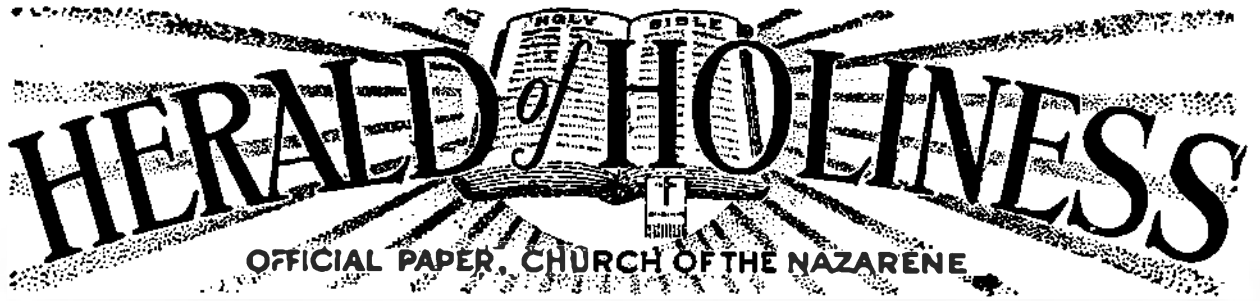




HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVIII NO. 13

KANSAS CITY, MO., JUNE 19, 1929

WHOLE NO. 897

REASON AND FAITH

WE WOULD represent Reason and Faith as twin-born; the one in form and features the image of manly beauty—the other of feminine grace and gentleness; but to each of whom, alas! is allotted a sad privation. While the bright eyes of Reason are full of piercing and restless intelligence, his ear is closed to sound; and while Faith has an ear of exquisite delicacy, on her sightless orbs as she lifts them toward heaven the sunbeams play in vain. Hand in hand the brother and sister, in all mutual love, pursue their way, through a world on which, like ours, day breaks and night falls alternate; by day, the eyes of Reason are the guide of Faith, and by night the ear of Faith is the guide of Reason.

As is wont with those who labor under these privations respectively, Reason is apt to be eager, impetuous, impatient of that instruction which his infirmity will not permit him readily to apprehend; while Faith, gentle and docile, is ever willing to listen to the voice by which alone truth and wisdom can effectually reach her.—H. ROGERS.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

H. ORTON WILEY, D. D., *Editor*

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

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 8, 1917, authorized July 19, 1918.

WESLEY'S ADVICES TO THE SANCTIFIED

Third Advice

Question—What is the third?

Answer—"Beware of Antinomianism, making void the law or any part of it, through faith. Enthusiasm (fanaticism) naturally leads to this, indeed, they can scarcely be separated. This may steal upon you in a thousand forms, so, that you cannot be too watchful against it. Take heed of everything, whether in principle or practice, which has any tendency thereto. Even that great truth, that 'Christ is the end of the law,' may betray us into it, if we do not consider that He has adopted every point of the moral law, and grafted it into the law of love. Beware of thinking, 'Because I am filled with love, I need not have so much holiness; because I pray always, therefore I need no set time for private prayer; because I watch always, therefore I need no particular self-examination.' Let us 'magnify the law,' the whole written word, 'and make it honorable.' Let this be our voice, 'I prize thy commandments above gold or precious stones. O what love have I unto thy law. All the day long is my study in it!' Beware of Antinomian books. They contain many excellent things, and this makes them the more dangerous. Oh, be warned in time! Do not play with fire; do not put your hand upon the hole of the cockatrice den.

"I entreat you, beware of bigotry. Let not your love or beneficence be confined to Methodists (so-called) only; much less to that very small part of them who seem to be renewed in love, or to those who believe yours and their report. Oh, make not this your shibboleth! Beware of stillness; ceasing in a wrong sense from your own works. To mention one instance out of many. 'You have received,' says one, 'a great blessing; but you began to talk of it, and to do this and that; so you lost it. You should have been still.'

"Beware of self-indulgence; yea, and making a virtue of it, laughing at self-denial and taking up the cross daily, at fasting or abstinence. Beware of censoriousness, thinking or calling them that in any way oppose you, whether in judgment or practice, blind, dead, fallen, or 'enemies to the work.' Once more, beware of Solfidianism: crying nothing but 'Believe,

believe;' and condemning those, as ignorant or legal, who speak in a more spiritual way. At certain seasons, indeed, it may be right to speak of nothing but repentance, or merely faith, or altogether of holiness; but in general our call is to declare the whole counsel of God, and to prophesy according to the proportion of faith. The written word treats of the whole, and every particular branch of righteousness, descending to its minutest branches; as to be sober, courteous, diligent, patient, to honor all men. So likewise the Holy Spirit works the same in our hearts, not merely creating desires after holiness in general, but strongly inclining us to every particular grace, leading us to every individual part of 'whatsoever is lovely.' And this with the greatest propriety; for as 'by works faith is made perfect,' so the completing or destroying the work of faith, and enjoying the favor, or suffering the displeasure of God, greatly depends on every single act of obedience or disobedience."

A NOTE OF ENCOURAGEMENT

The new emphasis recently placed upon tithes and offerings by the Executive Secretary and the Stewardship Committee in an educational program to present the church with a scriptural and constructive financial plan is already yielding good returns. We were delighted to learn from the General Treasurer that the fiscal year closed with a substantial surplus in the treasury instead of the usual deficit. It has often happened in previous years that the opening months of the new year witnessed a decline in offerings, due to the strained efforts of the churches to close the year without a deficit. But this year, according to the information recently given by the General Treasurer, the opening month brought in offerings above the amount necessary to meet the new and enlarged budget. This will prove a source of great encouragement to every Nazarene. We confidently believe that in proportion as we approach the plan of God in financial matters and put it into effect as a church, we may expect the blessing of God to rest upon its temporal affairs, and in addition yield rich spiritual fruitage. Let every District Superintendent and every pastor keep this matter of tithes and offerings before the people until it becomes the general financial plan of the church.

THE CHARACTERISTICS OF THE GOSPELS

IN REGARD to their external features and characteristics: The point of view of the first Gospel is mainly Israelitic; of the second Gentile; of the third universal; of the fourth Christian.

The general aspect, and so to speak, physiognomy of the first, mainly is oriental; of the second Roman; of the third Greek; of the fourth spiritual.

The style of the first is stately and rhythmical; of the second, terse and precise; of the third, calm and copious; of the fourth, artless and colloquial.

The most striking characteristic of the first is symmetry; of the second, compression; of the third, order; of the fourth, system.

The thought and language of the first are both Hebraistic; of the third both Hellenistic; while in the second the thought is often occidental, though the language is Hebraistic; and in the fourth the language is Hellenistic, but the thought Hebraistic.

2. In respect to their subject matter and contents: In the first Gospel we have narrative; in the second memoirs; in the third history; in the fourth dramatic portraiture.

In the first we have often the record of events in their accomplishment; in the second, events in their detail; in the third, events in their connection; in the fourth, events in relation to the teaching springing from them.

Thus in the first we more often meet with the notice of impressions; in the second of facts; in the third of motives; in the fourth of words spoken. And lastly, the record of the first is mainly collective, and often antithetical; of the second graphic and circumstantial; of the third didactic and reflective; of the fourth selective and supplemental.

3. In respect to their portraitures of our Lord: The first Gospel presents Him to us mainly as the Messiah; the second mainly as the God-man; the third as the Redeemer; the fourth as the only begotten Son of God. —BISHOP ELICOTT.

THE PRESENT CHALLENGE

Dean Brown, writing in the *Congregationalist* under the above caption, has the following to say concerning the difficult task which confronts the present day preacher: "I was ordained to the Christian ministry in 1889 and when I look out at the work of my brother ministers today, I feel that their task is much harder than the task which confronted me when I went out to tackle it forty years ago. Let me name briefly a few of the factors in the situation which seem to offer a special challenge to the religious forces of the country. The immense number of automobiles, the wide and constant appeal of the movies, the influence of the radio on church going, the craze for amusement, the pressure of things and the lack of a better understanding between youth and age."

THE GROWTH OF THE CHURCHES

The editor of the *Pentecostal Herald* has the following kindly words to say concerning the growth of the Church of the Nazarene, as he contrasts it with the Southern Methodist church. Perhaps we do not appreciate as we should the blessings which God has poured out upon us as a people, but these blessings should only drive us to our knees in humility, and inspire us with a more fervent faith for the success of the cause of holiness. Methodism has a great history. We shall succeed only as we keep close to the doctrine, the experience, and the spirit of holiness, and

this we understand to be the groundwork of the argument which Dr. Morrison makes in his study of the growth of the churches.

"Will someone explain how it is that the Nazarenes with only 3,054 preachers, 1,700 churches and 74,057 members had almost half as many additions to the Nazarene churches for the past year, and Southern Methodism, with almost three million members, had a little more than twice the number of additions that the Church of the Nazarene had with only 74,057 members? The M. E. Church, South, has nearly thirty members to one Nazarene member, and yet this church so recently sprung up, and laboring at tremendous disadvantage, has almost half as many additions in the past year as the great Southern Methodist church. It should be remembered that a very large per cent of the people converted in the revivals and campmeetings of the Church of the Nazarene are already unconverted members of some other church, or unite with some other church.

"The columns of the *Pentecostal Herald* are open for an explanation of these remarkable inequalities. As we have said, there is a reason, perhaps a number of reasons, why these inequalities exist. Let some one, or several persons, arise and tell us why they exist. This subject is entirely too interesting and vital to be passed by without investigation and intelligent discussion."

THE OLD-FASHIONED MINISTER

The old-fashioned type of minister is fast passing. The olden type was that of a man with a message. He was a preacher, a spokesman, an ambassador. He urged men to repentance for sin, to belief in the mediatorial work of Christ, to holiness of life. He was a witness. His message was the Word of God, his plea the mercy of God in Christ, his warning the wrath of God against sin. A statement from the Word was the end of all controversy. Under such a ministry men both trembled and believed.

Now, however, the minister is not so much a witness as a worker, not so much a preacher as a plodder, not so much a minister as a manager. His great function has come to be administration rather than ambassadorship. He is an agent more than an authority. His aim is as of yore, but his art along another line. Methods are his study in place of the Word, machinery instead of the means which God has ordained, the word, the sacraments and prayer. He has gone into chivalry with other men rather than into a contest with sin.—*Southern Presbyterian*.

A GAME YOU ALWAYS LOSE

Two convicts in Auburn state prison, Auburn, N. Y., had themselves fastened inside bales of waste paper recently in a vain attempt to escape. They were both small men, one being but five feet and one inch in height, nevertheless the experience of being put through a paper baler, and dropped down a chute into a truck must have been one of torture. When the truck was being unloaded one of the men cut the wires of his bundle with a pair of pliers, jumped out and ran like a madman, escaping the fire of the guard who was with the load. The other man failed to provide himself with a wire cutter and was captured as he struggled to free himself from the wrappings of the bale.

The one who fled was later captured in a box car at Groton, N. Y., an "abject, groveling creature," the paper reports. Both had long terms to serve for robbery. Playing the game of life dominated by sin is a losing game, always a losing proposition, however long it may be or how short. And the marvel of God's grace is that it breaks the power of sin and makes men free to do right. This is liberty indeed.—*Wesleyan Methodist*.

JUNE GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

Many well meaning people think that anything that is remotely "religious" is a good thing. It must be this way, or else people who love God and belong to church could not tolerate graphophone parodies on a dead man's conversation with the devil, reproductions of make believe negro meetings, sacrilegious "sermons" and radio mimicry of good people. In fact, they could not appreciate much that passes for "singing the glory down" which is nothing more than religious vaudeville. However, it would be better if we would really learn to discriminate, and to put our silent and audible sanction only upon that which is genuinely and sincerely and reverently religious and to partake only of that which is truly "spiritual," rejecting just common, human, religious fun.

The Nazarenes paid over \$30,000 on their General Budget during the month of April and thus closed up the old fiscal year without a deficit in the General Treasury. This was a wonderful show of loyalty and interest in the general program of the church, and it proves that we can pay the \$26,500 required each month of the new fiscal year which began May 1. We can do it and we ought to do it, and this should make it possible for us to add, "We will do it." Our General Budget is not extravagant and by raising it in full we maintain our denominational morale on the plane of triumph and put behind our program funds enough to make it possible for our gospel to be sent to thousands who have not yet heard it. And instead of interesting ourselves in "specials," we will be much farther ahead in five years from now by lending all our influence and strength to the task of raising an ever enlarging General Budget each year. For it is not possible to expend "special" money with the same care and forethought that are employed in the handling of funds which are dependable and regular. And if we are faithful, at the end of five years we shall be raising a half million dollars a year for the general program of the church, and we shall be raising it as easily as we are raising our present budget.

There are abundant evidences that there is something of an organized and persistent effort on the part of wet newspapers to bring our prohibition laws into disrepute, and we all need to be on our guard. A little while ago these papers ran big headlines and print-

ed long columns about what they called "Murder by a Dry Raider," in connection with the shooting of Mrs. DeKing of Aurora, Ill., and they prophesied freely that officer Roy Smith would be punished. But we have not seen any mention on their part of the action taken by the grand jury in the case; for the grand jury exonerated Smith. These same papers gave out the impression that our coast guards flagrantly violated international law in the sinking of the notorious rum runner *I'm Alone*, and intimated that we were liable to painful misunderstandings with other countries on the account of it. But evidently the sane, sensible, liberty loving, law abiding people and officials of Canada and Great Britain did not take unnecessary offense, and there was no crisis of an international sort at all. Lately the wet papers have made a great ado about the charges against two congressmen, that they smuggled liquor into the United States. They have had much to say about the hypocrisy of men who vote for prohibition and then violate the law for their own convenience. But Mr. Morgan of Ohio, one of the congressmen charged, says he brought no liquor into the United States and that he never tasted a drop of liquor in his life. Mr. Michaelson also says he is not guilty. We do not know whether they are guilty or not, but we shall be glad for them to have their "day in court," and we do know that wet newspapers are quite ready to spread charges of "hypocrisy" against a congressman who has been active in his efforts to rid the country of rum. There seems to be no way to defeat prohibition in this country so long as prohibitionists stand together, so let us be careful about believing anything that wet newspapers may say which has a tendency to reflect upon prohibition or upon prohibitionists, and let us be slow indeed to support any candidates that wet newspapers champion, for whatever their claims, they are concerned to get as much liquor back into the country as they can. And just here, on the broad issue involved, we think it in place to quote Thomas A. Edison, who says, "I wholly disagree with the argument of anti-prohibitionists that the Volstead Act is an encroachment on personal liberty. If personal liberty were to run wild, we would have no advancement. Civilization becomes better only as we curb personal liberty in the interest of general welfare."

The Christian-Evangelist, speaking editorially on the "Secret of Hoover's Greatness," asks, "What is the secret of such a man—country, college, church, business, health, mentality?" Then it answers, "All—but more. The deepest earthly secret of his greatness is in our opinion his mother. She was a member of the W. C. T. U. of the state of Iowa. Whoever launches forth on the strange adventure of life with a Christian mother has the right background for true greatness. He has the best example in the world and knows the forces that make character and the ideals that lure to the heights."

THE EVIDENCE OF THE BAPTISM WITH THE HOLY GHOST

By ARTHUR F. INGLER

ACCORDING to the dictionary an evidence is unquestionable proof; absolute certainty. Now the tongues movement holds that the gift of tongues, so-called, is sure proof that the person possessing it has been baptized with the Holy Ghost. This contention has raised questions in the minds of Bible students and we shall attempt to answer them by an unbiased study of the Scriptures relating to Pentecost and the gift of the Holy Ghost.

Shortly before His ascension (Acts 1:8) Jesus prophesied of the descent of the Holy Ghost and that His coming would empower the apostles to witness for Him. Saint Luke says that they returned to Jerusalem with great joy and tarried there certain days preparing themselves for the great event. On the fiftieth day after the crucifixion, the dispensation of the Holy Ghost was ushered in with unmistakable signs. It came suddenly with divine manifestations and was heard, seen and felt, producing immediate results in the lives of the recipients. There were at least three outward evidences and one inward evidence that attended the baptism with the Holy Ghost when first received:

1. A SOUND FROM HEAVEN like that which accompanies a mighty rushing wind, a tornado.
2. A CLOVEN-TONGUED FLAME like as of fire sitting upon each person.
3. SPEAKING IN LANGUAGES other than their own.

Now, if it is true, as the tongues people claim, that no persons are baptized with the Holy Ghost unless they speak in other tongues, then we shall insist that they must also experience the other outward evidences; they must hear the sound from heaven of a mighty rushing wind, filling all the place where they are seeking their baptism, and that each must be in a sitting posture when they receive the gift; furthermore, we shall insist that our tongues' friends produce indubitable testimony to the fact that there appeared cloven tongues like as of fire sitting upon each of them when they began to speak in tongues. All three outward evidences must be experienced to prove that they are baptized with the Holy Ghost.

We have never read of any persons in the New Testament, nor heard of any, since Pentecost who received the baptism with the Holy Ghost in the same manner as did the apostles. God is not confined to methods and manifestations in demonstrating His power. When men mark out a path for God to walk in, He ignores that path and comes another way if He comes at all. That the teaching of the tongues people is untenable and misleading, we shall now show by scriptural references and history subsequent to Pentecost.

In the account of the great revival in the city of

Samaria, given in Acts 8:5-17, Peter and John prayed for the converts and then laid their hands on them and they received the Holy Ghost; a different method from the one employed in Jerusalem. I discover here that one of the outward evidences of Acts 2:2, 3, 4 are mentioned in this revival, and yet "they received the Holy Ghost."

The next mention of the Holy Ghost baptism is in Acts 10:44-48. There the Gentiles were listening to a sermon on salvation by Saint Peter in the house of Cornelius. Suddenly, without notice, the Holy Ghost was poured out upon the audience and the people spoke in tongues without seeking for them. There was no sound of a rushing mighty wind and no sign of fire sitting upon them, but they were commanded to be baptized with water *after* they were baptized with the Holy Ghost. The usual order of water baptism was reversed, you see.

The final mention in Acts of a company receiving the Holy Ghost is in the nineteenth chapter. There, St. Paul found twelve men in Ephesus who had not been baptized in the name of Jesus who were earnest seekers for the truth. Paul laid his hands on them and they received the Holy Ghost. It is not recorded that they prayed or sang or did any religious thing but believe and receive their baptism, and then they spoke in tongues but there was no other outward demonstration. Those men were not seeking for tongues when the gift was granted them. They had not heard of the doings at the Pentecost and no one had been in Ephesus preaching tongues.

No mention is made in Romans of the gift of tongues. The mention in 1 Corinthians 12 and 14 is corrective, mostly, for that people had gone wild about tongues. The apostle sought to set them right and finally said, "Let all things be done decently and in order." St. Paul is needed in many places today to say the same thing with emphasis. About the strongest thing he said concerning the gift of tongues was that in the church he would rather speak five intelligible words than ten thousand words in an unknown tongue (1 Cor. 14:19). In his second letter to the Corinthians the apostle makes no reference to the tongues and it is not mentioned in any other of the epistles. It continued in the church so long as God thought it necessary, for the conversion of the heathen and as a sign to unbelievers (See 1 Cor. 14:22). The outward evidences may cease and disappear but the inward evidence abides. The latter is seldom mentioned by the tongues people and then in a confused manner. Satan cares little about the *wonderful* and the *mysterious* in our performances if he can hinder us from becoming pure in heart and thus deprive us of "the wedding garment" and render us unprepared to

stand before the King in His glory. Without *the* sanctification or holiness that the apostle preached in Hebrews 12:14, no person will ever see the Lord.

4. THE INWARD EVIDENCE.

Saint Peter defined the inward evidence as *heart purity* in Acts 15:8, 9. Let me give you this passage from Weymouth's translation of the New Testament: "And God who knows all hearts, gave His testimony in their favor by bestowing the Holy Spirit on them just as He did on us; and He made no difference between us and them, in that He cleansed their hearts by their faith." The apostle was explaining to the council in Jerusalem what the reasons were for his preaching to the Gentiles and what God did for them when they believed. He told them that God did the same things for Cornelius and his household that He had done for the apostles at Pentecost, viz: purified (cleansed) their hearts. That was the inward evidence of Pentecost—the baptism with the Holy Ghost. In his account of the meeting with Cornelius and his household (Acts 11:15-17), St. Peter says nothing of tongues or other outward evidences, showing that outward signs were of little consequences to him. The most important work in the economy of grace is the cleansing from inward sin, the removal of carnal hindrances that obstruct and impede the way of the Spirit of God as He leads the worker to witness for Him, and to traverse the great unexplored regions of the spiritual life, typified by the land of Canaan.

