

REV. WALTER C. MORRIS
516 EAST CHANDLER AVE.,
EVANSVILLE, IND.

Oliver

HERALD of HOLINESS

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WHOLE NO. 953

SIGHTING THE GOLDEN GATE

THERE is nothing more beautiful than a sunset on the Pacific. At certain seasons of the year one may stand on seminary hill in Berkeley and watch the sun set directly through the Golden Gate, tinging everything with its golden rays until the beholder seems to be standing amidst the glories of heaven instead of the shadows of earth. And when the sun has set beyond the western sea the harbor lights soon come into view, and then from the hills of the city the thousands of lights appear. How often have we enjoyed this scene as slowly the ferry glided into the slip. If earthly scenes so impress us, what must be the emotions that surge through the soul of the saint as he enters the great metropolis of the skies, and the old weather-beaten ship of time slips through the golden gate and quietly enters the harbor of rest. The eternal city rises before him with its many mansions, its glittering towers, its gates of pearl and streets of gold. There is no night there; the light of eternal day floods the streets and lights up the matchless towers and bathes the whole landscape in mellow splendor. Angels will bid him welcome and friends who have preceded him will grasp his hand in glad reunion. Like the Apocalyptic seer, he will be moved by the majestic burst of praise which transcends the harmonies of earth. "I heard a great voice of much people in heaven, saying, Alleluia, Salvation, and glory, and honour, and power, unto the Lord our God." As this chorus, like the sound of many waters, swells through the vales and echoes over the plains, his heart will be filled with the intensity of bliss which only the redeemed can know. But when he shall see the King in His beauty, and behold His Savior face to face, we are made to wonder if even heaven itself can furnish a language which shall enable him to express the glory which shall flood every avenue of his being.

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

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TRUTHS GAINED FROM THE STUDY OF PENTECOST

THE present study of Pentecost as a result of the commemoration of the 1900th anniversary of this event has resulted in a wider intellectual grasp of its meaning and importance to the Church. Books on Pentecost have been among the best sellers. With this wider grasp of the significance of Pentecost, it is to be hoped that the truth will be so preached as to awaken the Church to a desire for the experience. Among the truths that have come to greater clearness or renewed emphasis as a result of this study of Pentecost we may mention the following:

I. PENTECOST MUST BE DATED FROM THE PASSOVER. There is great significance in the fact that Pentecost was reckoned from the time of the Passover. Without the Passover there could be no foundation for the pentecostal experience; without Pentecost the Passover would have no meaning and the work of Christ would be made of no effect. Christ our Passover was sacrificed for us; at Pentecost this Christ-life was communicated to the Church by the Spirit. The one represents Christ in the flesh; the other reveals Him in the Spirit. There are multitudes in the churches who know Christ only after the flesh. To them He is a historical personage only—a hero, a teacher and an ideal. They have never known Him in the power of His resurrection. They have the historical Christ but not the spiritual Christ. Pentecost cannot be understood apart from the Passover.

II. THE TEST OF A GENUINE PENTECOSTAL EXPERIENCE. As Pentecost was the projection of the life of Christ by the Spirit, the pentecostal experience is to be tested objectively by its relation to the historical Christ. A true experience is one which conforms to the spirit manifested by Christ during the days of His flesh. Anything other than this is spurious. This evidently is the meaning of John who writes, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God," i. e., produces the same results as were found in Jesus Christ. Those who seek after visionary or spectacular experiences are soon left afloat in a vague and unreal mysticism, the prey of every fanatical impression. Apart from the historical Christ religion

soon becomes separated from morality; and this is the explanation of many of the aberrations which are found in connection with some so-called spiritual meetings.

III. THE INAUGURAL SIGNS. Failure to grasp the significance of the inaugural signs has resulted in much error concerning the pentecostal experience. Instead of viewing them as appropriate signs marking the advent of the Holy Ghost into the world as Paraclete, they have been sought as individual, personal experiences. Hence the unlearned in spiritual things have sought "the tongues" or "the fire" or other spectacular experiences as evidences of Pentecost instead of the promise of the Father which eradicates sin and fills the soul with the rich fruitage of the Spirit.

IV. THE LIFE OF HOLINESS. It is by the baptism with the Holy Spirit that men and women are sanctified and thereby inducted into the life of holiness. Sanctification includes not only the cleansing of the heart from sin but full devotement of the life to Christ. Pentecost was ushered in by a wave offering of loaves of leavened bread made from the ripe wheat of the new harvest, but it was required also that the firstfruits of succeeding crops be offered as they ripened into harvest. Christ becomes to the sanctified the Bread of life upon which they must feed constantly, by faith, if the life of holiness is to be maintained in its constant and full devotement to God.

