimation holiness is the thing of foremost importance. His first command to every man is not "to save souls," or "exert an overpowering influence," but "to be holy." "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

The clear teaching of all this is that men can have a great reputation and great power so that they can even force the mighty intelligences of the other world to yield to their authority, and yet not have salvation enough to escape damnation! In the course of a long life some of us have seen very startling things. We have seen men, almost superhuman in some kinds of power, be suddenly dashed on the rocks and reefs of sudden temptation and make shipwreck of faith, and go down in the billows, to be seen no more!

Let us, then, be on our guard against this delusive notion of "power," and when the devil pushes it to the front and uses it to withdraw our attention from "a clean heart" and a nature "holy in all manner of living," let us be alarmed at the manifest presence of the arch-enemy himself! We are living in an age when college students are all majoring in some special line of study. We have observed that most of them major on the "easy snaps" that cost them the least effort, give them the least mental discipline, and afford them the most time for fun and frolic. Sixty years ago we took the whole course prescribed without any picking or dodging, the course laid out by older and wiser minds for the all-around development of all the powers.

Well, in the university of heaven, whose president is God, and whose catalog is the Bible, the course of study is plainly laid down. We may say without fear of successful contradiction that God's Word has majored on holiness! Bishop Foster says, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the alpha to the omega, from its beginning to its end. Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over, welling all through revelation, the glorious truth which sparkles and whispers and sings and shouts in all its history, and biography, and poetry, and prophecy and precept and promise, and prayer, the great central truth of Christianity."—"Holiness and Power," pp. 293, 294.

"What does God care for our works if our hearts are impure and unholy in His sight? He will take the souls we have been instrumental in saving to Himself, and send us to hell. In fact, God makes holiness a prerequisite to effectual and lasting work in soul-saving. The psalmist prayed with great spiritual discernment and wisdom: "Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:10, 12, 13). David felt that his own holiness was a prime condition of success in teaching and preaching and leading others to God. Many others have found the same thing true in their own experience. Ordinarily, when preachers are backslidden and far from God, however appropriate their sermons may be, His Spirit will not endorse them and drive them home with the mighty conviction which often produces such superhuman results! It seems to be because His honor is involved and He refuses to give His glory to another. "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezek. 36:23). The great truth is, Seek a clean heart and holiness and God will take care of the bestowment of power!

The one particular promise that we now need to save us from worldly temptation is the promise of a soon coming King; that will purify us.—GEORGE E. TYLER.

The one thing that men need, to put a backbone into them, is faith in God.—GEORGE E. TYLER.

ANOTHER SUGGESTION

You asked for suggestions for the foreign missionary cause. I thought I would send you a little suggestion that burdens my heart in regard to our lack of finances to meet the pressing needs

One of Two Things

According to Malachi 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Either—God's Word is not true, or—when our church as a whole begins to obey God fully and practice storehouse tithing our financial problem (foreign missionary, home missionary, church extension, etc.) will be solved. What do you say? Let's prove God out.—W. G. P., Nebraska.

Here at last, there can be no question, is the suggestion that will meet our need. First, it is scriptural. Ah, how full are the Scriptures of the commands, entreaties and adjurations of the Almighty concerning the obligation of His people to support His Church. The Master talked more about *money*, warned more against *covetousness*, expressed Himself oftener about *this world's goods*, than about any other material matter. Note some of His statements, how emphatic, how definite, how revolutionary:

"Ye cannot serve God and mammon!"

"How hardly shall they that trust in riches enter into the kingdom of heaven."

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

"The cares of this world and the deceitfulness of riches choke the word."

"Woe unto you that are rich."

"Give and it shall be given to you again."

"Go sell all thou hast, and give to the poor, and come and follow me. And he went away sorrowful, for he was very rich."

"This ought ye to have done," (i. e., tithe).

"Lay not up for yourselves treasures on earth."

"Make friends to yourselves of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

"If ye have therefore not been faithful in the unrighteous mammon, who will commit to your care the true riches."

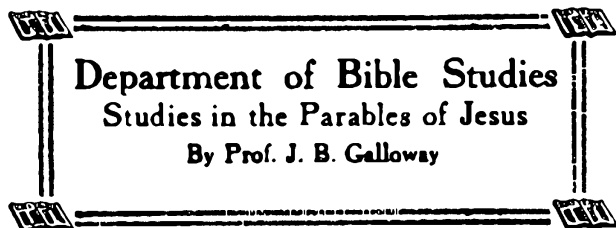
Not only is this suggestion scriptural, it is feasible. Everyone can carry this out, if he will. A little care, a little prayer, and the tithe is set apart each week, or month. Divided to the needs of the local church, the district expenses, and the great General Budget, including foreign missions, with now and then an offering for some special and needy cause, and the task is done. The financing of the Master's kingdom on

earth is cared for. *It is so easy, that many have missed it!*

This suggestion also breathes a challenge. "Either," so it runs, "God's Word is false, or else this will absolutely accomplish the end in view." We all know His Word is true. We have tested it enough for that. Then there can be no other alternative, for God himself will see us to financial victory, if our people will tithe. *Oh, if they only will!*

"Let's prove God out," so ejaculates this Nebraskan suggester. We also echo, "Let's." There's really no other successful way. There's no other way quite so scriptural. There's none that breathes the challenge, invokes the aid of almighty God, like this one does. There's none replete with promise like this—spiritual promise, material promise! This is surely the way out. Will not the Nazarene constituency respond? Will we fail because we do not take His chosen and ordained way?

J. G. MORRISON, *Executive Secretary.*



Lesson Twenty-two

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—1 Cor. 14. "Follow after charity" (14:1). Divine love points toward heaven. If we reach it, it becomes necessary for us to go in the same direction. We must purposely go toward it. We run into things by chance that are traveling in the wrong direction.

Second Day—1 Cor. 15. "His grace which was bestowed upon me was not in vain" (15:10). Not a mere empty, foolish fancy, chimera, but an energizing power, something that set those who loved the Lord to doing something. Last of verse says, "I laboured more abundantly than they all."

Third Day—1 Cor. 16. "A great door and effectual is opened unto me, and there are many adversaries" (16:9). A great opportunity for effective work for God lies open for those who will enter in spite of the adversaries who are trying to keep us from entering. Who will dare?

Fourth Day—2 Cor. 1. "The God of all comfort" (1:3). The God of all comfort is able to give us consolation in any and every kind of trouble. We should appropriate this blessing that we may be able to bring comfort to others who are in trouble.

Fifth Day—2 Cor. 2. "A door was opened unto me of the Lord" (2:12). Sometimes it is only God that can open the door for the advance of His work. And

it may be necessary for us to step out in the face of closed doors and watch Him open them.

Sixth Day—2 Cor. 3. "But our sufficiency is of God" (3:5). A consciousness of our own insufficiency is a proper preparation for the appropriation of His all-sufficiency.

Seventh Day—2 Cor. 4. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (3:17). The candle shines only as it is consumed. Michael Angelo says, "The more the marble wastes the more the statue grows."

PART TWO. TWO SINNERS PRAY: THE PUBLICAN AND THE PHARISEE

(Luke 18:9-14)

In this parable we see two men of widely different characters and spirit engaged in an act of worship in the temple. There is a marked contrast between the men, their prayers and the results.

A Bad Prayer by a Man Who Thought Himself Good.

1. The Man. He was a Pharisee—a good man in the eyes of all. Jesus quotes his own testimony: "I am not as other men are, extortioners, unjust, adulterers. . . . I fast twice in the week; I give tithes of all that I possess." You may think that he was a hypocrite. But Jesus does not hint that he was. Undoubtedly what he said was true. He had made a good record. He was a just man; he was kind to all; he was clean and honest; benevolent and temperate. Doubtless he was a good neighbor, a good citizen and religious. Many church members today could not equal his record.

2. The Prayer. The prayer of the Pharisee is a complete and graphic picture of the heart of the man. He begins with saying, "I thank thee," but there is no real thanksgiving in it. The idea of conceit and self-importance is seen through the entire prayer. The whole prayer swings upon the capital "I," which is repeated no less than five times in one sentence. He congratulates himself on being better than other men, and enumerates his negative good qualities, and sets forth his positive virtues. It is a prayer without any prayer in it. There was no petition, no confession, and no true thanksgiving in it. He leaves the temple with a proud, self-righteous spirit, confident that his own merit would commend himself to God.

A Good Prayer by a Man who Was Conscious of His Own Guilt.

1. The Man. The attitude of the publican is a picture of the proper way for a man to come to God. He recognized his need and condition, this is expressed in his standing afar off. He approached the temple because he was conscious of his need. He stood afar off because of his sense of guilt. He would not so much as lift up his eyes unto heaven because of his humility. He smote on his breast because of the intense desire for help. And he prays for mercy.

2. The Prayer. What a contrast between the prayers of these two men.

"Two went to pray? O rather say,

One went to brag, the other to pray."

The man who was conscious of his guilt prayed an exceedingly good prayer. So earnestly was he engaged in his desire to get help that he was unconscious of the presence of the Pharisee who heard and despised his prayer. His prayer was a model prayer. It was earnest, simple and direct.

(1) He knew what was the matter with him, for he said that he was a sinner. The emphasis is upon me. "God be merciful to me a sinner."

(2) He knew what he wanted. "God be merciful to me." He was conscious that he needed pardon.

(3) He knew where to get help. "God be merciful." He went directly to God and got the answer to his prayer.

3. The Publican's Prayer Answered. "He went down to his house justified." The great load was lifted off his heart and mind. He had appealed to God for help and divine love and peace stole over his soul. He became conscious of a new spiritual life in his soul. Let us follow him home and see if his wife and children recognize the change. His new-found joy is radiating on his countenance. Joy and happiness follow in that house.

"He that humbleth himself shall be exalted." True humility will cause an acknowledgment of our sins and an unconditional surrender of our lives to God.

PART THREE. WHAT THIS LESSON TEACHES ME

That God answers the cry from the humble heart. And that the self-righteous He does not hear.

SOMETHING NEW

By E. P. ELLYSON

NEW for the holiness people but not new in the world, but yet different. Many years ago Dwight L. Moody, with spiritual insight, saw what might be gained to the kingdom of Christ by utilizing the summer months and vacation periods in Bible study by holding a conference of Christian workers at some restful and beautiful outdoors place. Accordingly he started the summer camp work which continues to the present time at Northfield, Mass. Bishop Vincent also established the great Chautauqua work at the lake of that name in New York in the interest of the Sunday school and home study. A great many other centers of summer education have been established and the colleges have added their summer sessions. The International Council of Religious Education has now established three or more Leadership Training summer camps for Sunday school workers. Some of these religious educational camps have things connected with them that are somewhat objectionable to the holiness people and the teaching is sometimes strongly "modernistic" and harmful to the kingdom of Christ. Others of these are strictly "fundamental," have a fairly good spiritual tone, are wholesome and doing much to build up the kingdom of Christ.

The holiness people have also sought to utilize these summer months. But we have been primarily evangelistic and have had small interest in religious education, hence we have busied ourselves with the campmeeting and have had no interest in any religious educational program. At first we had our great interdenominational camps and such names as Ocean

Grove, Mountain Lake Park, Hollow Rock, Indian Springs, Scottsville, and Waco will hold a sacred place in the history of the holiness movement. Some of these continue with some degree of success while others have been discontinued. With the organization of holiness churches, denominational campmeetings have been organized in different parts of the country and some of these are quite successful. This is a method of work that today belongs almost exclusively to the holiness churches. It is a most worthy method and deserves to be pushed with great enthusiasm. Let others do as they may, this method must be given prominence in the Church of the Nazarene. By this method desirable results may be reached that may not be reached by any other method. On with the revival and the campmeeting.

Slowly we are awakening to the fact that not all may be obtained at the altar, that not all may be accomplished through evangelism, that there is another equally important method of work. The Bible clearly reveals the two great outstanding methods of religious work, that of evangelism and education, of preaching and teaching. The great commission of Jesus to His Church was, "Go ye therefore and teach," and to so teach as to make disciples and baptize them, and to teach "them to observe all things that" Jesus had commanded them—to live the Christian life and perform Christian service. Teaching is just as much the call and command of God as is preaching, a religious educational program is just as essential as an evangelistic program. This must afford not only a general religious education for all but also a special education or training for those who are to teach and preach and be the leaders. To neglect this religious educational program is to greatly weaken our cause. To carry it on wrongly is our ruin. We must learn how to do this task right.

We have some interest in holiness colleges and special training courses connected with these. We have also had some interest in the Sunday school, though we have taken this school rather for granted and let it drift along. As yet we are rather heartless as to any educational program because of our failure to see its importance. As to any summer program we have seen so much in connection with summer resorts that we cannot dissociate these from all summer camps, and we know that some of the religious educational work has been attempted in this environment, at these places of special temptation, and this has rather set us against all such affairs. But is this a fair position to take, to condemn all summer religious educational work because summer resorts are corrupt and because some religious educational programs have been put on under wrong environment and management? Shall this drive us entirely from the field and keep us from the great benefit we might derive from a properly arranged and conducted program? Could not such a program be put on under strongly spiritual atmosphere and so conducted as to be of very great benefit to our work?

It appears that we have come to the time when we should begin to push out along this line. Some of our workers are already attending these other schools. Sometimes they get some wholesome help, but occasionally they get turned into forbidden paths. To successfully train our workers it must largely be done under our own influence. Others are not going to give them our vision nor the swing of our movement. It is up to us to provide this training under our own standard for our own people.

Should it seem wise for us to enter this field the question then arises, where and how shall this summer work be done? It must be begun with great carefulness and we must feel our way cautiously lest we get something started that shall lead us astray. It cannot be in connection with a resort where they have the dance hall, the show, and other objectionable amusements and many side attractions. Neither need it be out in the desert or wilderness. It should be at a place under our own control where it can be kept quiet, restful, and with wholesome opportunities for enjoyment and study. The class sessions and assembly meetings must not only be educational

but deeply devotional; they must both increase knowledge and deepen the Christian experience.

Shall we then combine our evangelistic and educational program for the summer camp? It remains to be proven what is best; we will learn through experience. We must not introduce the educational program into the campmeeting in any way that will dampen its enthusiasm and burden or hinder its results in soul saving. On the other hand, we fear to have the educational program by itself lest it become coldly intellectual and formal and professional. Probably it would not be wise to introduce the educational program, very largely at least, into many of our campmeetings. But will it not be well to establish a few centers where the two are combined? It would seem that we might do this to great advantage.

The Michigan District, in that country of many beautiful lakes, is starting to blaze the way for us along this line. They have purchased thirty acres of splendid land with a small lake front on Indian Lake in southern Michigan, near Vicksburg—seventeen miles southwest of Kalamazoo, and fifty miles north of Elkhart, Indiana. Beside this tract there is a restricted tract for summer homes with no amusement features with some twenty-five or more cottages facing the lake. It is not a public resort only as we open our part to the public for these religious purposes. The Michigan District has already built a large and splendid tabernacle and a commodious dining hall with a number of sleeping rooms; has laid off the tract in lots and has sold a goodly number. Ten cottages have already been built and others are to be put up this summer. The District Assembly is to be held here each year and such other religious meetings and conferences as may seem wise.

The program for this summer is a new one; it is a two weeks' program combining the evangelistic and educational to be followed by the District Assembly, the third week. It is designed to meet the needs of the children, the Sunday school workers, the licensed preachers, and all who desire to attend for spiritual help. The daily program will be about as follows: during the forenoon there will be a vacation Bible school for the children under competent leadership. For the older people there will be a general devotional chapel service from 9:00 to 9:45 a. m. This will be followed by two class periods—10:00 to 10:50; 11:00 to 11:50. During these periods there will be three teachers and five different subjects taught, two of which a pupil may take. Regular pupils will register and receive grades. Others may listen in but not take part. In the afternoon the children will be placed under competent leaders for supervised play and care so the parents may again attend the services. Two services will again be held, one a Bible reading on holiness, and the other a sermon-lecture on different Bible themes of vital interest. Also there will be a period of orchestra, and one for chorus practice under competent leadership for those who are interested in music. For the night work, first will be a great young people's rally under the direction of the District President. Then all will gather in the large tabernacle for the evangelistic service. It is not expected that one shall attend all of these services. It is hoped that all will attend the morning chapel and the night evangelistic service and then select among the other services as they may desire or are able to hold out.

This must be under the care of the district, but it is not limited to this district. The invitation is extended to all to attend. We are watching this adventure, not with suspicion, but with much interest, hoping that it will meet one of our needs and help us more effectively to do our work. In this hope we are throwing ourselves into it to give it a thorough try-out.

A saint of mature years, experienced in the caprices of life as found by those who have known both prosperity and adversity, said, "Thank God for the Christian's poise. Whatever comes or goes, the Christian keeps his poise and walks on toward heaven."—*Sel.*

MISSIONARIES OF THE OLD TYPE

By Rev. L. S. Tracy

THE missionary of the old type has always recognized that civilization is not Christianity. This is no new ideal to him, but it is new to those of the modern school who have thought that when they civilized the people (though that word "civilized" is extremely difficult of definition) their work was completed. Who is more anxious to give the so-called benefits of modern education and invention to the under privileged and undeveloped of foreign lands than the modern missionary. Doctor Stanley Jones in his book, "The Christ of the Indian Road," very properly insisted that Christ must be separated, in the minds of the people to whom we go, from western civilization. But that is nothing new to the old missionary; that has always been his attitude. He emphasized salvation rather than civilization, so Doctor Jones' message on this point is chiefly for the benefit of western business and government interests and to the new-school missionary.