No praying, speaking or singing is so powerful and convincing as that which comes through burning lips from a pure heart filled with divine love. A life of perfect love to God and man is the natural result of being sanctified wholly by the baptism with the Holy Ghost. To deny and ignore this wonderful work is dishonoring and insulting to God and it opens the mind and heart to wicked spirits, and to every evil work.

The attitude of any movement toward the sin question determines the depth or shallowness of that movement and shows how much, or how little, of the divine one may look for in it. Any movement that denies the ability or willingness of God to cleanse the human nature from all that is carnal, or sinful, advertises its unbelief in the power of Jesus' blood to cleanse from all sin, and also shows its lack of faith in the presence and power of the Holy Ghost to keep all sin out of the cleansed soul. Divine power for service can be had only by those who renounce all sin and keep on renouncing it. What is true of movements is also true of individuals. Your attitude toward, and your interest in, the work of the Holy Ghost will determine your walk with God or your rejection of Him. "Grieve not the Holy Ghost" on any line, in anything. The holiness movement in America stands for the eradication of all carnality, inbred sin, and the perfecting of the souls of men in divine love by the power and presence of the Holy Ghost. "Have you received the Holy Ghost since ye believed?"

SOME FACTS FOR THE CONSIDERATION OF THE HOLINESS PEOPLE

By J. L. Glascock

ARTICLE I

IN writing this article I shall substitute for the editorial we, the personal pronoun I, and trust that by so doing I may not be thought egotistical.

For some time I have had a strong impression to write some things that I believe would be profitable for the holiness people to consider but have hesitated to do so lest I might be misunderstood and regarded as a pessimist.

I entertain a love for the holiness people like the love I have for my own kin, and every day I pray for them and every department of the work for the promotion of an uttermost salvation. My whole life has been devoted to the work that they are called to do and so we have much in common, and because of that fact I feel more at liberty to write as I am impressed to write.

I regard myself fortunate to have been associated with so many of the leading holiness preachers and people in my evangelistic work. This has given me a wider vision of the work than I could otherwise have had, and enabled me to see the pressing need of some things that some of the holiness people are neglecting.

Among those I have been associated with in the work of holiness are Reverends John Thompson, I. D. Pepper, Joseph H. Smith, David B. Updegraff, Dugan Clark, C. J. Fowler, P. F. Bresee, E. F. Walker, Bud Robinson, H. C. Morrison, C. W. Ruth, George J. Kunz, C. E. Cornell, M. W. Knapp, G. A. McLaughlin, S. A. Danford, J. G. Morrison, W. H. Huff, William H. Hoople, M. G. Standley, C. H. Babcock and a host more whose names cannot be recorded for lack of space.

Also my extensive itinerary with so many of the different organizations of the holiness movement, has enabled me to recognize the crying need of the holiness people in not a few things.

I have conducted pentecostal meetings in some of the largest churches and campmeetings in this country, and in many of the holiness schools and colleges. My itinerary has taken me into every state of the United States but four, and into four of the provinces of Canada, having crossed the continent eight times in all, traveling a distance equal to more than one hundred and nineteen times across the United States, and

more than fourteen times around the globe. Have conducted about six hundred revival meetings, held about eleven thousand religious services, delivered as many sermons and religious addresses, and more than twenty-five thousand people testified to having been converted, reclaimed or sanctified in meetings in which I have labored. God knows I give Him all the praise and glory for these things.

My observation convinces me that many, I was about to state most, of the holiness people are lacking in intercessory prayer. Prayer is a fine art and with most of the people it is a lost art.

It ought to be an inspiration to more diligently pray when one reads of the wonderful feats that have been accomplished by the people in Old Testament times, in New Testament times and in modern times.

In answer to Elijah's prayer no rain fell upon the earth for three years and six months, and again he prayed and the heavens gave rain and the earth brought forth her fruit, and James declares that he was a man subject to like passions as we are.

Paul and Silas imprisoned in the Philippian jail at the hour of midnight prayed and sang praises to God and suddenly there was a great earthquake which shook the foundations of the prison and immediately all the doors opened, every man's bands were loosed, and the jailer and his whole family were saved.

Pentecost was prayed down and not worked up, and after that the disciples went everywhere preaching Jesus Christ, and when they were brutally beaten and forbidden no more to speak in His name, they held a prayermeeting and the place was shaken where they were assembled together.

George Mueller's biographer was visiting at Mr. Mueller's home in Bristol, England. As they were about to retire at night, Mr. Mueller informed his biographer that there was no food in the orphanages for the children's breakfast, and suggested that they pray for a supply. The result was that sufficient food was sent in for the children's breakfast and supplies sufficient to feed them for six weeks in addition. Mr. Mueller once declared that he had received so many remarkable answers to his prayers that he believed that mortal man could receive anything in the will of God through the means of prayer.

The one outstanding characteristic of the Wesleyan revival—the revival in North Ireland, the Welsh revival, and all genuine revivals of religion was intercessory prayer. Nothing can be substituted for this to produce pentecostal results.

There is great danger of holiness people neglecting this potent factor in the work of salvation. When they come together to conduct meetings for the promotion of holiness, there is great danger of their being betrayed into an undue amount of social visiting to the neglect of importunate prayer. This course is certain very seriously to militate against the work they are supposed to accomplish in the salvation of the

unsaved and the entire sanctification of Christian people.

We all understand that the holiness people are like one large family and when they meet in their various gatherings it is perfectly natural for them to exchange experiences and enjoy Christian fellowship, and this is proper as well as natural. But this should not degenerate into levity, jesting, or anything else that would grieve the Holy Spirit and cause them to miss the spiritual blessings they should receive, and at the same time contribute their part to the work of soul-saving and the advancement of the work of holiness. There is no better way to destroy the good influence even of the holiness movement than to pursue the course I am warning people to avoid.

Holiness preachers should guard against the same snare that is laid for the feet of the laymen, lest they should come to their pulpits trusting to their innate ability and intellectual preparation without the shekinah of God upon them due to their not having waited upon God in importunate prayer until the anointing of the Holy Spirit came upon them and thus failed to accomplish the end of all preaching—the salvation, entire sanctification and edification of souls.

(To be continued)

UNITY A FUNDAMENTAL PRINCIPLE

By PASTOR H. B. GARVIN

Behold how good and how pleasant it is for brethren to dwell together in unity! (Psalm 133:1).

THE principle involved in this scripture is not only the keystone of our holy religion, but it is an element necessary to success in every phase of human activity wherever groups of human beings are thrown together, either by kindred ties or social bonds. There must be mutual interest in, and mutual affection for a common cause if there is to be harmony of action. Success cannot be attained in either family, religious, business, or social circles if this fundamental law is not observed. The whole of human life demonstrates the truth that it is both "good" and "pleasant" for brethren to dwell together in unity.

And it pleases me to say just here, that if anyone desires to know the secret of the rapid and permanent progress made by our good denomination—unparalleled in growth, perhaps by any other church organization since Pentecost—I say that if anyone desires to know the secret of our denominational progress, it is to be found in the embrace of this great text. We are a holy and a united people. We are holy, not because we are united, but we are united because we are holy. Those who are genuine Nazarenes and who breathe the spirit, and have caught the vision of our great movement feel the importance of maintaining this fundamental virtue among our people in all of our local churches, as well as in our other denominational organizations and institutions.

Then, too, I like to feel that since we have prospered upon this Bible principle during the brief years of our history; now, with a numerical strength of seventy-five thousand we can move forth into a still more expanding future if we keep holy and united as a people. Happily for our safety, many who join us, but who do not harmonize with us, soon become eliminated.

In our denominational statement of doctrine, those who are not in sympathy either with our doctrines or usages, are given no encouragement. "It is expected of those who remain with us that they be in hearty fellowship, not inveighing against our doctrines and usages, but being in full sympathy and conformity therewith."

"COULD I BUT CLIMB WHERE MOSES STOOD"

By Evangelist G. F. Owen

AS ONE ascends Mount Nebo from the east, as do almost all pilgrims of these modern times, the experience is likely to be a bit disappointing at first. The summit of the mountain seems but a little higher than the plain over which one has been coming. In fact Mount Nebo seems but an insignificant mountain ridge which lifts itself only a few hundred feet above the fields spread out to the east.

In view of the foregoing, one who is unacquainted with the topography of Trans-Jordania would be likely to underestimate Mount Nebo as a promontory from which Moses might receive an adequate view of Palestine. However, it should be remembered that this "table-land" of Moab is some 2,400 feet above the level of the Mediterranean Sea, then the summit of Nebo is 300 feet higher—2,700 feet above sea level. "Only 2,700 feet above the level of the sea?" says someone. Well, yes, but when one stands on Mount Nebo he will certainly look westward, and such a view reveals the fact that there is a tremendous and almost sudden descent to the Dead Sea, and this sea is 1,292 feet *below* sea level. Thus in reality it presents a noble look-out point — from practically 4,000 feet above the Dead Sea. And this impressive body of water—the *lowest* in the world—appears as though it were just below your feet.

Moses must have received the greatest thrill of all his career when from "Pisgah's lofty heights" he stood to "view the landscape o'er." The lawgiver, whose eyes suffered none of the infirmities of age, was on the mountain top for the express purpose of seeing the land which he had striven so long to reach. He was there by divine appointment, and it is not a thing at all unthinkable that God should permit him to see what man with his natural eyes could not see; but if one will choose a clear day he may see, without special aid, practically the whole of Western Palestine from this summit.

Lying away to one's immediate left is the Dead Sea from Engedi northward. Far across, on the watershed of Central Judah, one can see Bethlehem, Jeru-

salem, and Neby Samwil (Mizpah). The mountains of Ebal and Gerizim, in the midst of Samaria, are distinguishable. Far away to the north one may see beautiful Tabor and tragic Gilboa, the luxuriant valley of Jezreel, and the fruitful country of Lower Galilee. One will not fail to see the ever interesting Jordan river leaving the southern portion of the Sea of Galilee wind its way for sixty-five miles through its broad and seemingly level valley, till, almost beneath one's feet it empties into the Dead Sea.

Directly opposite one, and about five or six miles across the Jordan, stands the city of Jericho, known in Moses' day as "The City of Palm Trees," and just

beyond it the mountains of Judah rising above each other until the Mount of Olives stands out in bold relief. Thus at a distance Moses could see all three sections of Palestine — Judea, Samaria, and Galilee. Gazing on this magnificent prospect he must have beheld in prophetic anticipation Israel's great and happy commonwealth occupying Canaan's numerous towns, fruitful vineyards, and flowering fields.

Northward, and on Moses' side of the Jordan, lay the mountain pastures of Gilead and the romantic district of Bashan. These all must have looked exceedingly interesting to Moses, yet it is more than probable that he took his last longing look at "the Plains of Moab," where Israel's host was encamped. This is a beautiful expanse



ANCIENT SACRIFICIAL ALTARS NEAR MOUNT NEBO

of country covering an area of some fifteen miles in length and eight in breadth, and is now known as "the Meadow of the Acacias." Israel's numbers being so great, their position so unique, and the occasion so unusual, Moses must have been greatly wrought upon as he beheld Israel "abiding in his tents, according to their tribes," yet amidst just such scenes Israel's leader and the world's greatest lawgiver closed his eyes to earthly sights and scenes and passed across the river to that better land—the heavenly Canaan.

Just previous to leaving Palestine the last time I was privileged to stand near, if not directly on the spot where Moses stood and viewed the "Promised

Land." With an eager gaze my eyes swept the country from Southern Judea to Central Galilee. A strange awe settled over me and my very soul was stirred to its depths. In my mind were visions of a lone man viewing what for more than forty years he had desired to see; of marching armies; of a Jericho with its walls falling down; of a John the Baptist preaching to vast multitudes; of Jesus being baptized in the river Jordan—these and many other events had taken place on those acres which lay just before me. Many times had I recalled those words:

*"Could I but climb where Moses stood,
And view the landscape o'er."*

And at last I was experiencing just that. It seemed so easy to visualize those things which had occurred there.

While meditating on the fact that the events did not seem so far removed, in time, as they had previously seemed, I found myself viewing the quiet hillsides, the rocky vales and the deep gorges, and wondering where the angels must have buried Moses. Imagine my utter surprise when a large bald-eagle put in his appearance and soaring about the mountain top, quietly passed out across the valley. I was about to stir myself to make certain that I was wide awake, when I began to hear the "click" of cameras. Others were with me on the mountain top and they were making an honest effort to photograph that eagle in his flight. For the time being it seemed impossible for me to think of anything other than those words of the poet:

*"That was the grandest funeral
That ever passed on earth,
But no one heard the tramping,
Or saw the train go forth—
None but the bald old eagle
On gray Bethpeor's height,
Which from his rocky eyrie
Looked on the wondrous sight."*

It is one of the privileges of a life time for one of God's children to be permitted to stand on Mount Nebo. Here one sees, feels, and understands as at no other place in the world. "Neither pencil nor picture," says Dr. Thompson, "can adequately describe the wonderful scene, nor can imagination reproduce it."

I have been privileged to stand on many of the promontories of four continents and view landscapes whose beauty is far famed, but I have found none so interesting, none so thrilling, nor none so inspiring as the westward view from the summit of Mount Nebo, and especially is the view entrancing when one stands on the westward spur known as "Pisgah."

COLORADO SPRINGS, COLO.

Christianity is not simply a creed; it is much more: it is an inspiration, an inbreathed life, a divine religion.
—B. FORESTER.

STEWARDSHIP OF FASTING

"When ye fast"—JESUS

Both the covenants, old and new, by influence, implication and example inculcate the practice of *fasting*. The prophets frequently commanded God's ancient people to fast. It was observed in the New Testament days by the Jews, the disciples of John, and encouraged by our Lord himself. In the times of the early church it was a constant custom. All of the Master's notable leaders, down through the ages, have been men and women who constantly practiced fasting. *Only in modern days has this requirement been neglected.* Finally, it seems, this ancient sacred means of grace has been almost abandoned by God's people, but has been taken up by the athletic world, and is now earnestly advocated by the medical profession, instead of the ministers of the cross.

In the book of Ezra (8:21, 22, 23) we are clearly taught that fasting, accompanied by prayer will bring guidance and protection from the Father's hand. Are our Nazarene paths so plain, and the solution of our problems so manifest that we do not need to practice it? Is not our beloved Nazarene holiness movement as much in jeopardy from Satan as Ezra's shivering caravan of Jews at the river Ahava, as they traveled toward Jerusalem? Why, then, do we not practice that which brought victory to them?

In Isaiah (58:6) we are assured that fasting will *"loose the bands of wickedness."* Is there not great need for this? Who has not sons or daughters, or brothers or sisters, or other close relatives, who are led by Satan captive at his will? Would you not fast to get them free? Well, why not try? The Book declares it will.

Isaiah adds further that fasting will *"undo heavy burdens, let the oppressed go free, and break every yoke."* This ought to indicate the way of escape from calamitous occurrences that are breaking the hearts and loading the backs of God's children. Try a day or two of fasting, mingled with prayer, and see what happens. It accomplished wonders in ancient days.

The prophet assures us that *"then shall thy light break forth as the morning;" "The glory of the Lord shall surround thee;" "then shalt thou call, and the Lord shall answer."* He further states (58:11) *"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a well watered garden, and like a spring whose waters fail not."*

In all these utterances of the ancient prophet we find fasting intimately connected with—

1. Loosing bands of wickedness.
2. Undoing heavy burdens.
3. Freeing oppressed souls.
4. Breaking every yoke.
5. Bringing light to one's soul like the morning.
6. Surrounding one's self with the Lord's glory.

7. Receiving prompt answers to prayer.
8. Constant guidance.
9. A satisfied soul in time of drought.
10. Fat bones.
11. Soul like a watered garden.
12. Inner being like a never failing spring.

All this accomplished by fasting! Isn't it worth while? *Who'll join the Prayer and Fasting League?* We need 20,000 before 1932!

In Daniel (9th chap.) "prayer, supplication and fasting," brought a visit from the celebrated archangel, Gabriel, and a wonderful vision and gift of "skill and understanding" to the prophet. Who among us today wouldn't welcome a trifle more skill and understanding from God's hand? "Prayer, supplication and fasting" brought it, then, why not now? Who will try it and see?

In the book of Joel (2:12) we read "Therefore, also, now saith the Lord, turn ye even to me, with all your heart and with fasting, and with weeping and with mourning, . . . for the Lord is gracious and merciful, slow to anger and of great kindness."

It was chiefly a fast that saved Nineveh from the wrath of God predicted by the prophet Jonah. Read it and see.

It was "prayer and fasting" (Matt. 17:21) that Jesus assured His disciples would enable them to cast out the worst kind of demons. Are there not plenty of this brand of demon with us today, to induce us to practice what the Master states will bring victory over them?

What would happen among the soldiers of our Nazarene army if half of the church should begin fasting regularly each week? Suppose this were accompanied with mighty, intercessory prayer!

A thousand local church revivals would break out.

Some 25,000 church members, more or less, would begin to think they had never been saved.

Home missions would spread into unreached regions.

Four hundred or more new churches would, quite probably, be started in one year.

The General Budget would double in six months.

We would have annual accessions of from 10,000 to 30,000 members.

Revivals would break out among the unreached races in this country.

Fifty new missionaries would sail the first year.

We would satisfy all the pitiful calls for help in foreign fields, and open new work in Alaska, the Philippines, Europe and several countries in South America.

All this is just that near, and that easily attainable. Who'll begin today? Don't wait for the crowd, begin individually. Will God hold us guiltless if we do not fast?

J. G. MORRISON, *Executive Secretary.*

Department of Bible Studies

Studies in the Parables of Jesus

By Prof. J. B. Galloway

Lesson Twenty-three

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

(Riches in Christ)

First Day—2 Cor. 5. "For the love of Christ constraineth us" (5:14). All earthly currents drag us downward, but the living stream of life reaches us at its lowest level and will raise us to the throne of God. The love of God flowed down from heaven, and as water, it will raise all on its bosom to the same height. All who plunge into its depths will be constrained, literally swept along to glory. Keep in the crimson stream.

Second Day—2 Cor. 6. "We then as workers together with him" (6:1). Heaven and earth linked together in a great task. The divine cable that lifts men to God. God on one end and a redeemed workman at the other end. Both working together for the spiritual uplift of souls.

Third Day—2 Cor. 7. "Perfecting holiness in the fear of God" (7:1). Perfecting perfection. God's work in us is perfect, yet we must co-operate with Him to keep it perfect until we ripen into a mature fruitful Christian.

Fourth Day—2 Cor. 8. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (8:9). The history of our redemption. This is God's way of transacting business. The richest becomes the poorest that the poorest may share with Him all riches. Our Lord reduced Himself to beggary that we might have His riches.

Fifth Day—2 Cor. 9. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." "Being enriched in every thing" (9:8, 11). By consecration and faith we may find in Christ a satisfying place independent of external circumstances. The beggar's receipt for spiritual riches: "God loveth a cheerful giver" (9:7). Give all, get all.

Sixth Day—2 Cor. 10. "Whom the Lord commendeth" (10:18). Others may or may not appreciate us and our work, but if God does we have the highest of all honor and favor.

Seventh Day—2 Cor. 11. "I will glory of the things which concern mine infirmities" (11:30). God can help us to turn our groans into glory. Read Paul's catalog of sanctified troubles (2 Cor. 11:23-33).

PART TWO: THE PARABLE OF THE LABORERS IN THE VINEYARD

(Matt. 20:1-16)

"Fellow-laborers are we: hour by hour,
Human tools are shaping heaven's great schemes,
Till we see no limit to man's power,
And reality outstrips old dreams.
Toil and struggle, therefore, work and weep;
In God's acre ye shall calmly sleep
When the night cometh."

The occasion of this parable is obscured if we do not ignore the chapter division which separates the parable from its setting in the previous chapter. The rich young ruler had come to Jesus inquiring what he should do to have eternal life. Jesus explains the way to him, then instructs the disciples further and lays down the principle, "Many that are first shall be last; and the last shall be first" (Matt. 19:30). And the next verse begins the parable with the word "For," explaining this great truth.

A householder went out early in the morning to hire laborers for his vineyard. They agreed for the ordinary wages and the workmen went to the work. At about noon others were hired for his vineyard. Others were sent into the vineyard later and still others just about an hour before the day's work was done. Each was paid the same, a day's wage.

The Unequality of Our Opportunities for Service.

Our opportunities for service differ greatly. Our abilities to achieve are diverse. Our time for service varies from a few days to many years. Our talents are from almost nothing to those which are seemingly unlimited. The amount of wealth at our disposal differs beyond calculation. Some are in abject poverty while others are blessed with prosperity and millions are lying idle. Our training and education is unequal. Yet we should not murmur because our opportunities are few, nor because our privileges are scanty. The poor widow with her stooped form and shawl over her shoulders cast in her mite, which was more than the rich gifts of all. God looks at the spirit of our service and rewards us for our character. It is not how long we have served, but how faithfully and in what spirit it was done. Some may do more for the Lord in a few days than others do in a lifetime.