V. THE FULLNESS OF THE HARVEST. Pentecost at its best is but the firstfruits of the harvest, the pledge and promise of a fullness yet to come. The gift of the Spirit is the earnest of our inheritance and seals us unto the day of redemption. We are redeemed spiritually in this life, but our bodies as members of a race still under the curse of sin are subject to its weaknesses and infirmities. There will be a resurrection from the dead, at which time our bodies will be glorified. The Spirit that raised up Jesus from the dead dwells in us and will raise us up also and we shall be like Him for we shall see Him as He is. And stretching out beyond this there shall be the removal of the curse from the whole creation and out of the wreck of this ruined world shall appear a new heaven and a new earth wherein dwelleth righteousness.

A REVIEW OF THE MISSIONARY PROBLEM

THE missionary problem is becoming acute. We have been in close touch with those at headquarters who bear the burden and face the responsibilities of financing the missionary work of the Church of the Nazarene. They are heroic people with undaunted faith, but, if we properly judge the situation, the constant pressure is making inroads upon their courage. The temptation comes like this—do our people want to carry out a missionary program? If not why attempt the impossible? If the church is interested in foreign missions, why is there not better and more general response? Is our interest

grounded in sentiment only? Why does it not touch the deeper springs of activity. This problem is not ours alone. The Church of the Nazarene is giving well, judged by the pro rata of other churches. There is a general slackening of the pace among the different denominations concerning missionary work, and all seem to feel it to a more or less degree.

We believe that our people are a missionary people, and that they desire to carry out the commission of the Lord whom they love, but we also believe that this whole problem demands closer attention and study on the part of both pastors and people. The spring of real consecration is the love of God shed abroad in the heart by the Holy Ghost. Only as the experience of Pentecost is maintained will there be pentecostal devotion. In order to give our readers the benefit of a recent study made by Dr. Agar, we are publishing on another page of this issue an article entitled, "Stewardship and Missions." It is taken from an address made by Dr. Agar to the Foreign Missions Conference held at Atlantic City a few months ago, and while it is rather long, it is filled with so much food for reflection that we believe it will prove helpful to those interested in the work of missions. We further believe that if our pastors will take this article, especially that portion referring to the local church, and like Hezekiah spread it out before the Lord and seek help from above, that the churches will soon begin to respond in an unprecedented manner.

Personally we are opposed to any effort on the part of the church to carry forward its work solely on the basis of appeal. What is needed is not appeal but conviction. As long as our officials depend upon appeals to raise funds, they weaken the cause of Christ and the people to whom the appeal is made. A people accustomed to give solely on the basis of appeal require stronger and stronger appeals from time to time in order to incite them to action. In the process of time they become almost immune to any appeal and it is only with the greatest difficulty that their sympathies are moved sufficiently to result in action. It is the old story of the youth who cried "Wolf! wolf!" Our sympathies, however, are with those who have carried this load. Perhaps they are but reaping the fruit of past errors along this line. We are sure of this, that they are using every means possible to keep the work afloat. A process of re-education is necessary, and re-education like the resetting of broken bones is a painful process. However, the sooner our church comes to the scriptural plan of tithes and offerings, and then disburses these on the basis of some simple budget plan, the more rapidly will the work of Christ go forward.

There are many in the church as well as out of who need to learn that Christianity is neither a creed nor a ceremonial, but a life vitally connected with living Christ.—JOSIAH STRONG.

A ROTATION REVIVAL MEETING

The preachers of the Southern Group of the Kansas City District have recently tried a new form of revival work. They call it the rotation revival. Eight preachers and eight churches were involved. Each preacher was at a different church each night according to a fixed schedule, and the preachers followed each other in regular succession. It was our privilege to be at Webb City for the last Sunday and also at the Preachers' Group Meeting on Monday, and to hear the reports of the revival. A number of people were saved and sanctified as a result of these meetings. In some places the revival did not take deep hold, but in other churches there was a ready response. In addition to results at the altar, there was developed among the churches a fellowship with each other due to the fact of hearing other preachers on the district and also because of a common, concerted effort at soul winning. The District Superintendent and the preachers seemed to feel that the plan was a success.