Where the old missionary may be in danger of error is in failing to take sufficiently large account of the rising spirit of nationalism among the peoples with whom he is laboring, but my experience and observation indicate that missionaries as a whole are delighted when the people of the country can take over the work of gospel propagation, in fact, this is precisely what they have been praying and hoping for since the beginning. It is merely a question of the time when this is expedient and in this matter, I suppose it may be taken for granted that the man on the spot knows at least as much about this as the one wholly outside. Which knows the people better, the old missionary who has lived among them all his life and reared as many of his children there as have not died, or the modern one who studies a little missionary history, some philosophy, and a bit of comparative religions at home in school, spends a three-year term on the field and after returning home because of ill health of himself or family, proceeds to write volume after volume designed to tell the old missionary how to do it?

What is it that they are so anxious to have us change in missionary work? We frequently read such as this: "The ideal of the man who wants to see the kingdom of Christ advance is not primarily theological but social. . . . He is seeking the development of a kind of social relation which will make possible human life at its best. . . . He seeks to understand the evolution of Christianity along with the evolution of the other great religions of mankind. For the modern Christian, partly as a result of his contacts with other faiths and other race ideals, seeks tolerance, sympathy and humility. He sees clearly that religion is something not fully understood by the best of men, even Christian men. He sees Christianity, in the West and the East, reaching out toward the realization of a world-kingdom of righteousness and goodwill, dependent in no small measure on the realization of the highest ideals of the other religions of mankind." How characteristically broad and tame and unscriptural! When we get down to specifications all that the de-bunkers want changed is the preaching of the deity of Christ, the exceeding sinfulness of sin, salvation through the atoning blood and whatsoever else makes Christianity distinctive and worthwhile. All that they want us to do is to adopt the modernistic, unitarian, "good-lord-and-good-devil" type of thing that is so common in the world today. That is all.

No doubt that methods can be improved, that the new spirit of foreign peoples must be properly evaluated and that the missionary must always be ready to adapt himself to changed conditions. That is right and proper and missionaries as a whole are wide-awake enough to see it and do it. But let no one be deceived in regard to the motive back of much of this demand for change in missionary method. Ninety-five per cent of it is precisely the same as would take all that is truly and vitally Christian out of the churches at home and

make them mere debating societies or social improvement leagues or cultural forums.

We respectfully refuse to be "bunked" into a method that means giving up the preaching of salvation from sin through the atonement of Jesus Christ that has always been effective in every part of the globe in all ages. We decline to be led or cudged into efforts to save the world with pills, agricultural implements, democracy, boards of trade, text books or social improvement. We will employ these things as means where they may be necessary but the great end shall always be the salvation of the "heathen" everywhere, whether they be white, or black, or red, or yellow; whether they be baptized or unbaptized; whether they be African, Asiatic, European or American—and this only through the atoning blood of our blessed Lord and Savior, Jesus Christ.

We want the Church of the Nazarene to put on such a holy, fiery, but sound and sane, and truly world-wide, campaign of evangelism that multitudes will be convinced that Jesus Christ is the same, yesterday, today and forever. This is our day of opportunity.

BENHAMPTON, N. Y.

LET THE CHIPS FLY

By U. E. HARDING

ONE of the childhood pictures that hang on the walls of my memory reserved through the years from the scenes among the hills of my Hoosier home, is that of an old-fashioned chip yard. Some of our homes did not have winding walk ways, spring fountains, swimming gold fish, and blooming flowers, but every home had a wood yard, known better to the chore boy as the chip yard.

Here long logs were drawn by a yoke of steers or sledded in by fractious, fiery horses on cold mornings, and later cut into cook wood, fore stick, back logs and middle wood. All kinds of timber was used that differed one from another as the different denominations, or as one star differeth from another star in heaven.

There was black oak and jack oak, white elm and red elm, sugar tree and maple, white hickory and scaly bark, dogwood and sassafras. Here the saw played tunes and said words before they learned to play them in church. They seemed to say to us fellows, mush and milk, mush and milk. The chopman's ax echoed down the happy hollow, dogs barked, cows bawled, and often the yard took on a scene of dispute between brothers over turns taken at jobs, and sometimes a referee had to be called and afterward hickory tea freely served to the contestants.

I remember on one occasion when this writer as a small lad was trying to catch the chips as they flew to the right and left of my brother's ax. I was admonished that I would get hit if I tried to attend this kind of a meeting, but I continued to stay. At last, the one seemingly meant for me, as I considered it, went straight to my eye. This brought cries and loud complaint that alarmed the settlement. It was a personal thrust, I was sure he meant it for me; he was in the pulpit, I was in the pew. I called in my brothers, friends, neighbor boys, my father and mother; I tell you I was hurt. I had been hit by the preacher. I aired my feelings, got some comfort from a few while others said if I did not like it why didn't I stay away and attend to my own business.

My brother, the figurative preacher in this scene, appeared before the fire that evening where I was being treated with hillside home remedies, goose grease and leaf poultices, answered to the charges by simply saying that it was his business to chop wood and let the chips fly where they would. And if we little boys did not want to get hurt for us to stay away from his ax. He had no apologies to make; he was just doing his duty.

Since then I have been reminded of that scene many times. The true workman swinging his ax, the chips flying hither and thither, folks getting hurt and calling for sympathy, airing

their wounds; the chopman must move on, and in some places, like in old Happy Hollow, the music of the woodman's ax is heard no more. It has been discarded since modern gas is the modern fuel.

Chop on brethren, hew to the line, get through the bark, cut to the heart, trim away the knots, attend to your own business, let the chips fly where they will; not many of them will go astray. In present day advice, saw wood, mind your business; or in the language of that day and time, just "chop wood."

INTERESTING ITEMS TERSELY TOLD

By P. H. LUNN

Seventeen institutions including universities, medical schools, sanitariums and drug manufacturers are uniting their research facilities in an effort to eradicate tuberculosis. The work is being done under the supervision of the National Tuberculosis Association.

The teacher of a class in the Linwood Boulevard M. E. Sunday school, Kansas City, Mo., has been confined in the hospital but he would teach his class of young married people, and he did. It was arranged by means of a telephone in his room and a loud speaker at the other end.

Vice President Curtis is acquiring a reputation for being a stern disciplinarian. He maintains order in the senate and refuses to recognize a senator when another is speaking and refuses to allow a senator to speak unless he is at his own seat.

The Bureau of Education in Washington, D. C., reports that enrollment in public schools has increased from 915,000 in 1919 to 3,757,000 in 1926.

"Big Ben," the mammoth bell in the clock tower of the House of Parliament building in London, weighs 13½ tons. It was named after Sir Benjamin Hall, London's Commissioner of Works in 1856.

Arabs in Palestine outnumber the Jews by seven to one.

Philanthropist Nathan Strauss on January 31, 1928, in celebration of his 80th birthday made a gift of \$100,000 to leaders of the Zionist movement. Just recently he has given a \$250,000 clinic to the international women's Zionist organization.

Dr. Charles E. Jefferson, for thirty years pastor of Broadway Tabernacle Congregational church, New York city, has resigned to take effect in August of 1930, at which time he will be seventy years of age.

The Seventh Day Adventists of the U. S. and Canada, with 2,229 churches and 113,737 members gave \$8,500,000 last year in support of various departments of church activity.

The enrollment of adults in commercial schools, extension courses and other forms of organized educational work approximates 3,000,000.

The glorious idea of a divine Creator, whose providence watches over the world; the immateriality of the soul, and lastly its immortality, that consolation of persecuted and suffering virtue—can these be nothing more than amiable and splendid chimeras? Yet what absurdities enwrap these difficult problems! What accumulated objections involve them, if we wish to examine them with mathematical rigor! But no: it is not allotted to man to behold these truths in the full day of perfect evidence; and what does it signify to the sensible soul that he cannot demonstrate them? Is it not sufficient that he feels them?—MADAME ROLAND



Home Life

WHERE IS THE CATECHISM?

By MRS. JOHN T. BENSON

WHEN I was a child, all Sunday school children were taught the catechism, beginning in the primary class.

Later on this teaching fell into disuse: the catechism was looked upon as an old-fashioned way of presenting the truth. Children didn't understand its statements anyhow, we were told, and there were simpler, more modern ways of bringing the same truths before the child's mind.

But do our children get these truths out of the more modern, more entertaining way of teaching? I do not believe so.

To begin with, the child understands a great deal more than we give him credit for. And where he does not understand, at least he has memorized short, concise statements as to the fundamental truths of the Bible which will stay with him through life, statements which will keep a grip on his mind, and which will become clearer to him as he grows older.

A writer in the Sunday School Times tells of a young Presbyterian mother who had been brought up on the Child's, and the Shorter Catechism. They were quite old-fashioned, she now thought, and much too deep for childish minds. Much more suitable, in her opinion, were the lessons she found prepared in books on child welfare, and child psychology. Still, as a matter of habit, she was half-heartedly teaching her two little boys the Child's and the Shorter Catechism.

One spring day she took the children for a drive in the country. Wild flowers were springing up everywhere. There were great patches of lovely pink blossoms, of primrose, yellow, of blue and white.

"Look, children, how beautiful!" cried the mother. "Don't you know the fairies must have been busy all through this forest?"

John, just five years old, looked at his mother with disapproving eyes.

"Fairies didn't do it, God is the Maker of all things, and I know why He made these flowers, too. He made them for His own glory," said the young student of the catechism.

The mother felt properly rebuked, and she had learned a lesson. She saw that her little son had been taught a great truth in a few simple, direct words; and that both the method, and the result were far superior to anything she had seen in her modern books.

A certain well known singer was born and reared in my home town. This artist has made a specialty of children's songs, of folk songs of all nationalities, and of the negro spirituals of her own Southland. She has sung her way into the hearts of people around the globe,

appearing by special request before all the crowned heads of Europe, before the war—and before those who are left since the war.

It is told of her that when about eight or nine years old, she was having a heated discussion with a little friend.

Each child held her ground valiantly, but finally the young friend bethought herself of an unanswerable argument.

"O K—, I know that I am right. My mother says that this is so, and she never makes a mistake!" she exclaimed, and laughed triumphantly. Ah, she had K—in a corner, for children were not brought up in those days to contradict their elders. And K— was a very well brought up child indeed. But the enemy had reckoned without her host: K— had an authority to appeal to which went far beyond that of being merely a grown-up. She said, therefore, in a very superior tone of voice: "O my dear, you are quite forgetting your Catechism, which teaches us that no human being is free from errors and mistakes."

Then K— proceeded to quote the passage exactly, and since both little girls were members of the same Sunday school where they were thoroughly drilled in the catechism, this ended the argument.

K—, by this time, a noted artist, was in Europe when the evolution trial at Dayton, Tennessee was so widely published. Because she was a Tennessean, several reporters asked for an interview. "Is it true that ignorance really lies at the bottom of this whole matter?" they questioned.

"Certainly not: nothing could be farther from the truth," was the emphatic answer. "There is no purer Anglo-Saxon stock to be found in America than in my native state, nor a people who have a greater heritage of patriotic deeds to look back upon than these descendants of the heroes of Wautauga Settlement and King's Mountain.

"The point you do not seem to grasp is that my people believe the Bible is the inspired Word of God. They know that any true greatness possessed by America today is due to the fact that the country was founded upon that belief.

"They also believe in education, and are doing all in their power to raise the standard throughout the state. They have a compulsory school law. But, because they believe in the Constitution which guarantees to every man the religious liberty to worship God according to the dictates of his own conscience, they are not willing that their children shall be forced into schools where the teaching of the Bible, as they believe it, is undermined or destroyed by science, falsely so called.

"Another thing which you entirely

overlook is that the law against teaching evolution applies only to schools supported wholly or in part by public taxes. Private schools are free to teach what they please on the subject. You see, then, that my people who are great lovers of religious freedom, are not seeking to deprive men of their liberty, but rather to preserve it to them: that they are defenders both of the Constitution and of the inspired Word of God."

Now where did this woman get the wisdom which gave her so clear and direct an insight into this question, a question which muddled the minds of many we are accustomed to look upon as very wise and learned?

My own belief is that you will find its roots back there in the catechism which was drilled into her childish mind week after week and month after month. From it she was taught things which have never lost their grip on her mind, and on her heart. And what can be done for one child can be done for another.

Catholics have always understood the vital necessity of instilling the beliefs of their church into a child while it is still very young. They do not wait and take chances with their children when they are from ten to fifteen years of age, as we Protestants do. This difference was brought very vividly to my mind some years ago.

One Friday afternoon someone asked my Catholic neighbor where Fred, her six year old boy was. This was her reply:

"For quite a long while Fred has been going to Father G— each week for special instructions in the doctrines and beliefs of our church [the Catholic Catechism, though she did not call it by that name]. But Father G— thought that in addition it would be wise for the child to spend each Friday night for the next three months out at our convent school. The Mother Superior is to give him an hour's instructions, and one of the sisters is to help him with his prayers about these things he is being taught."

Now, I was reading the Bible to my children daily, and they were learning their lessons for Sunday school each week. But, thinking it over, I realized that they were being taught mainly about the things which happened in the Bible record, the lives of men and women, the miracles of Jesus, the journeys of Paul. It was true that they knew a great deal more about Joseph and Moses and Daniel, about David and Isaiah, and the Apostles, yes, and about Christ, than my Catholic neighbors' children did, who indeed, knew very little about the Bible. But they certainly were not well and definitely instructed as to the great doctrines of the Scriptures

(Continued on page 17)



Foreign Missions

Rev. J. Walter Hall, District Superintendent of Western Oklahoma, is successfully pressing every needful phase of deep spirituality. Intercessory prayer, fasting, tithing, and missionary passion are strongly inculcated among his people. He has manned his district with strong, energetic pastors. Western Oklahoma will need to divide again soon, or work out a plan for an Assistant Superintendent.

Dr. R. C. Fitz, furloughed missionary from China, residing in Bethany, constantly reads the Bible in Chinese. He and his capable wife expect soon to return to the field.

Rev. G. W. Surbrook plans to do deputization work for the missionary cause in southern California, during the early summer.

Dollar No. 4, has appeared, on the "Dollar Day for Missions" plan. This one came from California, and expresses a hope that at least \$6,000 comes in. We echo the same hope, but if they don't come in faster, than they are at present, we scarcely expect to live to see the six thousandth one! Speed up your dollars, brothers and sisters.

Kansas District had two fine missionary rallies at Eldorado and Sublette. Kansas Nazarenes are alert for the good cause of tithing and missions. This district is fast forging to the front.

It takes only fifty members of one denomination, that we all believe is propagating error, to support one missionary. It takes over twelve hundred Nazarenes to support one. What causes the difference? Why, all of the members of the heretical denomination tithed! Nuf said.

"There are many people who have storms, but there are very few who know how to put rainbows over them."

The question of land ownership in Africa is an intricate one. When a backward race occupies territory whose resources are needed by the rest of the world has that race any just claim to it against those who can develop it? It would hardly seem so, yet we do hear the cry, "The white man once robbed Africa of Africans, now they rob the Africans of Africa."

The orientals are watching Americans very closely. Their genius is by nature imitative. What we are, that they will endeavor to become. What a responsibility is laid upon us!

Miss Elms of Iyi Enu, Nigeria, tells the story of Mo-oz, a clever musician much in demand at heathen feasts and dances, and in this way well informed of the secrets of juju worship. An infected hand brought him to the mission dispensary where he learned of Christ, became a Bible reader, and renounced the ways of heathenism. The juju priests were bitterly angry, fearing that he would divulge their secrets, and spirited him away. After some months he reappeared, but with the mind of a child or even worse, wholly incapable of consecutive thought or speech. It was clear that the terrible punishment of the juju priests had fallen upon him. By some means his mind had been cleared of all past events so that he could not reveal juju secrets. There are martyrs who are slain for the testimony of Jesus. There are also living martyrs.—*Sunday School Times*.

THANK GOD, IT CAN BE DONE!

The General Budget returns for May show that the Church triumphantly carried the monthly requirement of \$26,500, and a trifle to spare, raising a total of \$27,072.31. Let all thank God, and take courage. If we can keep this up, all thought of retrenchment will be buried as deep as the sea! The Stewardship of Prayer, the Stewardship of Fasting, the Stewardship of Money will do it. On with the revival!

J. G. MORRISON,
Executive Secretary.

WHAT BROKE HIS HEART

When a cable came from our Missionary Board reading as follows, "NO BUILDING MONEY FOR AFRICA," our hearts sank with a thud as it were and we cried aloud, "My Lord have they forgotten already?" For we feared this cable was sent to us because our Board was facing another deficiency in the General Budget which after all is the real heart and life of the material side of our beloved church. And since then we received a letter confirming our fears. At once a panorama of the overwhelming need of the building program here in dark Africa passed through our minds, and we sat as one in a dream, our hearts heavy and we felt they would break if we did not soon receive help from above.