It is worthy of note that in the parable all the laborers were in waiting in the right place for service—the market place. They were all in the proper attitude for work—they were standing. Each took advantage of his opportunity, whether a short or long time, and each got his reward. Some worked for their wages and got it and no more. Others worked for the master and got more than their wages.

The Justice of the Reward.

In the parable of the talents the rewards were distributed according to the service rendered, but in this parable the reward is according to the character of the servant and the way he used his opportunity to serve.

Justice demands that the rewards for character be distributed without respect to the amount that we have achieved but by what we have accomplished in proportion to our opportunity. Many who have done much will have a small reward, for it is far below their opportunity, while others who accomplished very little seemingly will have a great reward, for they, like Mary, have done what they could.

Rev. G. H. Hubbard says, "Human life is a common fraction. Opportunity is its denominator; service is the numerator; character or destiny is the quotient, the value of the fraction. In every spiritual fraction God writes down the denominator—opportunity, talent, privilege; all these are divine gifts. Then he leaves man to write the numerator—service, achievement, devotion; and to work out the result in personal worth and destiny. . . . You recall the old formula: 'To increase the fraction, multiply the numerator or divide the denominator.' Why, then, should you murmur at the smallness of your gifts and opportunities, since larger opportunities would make your life smaller unless you wrote over them the larger numerator of increasingly diligent and faithful service? The spiritual value of every life, therefore, may be expressed in the form of an arithmetical equation as follows: Character equals service divided by opportunity. This may be called—the equation of character."

"Go forth and labor! A crown awaits
The faithful servant at heaven's high gates,
Work with thy might ere the day of grace
Is spent, ere the night steals on apace."

PART THREE. WHAT THIS LESSON TEACHES ME

The parable begins and ends with its own lesson: "Many that are first shall be last; and the last shall be first" (Matt. 19:30 and 20:16).

PARAGRAPH SERMONS

By H. B. GARVIN

The good book says, "The fear of the Lord is the beginning of wisdom." According to this standard many who profess to be wise have not yet made a beginning.

The reason some professors of religion do not get more out of Christianity is because they invest so sparingly. The Word of God says, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

The man who says that he will never do more than he is paid for will never be paid for more than he does. It is to be remembered that love-service will go the second mile. "Give and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give into your bosom."

Christian dwarfs are unhealthy Christians who are suffering from spiritual indigestion, malnutrition, and loss of appetite. Though sufficiently old enough to be able to feed upon a full and health-giving diet, such people refuse everything but milk, and cry for bright pictures and rattle-boxes.

AFFLICTIONS

By GERTRUDE COCKERELL

This our dictionary defines as "State; a cause of pain or distress; misery; loss of friends; sickness; persecution, etc." The former, with the comprehensive latter, includes all the ills to which flesh is liable, "ills" according to our reckoning.

But affliction is often a blessing in disguise. The psalmist said, "Before I was afflicted, I went astray; but now have I kept thy word." In the school of suffering we learn, or may learn, lessons of priceless value. "We are tested," says Russell Howden, "in all ways, and temptations come to us from all angles; it comes so that God can show forth in us what He can do."

Our God is a God of deliverances. Many of us can testify to this in His remarkable deliverances and interventions on our behalf in some of our life-crises. And whilst we are waiting His deliverance from our distresses, He is delivering us in them by His own sweet comfort and support. Says one concerning trial, "Trial is the very thing that can give us through experiences, a fair knowledge of ourselves; of the cruel enemy, and also of our beloved Lord and Savior, Jesus Christ."

Knowing God thus, would we if we could, rule out of life, affliction? When, then affliction comes, and each fresh affliction, may we not think it "strange" if therein we are "partakers of Christ's sufferings," and we share in His rejection.

"Wounded," like our Master, "in the house of our friends"—our fellow-believers, our fellow-laborers in His vineyard, we may be taken up with second causes; their source "so unjust"; "so cruel"; and so miss our Lord's sweet comfort and help. And while we closely wrap around us the garment of our own weaving—self-pity, a miasma, at the same time, envelops the spirit, "the spirit of heaviness." Instead, thereof, may ours be "the garment of praise." To us then will pertain the high honor, privilege, and promise: "Whoso offereth praise glorifieth me: and to him that ordereth his conversion aright, will I show the salvation of God." And the glory of God that we thus extol, if evidenced, too, in "patient suffering in well-doing," in presence of others' evil-doing, the things intended for our "hurt," will turn out for our "good," present or future. In so doing "the spirit of glory and of God resteth upon us," who now share in His rejection, awaiting His full-orbed glory when we, His uncrowned saints shall share His glory.

But this glory, present and future can alone be ours as we "look not at the things that are seen but at the things that are not seen." For us, then, the distant view is the better—the "eternal," so shall we see things "temporal" in their true perspective.

Stumbling blocks of all kinds lie athwart our life-path. "It must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:7). To the one, blessing may accrue but what of the "woe of those responsible for the life-long misery or distress of the unwary! Some day judgment will fall upon such workers of iniquity. "Every evil work will be brought into judgment." Vice will not always be enthroned and virtue be besmirched. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11).

All secret acts of malevolence; the cruel; or unfair; or unjust deeds of man with his fellow-man are noted by God, by whom "actions are weighed," and this for purposes of judgment. If sufferers at the hands of our fellow-men, how safely may we commit our case and cause to Him to whom all judgment is committed: "Not rendering evil for evil, or railing for railing, but contrariwise blessing" (1 Peter 3:9-18). The cost of our redemption, "The precious blood of Christ," means surely that the Life laid down for us entails the surrender of our life to Him; our "not only to believe on him, but also to suffer for his name's sake" (Phil. 1:29).

And how bright our prospects as we look beyond this life that may be so full of sorrow and distress to the bliss await-

ing us in eternity. Hamilton beautifully expresses what should be our attitude toward our fellow-creatures as free, or not free from some life-affliction: "If thou art blessed, then let the sunshine of thy gladness rest on the dark edge of each cloud that lies, black on thy brother's skies. If thou art sad, still be thou in thy brother's gladness glad." And in any affliction let us remember that life is not all affliction. "Shadow and sun—so, too, our lives are made; yet think how great the sun, how small the shade." Despite, then, what each opening day may hold for us of affliction, known or unknown, we may face it calm and rejoicing, because "each happy day when I awake, this promise for the day I take: I'll never leave thee nor forsake. He faileth not."

MACEDONIA SEEKS A PASTOR

By H. C. MULLINS

Having read the article, "Paul Seeks an Appointment," several times as it has been going the rounds of the papers of late, it occurred to me that there was another side to this matter that someone ought to present. This is the result.

Rev. Mr. Paul,

Traas, Asia.

Dear and Reverend Sir:

As clerk of the church of Macedonia, I have been instructed to communicate with you, with a view of securing you as pastor for the ensuing year. We are in need of a pastor, but before we could possibly decide to accept your services in such capacity, there are a number of things that we would like to have understood and settled beforehand. It will save us much inconvenience, and no doubt will be more satisfactory to yourself.

First of all, our church requests that you come over for at least one Sunday, so that we may all have a chance to see and hear you. We would then be much better able to judge whether we wanted you or not. We do not feel it wise to take a chance in this important matter. Our church is particular about a preacher's style, and we need an eloquent and prepossessing man to hold our prestige with the churches around us. You will pardon the reference, but we do not want an old man; we have heard some reference to a man who was called "Paul the aged" (old Paul), you might give us an idea of your age. We want a young man.

Again, there is the matter of education. What have been your educational advantages? How many degrees do you hold? We would much prefer a man with a Master's degree or an E. T. D. but we insist upon the B. A. degree. All the churches about us have college men filling their pulpits, and it would put us in a bad showing not to have a college graduate.

There is another item that we would not overlook in our note to you, the matter of remuneration. You will receive the Sunday collections, which we hope will amount to about \$15.00 a week. Of course this amount will vary, and there will be very stormy Sundays when there will be none at all; this will be your loss.

We like this method best for it relieves the church of the load of responsibility, and it seems easier for the pastor alone to take all the risk of hard times and exigencies occasioned by crop failure or a drop in prices. Few of our working men get more than \$45.00 a week, and considering the high cost of living, and the price of gasoline and good clothes, we think if we raise that amount it will be about all we can do. In this connection we may as well remind you that we have no parsonage, but there are some suitable houses to let on Straight Street, at prices varying from 40 to 50 dollars a month. We like our pastors to live in a good respectable looking place that will not detract from the dignity and respect of our church.

One other little matter we would like for you to know. We expect our pastor to keep himself well dressed. We like to see him in his clerical broadcloth every day of the week. It may be out of taste to mention this, but a former pastor disgraced us by publicly wearing trousers patched at the knees.

Yes, and his wife shocked the ladies of the church by wearing a hat for the second season. Now, having mentioned the woman, we want you to state in your reply whether you are married or not, and if so, how many children you have and their ages. We would not care to engage a man with a large family, it would increase our responsibility, and if there are young children it would be an impediment to your wife's co-operation with you in the work, and we expect her to take an active part in the W. M. S., the Ladies' Aid, and the Sunday school.

We also object to our ministers' doing manual labor. We have had pastors who persisted in working with their hands, and we object on the grounds that it is undignified, and looks as though he were penurious, and it reflects upon the church, as though they were not taking good care of him.

Again we are not in much sympathy with preachers' taking a vacation. We find no warrant for it in the life of Christ, and then it usually comes at a time when nearly all our church have gone to the country, or go out for the week end, and we think it is the place for the pastor then, to be at his post to hold the few together.

We need a good "mixer," and one who spends the major part of his time visiting the people. We expect him to preach sermons well thought out, deep and homiletically finished. We are not satisfied with mere "talks" upon which little time has been spent.

And lastly, we wish to remind you that the church of Macedonia calls you for one year only. If the church shows no marked signs of advancement during the year, we shall consider a change of pastors, accordingly we reserve the right to dismiss you at the end of the year. We shall await your early reply.

Sincerely yours,
Clerk of the Church of Macedonia.

TWO FUNERALS

By EVANGELIST P. P. BELEW

Strong impressions have been made upon the writer by two recent funerals that were widely separated geographically and vastly different in circumstances.

The first was that of a noble missionary, Esther Carson Winans, who died in South America. She was buried in a coffin that her own father had improvised from a soap box, on which was laid one small flower that her little boy had gathered, and her own husband conducted the funeral. But the sad story was immensely brightened by the hope which God's Word promises of a glorious meeting on the morning of the first resurrection.

The second was that of my own brother, who fell unexpectedly the victim to the wrath of an infuriated man, and died unsaved. He was buried in an expensive steel casket, which was covered with the most beautiful flowers, while scores of sympathizing friends stood by with tear dimmed eyes. But the whole scene was darkened by the lowering clouds of black hopelessness which hanged like an awful nightmare of unspeakable and eternal gloom.

Fifteen years ago he was deeply convicted by the Holy Spirit. It seemed for a time that he might yield, but he did not. The years following his rejection of God have been spent in dissipation and sin, and how completely does his sad demise demonstrate that "the wages of sin is death"! He loved me, defended me when others opposed me, befriended and gave me assistance, but would not give his heart to God. We bow in submission to this act of Providence and willingly confess that God's ways are just and equal, but how depressing is such a tragedy! The minister tried in vain to cheer our gloom. I shall never forget the awful wail of my broken-hearted mother, who totters beneath the weight of seventy-four years, "My Lord! shall I never see my boy's face again?" I held her up and tried to encourage her while she wept out her burden over his cold form, but how empty are words in such an hour! A

few minutes later the casket was closed and he was lowered, as it seems all too certain, into a Christless grave to await a Christless resurrection. With a broken, bleeding heart I turned from the melancholy scene to Him who has been my comfort and stay for fifteen years and said, "Let me die the death of the righteous and let my last end be like his."

OLIVET, ILL.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

Finale! With this article the series on "Silvery Linings" will come to a close, and at its end we can write in the old Latin that one word with which the ancients and the fathers of the Church closed their books, *Finis*, the end. But somber thoughts arose when our imagination saw this word closing these articles. The message has been one of silvery linings for every storm cloud, a rose for every thorn, the bursting aurora of the dawn for every night, a covert for every storm, springs and rushing flows of water for every desert, the Christ for every garden of tears, a burden bearer for every heavy soul load, wings for every mountain to be scaled, hope for every grave, a vision of the heavenly city for every Patmos, the voice of God speaking from every overshadowing cloud, though the scene be a Mount of Transfiguration, and now *finis* is to be written. The curtain is to be dropped on silvery linings. Dropped did I say? The end of silvery linings, messages of hope and cheer? The curtain of God's glory can never be dropped for the soul of the trusting and loyal son of the Master. There can be no *finis*—even though the dignified Latins closed their messages thus—to the longsuffering of God, "for his mercy endureth for ever." As long as there is a bleeding heart there will be the wings of the morning to carry messages of cheer from the council rooms of the heavenly land. So long as death is the fate of mortals will there be a light placed in every grave by the beautiful soul words of the Lord, "I go to prepare a place for you. And if I go . . . I will come again." Until man ceases to travel away into the far-off lands of prodigality there will always be a welcoming Father standing on the highest hill by the road which leads home. When daughters cease to lose the pathway of virtue, then—and only then—will the Lord of glory cease saying, "Neither do I condemn thee: go, and sin no more." Until the world is swallowed up in the glorious immortality of eternity will there be a mourner's bench—though it be the sands of the desert, the crags of the mountains, a lowly hut or a glamorous palace—where repentant sinners can receive the ransoming blood of the Christ on their souls. The old, old promise is, "I will blot them out like a thick cloud." Blot them, yes, even until time dies, will there be the end of sin made by the death of the Redeemer. Silvery linings—God's grace is the silver which lines every cloud of sin—His beneficence is the gold which tints every dying day of trouble and discouragement with those sunset scenes which draw the soul nearest the heavenly city.

Finale! Whether or no we realize it, the path which we tread nearest the storm cloud is also nearest the stars of light. We have been afraid of the storm cloud for fear it would lead us into the gloom of utter darkness. To suffer we would rather not. To tread the lonely road the Master walked in holy submission to His Father has been hard for us to do. To bid adieu to the world and its pleasures that we might bid the glories of holy living good-morning is a difficult task. To turn from the life which has its rewards on time's side of eternity to that life wherein the rewards are all given on the other side of the rolling, turbulent stream of death for many seems an impossibility. To bear the soul burden, to be trusted with the care of souls, to stand in the breach when the battle rages, to be only a "lower light" on life's royal road to the

eternal, we would all rather have another do than ourselves. Call, friend, for the road near the storm cloud; for this road has the wondrous, magnificent reward of being the closest to the stars of light and hope. To suffer with the Lord is to reign with Him. To bear light afflictions here is to be weighted down with an exceeding and eternal weight of glory over yonder, in the land where the day never dies. Seek, my soul, the storm cloud road, so that the glorious light of the stars of God's grandeur and promises may be nearest thee. Turn not away from battle for it presages victory.

Finale! Good-night, we all must say when the day of life rushes to its final close. Good-night, ambitions unsatisfied; desires unfulfilled, longings never stilled. Good-night, friends of this old world, companions and loved ones. Good-night, time with your opportunities, and your glittering prospects, and your royal roads to success. Good-night, land wherein influences can encircle the globe. Good-night scenes where we can labor in the vineyard of the Lord. It is all good-night, when the day of life closes. *Good-morning!* a grander word of welcome and glee. Good-morning then eternity, wherein days never end, and labors never close, and rest never is needed. Good-morning, the land without a sea, without a blighting curse, wherein friendships are never severed, and eternity's possibilities are never closed. My friend, it is a fair exchange. It is casting off a cross, and receiving a crown. It is leaving scenes of heartaches, and entering the better country where "the gates swing outward never." It is to grieve friends, but to be welcomed by the Master. Then let us bid death welcome when he overtakes us as the messenger of God's mercy, and cry out in glee, "Good-by, fair world, I am going home."

Finale! His mercy endureth forever. When we grieve Him by our sins, and turn from the pathway of righteousness and for the glittering ambitions of the world, and sell our souls for the pleasures of the sensuous elements, His mercy endureth forever. He gave His Son to redeem us and sent His Spirit to indwell us, for His mercy endureth forever. He bore with our indifference, and chastised us for our neglects, and chided us for our failures, for His mercy endureth forever. He skilled us through Christian warfare, and strengthened us in the night by His divine songs. He impoverished us so that we would trust Him, and took the child home to the city of blessedness to allure us there, for His mercy endureth forever. He made the pathway rough and stony, so that we would allow His angels to bear us up lest we dash our feet against a stone; He sent pestilence by day and destruction by night-time, so that we would recognize His angels encamped round about us, for His mercy endureth forever. He sent us through the fire, and allowed the floods to overwhelm us, and the drought to burn us, to draw us near unto Himself, for His mercy endureth forever. He permitted us to become weary, so that He could rest us, He multiplied our needs, our lacks, so that His grace could be sufficient. He set upon our weary backs a cross to bear, so that He might crown us with a diadem of royal splendor, for His mercy endureth forever. He sent death so that He might take us home, for His mercy endureth forever. Glorious divine mercies are these!

Finale! Divine paradoxes—in life every rose bears a thorn, but in heaven the roses are thornless; here every day closes with the gloom of a settling night, yonder the days never close with a night, for "there is no night there"; here the blue of the sky is brought out by the storm cloud, there never a cloud shall wrinkle the brow of the heavenly sky; here bliss and bane, rejoicing and cursing go hand in hand, there all is glory and blessing, for there is no curse in that city of delights; here the land bears its seas of separation and heartache, there we will find no more sea, for the sea of separation and trouble and turbulency is removed. On earth the bane is mixed with the blessing, the clouds with the sunshine, the battle with the victory; but in heaven the bane, the cloud, the battle are removed; and the blessing, the sunshine and the victory are

multiplied a thousand score. Earth gives us a taste of the sweet along with the bitter, but heaven has extracted the bitter, and made more wondrous the sweet. Earth has springs, but too often they must be discovered in the deserts, in heaven it is the river of life which flows over its crystalline bed, and never borders a desert stretch. Death and life are handmaidens on earth; but for heaven death is cast into the bottomless pit, and life becomes immortal, celestial, incorruptible. These are some of the divine mysteries—but we wonder if God does not throw in the glorious with the curses to make us long for that land where all is sunshine, the sunshine of His glory. Good-by and good-night!

Finis

PITTSBURGH, PA.

A CHURCH CHOIR SMITTEN BY THE HOLY GHOST

By A. W. ORWIG

I LEARNED of the strange and solemn fact several years ago. It occurred in a certain church of a large city, perhaps what might be said to be a "fashionable" church. Often its services were of a painfully routine and perfunctory nature. In the absence of the pastor for several weeks, a man filled with the Holy Spirit was invited to conduct a special series of meetings. He knew something about the coldness and worldliness of the church, and in advance of holding the meeting gave himself to mighty and unceasing prayer, expecting God to effect a spiritual revolution, and *He did*.

When this true man of God stood up to preach the first sermon he was deeply grieved at the formality he witnessed, and inwardly groaned and prayed that God would break it up. The levity of the choir was especially distressing to him. Soon the Lord said, "Go on with the services, and I will take care of the choir."

After the sermon the Spirit of God fell on him in wonderful intercession, and he heard a noise proceeding from the direction of the choir as though people were falling, chairs being upset, and the like. When he ceased praying and opened his eyes he noticed that there was a penitential commotion in the audience, and that the members of the choir were stretched out in rows under deep conviction, calling on God for mercy. The next night scores of prostrate people, professors and nonprofessors of religion, wept and confessed sin. And again God saved sinners, backsliders were restored, and others were baptized with the Holy Ghost.

But there are other churches where considerable lightness characterizes the choir. How very important that persons composing a church choir realize that their part of the service should be as devoutly engaged in as the sermon by the preacher. Instead of their singing being a mere performance (as well as that by the congregation), it should always be a "making melody" in the "heart to the Lord," and always with an eye single to His glory.

Oh, that the sin and self-slaying Holy Spirit would mightily fall upon all churches where a heartless service prevails, and smite with overwhelming conviction all such members of the choir as merely execute a human progress! Yea, Lord, let it come in veritable earthquake power!

The blessing comes to those who are in the way of the commandments. We often reverse the process, and concern ourselves with difficulties to be explained and questions to be answered and contradictions to be reconciled. We begin by wanting to know rather than by wanting to obey. We make religion too much a matter of opinion, of knowledge, of enlightenment, and think we do well to refuse to go a step farther than we can see.—HUGH BLACK.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS: I left you last week at the closing up of the great campmeeting at Olivet, Ill., one of the beauty spots of the nation and I tried to tell you in my poor weak way some of the great times that we had

there, but of course great campmeetings cannot be put in cold type and no amount of printer's ink can do justice to a holiness meeting any way.