THE OLD PACKING BOXES

Only those perhaps who have been long in the itinerant ministry can appreciate what is involved in changing charges—moving from one community to another, establishing residence, mending broken pieces of furniture or possibly securing a few new pieces as necessity may demand, and making the adjustments necessary to beginning a work in a strange church. New friends must be made while the attachment for former friends is still strong, and too often the tender ties that have been broken exert a baneful influence in any attempt to form a proper valuation of the new surroundings. There is more of real consecration in a family which can change surroundings and accept them cheerfully while their hearts are all but breaking than the laity can appreciate. We listened to two of our evangelists at the Seymour Convention sing a selection, which, from the response that was given, evidently touched a tender chord in the hearts of preachers and their families. The lines were these: "If heaven was not my home, O Lord, what would I do?" How good it is to know that moving days will some time be over! In the meantime God's grace can enable His people to accept the changes of life in a spirit of beautiful consecration and see in it all things to cheer and bless. It was evidently in this spirit that one of our preacher's wives sent us the following lines which we are glad to publish with the hope that they may prove a blessing to others:

How dear to my heart are the old packing boxes,
Piled out of the way in the loft of the shed,
Infested with spiders and 'broidered with cobwebs,
They're patiently waiting high up overhead.
Serenely they wait for the verdict of conference,
Undisturbed by the fiat "Go forth," or, "Go back,"
As the days hasten on for the annual flitting
When Methodist preachers are ordered to pack.
The old wooden boxes, the dust-covered boxes,
The iron-bound boxes the preacher must pack.

How often when conference is over we hasten

To pull down the boxes and brush off the dust,
And take up the carpets and take down the curtains,
And wrap up the dishes, for pack up, we must.
Ah, me! Who can tell of the work and the worry,
The din and confusion from morning till night,
The rush and the whirl, till a well-ordered household
Has lost its headquarters—demoralized quite;
The old wooden boxes, the iron-bound boxes,
The old packing boxes all ready for flight.

'Tis easy to pack all the goods and the chattels,
The old packing boxes are spacious and wide.
We can carry the bird cage, the cat and the chickens,
We can ship the old cow and the horses beside.
But the friends we have known and the hearts we have
tested.

The communion of souls that were kindred and dear,
The trust and the love that consoled in affliction,
The words and the smiles that encourage and cheer,
Are not packed in the boxes, the old wooden boxes
The iron-bound boxes at the end of the year.

These are folded away in the heart's inner recess
Like flowers that blossom away from the light,
Unforgotten they yield their perfume like a censer,
These memory blossoms, so precious, so bright.
When the Bishop of souls makes our final appointment,
And we make our last move from the charges of time,
We shall welcome a crown and an entrance abundant
To mansions of glory, eternal, sublime;
Bid farewell to the boxes—the iron-bound boxes,
That so often we packed after conference time.

—SELECTED.

WHEN THE BOOKS ARE OPENED

THE book of life will be opened. Its pages will gleam in the light of the judgment. The names of the redeemed written with the blood of Jesus will be announced. As each name is heard a face brightens, till, when the list is complete, the book closed and all the elect are posited on the right hand of the throne, the aggregated light of countenances whose numbers trample upon all enumeration will form a sea of waving light. It will seem as if Aurora had forgotten her Elysium bowers and flown away to judgment upon wings of coruscant silver, and flung out her flaming banners of dawning light, wide-streaming, dropping from every fold of their sweeping circumference the mellow glories of paradise.

A line is drawn separating angels from devils, separating husband and wife, parents and children—a line drawn through nearly all the families of earth, an Abel on this side, a Cain on that side. Here and there a few families together, both on the right hand and on the left. They are separated forever. A temporary separation from those we love is painful. But this will be separation forever—FOREVER.

Every heart in the vast throng, massed and crowded upon each other, is breaking with sorrow, every face is coursed by tears, every countenance is pale with horror—the die is cast and cast forever. They gaze upon each other—the ruined mother upon the ruined son, the wretched daughter gazing upon the af-

frighted face and quivering lip of a father doubly wretched because his daughter is so—gazing they shudder with anguish and terror. They cast a despairing look at the other side. In unalterable misery they groan—all together groan from center to circumference, till the terrified stars weep over their heads and hell growls beneath them, the thunder of their woe pealing amid all of its empty caves to be crowded with shrieking millions.