For instance there is our work in *Portuguese East Africa*. We have only one main station in this place with one married couple, two single ladies and the usual native help in charge. They have a boys' training school, a girls' training

school, a fine day school, a heavy dispensary work and a growing congregation of native Christians, as well as twenty outstations with as many native preachers. This work is nearly five years old and is still housed entirely in native reed and grass huts. The climate is so bad down there that our missionaries cannot live out their days under these conditions. We asked for only \$7,000.00, which would build the church (which would be used for the schools as well as campmeeting tabernacle), homes for the white missionaries, and a dispensary where the sick can be properly cared for. But the cable says, "NO BUILDING FUNDS FOR AFRICA." Of course our missionaries will work on under all odds—Extract from Brother H. F. Schmelzenbach's last letter.

IS THE GREAT AWAKENING CLOSE AT HAND?

Olivet camp on "Missionary Day," pledged over \$2,200 toward the needs of the perishing heathen. It wasn't done with a shout, but with many tears, and much heartache. All hands, visitors, and veteran attendants, declared that Olivet camp this year was the best in all of its history. This writer can testify that his faith for the great awakening which our beloved Zion needs was greatly strengthened. President Willingham preached with passion and spiritual abandon. District Superintendent Chalfant was on his knees early and late, promoting the intensest tide of deep piety. Pastor W. G. Schurman of Chicago placed himself on record with deep emotion, that from henceforth he and his people would spend and be spent for the most radical type of holy Christianity that could be found. Our hearts melted as these mighty men led the way with exhortations, tears and entreaties that the Nazarene people should generate a tidal wave of holy salvation that should sweep America, Canada, Britain and the world. They testified unanimously that the way to secure deep spirituality from the folks is for the leaders to set the example. The great awakening for which we long have prayed, is, we believe, close at hand. "The Son of God goes forth to war, who follows in His train?" Let us each to our knees in passionate prayer.

A new church in Pennsylvania writes in, that, though new, and poor, yet it has taken for its motto: "It can be done." The pastor declares that he will bring his church's share into the general budget. This is a brave people! Blessings on them.



LESSON FOR JUNE 23, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: A Psalm of Praise.

LESSON TEXT: Psalm 103:1-13.

GOLDEN TEXT: *Bless the Lord, O my soul* (Psalm 103:1).

SCHOLARS do not agree as to the author of this psalm. They tell us if David wrote it, it dates back to B. C. 1055; if it was written after the return from exile it was written about B. C. 450. But the place of writing in either case is Jerusalem. We judge from the style and scope of the subjects that it was probably written by David in the latter part of his life.

The psalm is among the sweetest and most national hymns of praise for God's unslacking kindness, known in the history of literature. Spurgeon says of this psalm that it is "man's reply to the benedictions of his God."

Many have found a great comfort and consolation in it, and it has been a support to distressed and persecuted children of God in all generations since it was written. John Ruskin learned it by heart and counted it a treasure. Bishop Robert Sanderson, on the day before his death, repeated this psalm frequently. James Renwick, the Scottish martyr, sang a part of this psalm on the scaffold. These are but a few of the many who have found in it an expression for the outpouring of a full heart in gratitude and praise to God who "giveth us richly all things to enjoy."

We observe the personal note in this psalm of praise. "Bless the Lord, O my soul, and all that is within me, bless his holy name." The psalmist here calls upon himself to praise God. Not just exterior service should show our gratitude, but inward thought and emotion. The burning heart of love that adores God will arouse us to thanksgiving and praise. The great cathedral chorus cannot do our praising; no one can do it for us, it must be our own lips, the welling up of our own hearts. This is what gives the note of sincerity to the testimony and shout in the congregation and the absence of it is like the rattle of a last year's gourd.

Our memory is called upon to exercise itself in this psalm of praise. "Forget not all his benefits." We need to warn ourselves against the dire habit of forgetfulness. We should look our lives over and mark the choice favors of God, the answers to prayer we have received. We should arouse ourselves to give thanks, for we are so apt to give ourselves to fears and anxieties. "All his benefits." In this term the psalmist is remembering the mercy of God in His great salvation,

and preservation acts, the latter manifested upon many occasions. The items enumerated in the verses following are some of "his benefits."

The first benefit, forgiveness of all iniquity. That this should head the list is quite the proper beginning. Spiritual life and health are of far greater value than are temporal blessings, though our temporal blessings call for daily thanksgiving.

Physical health is a great boon, and if we are kept in health bodily illness is rebuked, it is a benefit from the hand of the Lord, for it is among the *good gifts* "from the Father, in whom is no variableness neither shadow of turning." Together with this is the keeping of our life from danger and its redemption from destruction in the grave. All of this demands our praise as a recompense to Him.

Again we should praise God for restoring to us what oppression had robbed us of. If others fail to "execute righteousness and judgment" He will look after our case, and when He administers justice for His people it is sure to be done in righteousness. No mistakes are made as is often the case with legal proceedings in earthly courts. He vindicates His own. Praise Him!

How grateful we should be that "He hath not dealt with us after our sins nor rewarded us according to our iniquities." God's mercy deals with an offender far more leniently than he merits, for His mercy knows no boundaries.

*"For the love of God is broader
Than the measure of man's mind
And the heart of the Eternal
Is most wonderfully kind."*

In any time of chastening we should praise Him, for though His punishments may seem to be grievous, we may rest assured He is not measuring out to us our deserts.

We may see the extent of His merciful dealings with us in the figure the psalmist uses to express His praise. The distance between heaven and earth is the greatness of God's extended mercy "toward them that fear him."

Let us praise Him, and bless His holy name once more before we close our lesson, because our forgiven sins can no more reach us than the horizon of the east can touch the skyline of the west. Our burden of guilt has been cast away beyond this point into the sea of God's forgetfulness. He remembers them *against* us no more forever. Our *frame* so transitory calls forth His pity, but from everlasting to everlasting He is God. And this God is our God and will be our Guide even unto the end. Bless the Lord, O my soul!

WHERE DO WE WANT TO GO?

It is a sad thing that so many people lead such aimless lives. The explanation of too many lives is, they are living just because they do not die. They wake up in the morning and go through the routine of the day because they did not die during the night; they have no definite and conscious objective; they are just doing the housework or working for wages because it seems to be the thing at hand to do or that which is necessary because they are living. This is often true also of those who hold positions in the church. If we were to ask some superintendents to tell us just what they are trying to do in and through their school, they would have no answer. So with teachers; they cannot tell just what they are trying to do with their class. These have all been chosen to their positions and are filling them because they have been chosen and have but little intelligent thought as to where they are trying to go. Under these conditions they are plodding on with little thought as to whether or not they are succeeding, and with so little thought as to where they are trying to go they could hardly tell if they should get there.

Each superintendent, and each teacher should know clearly where he or she is going with the school and class; what he is going to try to reach this quarter and this year, and what he is going to try to do with and for each pupil. Unless this is clearly in the mind of these leaders they will know but little as to what to do or how to do it. The objective we have in mind will shape our methods, and if we have the correct objective before us this will largely settle the question as to whether we have this or that method as a part of our program. If any method brings us on toward where we want to go then it may be used, but if it does not then we do not want it.

Where do we want to go with our Sunday schools and with our classes; what is the true objective? The Sunday school is a part, or department of the church and its objective is the same as that of the church. Being a school, its method is education. It is, by the educational method, to accomplish the purpose of the church. This objective then is primarily religious. Where are we to go with the pupils? We are to lead them into the Christian life, and to the development of character, and the training for Christian service. We may, and should, use and appeal to the physical, the social, the recreational, and any and all other things that may be used to contribute to this religious objective, but they should be used by the Sunday school only as they lead to this end.

Jeremiah tells us that the "old path"

is "the good way" and that it leads to "rest to your soul." This is the path that takes us to the place where we want to go. From the days of Adam to the present time all who have gotten on and stayed on this path have at last arrived at the desired place. It is the way of faith in God, the grace of God, salvation, the leadership of the Spirit, etc. This "old path" is good enough for us; we need no new path; the new paths do not lead us where we want to go. So far as the path is concerned, it is the old path that we want.

WHERE IS THE CATECHISM?

(Continued from page 14)

as set forth in the statements of my church.

Unfortunately, just at this time the catechism was out of style. I am glad it is coming back.

Last week my grandson, not yet seven years old, came into my room, seated himself in a chair opposite to mine, opened a little book, and hurled this unexpected question at me:

"Grandmother, do you know your catechism?" (I say hurled, for he has rather a big voice, and the question was so totally unexpected).

"Well, I used to," was my cautious reply.

"Then I will ask you some questions which I am learning for next Sunday," he said.

And ask them he did. Also he was disposed to be very critical as to my answers.

"That is pretty good." "You missed that one." "You got that nearly right," were some of his comments. Now this boy is exceedingly fond of books. You can hold him as long as you will read to him. And since he has learned to read himself, he often spends an hour over some simple book whose words are not too hard. Yet I have never seen his intelligence more keenly alert, his interest more aroused over any book than over the little catechism he held in his hand. The child was absorbed in it.

Is the catechism old-fashioned, out of date? Is it too hard for our children? No!

I am heartily in favor of all modern methods which will truly help our children. Let's use them. But let us not forget that the fundamental truths of our catechism, imbedded in the hearts of these children, will do more to steady them in the storms of the years to come, than all the beautifully colored pictures, the delightful scenes of the sand table, or any other object lessons which we may use. Give us a generation of Nazarene children taught the catechism of our church, and the future will be full of promise for us.

CHURCH SCHOOL GROUP CONVENTIONS, MICHIGAN DISTRICT

The Michigan District was favored with the presence of Dr. and Sister E. P. Ellyson in a series of church school group conventions, held at the following points: April 28 to May 10, Ridgeway, Lansing,

Detroit, Caro, Bay City, Midland, Cadillac, Kalamazoo, Flint, Jackson, and Grand Rapids. At each point several day sessions and one or two night sessions were held.

Brother and Sister Ellyson gave their best in the messages on the need of trained teachers, and our responsibility to the youth through the church school. God blessed with His presence. The attendance at each convention and the interest shown were gratifying. The church school work on the district received lasting good and inspiration through these conventions.

Brother Starr, the District Superintendent, accompanied Brother and Sister Ellyson at most of the conventions. He used his car to transfer the speakers from place to place, and his presence at the conventions gave added dignity to this effort.

Last, but not least, one evening of the Detroit Convention (May 1) was de-

voted to a memorable commencement. The first Worker's Training Class on the Michigan District was graduated. Dr. Ellyson delivered a masterly address, which the hearers will long remember. Diplomas were presented by the pastor to a class of five persons including the Sunday Bible school superintendent, Herbert Boody, and the writer, who was the instructor of the class. One year's work was completed by this class.

A new training class of twenty-five or thirty persons is commencing work under the leadership of the writer.

We hope other churches have caught the vision of the need of trained workers in our church schools as a result of the helpful addresses by Dr. and Sister Ellyson, and that many local training classes will be formed to pursue the courses prescribed by our General Board of Church Schools.

BENJAMIN F. KRANICH, Secretary,
District Church School Board.

NEWS FROM KANSAS CITY DISTRICT

TIMBERED HILL, KANSAS

As we have never reported our work at this place we feel we should let our brothers and sisters of the district know about our church. We are located seven miles southeast of Columbus in one of the finest communities of the country. We have a nice church building and three acres of ground on a splendid highway. The Lord has wonderfully blessed us in the past year. We just closed a five weeks' meeting Sunday, May 19, with Sister Nell Mitchell of Carthage, Mo., as evangelist and Sister Opal Pryor of the Pittsburg church as pianist. There were thirty-three souls who bowed at the altar and found God. On May 12 to 14 District Superintendent Herrell and wife were with us and we received seventeen new members into the church and organized a Young People's Society. These are all new converts and we believe they will make real Nazarenes. Our meeting was a real success and God was surely here to own and to bless. The money for the evangelist came easy and we also had a nice pounding for the pastor. Sister Herrell raised enough money from the church and friends and purchased the pastor's wife a nice sewing machine. We have a good Sunday school and are expecting great work from our Young People's Society. This place was known as the Quaker church of Timbored Hills. Our church is new and we are buying the property and trying to get the Church of the Nazarene before the people in such a way as to lead them on and up into higher ground. Please remember us in your prayers and whenever you can we would like very much for our neighbor churches to come over and help us. Our N. Y. P. S. meets on Friday nights, prayermeeting on Wednesday nights and our regular Sunday services. We have been recalled for another year and we hope by the help of God and co-operation of the good people of this place to have the church property bought and paid for and a nice parsonage on the corner lot next to the church. Our God is able.—E. T. Harris, Pastor.

HALLTOWN, MO.

We said farewell to the church at St. Joseph, Mo., May 5 and have taken up where Rev. Menneke left off here in Halltown. It was with some sadness that we said good-bye to the people at St. Joseph, for we have learned to love them in the almost two years that we were with them. They are very faithful folks. They treated us better than we deserved. The N. Y. P. S. gave us a farewell party and presented us with a nice mantel clock, saying they wanted to be sure we would not forget them. We think of them every time we look at the time. We find fine folks at Halltown and contemplate good things for the future. We are enjoying the leadership of the Holy Spirit—Mrs. and Mr. J. J. Steele.

PITTSBURG, KANSAS

Our all-too-short meeting with Evangelist Jarrette E. Aycock closed last Sunday. Some noteworthy cases prayed through to victory, for which we praise God. Brother Aycock's diversified program is very constructive, as well as soul winning inspirational. As church and pastor we are looking ahead and pressing on to new achievements to glorify our Christ—Victor L. Abbey, Pastor.

ATCHISON, KANSAS

God gave results in our meeting during April. Mrs. Frances LeGrand, Quaker evangelist, being a visitor in our city, was a great blessing to us. Folks plowed deep, struck rock and the fire fell. We had previously engaged Ray Davis and wife to help us in a meeting, so Sister LeGrand stepped aside while Brother Davis preached about two weeks. Several seekers came forward, two of whom sought the "Blessor" in sanctifying power before preaching service one Sunday morning, and obtained the experience. Best of all, they both have the blessing now and united with our little band. They also tithe and get blessed regularly. Praise the Lord. "The ark is coming up the road."—Mrs. F. B. Miner.

H. F. SCHMELZENBACH GONE HOME

A GLORIOUS RECORD CLOSED

By CHARLES ALLEN MCCONNELL

THE cable has flashed the word. "Schmelzenbach is dead."

With the sadness of a long and intimate friendship, my first thought was, "What a glorious record is closed." And yet, it is not closed, nor shall be until the angel stands with one foot upon the sea and one upon the land, and swears that time shall be no more.

A man may not be justly measured by the thumb rule of statistics; so to Harman Schmelzenbach we apply the wider sweep of things of the Spirit. The task, the obstacles, the equipment, the unswerving purpose, the faith that takes on the quality of Infinite Power—these show the man; these measure Schmelzenbach.

It was not an outwardly prepossessing youngster who came down to old Peniel from Ohio. He described himself as wholly ignorant of books. But he had met Jesus, and had put his feet in the way of preparation for His service. His studies, even elementary as they were, were cruelly hard, and his sympathetic teachers almost despaired of Harman's ability to achieve what might be called an education. Yet his purpose held him steady to the seeming impossible. The class in Missions were making a world-wide study of darkened lands, but the reaction of Schmelzenbach was about that of the other members, interested, but not particularly impressed—until Africa was reached. Then the Light that fell upon Saul of Tarsus on the Damascus road, flooded the being of the young man, and he knew his call.

Like Saul of Tarsus, Harman was not for conferring with flesh and blood. He had heard the Voice say, "Lo, I have made you my messenger to poor, dark Africa," and he was straitened in spirit until it should be accomplished. True, there was no great Church of the Nazarene, as now; the holiness people were few, and were largely the cast-out from the churches. There was no Board of Foreign Missions to supply support however small. But he had heard God speak, and in faith replied, "I'll go out to poor, dark Africa if I have to walk every step of the way." His bedroom window opened but a few feet from my own, and many a midnight hour have I lain awake thrilled with his passionate cries for "poor, dark Africa."

At last he declared that he could stand it no longer; that he was going. We, realizing more than he could, the difficulties before him, and judging Schmelzenbach by the valuable (but of the lesser value) assets of success, endeavored to dissuade him—to get him to put more time in preparation for his great work. It was useless. So, unorganized as we were, a number of his friends joined in pledging his passage and a little for his support.

Enroute, he met and wedded the young woman—herself called to Africa—who was to be his faithful fellow soldier for more than two decades.

What a test of courage and of faith were those two years in their dunkey-wagon home upon the bush-veldt of Swaziland

before they got their feet down at Peniel, the mother station. For, like Carey in India, and Morrison in China, and Paton in the South Seas, they were to know for years that hope, long deferred that maketh the heart sick before the Satan-forged bands of heathen superstition began to break, and they were to see their first convert.

The progress and phenomenal success of this work in Africa is a matter of knowledge to us all. Swaziland, Transvaal, and Portuguese East Africa will send scores, and hundreds—yea thousands—to meet the King, washed and made white in the blood of the Lamb.

The great annual campmeeting, the Boys' School, the Girls' School, the magnificent hospital, the scores of preaching places and outstations—these all go into the statistics of the Church of the Nazarene in Africa, and the records of men will proclaim Schmelzenbach one of the outstanding missionaries of the latter days. But my eyes are lifted today to where our Christ sits at the seat of power in the heavens, as He clasps hands with a man who "said to this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea," and "unto this mountain, Be thou removed, and be thou cast into the sea," and it was so, that the light of the blessed Holy Spirit might break into glory in "poor, dark Africa."