Well, on Monday following the closing up of the great camp I tumbled into Brother F. M. Messenger's car with him and his daughter Ellen and the good driver and we made a run to Chicago, which is a kind of a young world within itself. I was unloaded at the office of Dr. Edwin Burke and that meant dental work and that is not half of it; now the big job and the job of all creation is breaking in a new set of teeth when in fact the teeth don't seem to want to break in. Alrcady a lady has asked me if I had false teeth and I told her that I did not, that there was nothing false about my teeth that they were shop-made and the real thing and no make believe.

Well, I got out of Chicago on the Santa Fe on Wednesday night at 11 o'clock by one time and 12 o'clock by the other time, so I don't know when I left. You remember Daniel speaks of a time and a time and a half time, but I had a fine night's rest and pulled into Kansas City on Thursday morning at 10:30 and got out at eleven and reached Hutchinson at 6 p. m. and drove to the State Fair ground and found the campmeeting in full swing, and C. B. Fugett and Lum Jones doing some of the greatest campmeeting preaching that two old boys ever pulled off.

Well, I don't suppose that anybody would object if I were to say that there are not two greater campmeeting preachers on earth than Jones and Fugett and no finer campmeeting manager than old Balsmeier and then we had preachers to peddle. My, my, but they were there and when forty or fifty people would tumble into that altar whooping like the world was on fire and then forty or fifty red-hot Nazarene preachers would begin to shell the woods and about one hundred women ascreaming like the end of time had come, gentleman, it was something agoing on and don't you forget it. There may be some preachers on earth that can beat the Nazarene boys apreachng and praying and doing the job but this old globe trotter has never met them. As far as I can see they are simply worldbeaters. When a preacher in almost any church gets red-hot and as sweet as honey he tumbles in with the Nazarene boys and he fits the crowd just like a duck's foot fits the mud, but

strange as it seems when a Nazarene cools off or gets sour he hunts for another crowd. Well, amen, it is much better that way. But if you don't believe that the old Nazarene boys are a-doing the job get out and try to catch one of them as he climbs the hill.

The singing at Hutchinson was in charge of Professor L. C. Messer and Jones and Fugett and Messer are one of the greatest campmeetings teams on the continent. Of course we have other preachers and singers that simply can't be improved on but it is a rare treat to have such a team as Jones and Fugett and Messer on one platform at the same time. We had first and last many fine evangelists and their wives at the Hutchinson campmeeting. We had Brother and Sister I. C. Mathis from Southern California and Brother and Sister Mack and Ethel Anderson, and the Wear Party and many others.

On Monday morning of June 3 Brother and Sister Fugett and baby boy started for Cincinnati and Brother Lum Jones and family and Robinson and Messer started West. We were to stop over Monday night at Garden City, Kansas, with Brother and Sister Bracken and we arrived just in time for supper and we had one fine supper and a fine service, and got a good list of subscriptions for the *HERALD OF HOLINESS*, and sold some books and to our delight and glad surprise Brother Ben and Sister Margie Sutton had closed a campmeeting at Havelin, Kansas, on Sunday night and joined us.

Well, after all that is done and said there is no bunch on the face of the globe

today that can sing the gospel and preach the gospel like this Nazarene bunch. I have just said that they were world-beaters and I am of the same opinion still. Well, someone might say, "Why is that?" Well, here are the facts: there is no power on earth that can enable a man to preach or sing like the blessed Holy Ghost, and I judge that many would agree with me that the most of the preachers and singers of other churches have almost if not altogether rejected the blessed Holy Ghost in His sanctifying power and glory. If the Church of the Nazarene will keep red-hot, second blessing holiness before this country and will wake up and pay God one-tenth of all their income there is no power on earth that can keep the Church of the Nazarene from sweeping the country like a forest fire. Twenty-one years ago the Church of the Nazarene was organized as we have it today and there were less than seven thousand when the several small bodies were united in one body and today we have between seventy-five and eighty thousand people and in the past year some of our boys with less than one hundred and fifty members have built churches that would do credit to a church with six or eight hundred members.

Well, now, somebody may say, "How did they do that?" Here is the answer: not one of them belongs to any secret order and not one of them uses tobacco and not a one of them hangs around the moving picture shows and dancing parlors and you see at a glance that they are delivered from the very things that the average church members spend the most of their money for and the day has come, sad to say, that the American church members are so far from God and full salvation that they hardly resemble church members at all, and I say this out of a sad heart, that if the American church doesn't cut out their tobacco and secrecy and shows and dancing and all such worldliness God will have to turn His back on tens of thousands of them and if the Church of the Nazarene will walk in the footprints of Jesus and keep clean from the oath-bound lodges and clean from the dirty tobacco factories and vile dancing parlors God will give them this country. They have everything on earth to encourage them and God is on their side and He will watch over them and bless them and put courage into their blood and victory on their banners and He only requires that we walk before Him in perfect love and keep clean from this sin-cursed world. Let no Nazarene think of paying God less than one-tenth of all his income and then give God some offerings of what he has left, for it is a fact and it has been proved a thousand times that nine-tenths of your income will go farther with God's blessings on it than the ten-tenths with His curse on it. *In Love,*

UNCLE BUDDIE.

BUD ROBINSON ON THE OHIO DISTRICT

Feliety	June 24
Portsmouth	June 26
Irionton	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
Oallion	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
Ht. 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 WAU	July 14, 2:30 p. m.
Columbus, Warren	July 14, 7:30 p. m.
Cardington	July 15
Mt. Vernon	July 16
Newark	July 17



Foreign Missions

Pastor Kelley of Norwood church, Cincinnati, Ohio, is placing his church to the forefront in missions. Hard hit financially through a fraudulent episode, this church still trusts God and gives to the heathen. Surely they will be abundantly blessed.

Why complain, pastor, about the spirituality of your people? Are you setting them an example of fasting, prayer, giving, and tender solicitude for the lost. We learn much from example as well as precept.

Where are the weeping prophets of modern days? It is easier to court a grin than to weep over a soul. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." A little extra praying and fasting might set you to weeping.

They that sow in tears shall reap in joy.

Brother and Sister Walworth, furloughed missionaries from Peru, are planning on doing deputation work this summer.

The daughter of Brother and Sister Tracy, Miss Martha, has recently graduated from Eastern Nazarene College, at Wollaston, Mass. She was born in Chikbli, India, during her parents' term as missionaries. Sister Martha plans to devote her life to the work of missions. Brother and Sister Tracy have another daughter, Miss Olive, who is also attending E. N. C., and she plans to devote her life to missions after graduation.

"The greatest romance man has ever known is the gospel of Jesus Christ. When we attempt to define this divine fact we find ourselves nonplussed by its magnitude. When can we find a word whose thought will contain the mighty compass of this truth? What earthly coinage can hint the glory of His gospel? There is but one word I can think of which at all tells the story, and that is *missions*."—H. V. Miller, Dist. Supt., New York.

A DISTRICT SUPERINTENDENT WRITES

"The call is, 'Go ye into all the world.' Carry the wonderful message to red and black, yellow and white. Go to the uttermost corner of the earth, ignore none—go to all. We can never be satisfied until we have flung out our banners everywhere and have given all the chance to believe. It means, too, that all have

a share. Thank God, none is so obscure but what he can traverse the seas from the secret closet. Few, indeed, have such meager incomes but what they can give a little." *On with the missionary revival!*

Buffalo Lake, Minn., church, Rev. W. H. Deitzman, pastor, is calling for Prayer and Fasting cards. The pastor alleges that he will be able to organize his people in this effort. Church after church is catching the vision. Districts are awakening to the need of prayer and fasting. The missionary revival is on.

The Augusta, Kans., church, Brother Glenn Griffith, pastor, sends word, that it is tremendously alive to the missionary needs, and that the general church leaders can unhesitatingly count on it to lift on the General Budget burdens, with all its heart. This communication cheers us. We can thank God for so many faithful pastors, and take courage.

We have a church at Colorado Springs, Colo., which has the missionary fire. They do not publish their achievements much, but they are doing things, nevertheless. A memorial service for Sister Winans brought \$120. They finished the General Budget up in great shape in time for assembly. Rev. J. N. Tinsley is the busy pastor.

PITY 'TIS, 'TIS TRUE!

"She gave one cent for mission work,
Then spent ten cents for gum;
Then really bowed her head and prayed:
'O Lord, Thy kingdom come.'"

The Missionary Secretary recently spent a wonderful four days in convention work with Dr. H. W. Jerrett, pastor, and his noble band of Nazarenes at Detroit First church. This unit of our beloved Zion has recently built a fine brick tabernacle, added numerous to its membership, and is now getting under the missionary passion with ardor and hilarity. Its Prayer and Fasting League promises to be the largest in the connection. Its number of "storehouse" tithers is pushing a high registry. Its General Budget is all paid. It is now planning on a "special" for some good missionary cause to equal \$1,500 to \$1,800 annually. The pastor, Dr. Jerrett, is a Spirit-filled religious statesman. However high the waves of enthusiasm, spirituality, devoted giving, faithful fasting, prayer or any other good thing, may roll, the pastor of Detroit First church is on their crest, in the forefront, leading the van. Little wonder he has so devoted a following, and is under the Lord's hand of prosperity in his ministry.

An unusually fine revival meeting is reported from Brother D. E. Higgs' church at Baltimore, Md. Indeed, it is declared to be "the best ever." Evangelist August Nilson was "the man behind the gun." Brother Nilson is an outstanding foreign missionary advocate. His great heart is always open for the interests of the millions whose voices cannot reach across the seas.

"There can be no rainbow without rain. So we cannot see the brightest glory of God's grace without entering into the experiences of trial."

IS IT A "STRAIGHT EIGHT" OR A BULLOCK-CART-MOBILE?"

The South Side church in Indianapolis sends \$10 to be applied toward the auto for Brother and Sister Ferree. Soon we'll make the rounds and all of our sacrificing missionaries will be supplied with cars. Is it fair for us in the homeland to ride in a "straight eight" while the missionary has nothing but his own "shank's model," or a "donkey four" or a "bullock-cart-mobile?" Come, Brother Nazarene, save all that waste gas and forward the price of it to the General Treasurer for a car for some missionary.

SADNESS IN THE MIDST OF GLADNESS

(Letter from Africa)

Our Christmas was real, as we were remembered by many Christmas cards from friends, and gifts, which expressed so much love. But in the midst of our gladness there was sadness, as Rebecca was slowly dying, and on the 30th she went to be with Jesus. I never saw such wonderful victory, such great patience during suffering, and so much joy, or such a broken body, or such a death. I never, never, shall forget it. In the midst of it all she kept saying, "All the way along it is Jesus." And her path was light, and she had overcome. She loved to sing day by day from her little song book, and she loved to pray so much. We are lonely without her, but we are so glad her suffering is past, and she has gained the crown. The service at the grave was very touching, the last day of the year. John Dhlamini (her fiancé) was so faithful to her! Came to see her as often as he could, and wrote frequently, and said he could not think of anyone else as long as she was here. He is a fine boy and loves his school at Helehele (where he is school master). It seems good to have Brother and Sister Schmelzenbach back again. I know he was used in wondrous ways to get Africa on many hearts in America.

MINNIE C. MARTIN.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

NORTH EAST, MD.

The Lord is manifesting Himself in the services at the Church of the Nazarene here in North East. The saints get blessed, laugh, shout, cry and run about with uplifted hands. Last Sunday we had a record breaking attendance at Sunday school. The pastor is holding Friday night prayermeetings at Oxford, Pa., the meetings are well attended. We begin services there Sunday afternoon also. Brother Vincent D. Persing is now supplying at Porters Grove, Md. Rev. Andrews helped him secure this good opening. We expect to hear good reports from that needy field. Services last Sunday were well attended for the first Sunday.—G. W. A., Pastor.

CHESTER, PA.

This is Chester's first report since our assembly at Lansdale, which was a wonderful blessing to all who attended. I want to say as pastor of this church, I came home with a determination that the Chester church must advance and bless God it is moving up the line. I have been preaching along the line of tithing and Home Missions and we are moving our folks. They are tithing, bless God. We were unable to pay our budgets last year, but expect to pay them this year in full. God is hearing and answering prayer for us. We are planning a tent meeting for the latter part of June and first week of July. Pray, friends, that this may add to our church and that souls will be redeemed. We are having very good services every Saturday evening with our neighboring Nazarene pastors in the pulpit, Rev. J. N. Nielson of Darby preaching for us last Saturday evening. We are looking forward now to Saturday evening, June 8, when our good brother, Rev. E. E. Grosse, of Norris-town, will be with us. I also want to mention we had a great time on Saturday evening, May 18, when Rev. Philip Geiter, pastor of the Church of the Nazarene at West Chester, came and brought a large delegation of his splendid people. May God bless them. Since the assembly we have lost four and have taken in two new members. This is I feel, just a sifting out which a church sometimes may need. My church must be of a clean people. Pray for us. Our greatest need is first, more of God and then a place of worship and best of all He has promised to supply our need and I believe His promises are true.—S. P. Cox, Pastor.

LAUREL, DEL.

The dear Lord is blessing us here in this part of His vineyard. Our meetings are times of refreshing from the presence of the Lord. Our Saturday night meetings are better attended now and last Saturday night one young man got back to God. We are trusting this year to be a great year. We are pushing the battle

on old-fashioned lines and I surely love the old-fashioned way, for Jesus saved me and sanctified me in the old-fashioned way and the blessing is on my soul just now. We are not growing by leaps and bounds but we are surely coming up the road. The saints here surely are enjoying the presence of God and so demonstrate Bible holiness by our lives, for surely the people need Jesus and to win them we must be different. When you pray try and remember the Laurel folks and their pastor. God's blessing on the saints everywhere.—Walter Cheesman, Pastor.

BALLSTON, VA.

The folks are always glad to hear from the children, so as we are the newest addition to the Washington-Philadelphia District we feel we should make some little report. Our work is progressing very favorably along every line. The folks in this new (to holiness) community are giving us a good hearing. They like our style, enjoy our meetings and get blessed in their souls. Seldom do we have a service in which there are no definite seekers after the Lord. The last Sunday there were four and they all, from appearances and testimony, got through. We have secured enough HERALD or HOLINESS subscriptions to put the name "Ballston, Va." on the honor roll. Come on, brother pastors, let's get the district on the honor roll. Last week a good brother, not a Nazarene, volunteered the use of a good-sized tent, fully equipped for a summer campaign here. Needless to say we gladly accepted, so are now making plans to begin about June 10 for a great tent meeting near our church. Pray for us, brethren, and we will work, pray and believe until there shall have been established a strong church at this place. We believe it's coming. The writer slipped off for a ten days' revival meeting, in a nearby Methodist church, which closed May 23. We had a good meeting which resulted in about thirty folks definitely seeking the Lord; made a host of good friends, and feel that the kingdom was somewhat extended through this effort.—M. H. Cave, Pastor.

ALLENTOWN, PA.

We are in the first week of our tent meeting with Rev. J. T. Maybury with us, followed by different pastors of the district, throughout the month of June. We are expecting refreshing times from the presence of the Lord. We praise God for the way He helps us meet our local expenses and also for having secured a lot for a Church of the Nazarene building, where we now have the tent pitched at Wyoming and S. Eleventh Street. "Hitherto hath the Lord helped us," and we are encouraged to go on, and "fight the good fight of faith." We need your prayers.—Mrs. J. F. Hilbert.

FIRST CHURCH, WASHINGTON, D. C.

First church has called Rev. Leewin B. Williams to again take the pastorate. He was pastor for nearly seven years, during which time we secured the present church building. It seems that the Lord has further work for him to do in this city. The Sunday school is also under the former superintendent, J. E. M. Gantt. The Sunday school attendance is now at the highest point it has been for some time. The Lord seems to be putting His seal upon the new arrangement. We request anyone who has friends in Washington to write the pastor, 905 Monroe Street N. W., giving their names and addresses so we can look them up. The church is located at Seventh and A Streets N. E., only seven blocks east of the capitol. We are always glad to have visiting Nazarenes and others who are touring Washington to worship with us.—Reporter.

WEST CHESTER, PA.

This new church is slowly forging ahead. With the spring weather the grounds around the church building have been beautified with shrubbery and graded for a lawn, which makes a wonderful improvement. A \$125 Ashtabula church bulletin, which is electrically lighted, has been erected on the corner, and contributes not a little to the enhancement of the property. Financially we are holding our own. All bills are met as they come due, the pastor's salary is paid regularly, and the budget has been met thus far. On June 6, the church organization will be one year old, which event will be celebrated with an all-day meeting. On that day we expect to add a number of new members to the roll. The present membership of fifty-five, is composed mostly of young people who have been converted about a year, more or less. Most of these are doing well in the service of the Master. Practically all of them are tithers. Our congregations are good. Attendance at the prayermeetings averages around forty; the Sunday night services from one to two hundred. A number of the young men in the church own autos and so we often motor to other meetings in nearby churches in delegations of, from thirty to forty-five, bringing and getting blessings. We have a wonderful people, they love each other, and they love and pray for their pastor. Of course there is room for improvement with all of us, and we are growing in grace, a steady, healthy growth. Another young man was converted in our last prayermeeting who is a brother to two other young men, already members, of all of whom we are justly proud. We expect to hold a week's campaign with Rev. J. J. Hunt the last of June, and several all-day meetings before that time. To God be all the glory for "this is the Lord's doings, and it is marvelous in our eyes."—Philip Geiter, Pastor.



LESSON FOR JUNE 30, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Review: Prophets and Kings of Judah's Decline.

GOLDEN TEXT: *I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee* (Jer. 31:3).

PRACTICAL TRUTH: God's true prophets are never popular with the world.

THE subject of our review lesson brings to us the fact that God does not cease to be interested in His people, even though they forget Him and turn away from His counsels, to follow after other gods. God's love was ever ready to forgive and restore His disobedient people, and not until Judah's cup of iniquity was full did He permit a foreign conqueror to invade Jerusalem, and destroy it, and carry them as captives far from their land and all its hallowed scenes and influences.

All of this quarter's lessons bear upon present church conditions, so that in studying these lessons we have had opportunity to find out God's requirements for such a time as this.

In the first lesson the subject of which is "The Ministry of Isaiah," we are taught that God's servants must be cleansed ere they are fitted to be His spokesmen. "Be ye clean that bear the vessels of the Lord."

The second lesson which has to do with Hezekiah's reform, teaches us that good rulers will seek, first of all, to establish righteousness among the people. "When the righteous are in authority the people rejoice."

The next lesson reveals to us the source of true comfort for those that know the Lord. Though He may chasten it is for our good. Thus it is that all things work together for good to those who love the Lord. In the hard places we may be sure that He is bringing us on to the measure of manhood and womanhood in Christ.

In "The Suffering Servant of Jehovah" we are reminded of the truth that we are saved by the sufferings of Christ. But only as we reject sin can we accept Christ. "By his stripes we are healed."

"With what anguish and loss, Jesus went to the cross, And He carried my sins with Him there."

Lesson five teaches us that the Word of God is imperishable. Also a pure national life cannot be, unless the Bible is restored to its proper place, and its principles followed.

The early ministry of Jeremiah teaches us to meet the difficulties of life with unswerving loyalty to God. In this way we may be more than conquerors.

In lesson seven we are taught that obedience to God comes before anything

else in the line of religious observance. "Behold to obey is better than sacrifice."

Jeremiah teaches us in the eighth lesson that when God's law is stored up in the heart, we then have strength to meet His requirements and will love to do His will, for sin will be cast out.

Our ninth lesson teaches us what we may expect from the world if we lead godly lives. But it also shows us that He whom we serve will be our defense, for He will never leave us nor forsake us. "He'll take us through however we're tried."

We have in the next lesson one of God's methods of rebuking His faithless people for their immorality. As a nation, social corruption was rampant, wine flowed freely at their feast. God was forgotten and His laws disobeyed. To keep God's commandments assures promotion and honor, just as disobedience means defeat and ruin. The Rechabites were rewarded while Judah went into captivity.

We are taught in lesson eleven "National Accountability to God." God is the God of nations, and to Him all the nations will give an account of their doings. How important that officers enforce the laws of the land, and that our lawmakers be guided in the framing of the statutes that are to govern the people, by the standards of morality taught in the Bible. "The wicked shall be turned into hell and all the nations that forget God."

The closing study of the quarter is a lesson on praise, "God inhabits the Praises of His People." "Praise is comely for the upright." Praise keeps us constantly mindful of God's blessings. Because God's benefits are new every morning, and He daily loadeth us with benefits, we should daily praise Him. His praise should continually be in our mouth. In this way we will become habitual praisers. May God save us from the dark, selfish sin, of ingratitude.