The work is done. The Judge arises. His throne becomes another Sinai. The fires of His wrath and the lightnings of His power blend in fearful grandeur. The batteries of Divine Justice rock and bellow while their emptied thunders tear through the shivering throng and burst in awful ruin. His sword is unsheathed—the stars stand back beyond its sweep, its edge glimmering fire—"Depart ye cursed into the hell you have usurped, prepared for the devil and his angels. The Nemesis of the Divine wrath will lift their burning scourges and before their impetuous charge both devils and men will fly from the judgment seat. Farewell God—and the tempests of God's retribution overtaking them in their flight, they fall! fall! fall! the dungeons of woe are bolted and the eternity of their night sets in.—DR. MUNSEY, *Sermon on the Judgment*.

The distinction between Christianity and all other systems of religion consists largely in this, that in these other, men are found seeking after God while Christianity is God seeking after man.—THOMAS ARNOLD.

The Bible is the most thought suggesting book in the world. No other deals with such grand themes.—HERRICK JOHNSON.

GOLDEN SUNSET

*Greeting the world with a smile and a song,
Happily journeying all the day long,
Sharing the burden of some weary one,
Makes our load lighter, at setting of sun.
Vistas of beauty far reaching and bright,
Show forth the gloaming with radiant light,
Verdure of springtime where birds sweetly sing,
Heavenly echoes to us do they bring.*

*Watching the sunset with bright golden glow,
Fanned by the zephyrs as softly they blow,
Smiling with gladness, and singing with glee,
Here mid the flow'rs we are happy and free.
There when the crimson has turned to dull gray,
Soft shadow curtains are drawn o'er the day;
Then lest the darkness shall fall like a pall,
Millions of stars throw their light over all.*

—MYRON LUTHER EATON.

THE PIONEERS ARE PASSING

By General Superintendent Chapman



CHARLES B. JERNIGAN

THIRTY years ago the names of A. G. Jeffries, C. B. Jernigan and John T. Benson were among the best known of any among the holiness people of the South and Southwest, and the passing on of these three into the more excellent glory within a few weeks of each other cannot fail to make those of us who were young in those days to feel that indeed the pioneers are passing.

I was but a boy preacher when I found myself billed as a colaborer with A. G. Jeffries in a campmeeting. He was a seasoned warrior even then, and when he stood up the first time in my presence and announced a text from Zephaniah, "She obeyed not the voice, she received not correction, she trusted not in the Lord, she drew not near unto her God," and opened with the sentence, "This is God's quadruple indictment against the inhabitants of hell," I was captivated and thrilled. Brother Jeffries was one of the most eloquent preachers I have ever heard.

Brother Jeffries was a nominal church member, but in a backslidden state, when the holiness movement struck his part of the state of Texas. The earnestness of the testimonies and the logic of the preaching appealed to him and he was soon an earnest seeker and a happy finder of the grace of God. Soon after this he was led into the experience of entire sanctification and, without conferring with flesh and blood, entered the ministry as an evangelist. His earnestness, eloquence and Niagara-like zeal won for him from the very start and he became a notable soul winner who found a welcome in the campmeetings and all holiness revivals of the South and then on to other parts of the country. Undoubtedly there must have been a host of men, women and children awaiting him when he arrived at the "Eastern Gate" a few weeks ago.

Toward the end of my second year in the ministry, just as I was completing seven months of revival work in the same general locality—meetings in which we had seen more than a hundred professions a month—I read in the old Texas Holiness Advocate that C. B. Jernigan had organized a Holiness church over at Van Alstyne. I had been troubled as to what to do with the work God had helped me raise up. The churches of the community were not friendly and the majority of the pastors were openly antagonistic. The converts of our meetings, whether they had yet professed sanctification or not, were "speckled birds" in the community and were expected to make some sort of re-

nunciation of our meetings before they could secure good standing in ecclesiastical circles, so I wrote Brother Jernigan, saying, "I see you have organized a Holiness church. How do you go about it?" He wrote me and gave me all the information and as many suggestions as he could and sent me a few printed rules which he had used. I organized my people into a church and joined that church myself. Our work along with that of many others served to make the nucleus for the Church of the Nazarene in the South and became identified with it in the great union at Pilot Point in October, 1908.

C. B. Jernigan was an uncompromising preacher of full salvation. He believed that it is as necessary to conserve the work as to raise it up and he practiced what he preached in this particular away back when to do so meant to expose himself to the gibes of foes and well meaning friends who alike dubbed him a "self-appointed Moses." But in patience he plodded on until his views won, and then he worked on to make them further effective in the organized movement. He served as District Superintendent in Oklahoma, New York, Florida and Tennessee, and in all organized 126 churches, which I think is a record for the Church of the Nazarene. The secret of Jernigan's success was his ability to gain co-operation. His strength was as the strength of a thousand because he shared his labors with a thousand. He believed it is better to put many men to work than to try to do the work of many men. But he went to heaven the other day in his 68th year and after a life so full of toils and triumphs that he still lives on and works on, even while tasting now the first joys of his own everlasting reward. He was a true pioneer and one of the choice spirits of his generation.