H. F. SCHMELZENBACH

"GOD BURIES HIS WORKMEN, BUT CARRIES ON HIS WORK"

By GENERAL SUPERINTENDENT
CHAPMAN

THE Church of the Nazarene and the whole cause of Foreign Missions has suffered a great blow in the passing on of Rev. H. F. Schmelzenbach from his labors in Swaziland, South Africa, to his rest in heaven.

Schmelzenbach went to Africa twenty-two years ago single-handed and with almost no human resources behind him. He was a pioneer for the gospel of Christ in the country where he wrought and built upon a foundation of his own making. And from a beginning so simple and so limited that it required only two hundred dollars a year to

support it, his work grew until now at the time of his death there are almost one hundred stations, outstations and preaching places, two thousand native Christians and a mission work so well developed that it requires more than \$30,000 a year to support it.

Schmelzenbach no doubt had many unusual, God-given qualifications for doing mission work among the natives of Africa, but chief among these was his intense and unconquerable love for them. "No man since Livingstone," said a representative of the British government, "has borne the African upon his heart more than Schmelzenbach."

And because of his great love and soul passion, Schmelzenbach was able to bear gladly what would have been deep sacrifice to any other. It was never possible to get him to spare himself. On the field, when effort was made to improve his economical condition, he steadfastly refused and asked that what was intended for him be done for the work and for his co-workers. Schmelzenbach was a pioneer indeed

as well as in word and he gave to the world and to the Church of the Nazarene one of the most fruitful fields in which to harvest souls that has come to light within the last generation.

When Schmelenbach was in this country last year, I heard him speak a number of times, and I told the people that when I hear some missionaries speak it makes me want to go to the field myself, but when I heard Schmelenbach it made me want him to go. I think there could have been no greater sorrow to him than that we should have kept him in this country and forced him to die and be buried here. We knew his health was precarious when he went back last fall. But if he had known his time for promotion was so near, he doubtless would have insisted on going back just as he did. This man's heart was in Africa and, like Livingstone's, it should have been buried there. This morning my wife said: "Schmelenbach is gone, but I am glad I heard him speak on missions before he went," and there are thousands who can say the same thing. In fact to have met and heard Schmelenbach is to have seen the face and to have heard the voice of a modern apostle. And in his presence one always felt that what he had thought and said about missions deserved no mention except to apologize.

But God who "Buries His workmen, but carries on His work," will not forget Sister Schmelenbach and the children in far away, dark Africa. Nor will our people forget this noble woman and her princely children. And the African work which is really Schmelenbach's monument, than which he shall need no finer or more enduring, will have a closer place in our hearts and a larger place in our prayers and liberality now than ever—the work will go on and grow on. Africa is a favorite field among our people everywhere and their interest now will be greater than ever because one of our best and noblest is buried there. His grave will mark the base from which a new crusade for the salvation of the natives of Africa shall go forth, and our noble missionaries will join in saying, "Though a thousand fall, Africa must not be given up." Yea, they will join in saying that further conquest must be undertaken and accomplished. They will ask for re-enforcements to fill up the vacancies in the thin line which has been made thinner by the promotion of their human general, and we will answer their call and pray and pay and send and go in the joy of a service which has deserved and received the greatest sacrifice that a man can make for his fellow-men.

Schmelenbach will now rest from his labors, but his work will follow. He did so well that others following in his steps will do well also. We are richer today, though bereaved by the present sorrow, because one of God's true noblemen whom we have known and loved has been promoted to a place in "The more excellent glory." His promotion is to us a call to fuller devotion to God and the task of world-wide evangelism. And it is also a reminder to us who are left that if we suffer with Him, we too shall one day reign with Him.

Peace be to the memory of the most apostolic man we have ever seen or known—Schmelenbach of Swaziland, South Africa, a missionary of the Church of the Nazarene.

EARLY YEARS

Harmon F. Schmelenbach, a native of northern Ohio, was born September 27, 1882, of pioneer parents who were converted from Catholicism to the Methodist faith when their son was a small child. Bereft of both parents when eleven years of age, the lad was early thrust out in the world to take care of himself. At first a Catholic farmer offered the orphan a home, promising to look after his education. The promise failed to materialize, for at the end of four years young Schmelenbach had realized neither schooling nor wages for the hard labor exacted from him. Accordingly he ran away from the farm when fifteen years old, and soon found employment in a pottery at East Liverpool. Being industrious,

capable and energetic, the lad prospered. Before he was twenty-two he sported a diamond ring and a lodge pin, and was active in baseball and other athletic sports.

During these early years Harmon Schmelenbach attended church services frequently, but was apparently unresponsive to spiritual influences. The depths of his soul had never been stirred. But in 1904 a gracious revival broke out in Carrollton, Ohio, under the ministry of Rev. Dick Albright. Although the whole town was stirred, young Schmelenbach was outwardly unmoved. For three long months he resisted the Holy Spirit which was driving conviction deeper into his soul. No doubt the arch-enemy was aware of the tremendous dynamic forces hidden under the youth's modest exterior, hence was loath to relinquish his hold. But the Spirit also continued to strive. Little by little the young man cut the shore lines which bound him to worldly life. First the diamond and the lodge pin were discarded, then his base-ball and sporting togs followed suit. Finally, in a Methodist revival meeting, the proud heart yielded to the Holy Spirit's wooing, and H. F. Schmelenbach was gloriously saved. Three weeks later he was sanctified. Simultaneously with his second experience he recognized a definite call to the ministry. His spiritual nature, heretofore dormant, had been touched with a holy fire which at once began to glow and scintillate with an intensity which proved to be the foretaste of his brilliant career on the foreign field.

Realizing his need of an education, in 1906 Harmon Schmelenbach entered the Bible School at Peniel, Texas. But he was not permitted to tarry long. After fourteen months of intensive application he heard the Spirit calling him to Africa. Like a trumpet blast it sounded in his soul an imperative summons that could not be disregarded. It is characteristic of the man that, although cautious in ordinary matters, when the Lord's call is clear he moves quickly in response, and no earthly influence can move him from his purpose. So urgent was the call on this occasion that he did not wait even for the end of the term, but packed his trunk for an immediate departure.

In June, 1907, the ardent missionary set sail for Africa. On board the steamer the traveler found a congenial band of missionaries; among them Miss Lula Glatzel, whom the Lord had been preparing through the years to become his true yoke-fellow and life companion, and on June 19, 1908, just one year after their arrival in Africa, they were united in marriage in the home of one of the missionaries. Four tiny graves under the trees in Swaziland, waiting for the resurrection morn, eloquently hint of the price often paid by our missionaries on the field! Six living children grace the family circle with bright promise. The three eldest, David, Elmer and Ruth, are in school at Nampá, all planning for missionary careers in Swaziland. Paul, Dorothy and Naomi are still in Swaziland.—AMY N. HINSHAW in *Messengers of the Cross in Africa*.

A GREAT MISSIONARY FALLEN

Dear Brother H. F. Schmelenbach has gone to his reward. The whole church is in mourning over the death of this great leader of our missionary workers. The African field is given a sad blow. The forces of the Kingdom could ill afford this loss. The Church of the Nazarene bows its head in grief. God buries His workmen, but He will carry on His work. The missionary office will soon issue a suitable memorial service for this, one of our greatest heroes, and thus enable each pastor to lay on the hearts of his people, the inspiration of a great life. If our general budget were only underwritten we could rush a couple of promising young men to Africa, where, ere long, they could catch up the trumpet, his nerveless hands laid down, and sound the onset for the holiness forces. When will our dear church place sufficient of the "sinews of war" in our hands to press the battle in foreign lands? We believe it will do it soon.—J. G. MORRISON.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing up of the campaign on the Kansas District. On Thursday morning I left Emporia at five o'clock in the morning and ran into Kansas City and spent the day at the Publishing House and saw our fine men and women turning out fine holiness literature almost by the car loads. I transacted a lot of business and turned in a large list of subscriptions and a big bundle of pure old fashioned money, the greenback had George Washington's picture on one side of it and the silver had a woman's head on one side and an eagle on the other side, but the business manager had no kick a coming about the kind of money that I brought in from the great wheat fields of beautiful Kansas. At six o'clock Brother P. H. Lunn landed me on the old Wabash and I left Kansas City at 6 p. m. and reached Danville, Ill., at 6 a. m. and was met by President T. W. Willingham and drove to a fine eating place and we had breakfast together and then drove to beautiful Olivet. Like one of old I will have to say, and what more shall I say for time would fail me to tell of the twenty-one trustees and Dr. E. O. Chalfant and President Willingham and Pastor Hertenstine, and such men as Wm. G. Schurman and Dr. and Sister Heslop and Dr. Starr from the Michigan District and Dr. J. W. Montgomery from the Northern Indiana District and Dr. Quinn from the Indianapolis District and Dr. James W. Short from Iowa District and Dr. E. C. Dees from Missouri District and Dr. Wells from Kentucky District and Dr. J. G. Morrison to represent the foreign missionary work and thank the Lord, let me stop long enough to shout and say that over \$2,200 was raised for foreign missions; and the Vaughan Radio Quartet and Dr. Charles Dunaway and Sister Carrie Sloan from Akron, Ohio, and our beloved J. M. and Mattie Wines from Cleveland, Ind., and Dr. West from Africa and Sister Bellew from Africa, and Brother and Sister Heslop, formerly of England and I think missionaries at one time in Korea.

The program at Olivet College was the best in the history of the college and many fine young men and women were graduated from the various departments of the college. President Willingham preached the college sermon, it was a great message, preached on the first Sunday morning of the camp which was May 19 and on Thursday following, Dr. Howard Jerrett from First Church of Detroit, Michigan, brought a message to the student body and the out-going graduates that could not have been surpassed. Well, thank the Lord the time has come when the Nazarene colleges

don't have to send off and import a man to preach a great college sermon and again we are so thankful that every one of our eight college presidents are from our own colleges. That spells victory for the Church of the Nazarene. We are now making red hot second blessing preachers and splendid college men and women to fill our pulpits and do our college work, and then carry the Nazarene banners to the ends of the earth. Just a few years ago every college president and almost every teacher had to be secured from other denominations and thank the Lord they were ready and willing to help the Nazarene boys put the job across. May God bless every teacher and professor that ever helped us do the job from any church or denomination. Our beloved Brother Dunaway came up from the warm South and got into the cold Illinois climate and it brought on a fearful attack of bronchitis and he was not able to do much preaching but by the close of the camp the weather had so cleared up and the sunshine and dry wind had so improved him until the last two nights of the camp he brought us two great messages. Brother Dunaway is a great preacher and very successful as an evangelist. He has been the greatest soul winner of the Southern Methodist church of the state of Georgia but God was on hand and

when one man would break down God had another one for us, ready to meet the demand. Brother Willingham did the best preaching of his life in this camp and Brother W. G. Schurman brought us five messages that were the limit and on the last Saturday night and all day on Sunday we had with us Brother F. M. Messenger and his daughter Helen from Chicago. Just where all the people came from is almost a mystery. But after all when we think of it the fine highways cover Illinois and Indiana and people came from all parts of the country and hardly felt that they had been traveling at all. A fine highway and a good car mean travel in speed and ease and in fact luxury; it is no trouble now to travel and it has brought the whole country into one settlement or as we used to say into one neighborhood.

Well, I have seen more people at the altars than we had this year but as to the spirit of the meeting it was the best in its history and as to the crowds we never had such droves of people and the money matters were easier than ever before. The college is in the best condition of its history and the twenty-one fine trustees met and transacted the business in less time and in the best spirit in the history of the college. We had preachers from a dozen states, I judge, and many fine evangelists, Brother Steuben Cox from Indianapolis and Brother Bennett and his fine little wife, that is the same Miss Ruth Harris only just the word Bennett added to the same beautiful name. Miss Ruth Harris has been one of the fine and sweet singers of the holiness movement; ten thousand blessings on her and Brother Bennett. The workers come and go but Dr. E. O. Chalfant and President T. W. Willingham are like the North Star, unmovable, standing as firm as the Rock of Ages. The Board of Trustees is headed by Dr. Edwin Burke of Chicago, I judge one of the finest men that has lived on earth for at least several generations; therefore Olivet must succeed with that band of twenty-one men at the head of the institution, she is headed for greater and better days and the president and faculty are putting on the most spiritual program of the history of the college and I think that there was not less than two thousand people on the last Sunday that stood and said that they were going to stand by T. W. Willingham and the Board of Trustees and faculty in making Olivet one of the most spiritual schools in the nation. Well, if I have overlooked any of our good boys and failed to give them special mention it is because of lack of space and a bad head on my shoulders. In perfect love

UNCLE BUDDIE.

BUD ROBINSON ON THE OHIO DISTRICT

Hamilton	June 20
Middletown	June 21
Carthage	June 22
Cincinnati, Norwood	June 23 a. m.
Cincinnati, Bible School	June 23, 2:30 p. m.
Cincinnati, Central	June 23, 7:30 p. m.
Felicity	June 24
Portsmouth	June 26
Ironton	June 26
Middleport	June 27
Danville	June 28, 10:30 a. m.
Radcliff	June 28, 2:30 p. m.
Lancaster	June 28, 7:30 p. m.
Cooperdale	June 29
Coshocton	June 30, a. m.
Millerburg	June 30, 2:30 p. m.
Wooster	June 30, 7:30 p. m.
Mansfield	July 1
Gallion	July 2
Marion	July 3
Dayton group rally	July 4
Franklin	July 5
Xenia	July 6
Dayton First	July 7, a. m.
Dayton, Parkview	July 7, 2:30 p. m.
Troy	July 7, 7:30 p. m.
Sidney	July 8
Ft. Recovery	July 9, 10:30 a. m.
Celina	July 9, 2:30 p. m.
Paulding	July 9, 7:30 p. m.
Wauseon	July 10
Toledo	July 11
Walbridge	July 12
Columbus, Shepherd	July 13
Columbus, First	July 14, a. m.
Columbus, Radio WAIU	July 14, 2:30 p. m.
Columbus, Warren	July 14, 7:30 p. m.
Cardington	July 15
St. Vernon	July 16
Newark	July 17

When you stop the flow of money, you arrest the progress of the kingdom of God

N. Y. P. S. CONVENTION, MINNESOTA DIVISION

The convention held in St. Paul May 10-12, was a time of inspiration and vision. There was a very good attendance, and a spirit of progress, with a vision of the field of labor which promises advancement for the future. Dr. J. G. Morrison was the speaker, bringing to us messages of the need of the great field of missions. The papers on N. Y. P. S. standards from local societies were read Saturday, May 11, and every society has a 100% Nazarene standard. Rev. Mathisen and wife gave us a royal welcome and we were made to feel at home among the St. Paul, North St. Paul and Minneapolis homes where we were entertained. The work of this district is to carry out the missionary program of the General N. Y. P. S. and besides that furnish funds for some home missionary evangelism. Every home takes the *HERALD OF HOLINESS*, the N. Y. P. S. Journal and the Other Sheep, and refrain from participation of anything of worldly tenor. Rev. H. E. Copeland brought the closing message Sunday evening and about thirty sought the Lord at the altar. The next convention will be held at Fergus Falls in November. —W. H. Dietzman.

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N. Y. P. S. RALLY, ZONE 6, NORTH PACIFIC DISTRICT

The young people of the Medford Zone held their first rally of the year on Sunday, May 19, at the Medford church, with two societies being represented. The Ashland young people were present and took an active part. The meeting opened at 2:00 p. m., with a devotional service led by Rev. Vale Johnson, after which interesting papers were read and discussed on the following subjects: "N. Y. P. S. and Evangelism," "Our Relation to the Local Church," "Ways to Increase Membership," "How to Keep our N. Y. P. S. Spiritual," and "N. Y. P. S. and its Relation to Social Activities."

Special songs were rendered by representatives from the societies and the Medford Junior Society sang an inspiring song entitled, "We Juniors Are Marching On." The Ashland Society had prepared a very fitting song sung to the tune of, "The Fight is On." The chorus ran as follows:

"The time is short, O dear young people,
We need to stand and hold our ground
Without retiring; with zeal inspiring;
We mean to fight and not back down.
The time is short for He is coming
To take His waiting Bride away.
If we'll be for Him, and we'll adore Him,
We'll reign with Him eternally."

Rev. Irvin, pastor of the Ashland church, had charge of the round table discussion. Much interest was shown as the problems of the societies were discussed. Afterward a basket lunch was served and a good time was enjoyed by all present.

At 6:30 p. m. the young folks again resumed their services in a rousing song service and testimony meeting led by the Medford N. Y. P. S. president. The president of the Ashland Society read 1 Cor. 13 for the scripture lesson. At 7:30 Brother Irvin delivered a helpful message to the young people.

The rally was truly inspiring and beneficial and everyone expressed a desire to have more such meetings in the future. We feel this was just the beginning of good things and the young people on Zone 6 expect to be on the forward march continually.

MARY HASLIER, Reporter.