IMPROVEMENTS NECESSARY

The call for the "old paths" is sometimes more than a call for the path, it is a call for the path to remain unchanged, to continue just as it always has been in every respect and to be traveled in the very same manner. This is a very serious mistake. In a very early day there was a path marked out across the country from east to west known as the Santa Fe Trail. Over this the early settlers and gold seekers traveled in their prairie schooners—covered wagons—with oxen. They jolted slowly along over the rough path, up and down the grades, and forded the streams. By keeping at it and going forward they finally arrived at their desired destination with their few passengers and temporal possessions. This trail is still the same marked out path-

way, going to the same place, and is very much more used today. But the changed conditions, the advancing civilization, the increased business, the new discoveries and inventions have made necessary new modes of travel and the adaptation of the path to the new vehicles. This very same trail is now graded, the streams are bridged, much of the way it is macadamized, and the rest of the way graveled or graded. This has not changed the direction or the destiny of the trail but it has greatly improved the travel upon it.

The writer lived beside this trail for two years. Passing through Kansas City a part of it is called Linwood Boulevard. We saw no ox carts passing, but we did see the large busses passing daily marked St. Louis, Kansas City, Denver and Los Angeles. Some of them were marked from Chicago, and a few of them from New York. They would go speeding by with their loads of from twenty to fifty persons.

The first time the writer traveled over this trail was an auto trip from the southeast to the middle west, getting on it at St. Louis. About half-way between St. Louis and Kansas City we overtook a prairie schooner, an old couple crossing the country in a covered wagon with an ox team. This was so unusual a sight that we stopped and made some inquiry. They had started from Hartford, Connecticut, and were on their way to California. They had already been on the road for three and one-half years. Later when in California we made inquiry to see if they had arrived and finally learned that they had. It had taken them six or seven years, but at last they came to the same place that the bus goes with its many passengers in a few days.

No matter what the condition of the path, if one keeps going and keeps to the path, he will finally reach the desired place. With the improved path one may still walk or drive the ox cart, or horse and buggy, or touring car, or bus, and arrive at this same destination. Better walk, or go in the ox cart than not to go at all. But who does not appreciate the improved road and the better vehicles with their ability to carry the larger numbers so long as they get us to the same place, the place where we want to go. We shall object seriously if they change the direction of the road so it leads to some other place, and we shall refuse to travel on it. We want to go where we want to go and insist on traveling the path that goes there. The "old path" is the one we want, but we also want any improvements that the age in which we are living may require for our most successful travel. The improvement of a path to accommodate the better and more useful vehicles in no way need to change the direction or destination of the

road, but it may greatly increase its efficiency in enabling us to arrive at the place desired. And we do not want to go around any difficult hill or have any short cuts unless they quickly come back into the old path. It is all right to cut down the grade and fill in the low places, to remove the rocks and stumps, and to bridge the streams, and even to macadamize the surface, but there must be no turning from the path because of any hardness. We can afford to endure any hardness to keep on the way and get where we want to go; we must not get off the way to escape anything. But remember that the way, and the improvement of the way, and the vehicles that go over the way are different things. Changed conditions necessitate improvement.

HEALED IN ANSWER TO PRAYER

I took very sick on May 1 with a sinus infection running into erysipelas of head and face. It was in a very violent form. We had three doctors who gave me four \$9.00 shots of antitoxin. My blood pressure was 250, very sick stomach, no appetite, fed by injection, face and head so swollen I was hardly recognizable even to those who knew me. Had a wonderful practical nurse all the time, a special for two nights, husband sat up for seventeen nights. We realized that it must be God who would do the work if it was done, so we had written and wired to different churches and to headquarters for special prayer. Of course our own church was praying, but when they were where they could see me and know my condition it seemed hard for them to have faith (for they are nearly all new in the way). God gave me three touches, first stopped the awful burning pains in the head; then in answer to the second real prayer he gave me the use of my arms; but Satan was not easily defeated so he attacked my heart. The doctor was here four times on the 15th and gave me three shots for my heart. It seemed I was going, but God had indicated his will was to heal me, so my church called a special prayermeeting for that night and the Lord came to our rescue and healed me completely. I sat up on Friday afternoon and all day Saturday, attended both services Sunday. We had our dear Brother F. M. Messenger with us. I attended one service Monday then two each day until Thursday when we drove 185 miles to the camp at Olivet, home Saturday. I preached Sunday night. I do not have a pain or an ache, but I am very weak and still need your prayers. We take this way of thanking our friends and the saints who prayed for me and for the flowers and the cards of sympathy.—Edna Wells Hoke.

MANITOBA-SASKATCHEWAN DISTRICT

We wish to send one more report before our coming District Assembly which is to be held in Moose Jaw, July 4-7. Since our last report we have been busy holding the recall meetings, and are now

making the rounds holding the annual meetings.

We have just returned from Prince Albert where we held a two weeks' meeting. We had Brother Harry Vogt, the old pastor from Donnellybrook. It is just twenty miles from Prince Albert and Brother Vogt was well known and a pastor who was loved by his people. He made many friends on the outside. When he returned to the district from North Dakota they desired him to take up the pastorate with them again, but when the Moose Jaw church was organized he was visiting here and the church of Moose Jaw secured him as pastor and again has given him a unanimous recall.

God blessed our labors together in Prince Albert and Donnellybrook. The meeting was much more encouraging than the tent meeting last year. We held our meeting in the Memorial Hall. This is a lovely hall centrally located. Since the revival we have secured it for Sunday and Wednesday evenings at \$30 a month.

Brother Thomas Ellis, a splendid young man who comes to us from the Alliance, a graduate from Toronto and Winnipeg Bible College, is supplying the work till assembly time. We have extended a call to Brother Wisler and are looking for him. We were sorry to lose Rev. F. MacDowall from our district. He resigned and accepted a call to Youngstown, Alberta, but what is our loss will be their gain.

The church of Morse has secured our old friend and brother George L. Dech of Hastings, Nebr. He has been wanting to come to Canada for a good while and has accepted this open door.

On our way north we stopped off at Simpson and Watros and preached a couple of times in a school and had two good services. Brother H. Kyer is there now, and reports four have prayed through in the first few days.

Watros is a nice little town about half-way between Regina and Prince Albert. It is just three miles from the most wonderful lake in the world. It is a lake a half mile wide and fifteen long. It is called Manitou, Indian name for God (God's Lake). I have met numbers who have been completely healed of rheumatism and eczema and I have heard of its curing other diseases. It has not yet received the publicity it shall in the future, hundreds, yea, thousands, come here to bathe and drink the water.

We are planning a tent meeting here this summer, with E. E. Turner and wife. If any of our Nazarene friends are planning a trip and you are seeking a cure, visit Manitou in August and be on hand to help boost. A good sister from Indianapolis heard us on Home Mission Sunday in the General Assembly and the Lord put it on her to give \$250 for a tent for our district. The tent is ordered and we will have it for assembly. We are planning for several tent meetings this summer in new places and are believing to see some more new Churches of the Nazarene spring up. There are numbers of places where there is a small nucleus of holiness people and in good towns where they want us to come.

Our General Budget is overpaid consid-

erably and our District Budget is coming along. We hope it will be paid by assembly. There is a splendid spirit of optimism on our district. Most of our churches have had revivals and are praying and planning for others.

We are praying and planning now for the greatest assembly the district has ever had. Our people are planning to come, and we want you to pray for a mighty outpouring of God's Spirit in revival power.

We will have the Lillenas with us the week before, running into the assembly, so if you are planning a summer vacation why not spend it in Moose Jaw, in this coming feast of tabernacles?

GEORGE BEHNES, Superintendent.

NORTH PACIFIC ASSEMBLY

The Eleventh Annual Assembly convened in the new Central church, Seattle, Rev. A. M. Bowes, pastor, May 22-26, and was one of the best we have yet held. Dr. Goodwin's administration was very highly appreciated. His Sunday morning sermon will long be remembered.

The assembly was marked by unity and a manifest spirit of faith and enthusiasm for a greater advance in the coming year. This had been brought about chiefly by the efficient labors of Rev. J. E. Bates, who had served the greater portion of the year as District Superintendent by special appointment. His confident, optimistic spirit had infected the entire district with a new courage to undertake bigger things for God in this large and difficult field. The almost unanimous vote received by him on the nominating ballot for District Superintendent was a fine tribute to his splendid leadership in our midst.

There were around two hundred delegates present and many visitors. The reports were interesting and some heroic. None who heard that of our eighty-two-year-old veteran of the cross Rev. H. D. Brown will ever forget the tender pathos, the tear-dimmed eye, the heavenly aroma that surrounded him like a fragrant zephyr from "the sweet fields of Eden," till all the assembly was bathed in its hallowed perfume.

Financially, the district raised \$4,422 more than in the previous year. The W. F. M. S. had made good financial advance. Their report will be given separately. But along several lines we had occasion for humiliation. All agreed that we must do better this year. In addition to a more aggressive effort in our present churches, a number of tent campaigns are planned for the summer months in new and important centers.

The new District Advisory Board is composed of the following members—Ministerial: R. J. Plumb and DeLance Wallace. Lay: Dr. H. C. Dixon and Paul E. Knapp.

Dr. F. D. Luse was re-elected District Treasurer, and the writer District Secretary for the eighth consecutive time.

The spiritual interest of the assembly were well taken care of by widely known workers. Evangelist C. W. Ruth was

with us throughout the session, giving his wonderful Bible readings on "Second Blessing Holiness" every morning to the delight of all, and preaching with great effectiveness some nights. Other great messages were delivered by Rev. Russel V. DeLong, President of Northwest Nazarene College, and Evangelist I. G. Martin of California. There were many earnest seekers at the altar during the assembly, some of whom prayed through to victory.

On Sunday afternoon, four were ordained to the sacred office of Elders in the Church of Jesus Christ. This, followed by a very touching memorial service presided over by Mrs. R. J. Plumb, constituted a most impressive and heart-moving hour. The tributes paid by Dr. Goodwin to the memory of Harmon F. Schmelzenbach and Esther Carson Winans were most appropriate and beautiful.

Evangelist Ruth preached the closing sermon, and souls were praying through to a late hour. The next assembly will be held at Vancouver, Washington.

D. RAND PIERCE, Reporter.

KENTUCKY DISTRICT

We are glad we have at last found time to send a report to the *HERALD OF HOLINESS* so the great family of Nazarenes will know that we are still on the jump in this part of the country.

This is a wonderful year with us in many ways. We are at this time building new churches and parsonages to house our preachers and people, thus getting our work better established. There is a wonderful spirit of revival all over the district. This one phase of the work we have placed special emphasis on this year and have prayed most earnestly for the same. Just now there are at least eight in progress, or probably more.

The Woman's Missionary Society is doing splendid work with Mrs. L. T. Wells as President. They are reporting a number of good societies being organized and splendid progress along all lines. The Young People's work is doing well with Rev. W. E. Albea as District President. He is grouping the district and has already held a most successful group meeting and the Annual District Meeting at Richmond was a great success and the Lord blessed in a great way. Our Sunday school work is growing over the district and a number of schools are reporting a fine increase.

The last of February and first of March we made a ten day's tour with Miss Leona Bellew, returned missionary from Africa, in the interest of foreign missions and this tour was a great success in every way. Her messages stirred our people. Dr. J. G. Morrison was to have been with us on this tour but was called to Kansas City. We regretted that he could not come.

The last of April and first of May we made a tour with the Vaughan Radio Quartet and this tour was a blessing to our people everywhere. We had great crowds everywhere and in many places we turned away as many as two hundred who wanted to hear them sing. Hundreds of new people heard them sing and heard

the message who had never attended our church before and the pastors are reporting many new people in attendance. We are planning another tour with them later as so many requests are coming in for them.

At this time we are in the midst of our recall meetings and in most instances the pastors are being called back unanimously. Several changes are being made right at this time but there will be very few made at assembly time. We are losing some good men but the Lord is giving us others to fill their places and thus the work goes right on. Our home mission work is getting under way in good shape and will grow in interest as the summer months come on. We have already organized three good new churches and before this is in print it seems we will have two more and if all goes well we will get eight or ten new churches this year. There are many places where they desire us to put on a campaign and where the Lord leads organize churches and we have at least twelve good workers who will be at work in these needy fields and some of them are now in campaigns. God has given us one of the most needy fields in the Church of the Nazarene and while some do not think we will ever be able to build a strong district because of so much tobacco being raised in this state, we know that the Lord is bigger than any situation and by His grace we are sure that the Lord will bless in a wonderful way and give victory over every obstacle. The best thing about this part of the country is the people come to church by the hundreds and they like to hear the truth. In eastern and southern Kentucky there are at least five hundred thousand people who have very little preaching at all and much of what they do have is of little value. These are as good people and hungry as any in the world anywhere. We must get the message of salvation to them.

Like so many other districts our greatest need is tents and finances. We are now buying another good tent and probably will buy two if the Lord provides the means. If you have part or all of an unpaid pledge to the Kentucky Tent Association please send same to Mrs. L. T. Wells at once to help buy tents. Her address is Box 132, Science Hill, Ky. Or if you want a good campaign in your town or community anywhere on Kentucky District please write me at once and we will do our best to get to you this summer or fall. Please remember us in prayer and we assure you that we will push the battle with all our might. We are greatly encouraged with the work for it never looked quite so encouraging as it does at this time.

L. T. WELLS, District Superintendent.

GROUP MEETING, POST ZONE, HAMLIN DISTRICT

Our last group meeting was with the Tokio church of which Brother and Sister Wade are the faithful pastors. Rev. A. R. Meador is the good chairman of this zone, and he presided at this meeting. The devotional services were conducted by our good pastor of Tahoka, Rev. F. O. Parr, and at the eleven

o'clock hour Rev. C. C. Montandon, of Merkel, Texas, brought us an inspiring message, at the close of which we had five seekers and three prayed through to victory. In the afternoon service we had discussions on various topics in the interest of Home Missions. Our people are becoming very much interested in Home Missions and we are raising our part of finances to put over several campaigns. Before long we expect to enter some open doors with the purpose of organizing a Church of the Nazarene within our zone. During this meeting we had with us some talented young people who sang for us. Mr. Carlos Bontandon, Miss Nina Montandon, Miss Eula Warwick and Mr. Hubert Richey formed a quartet and sang for us at various times. At the night services Brother Montandon preached to a large audience and much interest was manifested. Our next group meeting will be the 27th of June with our Tahoka church. Make your plans to be with us.

THOMAS AHERN, Secretary-Treasurer.

N. Y. P. S. ZONE RALLY, WESTERN OKLAHOMA DISTRICT

The Young People's Rally of Zone 6 was held at the Enid Church of the Nazarene of Enid, Oklahoma, on May 25, with the following Young People's Societies represented: Medford, Blackwell, Tonkawa, Ponca City and Enid.

A very inspiring program was rendered by the different societies. There were musical numbers and songs rendered that were uplifting. At eleven o'clock Rev. E. G. Theus, of the Blackwell church, delivered a very helpful message on the theme, "The Cross and Service."

At the lunch hour there was a bountiful spread which everyone seemed to enjoy.

In the afternoon there was a business session, after which Rev. A. A. Miller, the Home Mission Superintendent led the devotional service, giving a short talk on the subject, "Study to Show Yourself Approved unto God." Following this there were some beautiful special numbers in song given after which Evangelist Murphy of Tonkawa brought a message on the subject, "The Wages of Sin is Death." MYRTA CARROLL, Reporter.

NEWS FROM MISSOURI DISTRICT

I am glad to tell you that God is blessing on the Missouri District. I feel that we are moving forward on all lines. It seems that our pastors and people feel the need of paying the budget in full, and we are going in for an old-fashioned revival all over the district. Most of us are pulling on the same end of the line. I don't think I have ever seen better co-operation on the Missouri District, than at this time. We are going in to go over the top by the help of the Lord.

Since my last report we have had a number of revivals. Brother Seal, pastor at Annapolis, has had a meeting with Rev. C. I. Deboard and wife, evangelists. A number prayed through to definite victory. Brother and Sister Deboard held a short meeting at Bismark. Some good seed was sown.

Rev. A. F. Daniel, assisted by Rev. J. A. McNatt, had a good revival at Eldon. There were a number sought and found the Lord. The Lord has blessed Brother Daniel's labor at Eldon. Brother Daniel assisted Brother Transue in a meeting at Zion church. The Lord gave them a great meeting. The work is moving on nicely under the leadership of Brother Transue.

Rev. J. W. Roach had a very successful meeting with Evangelist Fugett. God blessed the great messages that Brother Fugett delivered and led a number to real old-time salvation.

Evangelist J. E. Linza and wife have just closed a very successful revival with our pastor, Rev. J. W. Irwin, at Caruthersville. A number sought and found the Lord. God is blessing Brother and Sister Irwin at Caruthersville.

Rev. A. L. Roach, pastor of the Lafayette Park church, was assisted in a revival by Evangelist Welsh of Olivet. Brother Welsh did some fine preaching and God honored their labors with a number getting old-time victory. Brother A. L. Roach is doing some fine work at Lafayette Park church. He has some fine people that stand by him and the work at this place.

Brother and Sister Gregsby are our good pastors at Des Arc. They have held a good meeting at this place, and are doing some fine work here.

Our pastor Rev. H. T. Davis and wife are doing good work at Moberly. They have just closed a good meeting with the Chryslers as evangelists, and Miss Ruby Lee Dees as pianist. There were a number that prayed through and Brother Davis has taken some very substantial members into the church, since the close of the meeting. Brother and Sister Davis seem to be the right ones for Moberly. Rev. J. A. Duncan and wife held a few days' meeting with their church at Sikeston. They had some profitable services, and about thirteen prayed through to victory. The work is moving on. Rev. C. I. Deboard and wife are now engaged in a revival campaign at this place, and some have already prayed through to victory. Brother and Sister Duncan are doing fine work at Sikeston.

Brother B. F. Moore, our pastor at Poplar Bluff, is now in a revival with Brother and Sister Chrysler as evangelists. God is blessing in an old-time way and a number have prayed through, and the end is not yet. This is the fourth meeting for the Chryslers on the Missouri District. They are pure gold and God is giving them victory in every place. Brother McNatt, assisted by Brother Suter, held a meeting at Pisgah. I have not heard the results of the meeting up to this time. This is one of the churches we have organized this year, and we are looking for great things of this new church. Brother Daggett, our pastor of Beulah church, assisted by Brother and Sister Gregsby, held a good meeting at this place. The meeting was not what we had hoped it to be, but there was some good seed sown.

Sister Walker is doing good work at Dexter. God is blessing, and the Spirit of the Lord seems to be working. She is now in a tent meeting with Brother

Lowman as evangelist, and they are expecting great results from this meeting. The church at Morehouse has not had a regular pastor but part of the year. We are now engaged in a revival here, with the Dees Evangelistic Party. This is the second week of the meeting. We are expecting great things of the Lord. Some have prayed through.

Brother Ramsey is doing fine work at Mill Spring. They are coming along fine with their budget, and are planning for an old-fashioned revival in the near future. Brother Ramsey is also supplying our church at Belle City, once a month. Our church at Aquila has started a Sunday school, and are having regular services now. Sister Cates is our pastor there.

Brother Reed is doing good work at Ilasco. God is blessing along all lines. They have raised the last payment on the church and it is now ready for dedication. Sister L. Welsh is moving on with the work at Mexico. It is wonderful how God has blessed her labors at this place. Brother Young reports great victory at Bernie. He has recently taken about thirty-three members into the church. God is blessing in a wonderful way at this place. Brother Moore held a good meeting at Townley and they have organized a Sunday school and are moving on. Brother Young has charge of this place also. Brother Shell is doing good work at our new church at Oxy. God is blessing his efforts and the prospects are fine for a good church at this place.

Brother Ramsey our District President of the Y. P. S. is moving on nicely with the Young People's work. They are standing by us and helping push the battle. Sister Ramsey our District President of the W. M. S., is doing fine work, and we have already paid more on our General Budget than was paid all last year. We are going in to bring it up in full this year.

Sister Eva Carpenter, our return missionary, is touring the district and giving to us some very valuable messages on the missionary work. God is blessing her efforts in a marvelous way. We feel that old Missouri District will never be the same after the tour of this good missionary. Our people are receiving her with outstretched hands. She tells me she has never had better co-operation than she has had on this district; for which we are glad. Some of us are praying by the hour that God will stir the hearts of the people that we may be able to come to the District Assembly with all our debts paid in full.

Some of our people have paid their budget in full; our church at Holcomb

being the first to pay out in full. Sabula church has also paid their budget in full. God is blessing Brother Henley at Sabula. W. G. Brawley is planning a revival meeting at Esther beginning about June 19, with the District Superintendent and family as evangelists. Pray that God will give an old-fashioned landslide at this place. We earnestly covet the prayers of all God's people that these last months of this assembly year, may be the greatest that we have ever seen on Missouri District.