John T. Benson was one of the earliest associates of Rev. J. O. McClurkan in his work at Nashville, Tenn. He was a layman and a business man, but as concerned for the promotion of the work of God as his preacher associates. His knowledge of the printing business and his good standing in financial circles made him a most helpful ally to those who went forth to preach full salvation by word of mouth. He was a careful tither of his income and a very liberal giver of that which remained.

Brother Benson was a good gospel singer and was a hymn writer and publisher. His contribution to the



JOHN T. BENSON

cause of holiness just in this one line was equal to the life's work of one man. He was a member of various of our general boards since he and the work at Nashville became identified with our church in 1915, until his passing on to heaven a few weeks ago. He was always greatly concerned about the training of young people and was the most liberal patron Trevecca College ever had. He was for a while president of Trevecca College, and was one of the most devoted and useful laymen our movement has ever had.

But Brother Benson has gone on to heaven. Yes, the pioneers are passing, but thank God that they have blazed a path for us, and as the torch comes from their hands to ours, may our feet be swift to run on to the place where we can pass the light to those who shall follow us.

The heritage of the fathers was purchased at too great a price for us to permit it to be lost. Their memory will continue to bless us while we continue to carry on the work in which they labored. But we are the more responsible for having known them. It is not as though we were called to ways unknown. Rather we are set to labor where they have toiled

and to travel the paths they set for us. Peace be to the memory of our passing pioneers. Especially these three whose voices among us have been so recently hushed—Evangelist A. G. Jeffries, Superintendent C. B. Jernigan and layman John T. Benson—servants of the Lord all. And may their mantle fall upon their associates and sons in the faith.

Just after we had received the above article from General Superintendent Chapman, we received a telegram announcing the departure of Rev. J. M. Wines of Indiana. Brother Wines was one of the pioneers of the work in Indiana and other sections of the Middle West, and was instrumental in either starting or carrying forward the work in many places. He also served as a District Superintendent for a brief period of time. As a writer and preacher, Brother Wines was true to the Hoosier type, and was much used of God in both fields. Another warrior has fallen, another runner in the race has given up his torch, another redeemed soul has been translated to a better world. Silently, one by one, the hosts are gathering at the Eastern Gate.—EDITOR.

HOLINESS

By C. V. Fairbairn

(An outline from "Roberts' Holiness Teachings")

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it (1 Thess. 5:23, 24).

OUR unavoidable conclusion is that there is an experience of entire sanctification or Jesus would never have prayed, "Sanctify them"; nor would the heavenly Father have inspired Paul to pray that the Thessalonians might receive it.

The Thessalonians were already believers, were even now sanctified in the sense of being separated from sin. The first chapter (figures in parentheses referring to verses) of the epistle reveals that (2) they were a cause for thanksgiving on the part of the apostle; (3) they had a faith that worked by love; (4) they were elected of God; (5) the gospel had come to them in power, in the Holy Ghost, and in much assurance; (6) they received the gospel and were followers of the Lord, enduring persecution, yet rejoicing in the Holy Ghost; (7) they were ensamples to all that believed in Achaia and Macedonia; (8) they had turned from idols and were serving the true and living God; (9) they were patiently waiting and hoping for the return of the Lord. Nevertheless, for these very believers Paul prays, "May the God of peace sanctify you wholly." Regeneration, incipient sanctification, they surely enjoyed; but they were not sanctified wholly.

From their experience we learn at least one lesson: Entire sanctification is an experience not contemporaneous with, but subsequent to regeneration. Then, if regeneration is *one blessing*, and entire sanctification is a subsequent blessing, it is quite proper to call it *the second blessing*.

Wherever we go we meet the objection, "Man cannot be holy." But the Word teaches, that while man cannot make himself holy, God, the all-powerful Creator, undertakes to make the willing hearted holy. The holy man or woman is not so by attainment or careful culture, but only by workmanship divine.

This is a wonderful experience. Chapter 3:12, 13 reveals this. Listen, "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Surely it is a wonderful experience.

We notice also that this work, which God himself does, brings the whole spirit and soul and body into a blameless condition in His sight. How could we be so preserved if it were otherwise?