NOTES FROM NEBRASKA DISTRICT

With the vast fields of well ripened harvest before us, and with comparatively few to labor in the Lord's vineyard, it is not difficult for one to go beyond his physical strength, if he has the burden of souls and the success of the Lord's cause upon his heart. For this reason, we have been confined to our bed for more than fifteen days, suffering from exhausted nerves, which resulted in a congestion of the nerves. The pain in our head was so constant, and so great that death would have been a welcome visitor, could it have been in the will of God and thus to His glory.

We feel indebted to our faithful pastors and their people, who together with our many friends, besought God for His healing touch upon our body. The next

day after united prayer had been made, we though in the midst of the most excruciating pain, felt God's healing touch upon us. It was then that the pain left, and as yet it has not returned. While we were left in an exhausted condition, thank God, the mental pain that no tongue could describe, has gone. We are gaining our strength, little by little, and have the assurance that we will soon be back in the harness and under the load.

The Lord has been precious to us, and the faithfulness of Brother Kirby Fields and wife, who have been in the home and cared for our every need, was a God-send in time of our distress. This has been one of the most busy years of our life. We have not only gone from one end of the district to the other many times, but we have visited most of the churches a number of times, and conducting all but three of the recall meetings, and holding a goodly number of the annual meetings. There is a most beautiful spirit existing throughout the district. There are but few changes made, and only fourteen negative votes cast throughout the district. In most places, the pastor received a unanimous recall, and where there were negative votes cast, they not only made it unanimous, but unanimously voted the pastor a splendid vacation with pay. We are now looking forward to our District Campmeeting



325

Herald of Holiness
subscriptions
were secured at
Olivet Campmeeting
by
Bud Robinson
E. O. Chalfant
and
T. W. Willingham
Of Course
It Can Be Done!

which will be at Fairbury, Nebraska, June 2 to 11, followed by the District Assembly, which convenes June 11 to 16. General Superintendent Chapman will be both the evangelist for the campmeeting and presiding officer during the assembly.

In addition to our splendid local talent, we have as song directors, Mr. Kirby and Juanita Fields of Anderson, Ind. The plans for this campmeeting promise one of the most spiritual camps that we have ever had in Nebraska. A hearty welcome is extended to all who may be able to attend. For rates, write Rev. Harvey Miller, pastor in charge, 314 7th St., Fairbury, Nebraska.

MARVIN S. COOPER,
District Superintendent.

THE FORWARD MOVEMENT AT EASTERN NAZARENE COLLEGE

In conjunction with the announcement of our commencement exercises we are happy to tell the folk of our denomination and of the entire holiness movement of the splendid forward movement being launched at Eastern Nazarene College. At our commencement which convenes from June 7 to June 12, Dr. C. E. Hardy, president of Trevecca College, is to be the special speaker. Dr. Hardy will address us four times, closing with the Commencement address Wednesday evening, June 12. The graduating classes of all our departments are pleasingly large, that from the college being the largest in our history. Our Commencement programs, which have already begun, are proving of unusual quality and interest. We believe they reflect a year of splendid scholastic activity, of growth of ideals, and of commendable scholarly attainment. Our students are thoroughly organized into a Student-Get-Student campaign which will spread the good news of E. N. C. throughout our entire zone. They, together with the administrative officers, are soliciting correspondence relative to registrants in all departments. Our new catalogues are off the press, and the college literature will be gladly sent to any who will write for it.

At the recent meeting of the trustees,

SEVEN DEADLY FALLACIES

By Dr. G. W. Ridout
of Asbury College

Dr. Ridout has made a special study of these heresies and tells plainly, frankly, convincingly the facts about these modern delusions.

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plans for a great Forward Movement for the College were laid. They are now beginning to bear fruit. Dr. John F. Knapp, son of the sainted Martin Wells Knapp, has been engaged as Dean of Evangelism and Executive Field Secretary for the College. Dr. Knapp will deliver at least two series of lectures on evangelism and kindred themes during the year and will represent the College throughout the Zone as Executive Field Secretary. The plans we are laying require the expenditure within the next two or three years of at least \$150,000.00 for buildings and improvement. Among the definite steps in realizing these plans is the erection of a new administration building which will house the administrative offices, laboratories and college classrooms, and the library. The present administration building will be thoroughly renovated and brick veneered to accommodate academy classes and to house the increased enrollment of young men students. The added equipment which it is planned to secure will bring the total expenditure up to the above named figure.

We commend Dr. Knapp to the holiness people of our denomination in the eastern section of the United States. This institution is destined to serve the young people of all denominations who desire thorough educational training in an environment which is strongly conducive to the highest type of New Testament piety and experience. We would welcome correspondence from hundreds of prospective students who would be interested in knowing the advantages offered by the College and the splendid opportunity afforded for self-help. We would also welcome correspondence with any who are the friends of Christian education who desire to see established here in the educational center of America an institution of high order which will stand unflinchingly for full salvation and the fundamentals of the Christian religion.

Above all, we solicit the prayers of the children of God of every denomination in every section of the country that we may realize the plan of God for this, the only holiness college in the East.

FLOYD W. NEASE, President.

COMMENCEMENT THAT WAS DIFFERENT

"Things are so different;" "I have never seen it like this here, before;" "Something has happened at Olivet;" these and other similar expressions the writer overheard from visitors to the commencement and campmeeting. Olivet is changed. Something has happened. Indeed this was a different commencement. The changed spiritual condition colored the whole of commencement and campmeeting.

Olivet has always sought to maintain high ideals of spiritual life but of late a deeper concern about things spiritual has come over school and community. The recent revival, held by President Willingham, has exerted a deepening and widening influence for God and for souls. Unquestionably this has had a tremendous influence on the school and community and has changed the atmosphere at Olivet.

Every program of the commencement had a distinctly spiritual tone and ministered blessing to the hearers. While most excellent work was done in the various numbers that were rendered, at all times there was present a definite sense of the presence of the divine. The academy and college were no exceptions to this rule. While there was a holy dignity and a commendable degree of formality in all the programs, these did not hinder freedom in the Spirit. Shouts and songs of praise burst spontaneously from the audience during the rendition of some of the programs and they were in perfect harmony with the occasion.

President T. W. Willingham delivered the baccalaureate sermon on the subject, "Making Christ Supreme in Our Lives." By his fearless and helpful ministry President Willingham had already endeared himself to the people and all listened with open hearts as he poured out his heart in the message. God blessed him. The people were blessed and drawn closer to God. It was a wonderful message.

Dr. Howard Jerrett, of Detroit, Michigan, delivered the commencement address. Dr. Jerrett is a clear thinker, a forceful speaker, and a man of spiritual vision and of true humility. His message was wonderful for inspiration and blessing. He made us love God and souls and God's cause with a greater love and quickened within us a greater desire for effective service to God and humanity.

Programs were given by the departments of piano, voice, expression, and by the graduates of the Academy, the Bible College, and the College. Some feature of each of these could be marked for special commendation if space permitted. God's presence could be felt in them all.

The alumni dinner, held at one of the hotels of Danville, was said to have been the best attended in the history of the school. A number of men and women who are distinguishing themselves in service to the church were present at the gathering. All felt the pulsations of

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better days ahead. Good fellowship, optimism, and faith for the future of Olivet College characterized the meeting.

The attendance was unusually large. Visitors came from the Canadian line on the north, Pennsylvania on the east, from South Carolina, Georgia, Alabama, Texas and Oklahoma on the south, and the Pacific Coast on the west, and from intermediary states in all directions. To accommodate the people with sleeping quarters all available rooms in the village were solicited, some people were sent to Georgetown, several rooms in the college building were equipped with row on row of cots, and almost every room in the dormitories had an additional cot in it with an occupant to share the hospitality of the students. It was a great gathering.

Indeed it was a different Commencement. The awful spell cast by the nightmare of debt had been broken. A spirit of spiritual lethargy had been banished from community and school, a brighter outlook educationally added to the optimism, the heat of the recent revival had knit together the school and community in closer bonds, then the out-poured blessing of God upon the commencement and campmeeting was a crowning blessing on the DIFFERENT COMMENCEMENT. Glory be to our God!

A. K. BRACKEN, Olivet, Ill.

NEWS IN BRIEF

A telegram has just been received from Rev. Orville L. Maish, pastor of the church in Charlotte, N. C. stating that Mrs. Maish has undergone a serious operation and soliciting the prayers of the people. We are sure that those who know how to pray will present this urgent petition at the throne of grace.

The following telegram has just been received from Rev. F. M. Messenger. "Mrs. H. M. Messenger passed away yesterday morning about 8:15. The funeral is tomorrow at 2:00 p. m. This leaves Harry alone with two little adopted children." Brother Messenger is a member of the General Board representing the Department of Publication and the Department of Ministerial Relief. He is also a member of the Finance Committee. In this hour of bereavement we extend to our brother our deepest sympathies and pledge him our prayers. In times like this, how good it is to have the Comforter who abides with His people and brings to them the comfort of the Spirit.

Rev. Clarence J. Haas, who has recently been with Evangelist Aug. N. Nilson in evangelistic meetings has accepted the position with the Eastern Nazarene College, Wollaston, Mass., as teacher of voice and director of music. He will be available during the school year for revival meetings and week-end conventions, in and around New England.

Rev. D. F. Brooks, Greenwich, N. Y., veteran holiness preacher and teacher, after forty-six years of service, upon the

advice of his physician finds it necessary to cease from all public preaching and has cancelled engagements at four different camps for this summer. He says, "The stops as well as the steps of a good man are ordered of the Lord."

A telegram received at headquarters from Rev. O. L. Benedum, pastor at East Liverpool, Ohio, tells of a memorial service held on Sunday June 9 for H. F. Schmelzenbach with an offering of cash and pledges for Foreign Missions of \$1,067.00.

Rev. J. K. Mayberry, one of the aged ministers of our church, who has for many years resided at Topeka, Kansas, is sojourning at the Bethel Home for the Aged at Newton, Kansas. Brother Mayberry will certainly appreciate having any of his friends write a letter to him at that address. Such letters would no doubt cheer him along life's sunset journey.—E. J. Fleming, General Secretary, Church of the Nazarene.

CHURCH NEWS

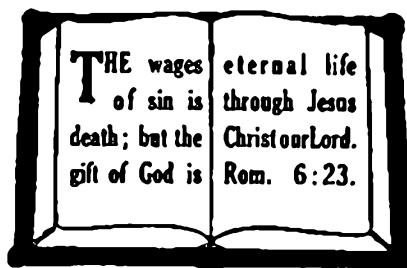
REDLANDS, CALIF.—"In 1914 Evangelists Lewis and Mathews had most remarkable revival at Burns, Oregon, resulting in organization of a Church of the Nazarene, some hundred charter members. The writer with party now known as Lewis Co-operative Evangelism Party pitch big brown tent to begin another campaign at Burns, June 23 or 30. Those interested please pray and come if possible."—Evangelist E. Arthur Lewis.

BOWIE, TEXAS—A great big little meeting at Bowie much hindered by rains and carnality. Miss Lulu Williams is a whole team—unbeatable. Miss Nancy Kemper did fine work as song leader. Texas Nazarenism needs a great revival. Next meeting at Meridian, Texas, to July 7. Much love to everybody.—Fred St. Clair.

SPOKANE, WASH.—Twenty-fifth Northwest District Assembly closes triumphantly. Rev. Ruth's sermon and Bible readings great. Altar full last night. Salvation all through. Rev. Speakes declined superintendency. Rev. R. J. Plumb

elected. Thrilling missionary address by Mrs. Fitkin. Assembly goes to Spokane next year. Dr. Goodwin presided and preached with dignity and grace.—Henry B. Wallin, Assembly Reporter.

ALEXANDRIA, IND.—"We are glad to report victory at this time. We have just closed a revival which has been a great blessing to the church and to lost humanity. Seventeen persons prayed through to victory and on the Sunday afternoon of the closing day four were taken into the church and more are expected to come. We certainly appreciated the beautiful services rendered by the evangelist, Rev. F. E. Cole of Winchester, Ind. He is a remarkable preacher and we trust that he will be used of God in a wonderful way. This has been a wonderful year for us. The Lord has been so good to us, that we, like Elijah,



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have been taking great courage over the "cloud the size of a man's hand" and praising Him for the blessings on every hand.—C. C. Chapman, Pastor.

PASTOR R. E. GILMORE, EAGLE ROCK, CALIF.—"One year has passed since we arrived in Eagle Rock to take charge of the church. We have a fine little church building and a good faithful membership. One of the features of a California church is that we have a change of members quite often, but thank the Lord they come too. We have increased in membership and our finances have kept up, but it has meant giving until we felt it. We had some fears when we came to California that there would be a different atmosphere spiritually but we have found the same kind of old time religion here that we have experienced elsewhere and our church here is planning better things next year. We had two meetings during the year, one with Rev. J. B. Mickey and one with Rev. I. Guy Martin. They were both good, but we are longing to see the old time fire fall in the old time

way. Personally, I have enjoyed preaching this year and have greatly enjoyed the fellowship of the brethren. We have met so many with whom we have labored in former years it seems much like being at home."

WICHITA, KANSAS, INTERURBAN PLACE—"The church here has just closed a very successful revival. The meeting was held by Evangelist L. A. Windsor of Cold Springs, Mo. He certainly used tact and wisdom in promoting a holiness revival in a young church like ours, and among a people not far advanced in the things of God. Thirty-one seekers came to the altar and prayed through. Seventeen new members joined the church. A baptismal service was held in which eleven candidates were immersed. The meeting closed with a beautiful spirit of unity prevailing in the church.—J. O. Orndoff, Reporter.

TEXARKANA, TEXAS—"During the month of March, Rev. B. K. Bierer resigned the pastorate of this church, taking up another line of work, and Rev. M. M. Snyder of Oklahoma City came to us at a most needy time, as our church was laboring under a very heavy financial burden and we were very near losing our beautiful property. Brother Snyder is a deeply spiritual man, has a splendid personality and has made a host of friends for himself and for the church. He has raised a good sum of money, saving our property and paying up all outstanding debts. The Lord has indeed been good

to us in sending Sister Snyder to us, as it takes her to complete the work. She and the W. M. S. have furnished our parsonage and it has been spoken of as the most beautifully furnished parsonage in two states. The church is building in a spiritual way most beautifully. We have wonderful Sunday services and the prayer meetings are great. There is hardly a service but what seekers are at the altar. We have a very fine class of young people which means so much to our church. We are greatly favored in being able to secure Rev. R. W. Snyder, son of Rev. and Mrs. M. M. Snyder, and his beautiful little wife as pastors. He has given us some wonderful messages and preaches with unction and power. Rev. M. M. Snyder is leaving us June 3 for a new field of labor. We are trusting the Lord for a great old time outpouring of the Holy Ghost and that many precious souls may be saved and added to the church.—Mrs. J. A. Hackett.

EVANGELIST LON R. WOODRUM—"Closing our campaign at Abernathy, Texas, we came immediately to Memphis, Texas. The pastor, Rev. A. C. Gustin, we discovered to be a real enemy of sin and Satan and a burden bearer. Jack and Ruby Carter were the song evangelists, and are sensible, spiritual, sociable and soul winners. We had some real breaks during the campaign. The crowds were good, conviction was real, and between fifty and sixty found definite victory. Twelve persons linked up with the Nazarenes. We received a nice offering and took several subscriptions for the HERALD OF HOLINESS."

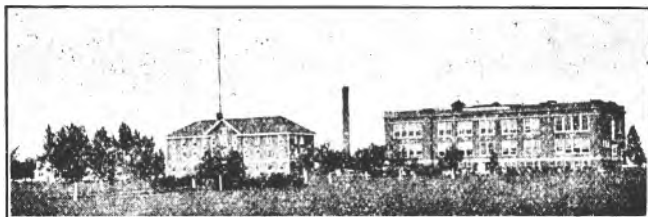
MONTICELLO, Ky.—Sunday, May 26, closed a three weeks' meeting here, the pastor preaching the first week, and the meeting was continued by Rev. E. C. Tarvin of California, Ky. God has surely anointed this man, and given him a burning message. There were seekers at almost every service after the evangelist came, about thirty-three in all, and some real definite experiences. Finances came easily without any hard pull, three united with the church, and practically the whole town is looking our way. We had crowds too large to accommodate almost every night. Miss Lila Mink of Richmond, Ky., was also with us to assist in playing and special song which proved an asset to the meeting. God is giving us the hearts of the people, and the church is taking advanced steps along all lines. "Brethren, pray for us."—Nelson G. Mink, Pastor.

EVANGELIST O. J. HOAG—"For the last three years I have been attending our college at Bethany, and from which place I expect to take my degree at the end of the next school year. It has been hard and trying at times to make my way through, but God has blessed my efforts. During the last school year, beside going to school and working on the side, I preached at a community church close to here. We had two young men converted in our regular services. This summer I am holding a revival there with Brother Ernest Hall and wife, and Miss

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Ruth McDonald helping. We started Sunday night, May 26. Please pray for us as this is a very needy field."