"I say, 'Praise the Lord. On with the battle.'"

E. C. DEES, District Superintendent.

NEWS IN BRIEF

REV. HATFIELD HEALED IN ANSWER TO PRAYER

In the June 5th number of the *HERALD OF HOLINESS*, there was published a request for prayer that Rev. Hatfield of the San Antonio District might be healed and spared to the church. God still answers prayer. We are just in receipt of the following telegram: "Praise the Lord for answered prayer. Brother Hatfield miraculously raised up after operating room doctors and nurses were prepared for operation without holding out any hope for recovery. Everyone recognizes God's hand in his recovery. Pray for our revival which follows campmeeting at Waco, July 17 to 28.—C. H. Griswold.

Mrs. Carrie Sloan, her son and his wife, and the sister of Dr. Sloan, were callers at the Publishing House recently. They were driving through to California for a brief visit.

Evangelist Lon Riley Woodrum and wife visited the Publishing House last week. They had recently closed a meeting in Memphis, Texas, and were on their way to Des Moines, Iowa, for a revival meeting.

Rev. Howard Paschal, wife and family, stopped at the Publishing House on their way to Denver, Colorado. Rev. Paschal has been until recently, the pastor of First church, Indianapolis, Indiana, but is now the pastor of Denver First church, his first service on his new charge to be held June 16.

District Superintendent Herrell of the Kansas City District, spent a few days at headquarters recently. He reports the work of the district in excellent condition.

CHURCH NEWS

SARATOGA SPRINGS, N. Y.—"We have just closed a series of meetings, continuing over three Sundays, with Rev. Thomas Greene as the evangelist. God made these services a time of blessing to the church; several sought the Lord, either for pardon or purity, and the church was strengthened and encouraged. Some for whom prayer had long been made yielded to the Lord. The finances for the meetings were supplied without difficulty and the church expressed a desire to have

What would a "Bible Christian" do in a given case? What would you do? What did Eugene Lorimer do in "The Day of the Lost Frontier"? Read it. (Price \$1.00, postpaid). *Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.*

Brother Greene back at a later date. We gladly recommend Brother Greene as an evangelist; he is just entering the field after several successful years as a pastor and we find him a real help to a church and believe he will be greatly used of God in his new work. God is blessing the labors of the faithful little band of Nazarenes here and it has been a blessed privilege to work with them. We are looking forward to another year of victory in this beautiful city. Pray for us."—L. O. Tillotson. Pastor.

EVANGELISTS ALLIE AND EMMA IRICK—"We are glad to report victory through the precious blood of the Lamb. These are gracious good days with us in His kingdom and service. The Lord is giving us blessed and fruitful revivals up and down the lands. The revival with Pastor Hester and church at Sublette, Kans., was one of power and abundant blessing. This is a fine church and a hustling pastor. They are growing and moving onward for God and holiness. They treated us with exceeding kindness and abiding benedictions. God bless them. We were called by long distance telephone by the pastor of Henryetta church to come and assume the leadership of the revival campaign planned there, to take the place of Rev. John Fleming who was stricken ill, and for nearly three weeks had one of the greatest revivals in the last twenty years with this wide-awake pastor and aggressive church. Great crowds came and filled the large auditorium, and many found God in pardon and cleansing. This is one of the greatest plants we have in all the Southwest of our connection. Over six hundred in Sunday school, a wide-awake Young People's Society and a church blazing with fire and growing in favor with God and man. They treated us in a most beautiful and appreciative way. Brother Harmon is a beloved pastor, brother and friend. At this writing we are in the midst of a good opening of the tent meeting under the auspices of the Harper County Holiness Association at Harper, Kans. We love God, enjoy the fullness, preaching with greater ease and unction and seeking to win souls, promote holiness, build the church

and to please the Lord. We are considering taking a pastorate if it will please the Lord, and would consider some town or city where we can place our youngest son in college another year, and we would like to assume the leadership of a city or good town church where we could put in several years to build, abound and abide for the future. Any District Superintendent, church board or congregation anywhere of the above suggestion that will need our twenty-four and thirty-two years of evangelistic, pastoral and District Superintendent experience as elders of the Church of the Nazarene, that can consider us for the summer or fall, please address us at Box 918, Bethany, Okla. We can give you as reference our General Superintendents or any of the District Superintendents of the South, and pastors too. We feel like we should be able and ready by divine help to feed, to lead, to build and conserve the work of our church. Would appreciate correspondence from those who will need pastoral relationship for the new year."

PASTOR A. T. BURNETT—"Our meeting with Brother Samuel Thomas, the converted Jew, and his good wife of Indianapolis, Ind., as evangelists just closed. This was a siege meeting lasting four and a half weeks, from April 17 to May 19. The attendance was good; sixteen different persons knelt at our altars to be reclaimed, saved or sanctified. Brother Thomas proved to be a sin-digger of the old-fashioned type. This church, which has been putting up a brave fight for existence, was helped very much. We were able to give Brother and Sister Thomas a satisfactory offering. The evangelists were entertained in the pastor's home, and the church voted a neat little sum of money toward their entertainment, besides giving several nice 'poundings.' Two substantial members were secured, and at least one more is coming to us as a result of this effort. Two of these are former students of Taylor. Things are looking brighter for this work."

PASTOR JULIA STANDRIDGE, TISHOMINGO, OKLA.—"We want to thank our many friends who prayed for us and the encouraging letters we received during our illness. Some thought our work was ended here, but the days of miracles are not over. God stood by us and we are back in the battle better prepared for life's work, and only three months have passed since we were operated on. We ascribe the glory and honor all to Him. General Superintendent Chapman just closed a two weeks' meeting with us last Sunday night. Such preaching I never heard. Our church certainly was built up in the most holy faith. He preached the Baccalaureate sermon for the high school and to tell you he did a good job is no use. The faculty and graduating class said it was the best Tishomingo had ever had. We came here eight years ago without an invitation; there was not a Nazarene in fifteen miles. At the close of the revival we organized with seventeen members. Now we have a membership of over one hundred and the Sunday

school stands third on the district, with one of the best N. Y. P. S. on the district. Every department of the work is moving on. We paid our nice brick basement free of debt this year and owe but very little more on our parsonage. Our property amounts to \$6,500. I have been recalled every year in May, five months before the assembly and feel sure I would be recalled again this year if I would let them vote, but have already notified them not to consider me, for I think it best for both myself and the church to have a change. The next pastor will find some of the best people on earth in this church. Pray for us that we will get located in the future in the center of God's will as much as we feel we have been here the last eight years."

PASTOR J. W. IRWIN, CARUTHERSVILLE, MO.—"We have just closed a good revival with Rev. J. E. Linza and wife. We had good congregations from the start. The people seemed to enjoy the good messages and the special songs and the results were deep conviction and twenty-two prayed through to victory. Sister Linza also conducted a children's service in which several children prayed through. Our Sunday school was increased to 102 in number and the church received a spiritual uplift. No one will make a mistake in calling Brother and Sister Linza as evangelists."

PEKIN, ILL.—"Just closed a revival starting May 1, held by Rev. Grace Milby of Canton. Services were well attended. Fourteen prayed through at the altar for pardon or purity. The church was greatly benefited and has taken on new courage. The Lord wonderfully blessed the saints the last Sunday of the meeting. Sister Milby delivered some wonderful messages under the anointing of the Holy Spirit. Pekin is a town of 18,000 and greatly in need of the old-time gospel

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.

1. Plain Facts About Christian Science
2. Spiritualism
3. Russellism
4. Spiritual Gifts and Spurious Tongues
5. Mormonism Under the X-Ray
6. Seventh Day Adventism
7. Fanaticism

Price, 15c each; all seven for 75c

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

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.

Price 50c (We pay postage)

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

"SONGS FOR THE LAST DAYS"

Book No. 1 contains "The Lost Sheep," and more than 50 other special songs. Book No. 2 contains "Yes, I Know," and many others. 65c each, or 2 books \$1.

Address Mrs. Anna W. Waterman
759 N. Orange Grove Ave.
Pasadena, Calif.

that saves from sin. Pray for Pekin."—
R. D. VanNattan, Pastor.

BLOSSOM, TEXAS—"This church closed one of the greatest meetings this place has had in many years. Brother B. H. Edwards, wife and daughter were the workers, and I don't think we could have gotten better ones anywhere. They preached, sang and shouted and souls prayed through in the old-time way. A good number were taken into the church and we are on the battle field for God."—T. W. Cummins, Pastor.

PASTOR D. A. WEIDA, OAKLAND CITY, IND.—"We came to Oakland City March 14, 1929. Since coming here we have discovered that we are laboring among some of God's choicest people. This is a beautiful little city, the home of Oakland City College. We have a good, substantial work here with as fine a class of Nazarenes as there is anywhere. The church has been organized only about four years and God has wonderfully blessed it in those few years. We have a beautiful, new church building and comfortable, seven-room parsonage next to the church, both of which are well taken care of financially. While our membership is not large yet it makes up in quality for the lack in quantity. Since coming here we have had one of the best revivals that it has ever been our privilege to labor in. For five weeks we hammered away at the devil's strongholds and at last through much prayer God broke in and gave us a wonderful revival. Many were saved and sanctified during these weeks of refreshing. Nearly all our young people came to the Lord and many mature men and women sought God at the altar of prayer. One man nearly eighty years old was saved, for which we praise God. Attendance was good and we were all helped up the road toward the city. We did our own preaching and our music was led by Sister Maude Duncan, our own evangelistic singer. We are expecting a nice, substantial increase in church membership as result of this campaign. God is with us here and we look ahead to better and brighter victories. Personally, we never were more determined to serve our God and preach of the Christ that saves men from all sin, than we are today. Pray for us."

PENNVILLE, IND.—"The Pennville Church of the Nazarene was organized June 24, 1928, by Rev. G. H. Shaffer, with fifteen charter members. Rev. G. N. Mitchell held the first revival. The church was strengthened and one added to the church. We were without a pastor for some time. District Superintendent Montgomery sent Rev. H. P. Grove of Muncie, Ind., to be our pastor. He started a revival meeting January 1, and continued more than three weeks with fine results. Ten persons bowed at the altar for prayer; some to be reclaimed, others to be saved and others to be sanctified. Seven members were added to the church and the church was greatly strengthened. The pastor made great sacrifice in this meeting as he worked ten hours a day and drove 66 miles to preach the old-

time gospel to a lost, cold and formal town. This was the best revival that had been in this town for a number of years. He won the hearts of sinners by his kindness and sincerity. Many held up their hands for prayer. The Lord has certainly answered prayer; people are praying through in our regular services. Rev. Grove organized our Young People's Society and we have had fine young people's services."—Reporter.

PASTOR GEO. W. BRANNON, JUNCTION CITY, KANSAS—"Just what part weather plays in the success or failure of the program of a local church we cannot say, but we can say in spite of continued unfavorable atmospheric conditions since our coming to Junction City, we have under God made steady progress. We have had seekers at our altars along the way. New members have been added. Our local, District and General Budgets have not fallen behind since we started the Bible plan; this we did shortly after our coming. We have put the **HERALD OF HOLINESS** in every Nazarene home here and in the homes of outsiders. We have started a plan to pay out our church property which will save us much money in interest. Our revival with Rev. C. Preston Roberts closed the 19th. God was with us in every service, blessing the noble efforts of the evangelist. The messages were of the practical type which never fail to bring results, either then or later. Seven bowed at the altar and claimed the victory. Rainfall kept the people away much of the time. We are expecting a later harvest from this revival. The fellowship in labor with Brother Roberts was congenial and blessed. All our people want us back for the coming year and if we continue to feel as we do now we shall stay. They are a splendid group of people and we love every one of them and by the help of God we purpose to move right ahead as a part of the great program of the Church of the Nazarene. Brethren, remember us when you pray."

JACKSON, MICHIGAN—"We are glad to report that God's blessing is upon the church here at Jackson. Truly God has been answering prayer. Souls have been

finding Jesus precious in saving, sanctifying and healing power. During the last four weeks we have had forty-six seekers and almost as many happy finders in our regular services. Brother Clay has been preaching with holy unction and the Holy Spirit has been doing His office-work. Last Sunday during the communion service we had a blessed time. Four of the children found Jesus during this service. In the afternoon we held a service at the Florence Crittenton Home. After a short message by our pastor six of the girls raised their hands for prayer, and several of them were in tears of repentance. The children's meetings Sunday afternoons, under the leadership of Miss Bertha Sission, have been a great blessing, not only to our children, but our Sunday school as well. Our N. Y. P. S. is growing also, not so much in numbers but spiritually. Some of our young people are getting real soul burdens for the unsaved. New members and new faces are being added to the church but best of all new souls have been won for Jesus. Our pastor, Brother Warren Clay, has accepted a recall for another year, this being his third year. We consider ourselves fortunate to have such a man as Brother Clay as our pastor and we expect by the grace of God to be boosters and push the battle for God and souls and carry a vision and passion for our whole church. Pray with us that this year will be the best year in the history of the Jackson church because

ETERNAL SECURITY

An Unbiblical Doctrine

Considerable emphasis is given by many preachers, evangelical and fundamental along almost every other line, to the doctrine of eternal security, or "once in grace always in grace." Such an interpretation of Scripture is undoubtedly fallacious and harmful. Rev. Carl J. E. Nelson has written a book setting forth the falsity of this teaching. It is the best treatment of the subject that we have found. 52 pages.

Price 25c

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

Spring Park Camp Racine, Wisconsin July 4th to 14th

Workers
Rev. A. O. Henricks
Vaughan Radio Quartet

For information and reservations write

Rev. R. L. Wisler, 3515 15th St., Racine, Wis.

of work done for Jesus."—Twyla Fuller, Reporter.

BATESVILLE, ARKANSAS—"We are not having the results we would like to see, but the Christian people are getting blessed by the wonderful sermons our pastor, Rev. Y. D. Whitehurst, is bringing us from Sunday to Sunday. The various departments of the church are going fine. Our Junior Society is only a few months old, but is about the liveliest part of the church. We have a room in the basement of our new church and the Juniors have their society down there at the same time the Seniors have theirs. We have our own Junior song books and Junior choir. We had a fine children's day program June 2 with a fine crowd out. The Seniors are coming along nicely but we hope will get better as pretty weather is here. We are looking forward to our campmeeting which will be in August. We are expecting Brother and Sister Theodore and Minnie Ludwig as our preachers and singers. Pray that the Lord may give us many souls in the fountain and new workers in the church."—Pearl Ortman, Assistant Reporter.

FT. WORTH, TEXAS, FIRST CHURCH—"We are glad to report a most blessed year of victory with our church here. Spiritually we have made progress. Our

people are a praying people and thus we keep the heavens open. We are reported to be one of the most spiritual churches in the district. Souls have found the Lord in our regular services. Revivals, conventions and evangelistic services have been a part of our program. Financially we have made some gains. Have our local, District and General obligations met in full up to date. We also paid our part of the general church debt and did so cheerfully. A beautiful new lot has been bought and a splendid building program started. Numerically, we are not satisfied but have had some increase. We have received a very fine class of new members during the year who have proved to be real true Nazarenes. New faces are seen at nearly every service. We do not have a large membership in Ft. Worth, but we do have some very fine loyal and aggressive members. The outlook seems to be brighter than at any time since our organization here. The church has consented to let me off the first of July, after which we will swing back into the work of evangelism, where our heart is and in which the Lord so wonderfully blesses our soul. The former pastor, Rev. C. P. Clayton, has been called to pastor the church and we bespeak great victory for Brother Clayton and this church. We will retain our headquarters in Ft. Worth and those who may be interested in our services as evangelist please address us to 1217 E. Elmwood St., Ft. Worth, Texas."—Ralph C. Gray.

revivals is not a thing of the past. May heaven's richest blessing be upon their church and the good pastor. We are now in a meeting at White Cloud, Ind., getting a fine start and we are moving on to victory. We covet the prayers of the **HERALD OF HOLINESS** family."

MARYSVILLE, CALIFORNIA, HALLWOOD CHURCH—"We came on this work February 1, 1928, having been sent down here by the District Superintendent. We found a few loyal, hard-working people (mostly from Oklahoma), settled and making a home here in this beautiful Sacramento valley, the peach bowl of the world. We found a good church building with a little over two hundred dollars indebtedness. At our annual meeting in June we received unanimous recall for the year. God has given us two revivals and we have taken several into the church. We received our second recall at our meeting in February, 1929, and are sending our report to District Assembly this year with no outstanding debts. At our annual meeting May 20 our District President, Sister Smith, organized a W. F. M. S. with twelve members. We have a ladies' prayer band, a weekly church prayermeeting and we have splendid attendance at all services. God has helped us preach from time to time. To Him be all the glory. We covet the prayers of all who read this."—Mrs. Lillie Scalf, Pastor.

A NEW TRACT

"Definitions of Sanctification"

Four pages. Sanctification defined by Webster's and other dictionaries; John Wesley, Methodist Episcopal Catechism, Westminster Confession of Faith, Pope's Theology, Bishop Mallalieu, Matthew Henry, Samuel Rutherford, etc.

10c a dozen; 25c a hundred; \$2.00 a thousand.

Send 10c for large sample package of one, two, four and eight-page tracts.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

EVANGELIST E. C. TARVIN—"We have been keeping busy for the Master. Our two last meetings were with the North Side Church of the Nazarene, Indianapolis, Ind., and Monticello, Ky. E. W. and C. W. Jay are the good pastors of North Side church here. We had a fine meeting quite a few were saved and sanctified; to God be all the glory. The Jays are surely fine folks to work with. From here we came to Monticello, Ky., where Rev. Nelson Mink is pastor. As we opened fire upon the enemy God came upon the service in a wonderful way. Many prayed through to definite victory. We feel eternity alone will tell the results of the meeting. Some said this was one of the best meetings the town has had for years. Praise God, the day of

EVANGELISTS HARVEY AND MARIE CHRYSLER—"Since last reporting we have held six more revivals. Our first one was with Rev. Della Walker at Dexter, Mo., in which a large number of young people were saved and some sanctified. God blessed and gave victory until the church could not hold the congregations, many having to go away as the standing room was all taken. The notable feature of this revival was the large Shoe Factory Choir that assisted in the services and the number of young people that sought and found the Lord, then helped pray the rest through and did personal work. Rev. Della Walker is a good booster and co-laborer and it was a pleasure to work with her. From Dexter we went to Rock Island, Ill., with Rev. E. W. Larabee the pastor. In this meeting we were the singers with Rev. R. L. Morgan of Milwaukee doing most of the preaching. He is an old fashioned holiness or hell preacher and much good was done there. Our next meeting was a home missionary meeting in Waterloo, Iowa, after which we organized a Church of the Nazarene with many good folks uniting and several looking that way as soon as they get a pastor to take charge. We started Monday night in Muscatine, Iowa, with Rev. Reed Richards the good pastor. This was a real hard battle but God gave the victory with several praying through. At Centerville, Iowa, we worked harder than in any previous meeting, holding two school services and two church services daily the first week. The crowds came the first week and standing room was at a premium many times during the meeting. All together we had about seventy seekers counting

Recognizing that I am debtor to all men to give them the gospel in the same measure as I have received it and desiring that someone else may enjoy the benefit that I have derived from the Herald of Holiness I am hereby arranging to send the paper to the following:

Name

Address

Amount enclosed \$.....

(Subscription rates: \$1.50 a year; 4 months for 50c)

them as they came with very few repeaters although several came back for the second blessing. The pastor, Rev. J. N. Smith, is very optimistic and a fine fellow to work with. After the Centerville meeting we were home (Council Bluffs, Iowa) preaching for them Sunday night with several seekers at the altar. The next meeting was with Rev. H. T. Davis of Moberly, Mo. The attendance was good during this meeting with about thirty-five seeking the Lord. At this time we are in Poplar Bluff, Mo., with Rev. F. B. Moore the pastor. God is working and the revival tide is getting higher and we are expecting some great things to happen. Please pray for us."