The fact that God is to work this great work leads us to another conclusion. Despite the objections of all who do not believe it possible, it surely is attainable. God is to do this. He himself is to sanctify you wholly; and who dare set a limit to the power of divine grace? Who dare rise up in God's face and declare He cannot

do such a thing? It is, by the operation of the grace of God, gloriously attainable. Praise Him!

It is not only attainable, but it is attainable in this life. The Thessalonians are to be preserved from the day of their cleansing right up to the day when our Lord returns. How could they be so preserved if the work was not wrought in this life?

This blessed experience is not only attainable in this life, but, thank God! it is a blessed state from which we need never fall. Marvelous as is the power which is able to make a man holy in spirit and soul and body, equally wonderful is the power which is able to preserve us blameless in His sight unto the coming of the Lord. He has power to keep as well as power to sanctify wholly. High and lofty as the attaining of such a marvelous grace may be, the assurance is added that it can be retained as well as attained. "Faithful is he that calleth you, who also will do it."

Many today would call Paul a fanatic, or crack-brain, for venturing such statements. But Paul throws the whole responsibility back on the extreme faithfulness of Almighty God, declaring very explicitly that the accomplishment of this work for the willing believer is an absolute certainty. How like Peter is Paul in this statement. Both are inspired. Both speak with certainty. Peter preaches "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "Ye shall receive." How positively Paul declares, "Faithful is he that calleth

you, who also will do it." "He will do it." Oh, what inspiration to believe! What food for faith! "Ye shall receive." "Who also will do it."

Brother, sister, "Look to the Lamb of God" who, "that he might sanctify the people with his own blood, suffered without the gate." "Behold the Lamb of God, which taketh away the active principle of sinfulness [*Hamartia*] common to all the world" (John 1:29, paraphrased). *He can and He will make you wholly holy. Hamartia*—nouns ending in *ma*, e. g., *Hamartema* (used in Mark 3:28), denote the past, dead result of the action of the verb, while those ending in *ia* denote the active principle. (This is from "Greek-English Lexicon to the New Testament after the latest and best authorities," by W. J. Hickie, M. A., Cambridge, published 1918 by the Macmillan Company). The word found here, in John 1:29, being an *IA* noun, *HARMARTIA*, with the meaning, according to the same authority, "the active principle of sinfulness," we therefore render the passage as above.

Behold, then, the Lamb of God. He is able to take away (bear away as a heavy load) that heart-indwelling, soul-befouling principle of sinfulness common to all the world. Cry out to Him. Confess it all. Believe on Him. He is able to cleanse you. He is willing to cleanse you. He is willing to cleanse you now. "Faithful is he that calleth you, who also will do it."

MC PHERSON, KANSAS

VICTOR OR VICTIM

By C. B. Jernigan

In all these things we are more than conquerors (Rom. 8:37).

THE apostle in this chapter and the two preceding ones, describes a mighty conflict with sin; in which he tells us that sin has deceived us, and sin slew us, and that sin is working death in us. Then he cries, "It is no more I, but sin that dwelleth in me. O wretched man that I am! Who shall deliver me?" But in the eighth chapter he finds that the law of the Spirit of life in Christ Jesus can make him free. Then he shouts on through that chapter his freedom, and concludes by saying, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers . . . nor any other creature, shall be able to separate us from the love of God. For we are more than conquerors through him that loved us."

Almighty God has through the Bible, from Eden to Patmos, provided a life of complete and perfect victory for every child of his. The first command to man was "have dominion," and the last call was "whosoever will." Not a cowed and conquered people, but victors on every battle field. With the poet we

sing, "Sure I must fight if I would reign." And fight it is from here to the gates of pearl. You will literally have to cut your way through regiments of living devils. "For by thee have I run through a troop; by my God have I leaped over a wall." "To him that overcometh will I give to eat of the tree of life."

God's commands and promises are always in the superlative, and never in the diminutive. "The people that do know their God, shall be strong and do exploits" (Dan. 11:32).

"Every place that the sole of your foot shall tread upon, that have I given unto you. . . . There shall not any man stand before thee all the days of thy life" (Joshua 1:3-5).

"And 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" (2 Cor. 9:8).

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16). Glory to God! with our feet planted on these strong promises, what more could we ask or think? "Now unto him that is able to do

exceeding abundantly above all that we ask or think" (Eph. 3:20).

All the above promises provide that we shall be victors over every condition, environment or circumstance. God does not promise to take us out of our environments, but to give us grace to be victors in spite of our environments. For he says, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27). Here is the secret of a victorious life. A causing power put within you. An internal motor, stronger than all external conditions. "Because greater is he that is in you, than he that is in the world" (1 John 4:4).