EVANGELIST W. W. LOVELESS—"Since we last reported we have had two good revivals. The first was at Walbridge, Ohio, with the Church of the Nazarene. Rev. John Crider is the efficient pastor of this fine little church. Nearly all the men who are members of this church are railroad men, and because of that some could not attend the night services. So for their benefit we had day services, which proved to be a great blessing to the church. The altar work was thorough and the results good. While we did not have great numbers crowding the altar, yet we had earnest, persistent seekers clear through the meeting, and a nice number were saved and sanctified. Brother Crider puts God and His work first all the time. May his tribe increase. Our last revival was in Lowell, Michigan, with the Church of the Nazarene. Rev. Earl J. Stevens is the good, big-hearted pastor of this fine little church. Here again we had some obstacles to keep people from attending. Some of the men worked in shops at night, and some of the farmers were busy getting in their crops, so our attendance through the week was not so large, but on Sundays we had large crowds, and of course the best altar results. The last Sunday night the altar was well filled with fine young people seeking the Lord, and almost all came through with a definite experience. Four good members were added to the church. During this revival one good brother offered to pay one-half of the church debt of \$1,660.00 if the church would raise the other half. Brother Stevens urged the church to action, and they had it almost raised by the time the revival closed. Brother Stevens is loyal, devoted and self-sacrificing and is proving himself to be a workman that needeth not to be ashamed."

CINCINNATI, OHIO, MT. WASHINGTON—"The Church of the Nazarene here is about one and a half years old. Rev. O. A. Singleton has been its pastor ever since it was organized and he is a man truly consecrated to God and preaching the truth as God lays it upon him. God is blessing his efforts and precious souls are finding their way to the altar and weeping their way through to victory. The church has been blessed of God in many ways. He has given us a membership that is continuing with one accord in prayer. Then God has given us such men as Brother Lewis Pottschmidt who is more able financially than some and gives accordingly. He has given us a nice lot to build a church upon and we have a building started. He is also helping with the building. This worthy brother is very sick at this time. Please pray for him that God will touch his body and heal him. And then there is another dear brother who has given the foundation for our church, Brother John Dunn, a man of God. Everyone is so willing to give of his time and money. There is a great work here to be done

but we believe God's promise to Joshua holds good yet today that all we set the sole of our feet upon he has given unto us."—L. L. Fish.

PASTOR C. C. SELLARDS, MORRILTON, ARK.—"These are busy days for me, visiting in homes, praying with the sick and shut-ins and mingling with all classes. I do want to do my best to sow good seed which we trust will bring forth a harvest in the future. Wife and boys are in Missouri visiting wife's mother. We are to begin revival next Sunday, June 2, with B. H. Edwards, wife and daughter, as workers. We covet your prayers that God will give us a great outpouring of the Holy Spirit with a great number of precious souls in the fountain."

PASTOR F. W. DOMINA, LANSING, MICH.—"We are glad to be able to report good things for our work here. God's presence is with us in a gracious manner. The tide is gradually rolling in, and the glory of the Lord is settling down upon us. The saints are getting blessed and growing in grace and in the knowledge of the truth. The congregations are large. Many new people are coming to us in an encouraging manner. Souls are seeking, but we are working for quality more than quantity. I have recently given special prophetic, up to date messages in our Jackson, Flint, Nashville, and Rochester churches, to the benefit and delight of our people. The Lord gave us seekers in three out of the four churches. We have been requested to return and give them more on this line. This is surely "meat in due season" to the household of faith. The two last messages given to

our church here on "The Melchisedec King-Priest Ministry of Christ," for the millennial age, was blessed of God in a most wonderful way. How the folks shouted, wept and praised the Lord; haven't seen anything like it before in this place. They will not soon get over it. Dr. Morrison is to be with us Friday night, District N. Y. P. S. Convention next week, and Brother K. Hawley Jackson will be with us June 7 to 16. On with the fight! God is on the giving hand. Let us wake up and push ahead! 'Our God is marching on! All glory to His name!'"

PASTOR J. A. RUSSELL, CONWAY, ARK.—"We are in one of the finest cities that can be found anywhere in the South. I have never found a finer bunch of Nazarenes in my life than I have in Conway. They know how to stay by the church, and the pastor. We have just closed a good meeting with Rev. Ray Davis who is one of the soundest and sanest preachers that I have ever had in my church. He did some of the finest preaching I think I ever heard, and at the close of the meeting we took some fine people into the church. We are getting ready to put on a drive for the **HERALD OF HOLINESS**"

WANTS

WANTED—Two Christian women or man and wife, one or both of whom would like to care for two half-orphans in pay for theological course in small Bible school; the half-orphans to be supported by the parent. Write, President Mt. Hebron Orphanage, Old Fort, N. C.

Busy in school work and with home duties, preaching and teaching, studying and translating, and caring for three-year-old Frank, "the irrepressible," whose mischievous pranks were at once her delight and her torment. Happy in her service, singing God's praises, following her vision, the intrepid missionary rounded out each day with tasks accomplished for her Lord.

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ANNOUNCEMENTS

NOTICE—New Mexico District Campmeeting and Assembly, Clovis, New Mexico, June 13 to 23; Dr. R. T. Williams General Superintendent; H. N. Dickerson evangelist. For information write Rev. Mary Hartline, 609 Connelly, Clovis, New Mexico.—Edwin E. Hale, District Superintendent.

SPECIAL NOTICE—A convention of the northern and central zones of the New York District will be held at Canastota June 18 to 20. A splendid program is arranged and a wonderful time of inspiration is expected. The District Superintendent and District President plan to be there. Let all societies co-operate with full attendance. Write Ruth Cooper, Canastota, N. Y., that you are coming.—Roy L. Hollenback, District President.

BORN to Rev. and Mrs. Roy E. Swim, pastor at Billings, Mont., on May 24, a daughter, Marilyn Louise.

NOTICE—The annual district N. Y. P. S. convention will be held at Sawyer, N. D., July 2 to 4, on the campmeeting grounds. A very interesting and spiritual program is planned and all are urged to attend. Free entertainment is provided for all who come. Please write Miss Viola Reinholdt of Sawyer as to the number coming from your society.—Geo. L. Mowry, District President.

RECOMMENDATION—I take great pleasure in recommending to the work at large, Mr. Freeman H. Pearson and wife, two fine consecrated young people, fully competent to take charge of the singing and playing in any meeting. They are good special singers and their work is acceptable everywhere. Their home address is (Greenville, Texas, R. F. D., care of Mrs. J. H. Pearson)—H. C. Cagle, District Superintendent.

NOTICE—We have open dates as evangelistic singers and preachers. Will go anywhere the Lord may lead. Please write or wire, Prof. Blish R. Shaw and wife, Rev. Mary Shaw, 1281 Nordyke Ave., Indianapolis, Ind.

WEDDING BELLS—Mr. William F. Parrish and Miss Mary F. Mauldin were quietly married at the home of the groom's sister, Mrs. J. S. Carter, Thomasville, Ga., on May 22. Rev. D. W. Simpson performed the ceremony. The young couple will reside in Thomasville.

NOTICE—Manitoba-Saskatchewan Nazarenes: Our Assembly will soon be here. Remember the date, July 4 to 7. Let us close up the Assembly year with no deficits or debts. Preachers and delegates will be entertained free, but all of our Nazarenes of the district are asked to help share our Assembly expense. Come to Moose Jaw.—George Beltrac, District Superintendent.

NOTICE—Rev. R. H. Pocock, elder of the Pittsburgh District and pastor for several years, is now in the evangelistic field. He is spiritual, a true Nazarene, a good preacher and is well acquainted with problems of the pastor. Anyone desiring his services may address him at 667 St. Clair Ave., East Liverpool, Ohio.—O. L. Benedum.

NOTICE—Mr. and Mrs. C. A. Honver have united with the Logansport, Ind., Church of the Nazarene. Mr. Honver has had experience as song evangelist and Mrs. Honver is an accomplished pianist. Either of them sing solos and they are good personal workers. Anyone desiring to get in touch with them regarding meetings, address them at 1603 George St., Logansport, Ind.—Marie Cecil, Pastor.

NOTICE—The church at Peoria, Ill., expects to broadcast for one hour, June 17, nine to ten p. m., Central Standard time, over Station WMBD, Peoria, Ill., wave length 2082, kilocycles 1440.—Edna Walls Hoke, Pastor.

NOTICE—Evangelistic services at Austin, Texas, Church of the Nazarene, June 30 to July 14. Rev. Joe M. Tyson and wife, evangelists. Good music and singing.—J. E. Threadgill, pastor, 87 San Marcos St.

HONOR ROLL, NORTHERN INDIANA DISTRICT

REPORTS PAID IN FULL
Hobart, Harris Chapel, Muncie South Side, Winchester, Hammond, Auburn, Huntington and Elkhart.—James E. Hunt, Treasurer.

PRAYER IS REQUESTED for Rev. L. W. Dodson, pastor at Oskaloosa, Iowa, who is in the hospital, acute appendicitis; for Evangelist J. E. Brasher that he may be fully restored to health; by a sister in Wisconsin for the healing of her brother; for a brother in Georgia who has a call to preach and desires to plant a strong church in his town; for the healing of Sister Crook, wife of Lydia Crook, of North Carolina; for a brother in Oklahoma that "the Lord will restore my health and the joy of my soul;" for the healing and sanctification of a sister in Colorado; for the salvation and healing of a sister in Pennsylvania who has been deceived by the enemy and is under the impression that she cannot be saved.

NOTICE—To the Olivet College Educational Zone: In their recent meeting the Board of Trustees of Olivet College changed the opening date of the College to September 17 and the campmeeting date to May 22 to June 1, 1930.—T. W. Willingham, President.

NOTICE—Beginning June 23, we will conduct a revival meeting for Rev. P. O. Linaweaver, pastor of the Emmanuel Nazarene Church at 4901 Avalon Boulevard, Los Angeles, California. There will be services each night except Saturday. We hope to have many of our old friends and acquaintances in Los Angeles and vicinity to attend these meetings.—Jarette and Dell Aycock, Evangelists.

RECOMMENDATION—It gives me great pleasure to introduce to our people Rev. (Mrs.) Dorothy Bridgwater, an ordained elder coming to our church from the Friends denomination, and her husband who is an evangelistic singer, who is a member of the Church of the Nazarene. They are very fine young people and make a strong evangelistic team, he singing and his wife preaching. Her preaching is strictly along evangelistic lines and she has had good results in the past. Prof. Bridgwater is able to care for the special singing as well as song director. No church, young people's society or campmeeting will make a mistake in giving these godly evangelists a call. Their address is Hutchinson, Kans., 1014 N. Plum.—C. R. Fugitt.

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NOTICES—I am still available for revival meetings and campmeetings. I am an ordained elder in the Pittsburgh District, having served as pastor for nearly fifteen years, and received an evangelistic commission last Assembly from my district. Anyone desiring fall or winter meetings may address me at the following address: 867 St. Clair Ave., East Liverpool, Ohio, care Rev. O. L. Benedum, pastor of Nazarene Church. For references I refer you to my District Superintendent, Rev. C. Warren Jones, Dr. J. H. Sloan, O. L. Benedum, C. B. Fugett, and others—B. H. Pocock, Evangelist.

NOTICE—Rocky Mountain District: The Second Assembly of the Rocky Mountain District will convene in Billings June 26-30. First business session June 27 at nine a. m. Pray and plan for a great time. Dr. J. W. Goodwin will preach each evening. Dr. J. G. Morrison and others will be with us. Send us names of all that are coming from your church. Visitors welcome and pastors and delegates expected.—W. D. Shelor, District Superintendent, Billings, Montana.

WEDDING BELLS—Rev. William Fred Thomas (The Boy Preacher) of Bloomington, Ill., and Miss Grace Evelyn Morgan, of Vincennes, Ind., were united in marriage May 21 in the First Church of the Nazarene, Evansville, Ind. The pastor, Walter C. Morris, officiated. Their present address is 311 So. Second St., Vincennes, Ind.—Walter C. Morris, Pastor.

CAMPMEETING CALENDAR

June 9 to 23, Sale City, Georgia. Workers: Rev. Chas. A. Gibson, Rev. W. R. Gilley and the Vaughan Radio Quartet. For information, write Mr. W. A. West, Sale City, Ga., or Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

June 13 to 23, Coshocton, Ohio, Bethel Camp, Interdenominational. Workers: Rev. T. M. Anderson and Rev. Lawrence Reed, evangelists. Rev. James E. Campbell and wife, song and music directors, and Miss Anna E. McGhie, young people and children's worker. For information write, R. K. Gamertsfelder, Secretary, 338 North 8th St., Coshocton, Ohio.

June 14 to 23, Chippewa Holiness Association Campmeeting, Montevideo, Minn. Workers: Rev. E. E. Shelhamer and Mrs. Julia Shelhamer; Miss Grace Sorenson, musician. For information write, Theo. Landmark, Sec., Montevideo, Minn.

June 18 to 30, N. E. S. Dakota Camp, under auspices of the Church of the Nazarene, Rosholt, S. Dak. Workers: Revs. Theo. and Minnie E. Ludwig, Rev. Lee Bates and wife. For information write, Rev. Lee Bates, Rosholt, S. Dak.

June 19 to 30, Wilmot, S. Dak., Whetstone Valley Interdenominational Holiness Campmeeting. Workers: Rev. H. J. Anderson, evangelist; Musical Whites, song leaders and children's meeting workers. For information write, James Cameron, Secretary, Wilmot, S. Dak.

June 21 to 30, Bethany Park, Lincoln, Nebr. Nebraska State Holiness Association Camp. Workers: Rev. C. W. Butler and Willard R. Davis. For information write, Rev. Geo. Wright, President, 4322 St. Paul Ave., Lincoln, Nebr., or Rev. A. Jacobs, 2100 E. St., Lincoln, Nebr.—A. Jacobs, Secretary.

June 23 to July 7, Manville, Ill. Workers: L. N. Fogg, evangelist; T. T. Liddell and wife, singers and children's

worker. Rev. H. B. Jensen, Rev. Eva Carpenter, Rev. Harry Morrow. Lodging free, bring bedding. New dormitory. Address, Wilder Houbler, Secretary, Manville, Ill.

June 26 to July 7, Wilmington, N. Y., Annual Campmeeting of the Wilmington Holiness Campmeeting Association. Workers: Fred Suffield, Ben Duvall and Mrs. Ellis, evangelists. Mrs. Kitty Suffield in charge of music. Mrs. Collins Easley, children's worker. For information write, Mrs. Frank Warren, Secretary, Hazelton, N. Y.

June 27 to July 7, Syracuse, New York (Syracuse Camp). Workers: J. M. Hames, Chauncey Armstrong, Florence Miller, C. H. Cox, Mrs. C. H. Cox, Cassius L. Myers and others. For information write, Rev. C. H. Cox, Pres., Route 3, Bellevue Road, Syracuse, New York, or Rev. Cassius L. Myers, Sec., 134 Freeman Ave., Syracuse, New York.

June 28 to July 7, North Reading, Mass. The Ninth Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Rev. John Gould, District Superintendent, in charge. Rev. R. T. Williams, General Superin-

tendent, and Rev. C. H. Babcock evangelists. Rev. C. C. Rinebarger musical director. Rev. C. F. Austin in charge of the young people's services. For rooms write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. Other information Rev. E. T. French, 486 Main St., So. Manchester, Conn.

June 28 to July 7, Groverville Park, Beacon, N. Y. The annual campmeeting of the New York District, Church of the Nazarene. Workers: Rev. H. V. Miller, District Superintendent, in charge. Evangelist K. Hawley Jackson. Rev. Horvay Brown, song leader. Rev. Roy Hollenback in charge of young people's work. Mrs. Hervey Brown in charge of children's meetings. For further information write L. B. Reed, 122 Cornelia St., Brooklyn, N. Y.

June 28 to July 7, Mitchell, S. D. South Dakota Holiness Association. Workers: Dr. L. R. Akers and Rev. C. W. Ruth evangelists; Raymond C. Lewis, song leader; June Bell Horning, children's worker. For information write, Rev. Geo. S. Culver, president; Corsica, S. D., or Wm. Durkee, Secretary, Mitchell, S. D.

At The Crossroads



An interesting, decidedly wholesome story with a definite religious motif running throughout the entire narrative. Old and young alike will be thrilled by the story and the moral is inescapable. It sounds a solemn warning to the young to embrace the earliest opportunity to seek God; it points out the folly of indulging in World amusements—the theater, the dance, the card table; it emphasizes the fact that though enslaved by sinful habits, the Christ of Calvary is able to break the shackles that bind; it points out to parents and others the blessedness of befriending the homeless orphan and of giving a cup of cold water in the Master's name. Mrs. Ludwig understands life and human nature. The results of years of travel in evangelistic work and of contact with thousands of people, saints and sinners are woven into this story.

TESTIMONIALS

"Ever since reading 'At the Crossroads' I have been wanting to write to you and thank you much for writing it. I should be thankful if the Lord should give you another book on that order. I was so interested that I finished it in one reading. The tears that it caused to flow were very refreshing. I have ordered six and have sold them all and will no doubt sell more. Living for Jesus is also selling in these parts. One man bought three and another seven."—A pastor's wife in New York City.

"I read with much interest your book 'At the Crossroads'. I loaned it to a friend and she to another until now it is loaned for the fifth time and thus traveling on its heavenly mission."—A Methodist pastor's wife in Illinois.

"Among the many books that I have read 'At the Crossroads' is the only one that has ever interested me enough to cause me to sit up until two o'clock in the morning and read."—A High School Professor in the Northwest.

"Your book 'At the Crossroads' is the most interesting and helpful book that has ever come into our home."—A mother in Pennsylvania.