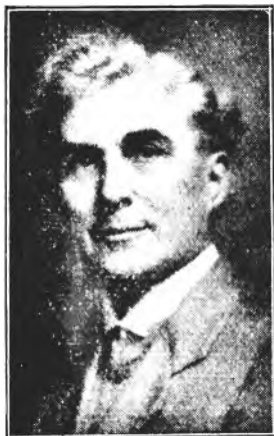
EVANGELIST SAMUEL THOMAS AND WIFE—"December 30 we started a meeting with the Vaughan School of Music and Broadcasting Station WOAN, at Lawrenceburg, Tennessee. The meeting continued for three months and for two and a half months of this time the Vaughan Radio Quartet sang for us. The remaining two weeks we had the J. Kiefer Vaughan Quartet. They are well known in the East and the West and from the Lakes to the Gulf. We greatly enjoyed working with the dear people at Lawrenceburg. At the close of this meeting, the latter part of March and early April, I visited eight churches in Indiana with the Vaughan Radio Quartet, giving each church a few services, and presented the interests of WOAN, the Holiness Broadcasting Station. God wonderfully blessed in these services. During this time Mrs. Thomas held meetings in fourteen counties of Indiana for the Woman's Christian Temperance Union. April 17 we opened a meeting in Jeffersonville, Indiana, in the Church of the Nazarene, and closed May 19. This meeting was owned and blessed of God. Sin was uncovered, many backsliders were reclaimed and the church was left in better condition than it has been for some time. We predict a good, steady growth for this church, under the leadership of its faithful, Spirit-filled pastor, Brother A. T. Burnett. May 26 we opened a meeting here in North Vernon, Indiana, with the holiness mission. These people are true blue and Spirit-filled. We are here for a siege meeting and God is blessing. The meeting started with two at the altar in the first evening service. We are hoping to have our dear Brother Quinn with us for a few days soon. Please pray for this meeting. Our home address is 117 Eagle Drive, Indianapolis, Indiana."

EVANGELIST B. H. POCKOCK—"I resigned my pastorate last year to enter the field. God has given us some good meetings, and has blessed our efforts. Many have found Jesus Christ, either for pardon or purity. Our first meeting was at Hammondsville, Ohio, in the Church of the Nazarene. Rev. Ray Estell was the pastor. The people treated us royally, and gave us a call for a return meeting, and we returned back to the church last March, and God gave us real good victory, and we still have another invitation to return for a third meeting. The Barnett Sisters of Ellet Ohio were the special singers, and others. The atten-

dance was fine! Following our October meeting we went to Grafton, W. Va., in the Church of the Nazarene. Rev. Miss Lena McKee was the faithful pastor. The meeting was held in the courthouse. This was rather a hard pull, but God blessed us in our efforts. We then began a meeting with our new baby church in Dubois, Pa., where Wm. Sloan is the untiring pastor. Brother Sloan is the son of Dr. Howard Sloan, former District Superintendent of the Pittsburgh District. He is a promising young man, and is getting along nicely in his pastorate. We were to be there only one week, leading up to the dedicational service of their new church, but God was blessing so graciously that we went on another week. Our next revival was of a week's duration with the people of the Church of the Nazarene, Kenmore, Ohio. Rev. H. H. Davis is the pastor. He, too, is a good booster. We followed Rev. John Fleming, who had been going on for two weeks. This was no small job. We thought our heart would fail us in trying to reach the heights to which he had

taken the people. We cannot say that we did reach that place, but we can say that God gave us a good week's meeting. We closed a good meeting in Wellsville, Ohio, in the Church of the Nazarene, Rev. J. A. Stewart pastor. God came on the scene more than once, and the folks shouted and shouted, and the evangelist didn't get to preach at times. This meeting closed just before the Pittsburgh District Assembly. Of course we took in the great feast of fat things. We are at this writing holding a home mission meeting in New Salem, Pa. There are three Catholic churches in this town of 1500 to 2000 population, one Presbyterian and one Christian church. This historic town dates back to 1793. God is blessing us, and the outlook is splendid. We go from here to Caldwell, Ohio, in a tent meeting. Pray for us."

EAST ROCHESTER, N. H.—"Have just returned home from a series of meetings held at East Roxbury, Vt., and can truly say that the Spirit was with us from start to finish as we essayed to lift up the banner of holiness in this remote hamlet. There were but a few enjoying the blessing here, a remnant left from the labors of the late Elder Henry Holt, president of the old Green Mountain Holiness Association, a man well known to our senior General Superintendent, Dr. H. F. Reynolds, and one whom the Lord had wonderfully saved, sanctified and used. The visible results were five sanctified, who prayed for themselves and testified definitely that they had received the blessing sought and while the number of seekers was not large the quality was good and we were made to rejoice and believe that the light of holiness will not go out in East Roxbury until Jesus comes. We thank God for the light of holiness that shines on our path and mean to walk in it and so help struggling souls into the way of freedom from all sin and of complete victory in Jesus our glorious Redeemer. Amen."—Isaac E. Terry.



COMING!

A new edition of an excellent little book that has been out of print for several years

Helps to Holy Living

By E. E. Shelhamer

This book will impress every sincere reader as being intensely practical. It emphasizes strongly the requisites for a life of holiness and piety—one that "adorns the doctrine of our Lord and Savior Jesus Christ."

Exceedingly helpful for young converts and good for older Christians.

Cloth binding; price 50c

Orders will be taken now and filled just as soon as books are ready.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

EVANGELIST C. PRESTON ROBERTS—"The Lord gave us a most blessed time in our meeting at Junction City, Kansas, with our good pastor and wife, George Brannon, and his splendid people. The flood waters greatly hindered our attendance for several days, but the God of grace and might over-ruled and gave us victory, with souls in the fountain for pardon and cleansing. There was one man saved the last night who had traveled around the world and thought he had sinned away his day of grace more than twenty years ago. It was wonderful to see him shout and praise the Lord. Brother Brannon and his good wife are most excellent pastors to work with. They carry a soul burden and are doing excellent work. Our meeting opened here at Valparaiso, Ind., yesterday with a real melting time and shout of victory."

CALERA, ALA.—"The Collier Evangelistic Party closed a twelve days' revival with the Church of the Nazarene last night. The attendance was good throughout the meeting, though we were

hindered the first week on account of so much rain. There was a consciousness of the presence of the Holy Spirit in all the services especially at the morning hour each day. A number sought the Lord and a few professed faith in Christ. A beautiful spirit of co-operation was shown by the pastors of other denominations in town. And many said it was the best revival since the Aycocks were here. As a church we are plodding on looking forward to our Zone Convention July 7 at which time we plan to render our Children's Day program, as our contribution to the convention program. We urge that all Sunday schools and N. Y. P. S.'s of this zone be well represented that day."—Ruth Coleman, Pastor.

ATLANTA, GA.—"The church in Atlanta, Ga., is enjoying a gracious visitation of revival glory in our regular services. Some weeks ago we instituted a

weekly day of fasting and prayer, urging all who could to meet at the church for at least an hour, for united prayer. The effect was soon felt in an increase in liberty and unction in the regular services. There was also an increase in attendance and in the amount of our regular offerings. As the church responded to the light the Lord shined upon us, conviction settled upon the unsaved and those who were not sanctified, and we began to witness bright professions about the altar. Some have prayed through every Sunday for several weeks. The tide reached a high point last week-end. Brothers C. M. Dunaway and N. B. Vandall, on their way to Macon for a Home Mission campaign, were with us Friday night and Sunday morning. The crowd was large on Friday night, and the altar service continued until midnight. There were two beautifully saved Sunday morning. Mrs. Hudson preached at night and seven prayed through to victory. Our Sunday school attendance has passed two hundred. Nearly forty members of the N. Y. P. S., have joined the class of 'A Penny-a-Day-for-Missions.' Every department of the church is showing strength and vigor."—Oscar Hudson.

WICHITA FALLS, TEXAS—"On May 12, we closed a very gracious revival. There was more genuine freedom of the Spirit, deep conviction, old-time praying through than I have seen for years. Many of our good people say that it was the greatest revival they were ever in. A splendid class of new members were received into the church, and many new

friends were made for our work. We broadcasted over KGKO on Sunday afternoon, April 28, and have had many favorable comments on the same. Rev. E. D. and Mrs. Winnie Simpson were the singers, and your humble scribe was the preacher. Brother and Sister Simpson are most efficient singers and workers. We have had good singers and workers during the last fifteen years, but we have had none greater than the Simpsons. They are spiritual and efficient, and make a great team, that no pastor or campmeeting committee will be ashamed of. All their time is taken up for months ahead, but should you need singers in the future that will help put your program over, give them a call. Our Sunday school, N. Y. P. S. and Junior Society are doing good work. We are in love with the people, and they seem to love us, and we are forging ahead. Pray for us."—W. B. Walker, Pastor.

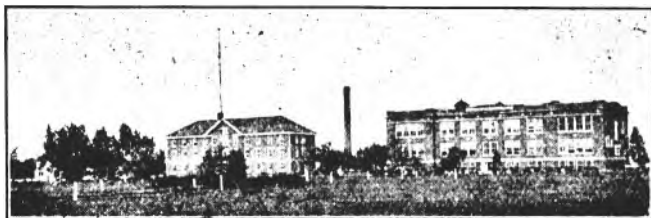
COLLINSVILLE, OKLAHOMA—"We just closed the best revival since the church was organized. Brother J. A. Briece of Lawrence, Kansas, was our evangelist. God marvelously answered prayer as Brother Briece let the gospel plow down deep and old carnality was dug up by the roots. Thirty-eight souls knelt at the altar for pardon or purity and thirty-six found victory. Praise the Lord! We saw our prayers literally answered before our eyes a number of times. Gray-haired fathers, one who had never knelt at an altar before in his life, found marvelous victory. Also one who has been mayor of Collinsville a number of years was gloriously saved. We took a class of fifteen into the church on last Sunday. We are still shouting the praises of God for what He has done for Collinsville, in sending Brother Briece this way. He is not afraid to preach the old, rugged truth. Thank God for Brother Briece! Now if you are contemplating calling a pastor another year, don't call Brother C. B. Hildebrand because we can't let him go. We think we have one of the best pastors on the district, and it is none other than Brother Hildebrand that is leading Collinsville on to greater things. Thank God for such a pastor. To God be all the praise for what has been accomplished in Collinsville. We are pressing forward for the prize. Pray for us."—Mrs. Bessie Stemmons, Deaconess.

MINNEAPOLIS, KANS.—"Our evangelistic meetings closed Sunday, May 19, with Brother and Sister J. P. Wear as evangelists. This series of meetings stands out as a mile post in the history of the church of Minneapolis. It has been the marshalling of God's forces in the church and bringing them into a fellowship of brotherly love not to be beaten anywhere. The balance has passed from the bondage side over to the side of victory and freedom of the Spirit. The gospel preached and the lives lived by Brother and Sister Wear will glorify God and build up the Church of the Nazarene anywhere if those professing sanctification in the church will live up to it. Our church here called Brother and Sister Wear for another meeting this fall. We

SPECIAL BARGAIN!

We have one set "History of the Reformation" by D'Aubigne, five volumes; regular catalog price \$6.00. Who wants this set at \$3.00 plus forwarding charges? First order takes it.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.



(Olivet College Campus)

Olivet College

New Emphasis on Old Truths

Olivet College is laying greater emphasis on

Death to Sin and Self

Prayer and Meditation

Devotion to the Bible

Personal Love for Christ

Passion for the Lost of Earth

as elements in deeper spiritual life

Courses are offered in College, Bible and Theology, Academy, Piano, Voice, Expression, Stringed Instruments and Commercial Subjects.

School opens September 17, 1929

T. W. Willingham, President
Olivet, Ill. (Near Danville)

feel God has settled down among us to stay. Pray for us."—O. B. Armstrong, Pastor.

ST. LOUIS, MO., ZION CHURCH—"We have just closed a splendid revival with Rev. A. F. Daniel as the evangelist. Brother Daniel is a preacher of the 'old paths,' and gives out the gospel without fear or favor. We had ten days of prayer-meetings previous to the revival in which a number of people prayed through. The spirit of prayer was on the church from the very beginning and we witnessed some old fashioned praying through. Thirty-four received pardon or purity and eight united with the church. Brother Henderson of Kansas City rendered splendid service, leading the song service and the glory came down as he favored us with his special songs. The Sunday school is on the increase with Otto Vivian as superintendent. The Sunday school is paying our District Budget and the birthday offerings on the General Budget. The young people's class is buying a new piano for the church. The W. F. M. S. is going over the top with fifty-four members and they have the General Budget paid up for the year. There are three departments in the society beside the Junior Society. The Women's Day Society, the Young Women's Society and a Men's Society. They stand by their president, Mrs. Elma Transue, in every undertaking. The N. Y. P. S. is not lagging behind any. They have about doubled the society in membership this year. Their budget is paid up for the full year besides giving the collection of one Sunday each month for the W. F. M. S. on Foreign Missions. Their efficient president, Earl Phillips, is leading them on from conquest to victory. This closes our sixth year as pastor of this church and we have never had a division but perfect harmony throughout the time."—C. F. Transue, Pastor.

DEATHS

CRAMM—Franklin Cramm, age twenty years, youngest son of Mr. and Mrs. Fred Cramm, of Hutchinson, Kansas, died April 17, after an illness of several weeks of a complication of rheumatism and heart trouble, following an attack of influenza. He was born at Bushton, Kansas, May 2, 1929, and came to Hutchinson in 1911 with his parents. Graduating from high school last spring, he was a student in the Junior College at the time of his death. He is survived by his parents, four brothers and one sister. He was a member of the First Presbyterian church at this place, but this fact alone could not assure his heart, and several days before his death he prayed until he was assured of his acceptance with God. He left a testimony with us and with the members of his family that he had made his peace with God and was ready to go. Sister Cramm has been a faithful member of our church for years and at her request the writer assisted in the services, which were conducted by the Presbyterian pastor—A. L. Hipple, Pastor.

STILES—Evelyn Marie Stiles was born July 5, 1926. On May 17, 1929, she was drowned while playing near her home. She was a beautiful, attractive child, member of the cradle roll at Altona, N. Y. Church of the Nazarene, Sunday

school; her parents having been members of this church since its organization. Little Evelyn had, though young, shown remarkable musical proclivities. A short while before her death she was heard singing, "A little talk with Jesus makes it right, all right." Funeral service was conducted at Altona Church, on May 19 by Rev. John Weightman who married the parents of the child and who dedicated the child to God; assisted by Rev. Walter McPherson, present pastor of the church. Interment was made at Pleasant View Cemetery—Vera Weightman.

LEWIS—Alberta Marie Lewis was born near Bethel, Ohio, Oct. 27, 1903, departed this life April 24, 1929, aged 25 years, 5 months and 28 days. She was united in marriage to Addie Lewis living near Bethel. To this union were born three children, Ralph T., Paul S., and an infant daughter Esther Marie. Her parents, Mr. and Mrs. Cline Rogers, two sisters, Blanche and Marguerite, all of Williamsburg, also survive her. She was converted at the early age of 13 years, about four years later she was blessedly sanctified. She united with the Church of the Nazarene of Felleity, Ohio, in which she remained a faithful member until her death. She was an efficient worker as a Sunday school teacher and her talent in music was helpful in her work for the church. She was humble, unassuming, and sincere in all she did. She was a faithful wife and a loving mother. She alternated between the desire to remain with her husband that they together might train their children in the ways of righteousness, or that she might go hence to her reward. Her testimony was clear on this point at all times through her illness. With the host of friends and loved ones who mourn their loss, there remains no doubt that Marie is with the redeemed and that our loss is her gain.—Mrs. H. H. Lee, Columbus, Ohio.

WALTERS—Mr. Chas. A. Walters, of Seymour, Ind., passed to his eternal re-

ward Monday evening, May 20, at the age of 65 years. Mr. Walters was an engineer on the B. & O. railroad having served in that capacity for 39 years. He has had some of the best passenger runs on the road and achieved for himself one of the most excellent records ever made by any man of his trade. Brother Walters has been a devout servant of the Lord for many years. He had a great concern for the spiritual welfare of his fellow workmen and during the active years of services on the road did much to spread the gospel of full salvation among them. He had been a member of the Seymour Church of the Nazarene for many years. He was retired from railway service in January, 1928, and one year later became seriously ill and continued to decline in health until the end came. The funeral services were held at the home in Seymour, Wednesday afternoon in charge of the writer, assisted by Revs. Grimes, Mumaw, and Parigo of the Free Methodist church. He leaves to mourn his departure his wife, two sons and three daughters. May they all be remembered in prayer by those who read these lines.—Rev. L. O. Green, Pastor.

TAIT—Ma J. Chapman was born December 21, 1849, at Prince Edward Island, Canada, and departed from this life on May 22, 1929, at Pico, Calif. She was united in marriage to Alexander P. Tait in 1873 at Moncton, New Brunswick. This union was blessed with four sons and four daughters. The husband, one son, and two daughters preceded the wife and mother in death. She leaves to mourn her loss three sons, George of New York City, N. Y., Rev. W. B. Tait of Marshfield, Ore., and Howard of Calgary, Alberta, Canada, and two daughters, Mrs. A. R. Way of Cape Town, N. Y., and Mrs. Edward Lancaster of Pico, Calif., beside many more relatives and a host of friends. Our sister was converted in her girlhood days at Moncton, New Brunswick. She united with the Methodist Episcopal Church and continued in its membership until about

THE PARSON OF COW CREEK

BY HORACE G. COWAN



A story of absorbing interest showing life on the ranches and the homesteads of Montana and North Dakota, unrestrained by the influences of church or religion, or feebly touched by a church having the form but not the power of godliness.

Cornelius Cadwallader goes to Montana as a home missionary, but his preaching fails to reach the people; the missionary becomes more interested in securing a homestead than in the salvation of souls, even to contesting a 40-acre tract with Ben Morris, a typical northwestern "squatter." Leonard Burroughs, a fiery

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

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

Price, \$1.00, postpaid

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

twenty years ago when she became a member of the Church of the Nazarene at Calgary, Alberta, Canada. About four years ago she made her home with her daughter, Mrs. Edward Lancaster, at Pico, Calif., and transferred her membership to the Church of the Nazarene at Whittier, Calif. A devoted Christian mother, a faithful servant of Christ, an excellent neighbor, and a delightful friend has passed on to her heavenly home. The church has lost a faithful member, and the community the presence of a beautiful sanctified life. God grant that the lessons, precepts, and holy examples of His servant who has died in the Lord may be remembered in the years to come. Funeral services were held at the Siewert Parlors in Whittier, Friday, May 24, 1929, at 2:30 p. m., interment being at the Whittier Heights Memorial Park.—F. L. Stevens.

CLUCK—On May 10, 1929, the death angel came for Mother Cluck, age 82. Her virgin name was Susan Pollard. She was born in Tennessee and was married to W. P. Cluck in the year 1866, and to this union were born nine children, three boys and six girls. Those preceding her to the heaven of rest were her husband, two girls and one boy. She leaves to mourn her loss, four girls and two boys. Mother Cluck was converted early in life and joined the Baptist church. She later moved to Texas and fifteen years ago joined the Church of the Nazarene, to which her two preacher-boys belong, the Rev. C. C. Cluck of Bentonville, Ark., and Rev. J. P. Cluck of Lannius, Texas. Sister Cluck reared a beautiful Christian family and at her home going all had hope of meeting her again, where death will not sever any

more. Her many friends assembled at the Methodist church at Lannius, on Saturday at two o'clock, where the Rev. J. O. Davis conducted the funeral service, after which she was laid to rest in the Dodds City Cemetery.—J. O. Davis, Pastor.

SMITH—After a long illness our dear Sister Evie Woody Smith, age forty-six, departed this life to be with Jesus on May 11, 1929. Funeral services were held the following day by the Reverends J. L. Boaze and W. H. Crawford. Interment was at the family cemetery. She was a faithful Christian and a devoted wife and mother. She leaves ten children, a husband, a number of relatives, and many friends to mourn their loss. She was the daughter of the saintly old brother, W. S. Woody, who preceded her to heaven about ten years, and wife of Rev. O. L. Smith, who is a member of the Tennessee District of the Church of the Nazarene, one of the pioneer workers of the holiness movement and truly a man of God. May the Lord's richest blessings rest on the bereaved ones.—Mrs. W. E. Yates, White Bluff, Tenn.

TAYLOR—Clyde Morton Taylor was born at Louisville, Kentucky, March 28, 1887, and departed this life, April 4, 1929, at 2:23 p. m. at his residence, 1636 Prospect St., Lincoln, Nebraska, age 42 years 7 days. His parents with him moved to Chicago, Illinois, when he was but a small boy, where he spent most of his early life. He attended school at Northwestern University, Evanston, Illinois, and Central Holiness University, Oskaloosa, Iowa. He was converted in a Methodist campmeeting at the age of

16 years, sanctified soon after, and answered the call to the ministry when about 17 years old, and at once began studying for his life's work. He was united in marriage to Miss Mabel E. Schamp, July 7, 1908. To this union were born five children, who are all living. He leaves to mourn their loss his wife, Mrs. Mabel E. Taylor, and the children, all of whom are still at home. They are Clyde Junior, Dorothy, Elsie, Loris and Ralph. His mother, four brothers and one sister, all of Chicago, Illinois, and a host of other relatives and friends mourn their loss, but not as those who have no hope. He united with the Church of the Nazarene, at Chicago Heights, Ill., some six years ago, and was granted local minister's license, which he held till God took him. He was always an active worker in all kinds of Christian work, being assistant superintendent of the local Church of the Nazarene's Sunday school the last year of his life, in which he took a keen interest. He was a member of the Gideons, and preached regularly at the county jail of this city until compelled to quit on account of illness a year ago. At that time he was employed by the Queen Incubator Co. Mr. Taylor suffered greatly for a year with cancer, but no one ever heard him complain, and all spoke of his patient and loving spirit. His life during the last year, was a wonderful testimony for his Lord, whom he so fully trusted and loved. Good-by, dear one, it won't be long and it may be soon, we will meet you over yonder on the sea of glass, where the flowers bloom eternal.—V. W. Littrell, Pastor.