While in a revival in Memphis, Tennessee, with my wife, during the great Mississippi flood of 1927 we stood on the bank of that mighty, raging torrent just back of the post office and looked across to the Arkansas side, but no ground could we see, only tops of trees and rolling, surging waters. As we stood there we saw whole houses and tops of houses, floating down the swift current. We saw bridge timbers and billboards, and dead horses and cows, and hogs, and driftwood of every description; but they were all going with the current of that mighty, swollen river.

As we stood in amazement and looked on, suddenly our attention was attracted by a large steamboat blowing its whistle a shrill blast. As we turned to look at the boat, with her two side wheels churning the mad waters of that raging torrent, we saw her turn her prow upstream and start for St. Louis, plowing her way up the mad stream, through the floating driftwood and rubbish, loaded with freight and passengers. On she went till she disappeared from sight around the bend, splashing the waters and fighting her way through the driftwood.

I said to my wife, "Look! She proudly plows the waves, and steadily runs against the current like a thing of life and beauty. But deep down in her boiler room there is an internal power, a mighty engine, that sends her upstream in spite of the raging torrent that is breaking all levees, and washing away homes." There is a power that can make you victor over all conditions. "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you" (John 14:17).

It is to wage a relentless warfare against sin. Never dig in. Never fight from the trenches. Jehovah said to Joshua, "Arise, go over this Jordan." No need to wait for the Canaanites to cross Jordan and put up the fight; but cross over and put the battle in array. Joshua never saw the man with a drawn sword until he had passed over Jordan and was marching on Jericho.

It is take the land, or be taken. Go over the top, or go down in defeat. Rout the enemy, or be routed by him. The church of today is too tame; she has lost her fighting qualities and is apologizing to the world for her existence. Lazy men and cowards are not

needed. "And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him return unto his house, lest his brethren's heart faint as well as his heart" (Deut. 20:8).

The lion that roared against Samson at Timnath only tolled the bell for his own funeral, and the larger the lion, the more honey his hide would hold. Goliath could make Saul tremble like a bowl of jelly, but the Spirit-filled David was not afraid of his boastful demonstrations. No man can live in Canaan who is not a giant killer. With the Holy Ghost in you, you are the victor on every battle field, and not the victim of the proud boastful enemy. No need to ask David if he ever met Goliath; he came into camp after the battle, wearing Goliath's sword, and carrying his head in one hand and his armour in the other. No man can wear Goliath's sword who cannot slay giants.

Never apologize for the gospel of holiness; preach it as one having authority, for indeed if called of God you do have authority. There are giants more formidable than Goliath of Gath, stalking up and down before the church today—worldliness—indifference—money mad and pleasure crazed people defy the real gospel of today. You will meet giants of every description—you will hear their defiant shouts—you will see their boastful demonstrations; but remember that God has said, "One man of you shall chase a thousand." You are to be the victor, and not the victim.

As Christ came to the cross, so the seeker of holiness will come to his cross where he chooses to die to the self life or carnal nature. In dying this death, he lives the "more abundant life" by the baptism of the Holy Ghost and fire.—Sel.

IN THY SIGHT

By MABEL E. HARVEY

*In Thy sight, O Lord, forever
Keep me pure in heart, I pray,
That night and day my heart may be
Thy abode for aye and aye.
In Thy sight, O Lord, forever,
In Thy sight, O Lord, I pray.*

*That imaginings within me
May be pure as light of day,
Let my heart be pure and holy
In Thy sight, I plead today.
In Thy sight, O Lord, forever,
In Thy sight, O Lord, I pray.*

*Let Thy crimson blood, my ransom,
Wash my slightest sin away;
Keep my heart as white as snow
In Thy sight from day to day.
In Thy sight, O Lord, forever,
In Thy sight, O Lord, I pray.*

THE SIN AGAINST THE HOLY GHOST

By Lucy P. Knott

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come (Matt. 12:31, 32).

MOST certainly our heavenly Father (who has given us the Holy Ghost to illuminate the Word) intends that we shall have sufficient knowledge to safeguard us against the sin which is unpardonable. Before attempting to discuss the very solemn truth of the above scripture let us note the words of our Lord concerning Himself which give us much light. He declared that words spoken against the "Son of man" could be forgiven; He did not say that words spoken against the "Son of God" could be forgiven. This distinction in His name presents a vital difference in His meaning.