"I have read your book 'At the Crossroads' and wish to say that I consider it the best book of its character ever put out by the Publishing House giving moral and spiritual teaching to our youth. It should be in the hands of every young man and young woman."—A minister in New England.

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July 4 to 14, Lafayette, La., Acadia Holiness Camp. Workers: Rev. Lee Hamric evangelist, Rev. A. J. Martin singer. For information write, R. W. Beadle, Secretary, Lafayette, La.

July 4 to 14, Sawyer, N. Dak. (Church of the Nazarene) North Dakota Campmeeting. Workers: Rev. J. W. Goodwin, Rev. Russell V. DeLong, Rev. H. J. Hart, Northwest Nazarene College Male Quartet. For information write, Rev. W. M. Brown, Sawyer, N. Dak.

July 5 to 14, Good Park, Des Moines, Iowa. Des Moines Campmeeting Association. Evangelists: E. E. Shelhamer, Hyl Crouch. For information write to Rev. C. H. Orr, 2824-49th St., Des Moines, Iowa.

July 11 to 21, Red Deer, Alta., Alberta Nazarene campmeeting. Workers: Revs. Haldor and Bertha Lillenas and daughter, W. Coulter with his bells—Chas. E. Thomson, Red Deer, Alta., Canada.

July 11 to 21, Kittanning, Pa. The Fifth Annual Campmeeting of Armstrong County Holiness Campmeeting Association will be held in the Armstrong Grove, three miles from Kittanning, Pa. Workers: Evangelists Rev. and Mrs. John Thomas, Rev. C. Warren Jones, song evangelists, Rev. A. W. Gould and the famous colored quintet. For information write, Secretary Rev. I. P. Boarts, R. 6, Kittanning, Pa.

July 11 to 21, Santa Ana, Calif., Southern California District campmeeting, Church of the Nazarene, Walnut Grove Auto Park, 2700 N. Main St. Workers: Rev. W. G. Schurman of Chicago; J. B. Chapman, General Superintendent; Rev. O. J. Nease, president Pasadena College; Rev. D. I. Vanderpool of Denver; Harry Wenger, musical director; Vernon Wilcox, pianist; Mr. J. W. Young, Sacramento, children's evangelist. Rev. J. T. Little,

District Superintendent, in charge. Cottages, tents, dormitories, hotel rooms, cafeteria and lunch rooms, reasonable rates. For information write, Rev. U. E. Harding, 423 S. Broadway St., Santa Ana, Calif.

July 12 to 21, Iron Mountain, Mich. 2nd annual campmeeting, Michigan Association for the promotion of holiness. Workers: Rev. Anna L. Spann, Rev. Lloyd M. Blakely, pianist and children's worker, Mrs. Grace B. Henek. For information write Rev. Wm. Combellock, Iron Mountain, Mich.

July 12 to 21, Smith Mills camp, near New Bedford, Mass. Workers: Rev. Stella B. Crooks, Rev. A. B. Carey, evangelists. Rev. Mabel M. Manning, soloist and song leader; Miss Marion Peavey, Miss Lottie Furbush, pianists. For information write Miss Annie M. Cunningham, Secretary, 194 Tremont St., New Bedford, Mass.

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

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

July 18 to 28, Freeport, L. I., N. Y. Prince Ave. Long Island Holiness Campmeeting Association, Inc. Workers: Rev. J. M. Hames, Rev. Henry C. Stebbins, Rev. Geo. N. Buell, Rev. James Jones, H. Willard Ortlip. In charge of music,

Rev. C. I. Armstrong; pianist, Robert I. Simpson. For information write, H. J. Cornell, 46-14 Burling St., Flushing, Long Island, N. Y.

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

July 22 to Aug. 4, Indian Lake, four miles northeast of Vicksburg, Mich. Michigan District camp, Church of the Nazarene. Campmeeting and Christian Worker's Training school. Workers: Dr. and Mrs. E. P. Ellyson; Joseph W. Peters, song leader; Prof. W. J. Hildie, director of orchestra; Miss Myrtle Sherman, children's worker. Rev. F. W. Domina and Dr. Maude Allen Stunick will give four sermon lectures each on vital Bible themes. Other preachers and workers will take part. For rates and reservations, write Rev. O. J. Finch, 2345 Francis Ave., Grand Rapids, Mich. For information concerning Workers Training School, write Rev. W. W. Clay, Secretary, 1025 Maple Ave., Jackson, Mich. —R. V. Starr, District Superintendent.

July 25 to August 4, Little Rock, Ark., Arkansas District Campmeeting, Church of the Nazarene, will be held on the camp grounds one mile north of Little Rock on Conway pike. Workers: Rev. T. M. Anderson and Rev. C. B. Fugett preachers; Professor Ben Sutton and wife, singers. For information write Mrs. Anna L. Oliver, District Secretary, 621 Olive Street, North Little Rock, Arkansas.

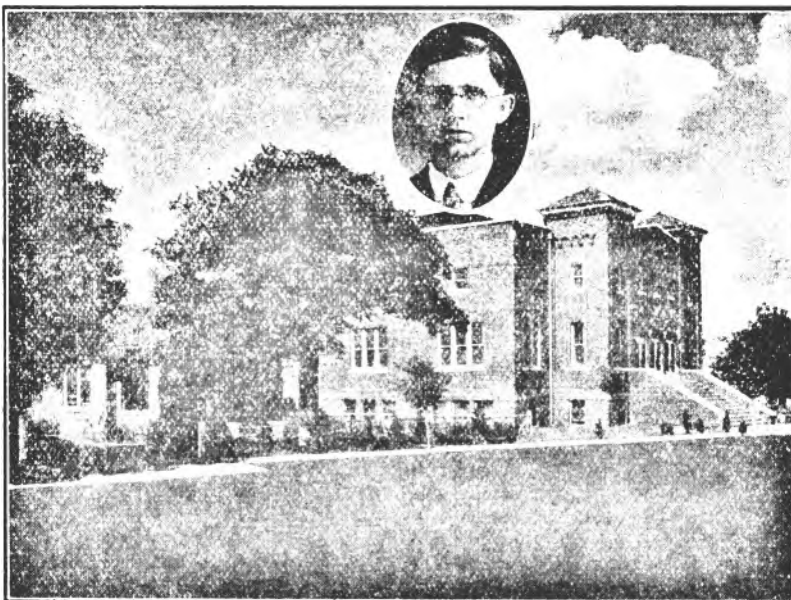
July 26 to August 4, St. Croix Falls Campmeeting, Ashland, Wis. Workers: Rev. J. E. Redmon and wife, Rev. E. O. Chalfant, Rev. T. W. Willingham, Miss Daisy Dean and others. For information write, Mrs. Ida Yates, Elmwood,

Malachi Vindicated!

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upon a tithing church

The sixth year in which
Never a Deficit
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A steady tide of salvation
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The pastor, Rev. A. L. Parrott, an alumnus, has this to say of the GREAT BETHANY-PENIEL HOMECOMING: "The Pastor and the Bethany Church give you a hearty welcome to the Great Homecoming in 1930."

Wis. Secretary ADDITIONAL—Young People's Holiness Convention, July 25, 26. **Speaker**, Rev. T. W. Willingham. Regular program arranged. For information for convention write, Miss Pearl Beyer, 711-3rd Ave. W., Ashland, Wis.

Aug. 1 to 11, Eldorado, Ill., Beulah Park campmeeting. **Workers**: J. L. Brasher, Paul S. Rees, C. G. Rinebarger, E. E. Montgomery and others. **Rev. Thos. E. Harper**, president of camp, in charge. For further information address Rev. Thos. E. Harper, St. Francisville, Ill., or J. M. Keasler, Omaha, Ill.

Aug. 2 to 11, Buffalo Gap, Texas. **Workers**: Rev. H. C. Cagle, District Superintendent; Rev. R. H. Hocker, District President; N. Y. P. S.; Special Evangelist, Rev. Paul J. Goodwin. Mrs. Samuel J. Rider in charge of orchestra. N. Y. P. S. and Sunday school encampment. **Aug. 6 to 11**. For information write Rev. H. W. Hanselman, Buffalo Gap, Texas.

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

Aug. 8 to 18, Gladwin, Mich., Gladwin Campmeeting Association. **Evangel-**

ist, Rev. I. N. Toule. For information write J. Warren Kays, president, Gladwin, Mich.

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

August 9 to 18, Frankfort, Indiana, Pilgrim Holiness Campmeeting. **Workers**: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook; Chorister, Rev. C. D. Jester. For information write, Rev. Ray Smith, 816 North 11th St., Richmond, Ind.

August 9 to 25, Oregon, Wis., Hallelujah Campmeeting. **Workers**: Rev. and Mrs. J. E. Redmon, Rev. and Mrs. Romie Marshall, Rev. and Mrs. Jack Linn. For information write, Rev. Jack Linn, Oregon, Wis.

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

Aug. 15 to 25, Ronnie, Ill. **Workers**: Rev. Bona Fleming, Rev. Tilden H. Gaddis; Moser Sisters Trio, musicians and

song leaders. For information address W. T. Lawson, 1208 N. Maple St., Benton, Ill.

August 16 to 25, Wichita, Kansas, Beulah Park The Fortieth Annual Camp of the Kansas State Holiness Association. **Workers**: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. W. T. Bartlett, Professor B. D. Sutton and wife. For information write, W. R. Cain, Secretary, 515 S. Vine St., Wichita, Kans.

August 16 to 25, Main Springs Campmeeting, four miles east of Prescott, Ark. **Workers**: Rev. S. H. Owens of Ada, Okla., evangelist; Rev. Harvey Galloway and wife of Cincinnati, Ohio, as singer and pianist. For information write, Mrs. L. Martin, Secretary, Prescott, Ark.

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

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



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Pittsburgh District N. Y. P. S. Rally July 4, 1929

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BONA FLEMING

August 23 to September 1, Normal, Ill., Annual Camp of Central Illinois Holiness Association. Workers: Rev. A. L. Whitcomb, Rev. C. D. Fugett; children's leader, Miss Clementine Cooley; song leader, E. C. Milby. President, Mrs. Della B. Stretch, El Paso, Ill. For information write, Mrs. Bertha C. Ashbrook, Secretary, 451 West Allen St., Springfield, Ill.

Sept. 8 to 15, Erma, N. J. Annual campmeeting of Cape May Holiness Association. Workers: Rev. I. C. Mathis, Rev. G. Howard Rowe and wife. For further information write Earl Woolson, Cape May, R. F. D., N. J.

September 19 to 29, Thomas, Oklahoma Annual Campmeeting of the Custer County Holiness Association. Workers: Rev. C. M. Dunaway, evangelist; Mr. and Mrs. B. D. Sutton, song evangelists. For information write, Miss Anna Kravbill, Secretary, Thomas, Oklahoma.

EVANGELISTS' SLATES

ALLINE ANDERSON, Singer
Hickman, Ky. (M. E. Church) June 20 to 30
St. Bernice, Ind. June 30 to July 14

MACK AND ETHEL ANDERSON
Pocatello, Idaho June 23 to July 14
Boise, Idaho July 21 to Aug. 4
Francisco, Ind. (Wheeling Camp) Aug. 9 to 19

ERNEST ARMSTRONG
Broken Bow, Okla. July 5 to 21
Gould, Okla. (Brownlow Camp)
..... July 26 to Aug. 11
Pocasset, Okla. (LaCrosse Church)
..... Aug. 12 to Sept. 1

JARRETTE E. AYCOCK
Los Angeles, Calif. (833 Kensington Rd.)
..... June 23 to July 7
Portland, Oregon (Camp) July 18 to 28
Nampa, Idaho (Camp) Aug. 1 to 11
Kearney, Nebr. (Camp) Aug. 15 to 25

C. M. BABCOCK
Charleston, W. Va. June 14 to 23

HENRY BELL (Home Missionary Campaign)
Galveston, Texas June 2 to 23

P. P. BELEW
Viborg, R. Dak. (Gen. Del.) June 10 to July 6
St. Paul, Minn. (P.O. Box 564) July 7 to 21

CLON C. BROWN
Carolina District March to September

C. C. BURTON
Boswell, Ind. June 2 to 23
Martinsville, La. July 14 to 28
Pleasant Hill, La. July 28 to Aug. 11
Rodeline, La. Aug. 12 to 28

FRED T. CARRY
Glasgow, Ky. (Home Mission Campaign)
..... June 23 to July 7
Bonsarret, Ky. July 14 to Aug. 4
Irvine, Ky. Aug. 6 to Sept. 1

R. C. CARRELL, Pianist
Abilene, Texas June 7 to 23

JACK AND RUBY CARTER, Song Evangelists
Playada, Texas June 6 to 23
Shamrock, Texas June 26 to July 14
Gainesville, Texas July 18 to 28
Peniel, Texas (Camp) Aug. 1 to 11
Olton, Texas Aug. 13 to 25
Amarillo, Texas (First Church)
..... Aug. 26 to Sept. 8

HARVEY AND MARIE CHERYLER
Ottumwa, Iowa June 18 to 30
Fort Dodge, Iowa July 7 to 21

COLLIER BAND
Montville, Ala. June 19 to July 21

F. E. COLE
Willcutville, Ind. June

C. B. COX
Monroe, N. C. June 4 to July 7
Norfolk, Va. July 11 to 28
Victoria, Va. Aug. 1 to 18
Bluffton, Ind. (Camp) Sept. 6 to 15

J. L. COX AND WIFE
Centerville, Ill. June 16 to July 14

H. D. COX
Cedar Rapids, Iowa June 13 to 30
Iowa District July 7 to 28
Charlton, Iowa July 31 to Aug. 18

PROF. C. C. AND MARGARET CHAMMOND, Song
Director and Evangelist
Calvo, Mich. (Camp) June 27 to July 7

STELLA B. CROOKS
Springfield, Tenn. June 18 to 30
New Bedford, Mass. (Smith Mills Camp)
..... July 13 to 21
Lincoln, Ill. (Tent Meeting) Aug. 7 to 18

WILLARD B. DAVIS
Lincoln, Nebr. (Camp) June 20 to 30
Clovis, New Mexico (Dist. Camp) June 13 to 23
St. Bernice, Ind. June 30 to July 14
Taylorville, Ill. July 15 to 30
Ozark, Ark. (Camp) Aug. 1 to 11

C. M. DUNAWAY
Macon, Ga. (Nazarene Tent) June 2 to 23
Mt. Lake Park, Md. (Camp) June 27 to July 7
Nashville, Tenn. (Trevco School Camp)
..... July 11 to 21
Scottsville, Texas (Camp)
..... July 25 to Aug. 4

R. E. DUNHAM
Newark, Okla. June 9 to 24
Waco, Texas (Camp) July 17 to 28

W. H. DUNKUM
Louisville, Ky. June 15 to July 15
Hope, Ind. July 21 to Aug. 12
Calamine, Ark. Aug. 30 to Sept. 8

CHARLES DYE
Middleport, Ohio June 14 to 30
Hamden, Ohio (Tent) July 1 to 14

ALICE EAKIN AND DAUGHTER
Larned, Kans. June 23

J. H. EDWARDS AND WIFE
Columbus, Ind. (Brown County Camp)
..... July 4 to 14
Ironton, Ohio (Buorline Nazarene Church)
..... Aug. 4 to 18

EDWARDS EVANGELISTIC LADIES' QUARTET
Slaton, Texas June 13 to 30
Dewey, Okla. July 5 to 21
Hugo, Okla. July 26 to Aug. 11
Bayre, Okla. Aug. 16 to Sept. 1

REV. MARY HUBBERT ELLIS
New Philadelphia, Ohio June 2 to 23
Wilmington, N. Y. June 28 to July 7

THEO. ELSNER AND WIFE
Burns, Calif. June 9 to 23
Brooklyn, N. Y. July 1 to 18
Schenectady, N. Y. July 21 to Aug. 18

KIRBY AND JUANITA FIELDS, Song Evangelists
Indianapolis, Ind. (West Side)
..... July 21 to Aug. 4

JOHN FLEMING
Conway, Ark. June 12 to 24
Searcy, Ark. June 25 to July 8
Reading, Pa. (Camp) July 19 to 29

L. N. FOGG
Martinsville, Ill. June 23 to July 7
Harvey, Ill. July 11 to Aug. 4

C. B. FUGETT
Cumberland, Md. June 18 to 30
Newcastle, Ind. July 7 to 21
Little Rock, Ark. (Camp) July 26 to Aug. 4

NANCY GALBREATH
Ashley, Ind. June

PAUL AND DORA GEIL
Meadow, Ohio (Beulah Grove Camp)
..... June 14 to 30
California, Pa. July 7 to 21

H. A. GREGORY
Gainesville, Texas July 18 to 28
Wheeler, Texas (Corn Valley Church)
..... Aug. 2 to 11
Caddo, Okla. Aug. 14 to 26

J. C. HAPLEY
Abilene, Texas June 7 to 28
Cedar Hill, Texas July 28 to Aug. 11
Lamesa, Texas Aug. 18 to Sept. 1

HALL AND BARTRAM EVANGELISTIC PARTY
Braunford, N. D. June 9 to 19
New Rockford, N. D. June 20 to 30
Bawyer, N. D. (Camp) July 4 to 14