SHALL I LIVE AGAIN?

By Elwood Taylor



In this booklet the author discusses four subjects—rather diversified in their nature but vital in their application to present day thinking and conditions.

1. Shall I Live Again?
The Immortality of the Soul
2. The Infallibility of the Word of God
Irrefutable proof is given here
3. The Only One Way to Heaven
"Thus saith the Lord"
4. Father and Mother
A plea for honor, love and respect

Dr. Chapman writes in the Introduction: "This book is a contribution to the cause of civic righteousness and personal purity, for its ethics involve, the Ten Commandments, The Sermon on the Mount and the Thirteenth Chapter of 1st Corinthians. I commend Brother Taylor's book to all who know and love the truth. All who assist in its circulation may be sure they are doing good work."

Price reduced to 25c

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

PRETZER—Robert H. F. Pretzer, was born at Unkermunde, Prussia, Germany, January 30, 1844, and departed this life to be with Jesus at 1:15 on the morning of March 20, 1929, at Lincoln, Nebraska, age 85 years one month, 21 days. He came to America when but a young man of twenty-one years. He came West to Cleveland, Ohio, where he resided and followed the trade of a carpenter, for a short period of years. Later he moved to southeastern Nebraska, entering upon agricultural pursuits, farming near Clatonia and Beatrice, which occupation he followed successfully until his retirement from active farm life some few years ago. He always lived a clean, upright, moral life, a splendid example before the sons and daughters of the home, but later in life was brought into a close relationship with the Master of men. One year after this crisis in his life he gave definite testimony to his reception of the Holy Spirit, bringing to him the fruits and experience of the more abundant life. He united with the Church of the Nazarene at this time; being a faithful member until God took him. He was united in marriage to Miss Louine Struckmeyer, March 7, 1875. To this union were born ten children, who are all living. His loving companion preceded him in death thirty-three years ago. He leaves to mourn their loss, six sons and four daughters. They are: Robert, Jr., of Dewitt, August of Aurora, Gustave of Pickrell, Albert of Beatrice, William of Clatonia, Nebraska; George of Woodruff, Kansas; Mrs. Lena S. Eckel of Oklahoma City, Oklahoma; Mrs. Charles L. Aker of Abilene, Kansas, and Lula A. and Minnie A. of Lincoln, Nebraska. Besides these there are fourteen grandchildren, four great-grandchildren, and a host of other relatives, friends and neighbors, who mourn their loss, but he is not here for God hath taken him to be with Him. He lived a beautiful Christian life, and left a beautiful testimony that Jesus was dear to him and that he was trusting Him fully. Farewell, dear one, we shall meet you in the morning, "Just inside the Eastern Gate." With him, we are sure, it was as the poet has said, "This is not death; the sun goes down to shine on some brighter shore."—V. W. Littrell, Pastor.

CAMPMEETING CALENDAR

June 28 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. Ella evangelists. Mrs. Kitty Suffield in charge of music. Mrs. Collins Easley, children's worker. For information write, Mrs. Frank Warren, Secretary, Haselton, 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, Caselus L. Myers and others. For information write, Rev. C. H. Cox, Pres., Route 3, Bellevue Road, Syracuse, New York, or Rev. Caselus L. Myers, Sec., 184 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 Superintendent, 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, 466 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. Hervey 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; Corralca, S. D., or Wm. Durkee, Secretary, Mitchell, S. D.

July 4 to 14, Racine, Wis. The Twenty-third Session of the Spring Park Camp. Rev. A. O. Hennicke, evangelist; the Vaughan Radio Quartet in charge of music. Rev. E. O. Chalfant and other ministers of the Chicago Central District will be visitors. For further information write Rev. R. L. Wialer, 3515-15th St., Racine, Wis.

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, Byrl Crouch. For information write to Rev. C. H. Orf, 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. I. 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. Heneka. 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 R. 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. Olliley, 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 L. Simpson. For information write, H. J. Cornell, 48-14 Burling St., Flushing, Long Island, N. Y.

July 18 to 28, Wonewoc, Wis., Hillsboro Wesleyan Methodist Campmeeting Association. Workers: Rev. Jesse White-

The Preacher's Magazine



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

Send for free sample copy
Subscription price, \$1.00 a year

READ WHAT SUBSCRIBERS SAY ABOUT THE PREACHER'S MAGAZINE

I would not entertain for a moment the thought of doing without the Preacher's Magazine.—C. H. Tomplin, Osian, Ind.

The Preacher's Magazine has been a great help to me and I feel I could not do without it.—Helen Peters, Mason City, Ill.

I think the Preacher's Magazine is almost indispensable to the pastor.—John T. LaRose, Nampa, Idaho

The Magazine is worth its weight in gold. No one could buy the copies I have.—Margaret Shaw, Canton, Ohio.

I cannot frame words which will adequately express its value.—E. Homer Land, Alva, Okla.

I could not think of giving it up.—Leland I. Wilkinson, Jerome, Ida.

It is the most practical magazine for preachers that I have ever read. Every copy is filled with sound and practical suggestions that we need as preachers.—C. B. Wood, Kent, Ohio.

One thing makes me sad. I find Nazarene preachers who do not take it. They surely do not know what it is worth. I know of no other dollar that brings me such good returns.—C. T. Moore, Englewood, Ohio.

I think it is the finest paper that I take.—M. E. Daggett, Des Arc, Mo.

NAZARENE PUBLISHING HOUSE
2823 Troost Avenue
Kansas City, Mo.

cotton. Rev. F. R. Eddy, song leader. Rev. Raymond Lewis. For information write, Rev. J. B. Clawson, Wonevot, 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. Hilde, director of orchestra; Miss Myrtle Sherman, children's worker. Rev. F. W. Domina and Dr. Maude Allen Stunick workers will take part. For rates and reservations, write Rev. O. J. Finch, 2346 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 will give four sermon lectures each on vital Bible themes. Other preachers and tion write, Mrs. Ida Yates, Elmwood,

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

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

Aug. 1 to 11. Eldorado, Ill. Beulah Park campmeeting. Workers: J. L. Braasher, Paul S. Rees, C. C. 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. Compass Park, Leslie, Md., Washington-Philadelphia District camp, Church of the Nazarene. Work-

ers: 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.

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

Aug 8 to 18, Gladwin, Mich. Gladwin Campmeeting Association. Evangelist, Rev. I. N. Toole. 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. G. B. Williamson; children's leader, Mrs. Dolla B. Stretch; song leader, Rev. G. 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, 815 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. Bonnie, Ill. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis; Muser Sisters Trio, musicians and song leaders. For information address W. T. Lawson, 1205 N. Maple St., Benton, Ill.

August 15 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-Jemiel College Annual Campmeeting at Bethany, Okla. Workers: Rev. J. B. Chapman, Rev. A. O. Henricks, Kenneth and Eunice Wells, Vaughn Radio Quartet part time. Accommodations reasonable rates. For further information write Rev. A. L. Parrott or Rev. J. Walter Hall, Bethany, Okla.

August 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, 513 East Broadway, Princeton, Ind.

Books for the Inner Life

"There is a type of book that you do not read and lay aside; you want such books beside your Bible, where you can pick them up often and feed upon them, strengthening your soul for the conflict of every-day life."

After Holiness, What? Anderson

Sound advice and safe counsel for those who have just entered into the experience of holiness also very helpful to those who are older in the sanctified life. 1.00

Conflicts of the Intercessor. Bennett Discusses hindrances and aids to intercessory prayer. .40

Effectual Prayer. Herrell .25

Enmanuel. Bresee .25

Two sermons on Jesus. .25

Gleams of Glory. Miller. Inspirational messages on Gospel themes. .18

The Grand Old Book. Aycock .25

Sermons on the Bible. .25

He Giveth More Grace. Chapman .50

Selected editorials. .10

How to Keep Sanctified. McClurken .10

Impressions. Knapp .75

One of the most helpful books for Christians ever published. .75

An Invaluable Partnership. Chambers .50

A scriptural discussion of the will, the affections, the intellect. .50

Lectures to Professing Christians (Abridged). Shelhafer .75

An abridgment of Finney's well-known book. Paper .50; Cloth .75

The Life of Victory. Ludwig .75

Saved, sanctified and kept. .75

Living Signs and Wonders. Goodwin 1.00

Love Never Fails. Bennett. An exposition of 1 Corinthians 13. .15

Mental and Spiritual Lifting Jacks. Hoffman. Quotations from various sources on topics of interest to every thoughtful person. 1.00

The Nightingale of the Psalms. Aycock. Devotional study of 23rd Psalm. .25

The Queen Esther Circle. Bennett .25

A series of devotional articles. .25

Radio and the Spirit Filled Life. Goodwin. Interesting and helpful parallels. .25

Sanctification—The Experience and the Ethics. Williams. 1.00

The Sanctified Heart. Isaac ca .10

The Second Man. Reed. A devotional, inspirational book on Jesus. .50

The Secret Place of Prayer. Goodwin. In which communion with God is urged and explained. 1.00

Shall I Live Again? Taylor .25

Immortality and other subjects. .25

Temptations of the Sanctified. Ruth .35

The Uttermost Salvation. Hills .1.00

Sermons and articles on holiness by Dr. Hills. 1.00

Words of Cheer. Cornell .80

A Scripture verse and a brief comment for every day in the year. .80

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

ANNOUNCEMENTS

NOTICE—Rev. Jarrette and Dell Aycock will hold special revival services in the Emmanuel Church of the Nazarene, corner Avalon Boulevard and East 49th St., Los Angeles, California, June 23 to July 7. We urge all who are within reach of this church to attend these meetings. Services every night, except Saturday, at 7:30 and two services on Sundays—P. G. Linaweaver, Pastor.

NOTICE—Rev. M. L. Garrett and wife, who have just entered the evangelistic field, are earnest, efficient preachers and those in need of evangelists to conduct revivals will make no mistake in engaging them. Address Rev. M. L. Garrett and wife, Hattiesburg, Miss.—R. H. M. Watson, District Superintendent.

NOTICE—I was granted an evangelistic commission by Northwest Assembly and would like to get in touch with any pastor or church desiring a revival on Bible holiness lines. I will go anywhere the Lord opens the way for trav-

eling expenses and freewill offerings—J. W. Slaton, 912 Federal Street, The Dalles, Oregon.

NOTICE—The annual convention of the Missouri District N. Y. P. S. will convene at Piedmont, Mo., July 4 to 7. Pastors, and presidents of each society with full delegations are expected to be present. Churches that have no societies will have their pastor to appoint one delegate to represent their church. Professor T. W. Willingham, president of Olivet College, will be with us and do the preaching throughout the convention. Come praying and be prepared to enjoy the greatest convention in the history of our organization.—J. B. Ramsey, District President.

NOTICE—Prof. B. D. Sutton and wife plan to be at the Eastern Oklahoma District Assembly and Brother Sutton tells me he has three Sundays open following the assembly that he could give to our district as song evangelist. I trust some of our pastors will secure these great singers for this time. There are no better.—Lum Jones, Evangelist.

NOTICE—After a successful year on the Pacific coast, we are back on the Central Northwest District for the summer and will be available for meetings. Address 1022 13th Ave. So., Minneapolis, Minn.—G. E. Johnson and Miss Nina Johnson.

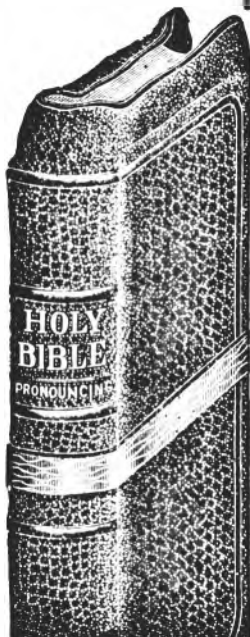
NOTICE—A N. Y. P. S. Rally will be held at Port Arthur, Texas, Sunday, June 23, by the young people of the churches in the Southern Zone of the Dallas District. The churches included are Alvin, Beaumont, Houston, Lufkin, Orange and Port Arthur, and all of these are expected to be well represented. There will be "dinner on the ground" and programs will begin at 10 a. m., 2 p. m. and 6:30 p. m., which will be in the hands of the young people for devotional services, discussions, etc. An excellent program committee has been at work arranging the proceedings and much is anticipated for the gathering. The largest attendance ever recorded at a convention of this kind in this zone is being urged and a great deal of enthusiasm is in evidence. Visitors are invited from any other Nazarene church nearby and we particularly invite young people of other denominations conveniently located to be present.—D. E. McCravy, Reporter.

MAPS

THE most beautiful in any Bible; 12 pages in COLORS on enameled paper.

1550 Pages.

Size closed, 5 x 7 x 1 1/8 inches.

NEW TYPE NEW FEATURES NEW HELPS
FITS THE COAT POCKET

A New Holman Boldblack Type Bible

PRONOUNCING—REFERENCE AND TEACHERS' EDITION

Specimen of Holman Boldblack Type	
1104 CHAPTER 1.	A.D. 64.
1 Paul's thankfulness and prayer to God for them: 21 his readiness to glorify Christ.	
PAUL and Ti-mo-the-us, the servants of Je'sus Christ, to all the saints in Christ Je'sus which are at Phi-lip'pi, with the 3 bishops and deacons:	CHAP. 1.
	1 Or, overseers.
	a Col. 1. 2.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.

Best Printing on Best Quality of Thin Bible Paper

The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

THE HELPS IN THIS TEACHERS' EDITION

now first published, consist of

The Inclusive Dictionary-Concordance in one alphabet. It contains every needed assistance to the Bible student, including

Over 100 Illustrations

No. 62. Morocco Grained Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker.

NOTE the bold-faced type, pronouncing text, center column references with chapter numbers in heavy type—unusual in Bibles, but a great aid to quick reference.

Synopsis at head of chapters—quite full—some Bibles have none.

The figures to the left of Chapter Head indicate the total number of chapters from the beginning of the Bible.

The headlines also are in bold type in keeping with the text.

The name of the book, on outside corner, makes the Bible practically self-indexed.

THE HELPS in the Teachers' edition are most important for consultation when reading the Bible, for in them one finds the explanation of much that otherwise would be obscure in the statements in the Bible text.

The inclusion of the geography and the history of the countries of the East, and the many customs common there but widely different from those of the West, make many a Bible rest stand out in remarkable brilliancy, which before was hidden as in buried treasure.

Special Offer
PRICE ONLY \$3.95
PREPAID

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

Pocket Size Concordance Bible

\$9.00 Value at \$5.85

**This Price Really is
Misleading**

You wouldn't think a Bible could be of such high quality and sell for \$5.85 delivered.

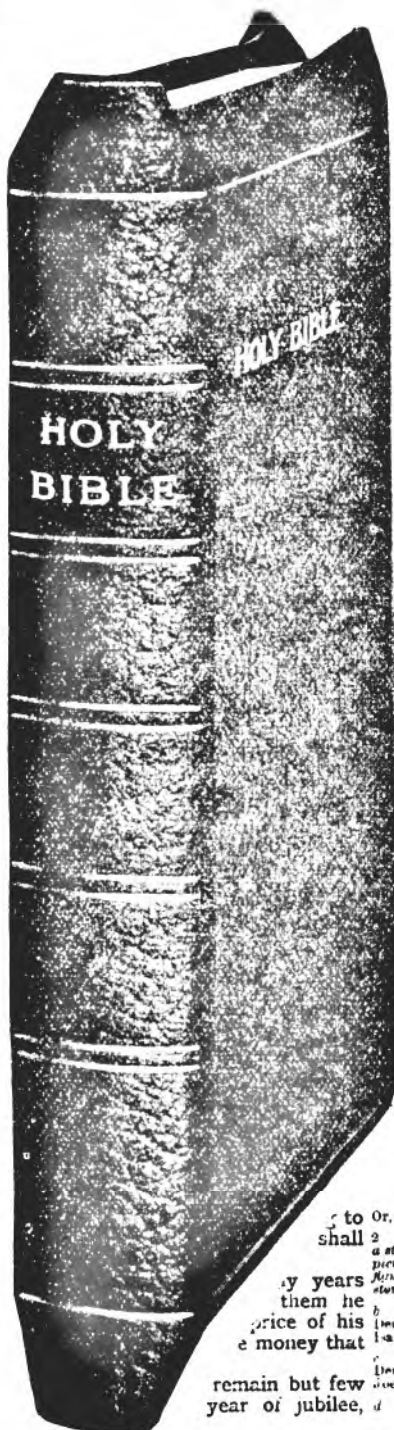
First of all it is pocket-size— $6\frac{3}{4} \times 4\frac{5}{8}$ and only 11-16th of an inch in thickness, and weighs only 17 ounces.

Yet it has references, concordance, maps and is printed from fairly large, bold-faced type. Now as to quality—this Bible is printed on India paper, bound in real Morocco and is leather lined. A durable, handy, attractive Bible.

No. A3594 \$5.85

Bound in genuine morocco, overlapping edges; leather lined, silk sewn.

Special offer for June and July. On order received during June and July we will, without extra charge, letter any name in gold on outside front cover.



to Or, pillar.
shall a stone of picture, or, stone.
y years them he
price of his e money that
remain but few year of jubilee, d
6 And I will give peace land, and ye shall lie down none shall make you afraid I will rid evil beasts out land, neither shall the sword through your land.
7 And ye shall chase you mies, and they shall fall you by the sword.
8 And five of you shall ch.

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

DIRECTORY GENERAL SUPERINTENDENTS

W. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.
Alabama Oct. 28 to 27
Mississippi Oct. 30 to Nov. 8
Georgia Nov. 8 to 10
Carolina-Virginia Nov. 18 to 17
Florida Nov. 18 to 24
Barbados, J. I. Hill to preside
Trinidad, J. I. Hill to preside
Central America, R. B. Anderson to preside
Cape Verde Islands, J. J. Diaz to preside

J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.
Rocky Mountain (Billings, Mont.) June 27 to 30
Manitoba-Mass. (Moose Jaw, Sask.) July 4 to 7
North Dakota (Sawyer, N. D.) July 10 to 14
Central Northwest (Minneapolis, Minn.) Aug. 14 to 18
Iowa (Cedar Rapids, Ia.) Aug. 21 to 25
Chicago Central (Chicago, Ill.) Aug. 28 to Sept. 1
Missouri Sept. 4 to 8

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.
New Mexico (Cloria) June 19 to 28
Michigan (Indian Lake, Mich.) August 7 to 11
Northern Indiana (Pt. Wayne, Ind.) Aug. 14-18
Indianapolis August 21 to 25
Ohio Aug. 28 to Sept. 1
Kentucky Sept. 4 to 8
Tennessee Sept. 11 to 13

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.
Colorado (Montrose) June 18 to 23
Kansas September 3 to 8
Kansas City (Topeka) September 17 to 22
Western Oklahoma September 24 to 29
Eastern Oklahoma October 1 to 6
Arkansas October 8 to 13
Dallas October 15 to 20
Ramin October 22 to 27
San Antonio Oct. 29 to Nov. 3
Louisiana November 6 to 10
Arizona December 8 to 8

WAYSIDE EVANGEL SERIES Two New Pamphlets

Each has a vital message for this day. Note the low price—one of each for 5c. No covers, just 16 page tracts, stitched, yet they are attractive in appearance. Order at least a dozen to try out. You'll want more. This series will be added to from time to time.

The Menace of Worldliness. By H. M. Chambers. A frank, fearless yet sensible discussion of present day tendencies toward evil.

The Chief Sin of the World. By A. M. Hills. Some flagrant sins are mentioned but they are all eclipsed by the chief sin: "They believed not on me."

Prices 2½c each; 25c a dozen; \$1.50 a hundred

**NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.**

WANTS

DAMAGED MAP OF PALESTINE (Old and New Testament combined) 34x52 inches; mounted on wooden mds. Regular price \$2.50. First order gets it for \$1.25. prepaid. Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

WANTED LINOTYPE OPERATOR—Position open July 15th for first class linotype operator. Write full information regarding experience and number of ems per hour, good, clean proof. Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

NEW SONG—"Because He Loved Me So" Words by Alice Elsie Smith; music by Vernon Wilcox. Single copy 15c; 2 copies 25c; 12 copies \$1.00. Order. 2306 McKinley, Berkeley, California.