LEE L. HAMRIC
Amarillo, Texas (2nd church) June 18 to 30
Crowley, La. (Arcadia Camp) July 4 to 14
Wellington, Texas (Kelly Church)
..... July 18 to 28
Buffalo Gap, Texas (Camp) Aug. 1 to 11
Post, Texas (Lynn Chapel) Aug. 15 to 25
Tulsa, Okla. (First Church) Sept. 1 to 22

B. P. HARDESTY AND WIFE, Song Evangelists
Harrild, S. Dakota June 9 to 30
Blunt, S. Dakota July 1 to 21

Onida, S. Dakota July 22 to Aug. 11
Agar, S. Dakota Aug. 12 to Sept. 1

A. O. HENRICKS
Maplewood, Mo. (Gen. Del.) June 16 to 30
Racine, Wis. (Camp) July 4 to 14
Wellington, Texas (Camp) July 28 to Aug. 11
Bethany, Okla. (Camp) Aug. 22 to Sept. 1
Pocah City, Okla. (Gen. Del.) Sept. 4 to 16
Dallas, Texas (First Church) Sept. 10 to 20

WILLIAM O. AND NOBAH BESLOP
Norfolk, Va. May 26 to June 23
Mountain Lake Park, Va. (Camp)
..... June 27 to July 7
Columbus, Ohio (Camp) July 18 to 28

LEE HILL
Waldron, Ark. June 8 to 23
N. Little Rock, Ark. June 26 to 30
Arkadelphia, Ark. July 5 to 14
Vilonia, Ark. (Camp) July 19 to 28
District N. Y. P. S. Convention
..... July 31 to Aug. 4
Reebe, Ark. (Camp) Aug. 8 to 18
Mena, Ark. Aug. 18 to Sept. 1

HUFF-EBY EVANGELISTIC PARTY
Jerome, Pa. (Nazarene Tent Meeting)
..... June 18 to July 7
Altouna, Pa. (Nazarene Tent Meeting)
..... July 10 to 28
Leslie, Md. (Campmeeting) Aug. 2 to 11
Chicago, Ill. (Assembly) Aug. 28 to Sept. 1
Mannington, W. Va. Sept. 5 to 29

J. E. HUGHES AND WIFE
Leitchfield, Ky. June 13 to July 8
Cecilia, Ky. July 10 to 31
Eastview, Ky. (Hughes Tabernacle)
..... Aug. 2 to 12

ALLIE AND EMMA IRICK
Cleveland, Ohio June 9 to 23
Duncan, Okla. June 30 to July 14
Mary, La. (Mt. Jessup Camp) July 19 to 29
Dyer, Tenn. (Vinecent Springs Camp)
..... Aug. 2 to 11
Madill, Okla. Aug. 16 to 26
Poteau, Okla. Aug. 29 to Sept. 8

K. HAWLEY JACKSON
Newberg, Oregon May 18 to June 23
Beacon, N. Y. (N. Y. Dist. Camp)
..... June 28 to July 7

ANDREW JOHNSON
Templeton, Pa. June 9 to 18
Hickman, Ky. June 23 to July 7
Junalaska, N. C. July 8 to 14
Penhook, Va. (Camp) July 18 to 28
New Hampshire, Ohio (Camp) Aug. 1 to 11
Bererly, Ohio (Camp) Aug. 14 to 23

A. H. JOHNSTON AND WIFE
Bagshaw, Mich. June 9 to 23
Dayton, Ohio July 18 to 29
Clinton, Pa. Aug. 2 to 11
Hopkins, Mich. Aug. 22 to Sept. 1

LUSI JONES
Lytton Springs, Texas June 18 to 30
Tyler, Texas July 2 to 14
Sulphur Springs, Texas July 17 to 28
Post, Texas (Grassland Church) Aug. 2 to 11
Dudsonville, Texas (Camp) Aug. 16 to 23
Tlalomingo, Okla. Sept. 1 to 15

LULU KELL
Johnstown, Pa. July 7 to 21

J. P. KNAPP
Brittleville, Ont. (Camp) June 28 to July 7
Sebring, Ohio (Camp) July 12 to 21

THE LEHMANS AND SON JAMES, Song Evangelists
Lima, Ohio June 16 to 30
Muncie, Ind. (First Church) July 14 to 28
Steubenville, Ohio Aug. 4 to 25
Pittsburgh District Sept. 1 to 29

JACK LINN AND WIFE
Youngstown, Ohio (Gen. Del.) June 9 to 23

J. E. AND DESSIE LINZA
Kokomo, Ind. June 2 to 23

W. W. LUYELESS
Pittsburgh, Pa. (2426 Reed St.) June 20 to 30
Celina, Ohio (Gen. Del.) July 5 to 21
Middleport, Ohio (Gen. Del.)
..... July 26 to Aug. 11

THEO. AND MINNIE LUDWIG
Rosholt, S. D. (Tent) June 18 to 30
ushkosh, Wis. (Tent) July 3 to 21
Garden City, Kans. (Tent) July 25 to Aug. 11
Batesville, Ark. (Camp) Aug. 16 to 25

MABEL H. MANNING
No. Dartmouth, Mass. (Smith Mills Camp)
..... July 12 to 21
Providence, R. I. (Wesleyan) Aug. 4 to 25
No. Attleboro, Mass. Sept. 1 to 22
Union, Maine Sept. 28 to Oct. 20

- I. C. MATHIS**
Halltown, Mo. (Camp) July 10 to 28
Woodard, Okla. (Camp) Aug. 8 to 18
Oakland City, Ind. (Camp) Aug. 23 to Sept. 1
Cape May, N. J. (Camp) Sept. 6 to 15
- J. B. McBRIDE**
Mt. Washington (Cincinnati, Ohio) July 3 to 14
Kearney, Nebr. (Gen. Del.) June 16 to 30
Cincinnati, Ohio (Gen. Del.) July 16 to 28
Pittsburgh, Ohio (Gen. Del.) July 30 to Aug. 11
Ramsey, Ind. (Gen. Del.) Aug. 15 to 25
- L. G. AND BERTHA MILBY**
Janesville, Wis. (Gen. Del.) June 9 to 23
Durand, Wis. (Gen. Del.) June 30 to July 14
- E. C. MILBY, Singer**
Mason City, Ill. July 4 to 21
Campbellsville, Ky. July 23 to Aug. 4
Oaslan, Ind. (Gen. Del.) July 17 to Aug. 4
Normal, Ill. (Camp) Aug. 23 to Sept. 1
- JAMES MILLER**
New Castle, Pa. June 15 to 30
Joliet, Ill. July 7 to 28
- W. H. MINOR**
Freeman, S. Dak. June 14 to 30
- ARTHUR MORGAN**
Yale, Okla. June 2 to 23
- AUG. N. NILSON, Evangelist and CLARENCE J. HAAAS, Song Leader**
North East, Md. (Box 154) June 4 to 23
Washington, D. C. (Gen. Del.) June 23 to July 7
Nashville, Mich. (Box 232) July 8 to 27
- WILL H. AND LILLIE B. NERRY**
Grants Pass, Oregon June 23 to July 7
- JOHN NORRERRY**
Centre Valley, Pa. (Holiness Campmeeting) July 27 to Aug. 4
- EDWARD C. ONEY**
Kenmore, Ohio June 9 to 23
Silver Grove, Ky. June 30 to July 14
Indianapolis, Ind. (West Side, tent) July 21 to Aug. 4
Augusta, Ky. Aug. 11 to 25
Toronto, Ohio Sept. 1 to 15
Wadsworth, Ohio Sept. 22 to Oct. 1
- G. F. AND BYRDIE OWEN**
Bleede, Kans. June 2 to 23
Loveland, Colo. June 30 to July 14
Kirk, Colo. (Heart Plains Camp) Aug. 18 to 25
- EDDIE E. PATZSCH, Song Evangelist**
Wheeling, W. Va. (Tent) June 17 to 30
- FANNIE PAYNE PARTY**
Peabody, Kans. June 9 to July 7
- FREEMAN AND HELEN PEARSON**
Hedley, Texas July 25 to Aug. 4
- D. M. PEPPLEY**
Morristown, Ind. June 11 to 30
Sharon, Pa. (Leane F. G. Strickler) July 12 to 28
Cherry Grove Camp, Ind. Aug. 4 to 18
- B. H. POCOCC**
Caldwell, Ohio June 2 to 23
Pittsburgh District July
Cleveland, Ohio (2nd Church) Aug. 18 to Sept. 1
- J. E. AND ADA REDMON**
Mishawaka, Ind. (Gen. Del.) June 16 to 30
Richland Center, Wis. (Gen. Del.) July 5 to 21
St. Croix Falls, Wis. (Campmeeting, Gen. Del.) July 28 to Aug. 4
- LEWIS J. NICE**
Augusta, Ky. June 18 to 30
La Fayette, Ind. July 7 to 21
Ladoga, Ind. July 28 to Aug. 11
St. Wayne, Ind. Aug. 14 to 18
- C. P. ROBERTS**
Valley City, N. D. July 21 to Aug. 4
Climbog Hill, Iowa (camp) Aug. 9 to 18
- J. A. RODGERS**
Ashland, Ky. June 23 to July 7
Muncie, Ind. (First Church) July 14 to 28
Youngstown, Ohio July 30 to Aug. 11
Steubenville, Ohio (Pioneer Meeting) Aug. 11 to Sept. 8
- FERRY ROOD**
Chillicothe, Ohio (tent) June 9 to 23
Richmond, Va. (First Church of the Nazarene camp) July 27 to Aug. 11
Cardington, Ohio (Camp) Aug. 15 to 25
Boone, Iowa (Primitive Methodist Church) Sept. 29 to Oct. 27
- W. M. ROPER**
Carman, Nebr. July 18 to 28
- G. HOWARD ROWE**
Lima, Ohio June 18 to 30
Ironton, Ohio July 7 to 21
Rockaway Park, N. Y. July 22 to Aug. 10
Cumberland, Md. Aug. 11 to 25
Cape May, N. J. (Camp) Sept. 6 to 15
- FRED ST. CLAIR**
Meridian, Texas June 9 to July 7
Jamaica, L. I., N. Y. July 28 to Sept. 1
- J. O. SCHAAF**
Livingston, Mont. June 18 to July 7
- OTTO SCHWAB AND WIFE**
Sulphur Springs, Texas July 18 to 28
Hefins, Texas (camp) July 29 to Aug. 4
Itague, Okla. Aug. 5 to 18
- MR AND MRS. R. A. SHANK**
Omaha, Nebr. (Camp) July 4 to 14
Romeo, Mich. (Camp) Aug. 2 to 11
Kamsville, Ill. (Camp) Aug. 15 to 25
- E. E. SHELHAMER**
Des Moines, Iowa (Camp) July 4 to 14
Monroe, Ind. (Camp) July 17 to 28
Indianapolis, Ind. (Camp) July 29 to 31
- F. D. AND WINNIE SIMPSON**
Wewoka, Okla. June 4 to 23
Searcy, Ark. June 25 to July 7
Manfield, Ark. July 10 to 21
Wellington, Texas July 28 to Aug. 11
Post, Texas Aug. 15 to 25
Erick, Okla. Aug. 26 to Sept. 8
- C. K. SPELL**
Elliot, Texas July 7 to 14
Mt. Pleasant, Texas July 19 to 23
Lufkin, Texas Aug. 2 to 11
- E. H. STILLION**
Wootter, Ohio (Wayne Co. Holiness Association Camp) June 20 to 30
California, Pa. July 7 to 21
Corydon, Pa. July 24 to Aug. 11
Routh Elliot, Maine Sept. 15 to 20
- GEO. W. STURRHOOK**
Richmond, Mo. July 7 to 21
Lawson, Mo. July 23 to Aug. 18
Hurlock, Md. (Camp) Aug. 25 to Sept. 8
- B. D. AND MARGIE SUTTON**
Oordon, Nebr. (Camp) June 27 to July 7
Pasadena, Calif. (Camp) July 11 to 21
Little Rock, Ark. (Camp) July 25 to Aug. 4
- H. W. SWEETEN**
Wallington, Ky. (Camp) June 27 to July 8
Marionshorn, Ill. (Camp) July 12 to 22
Connersville, Pa. (Camp) Aug. 1 to 9
Alexandria, Ind. (Camp) Aug. 9 to 19
Richland, N. Y. (Camp) Aug. 21 to Sept. 2
- T. L. AND GERTRUDE TERRY**
Rockville, Ind. (Home Mission Tent) June 9 to 30
Clinton, Ind. (Home Mission Tent) July 7 to 28
Sullivan, Ind. (Home Mission Tent) Aug. 4 to 25
Indianapolis, Ind. (District Assembly) Aug. 26 to 30
Quaker, Mo. (Wash. Co. Camp) Sept. 1 to 15
- FRED THOMAS**
Ashtabula, Ohio (20 Pittsburgh St.) June 20 to 28
East Liverpool, Ohio (667 St. Clair St.) June 28 to 30
Bradford, Pa. July 7 to 21
Rosslyn, Va. (Park Lane Camp) July 26 to Aug. 4
- C. E. TONEY**
Montrose, Colo. (District Assembly) June 18 to 30
Delta, Colo. June 25 to July 14
Abermaby, Texas (Camp) July 28 to Aug. 11
Springer, Ill. (Jacobs Camp) Aug. 29 to Sept. 8
- I. N. TOOLS**
Allentown, Pa. (Beulah Park Camp) July 6 to 14
Denton, Md. July 18 to 28
Gladwin, Mich. Aug. 8 to 18
- E. E. AND ORA TURNER**
Oskaloosa, Iowa (802 S. 7th St.) June 14 to 30
Moose Jaw, Sask. Canada (928 Caribou St.) July 3 to 8
Maitland, Sask. Canada (General Del.) July 10 to 28
Manitoba, Sask. Canada (District Work) Aug. 1 to Sept. 1
- N. E. TYLER**
Floydada, Texas June 8 to 23
- AGNES B. UNSCHIEL, Song Evangelist**
Andover, Ohio June 17 to 30
- N. D. VANDALL, Song Evangelist**
Macon, Ga. (Camp) June 2 to 23
Ottawa, Ont. Canada June 29 to July 7
Sharon Center, Ohio July 28 to Aug. 4
Findlay, Ohio Aug. 8 to 18
- VAUGHAN RADIO QUARTET**
Nale City, Ga. (Camp) June 9 to 23
Hainmound, Ind. (Church of the Nazarene) July 3
Rachine, Wis. (Camp) July 4 to 14
Douglas, Mass. (Camp) July 19 to 28
Columbus, Ohio (Shepard Church of the Nazarene) Aug. 8 to 18
Bethany, Okla. (College Zone) Aug. 31 to Oct. 1
- J. P. WEAR AND WIFE**
Bireka, Kans. June 12 to 30
- H. W. WELSH**
Lancaster, Ohio June 16 to 30
Wapakoneta, Ohio July 1 to 21
- LON R. WOODRUM**
Des Moines, Iowa June 18 to 30
Ryan, Okla. July 25 to Aug. 11
Bitter Creek, Texas Aug. 18 to Sept. 1

QUESTIONS ON THE COURSE OF STUDY

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

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Our World-Wide Evangelistic Program

May 1, 1929 - April 30, 1930

The results for the first month of our fiscal year (which was changed by the General Assembly from the calendar year to May 1 to April 30) was encouraging.

Receipts for the month of April enabled us to close the four month period (January-April, 1929) with a small amount of cash on hand.

We anxiously awaited the results for May and were delighted to learn that our people responded so heartily. By referring to the "thermometer" you will note that the requirements for May were \$26,554.00. We received \$27,074.31. Praise the Lord!

For your helpful assistance in this accomplishment we express our sincere thanks and ask for a continuance of your kind co-operation.

The total amount credited each district is as follows:

Alabama	\$ 64.39	Michigan	\$ 1,490.67
Alberta	206.76	Mississippi	59.34
Arizona	200.55	Missouri	247.88
Arkansas	207.50	Nebraska	410.08
British Isles	185.92	New England	1,606.24
Carolina	71.00	New Mexico	153.92
Central Northwest	638.53	New York	1,194.29
Chicago Central	1,700.06	No. California	2,222.93
Colorado	653.54	North Dakota	341.23
Dallas	190.56	Northern Indiana	1,040.37
Eastern Okla.	555.38	North Pacific	1,951.22
Florida	344.42	Northwest	411.00
Georgia	42.08	Ohio	909.49
Hamlin	191.27	Pittsburgh	818.75
Idaho-Oregon	608.83	Rocky Mountain	156.42
Indianapolis	919.61	San Antonio	244.10
Iowa	383.43	So. California	2,778.38
Kansas	774.42	Tennessee	314.29
Kansas City	543.59	Washington-Philadelphia	409.11
Kentucky	365.72	Western Oklahoma	673.30
Louisiana	64.80	Miscellaneous	642.30
Manitoba-Sask.	86.64		\$27,074.31

M. LUNN, General Treasurer.

Every church should enthusiastically plan for the advance program which includes the following:

Foreign Missions	\$26,941.34
Home Missions	25,000.00
General Superintendents	16,000.00
Church Extension	15,000.00
Ministerial Relief	12,000.00
Church Schools	7,000.00
Administration and Publicity	5,000.00
General Assembly	5,000.00
General Contingent	3,000.00
Treasurer's Office	2,700.00
Education	2,000.00

\$318,641.34

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