When Roman and ecclesiastical powers combined to crucify Him they believed, in their pitiable ignorance, that they crucified only the Son of man. Paul said of them, "For had they known it they would not have crucified the Lord of glory." Hanging there in the agony of His sin-smitten soul the Lord of glory cried, "Father, forgive them; for they know not what they do." Had they committed the unpardonable sin He could not have so prayed.

Today we know there is an increasing host of those who have only a human conception of Jesus of Nazareth. Not having a spiritual conception they are easily led by blind leaders; their rejection of His deity is in the mind rather than in the heart. If the Holy Spirit can reach them it would be possible for them yet to weep at the foot of the cross and to rejoice at the empty tomb.

What is the sin against the Holy Ghost? The answer involves and is based upon three important facts: (1) The Holy Ghost is the power of the Godhead. (2) He gives His power only to the Son and through the Son. (3) Only one condition makes possible the only sin which God cannot pardon. With the help of the Holy Spirit we briefly present these facts which are established by Scripture.

A careful study of the words of Jesus himself "in the days of his flesh" is enough to convince us that the Father is the source of all wisdom, and that the Holy Spirit is the source of all power. This wisdom and this power are given to the Son. Not only in the Son "are hid all the treasures of wisdom and knowledge" (Col. 2:3); but Jesus tells us, "All power is given unto me in heaven and in earth" (Matt. 28:18). It is the Holy Ghost who empowers the Son to execute

the Father's will in all His plans and purposes in both creative works and in saving grace (Col. 1:16 and Acts 4:12). Men are saved by the power of the Holy Spirit, but that power is wrought through the Son. Let us therefore remember that the Holy Ghost power which proves the deity of the Son is the same power which saves the souls of men.

Back in the unending cycles of eternity the triune and omnipresent God, one in essence and one in purpose, decreed a plan whereby He would be able to share His glory with His creatures. To work out this plan He permitted the presence of sin through the free-will agency of man. In order to destroy that sin in the fullness of time it was necessary for the Son (the Executive of the Godhead) to be sacrificed for sin. It was the Son who offered Himself, saying, "Lo, I come, to do thy will, O God." So the Lamb was slain in the heart of God even before that sin existed. And it was because of this humbling of Himself that God has given Him the name which is above every name, "for God hath made this same Jesus both Lord and Christ."

That the Son was and is always dependent upon the power of the Holy Ghost is also evidenced in His earthly ministry.

Before the Son could manifest His death on the cross it was needful for Him to come into the world a helpless babe; he could do this only by the power of the Holy Spirit; He was conceived by the Holy Ghost (Matt. 1:20).

When John the Baptist declared Him to be the "Lamb of God" the Holy Spirit bore witness to that truth. When Jesus was led of the Spirit into the wilderness to be tempted of the devil, He returned from that temptation "in the power of the Spirit" to begin His earthly ministry of miraculous words and works (Luke 4:14). When He preached that marvelous sermon at Nazareth He chose an Old Testament prophecy concerning Himself, beginning with the words, "The Lord hath anointed me to preach." His anointing was by the Holy Spirit.

When on the cross "He was made sin for us that we might be made the righteousness of God in him" it was the Holy Spirit who gave Him power to bear it; He "through the eternal Spirit offered himself without spot to God" (Heb. 9:14). When He arose from the dead, He did so by the power of the Holy Spirit; "But if the Spirit of him that raised up Jesus from the dead," etc. (Rom. 8:11). Even the words which He had spoken to His disciples required the illumination of the Holy Spirit.

Let us again bear in mind that the Holy Ghost power which proves the deity of Jesus is the same power which saves the souls of men. There is a process

of reasoning which denies all power of the Holy Ghost. When men deny the inspiration of the Old Testament Scriptures they begin that fearful process of human reasoning which if carried to the full, results in the denial of the virgin birth, of all miracles, of the sacrificial blood, and Christ's resurrection from the dead. But this human reasoning does not stop there. It must needs deny all supernatural work wrought in the hearts of men by the power of the same Holy Ghost who empowers the Son.

The sin against the Holy Ghost is not an act but a fearful process of human reasoning, and those who commit it are those who have once known the work of the Holy Ghost in their own experience. They had once been the sons of God. They had tasted of the powers of the world to come. Now they have "trodden under foot the Son of God," His blood to them has become "an unholy thing"; they have "done despite unto the Spirit of grace" (Heb. 10:29). The Holy Spirit cannot bring them again to repentance for He can work only through the Son, and they have renounced the Son. The Holy Ghost is powerless so far as they are concerned. This is the sin against the Holy Ghost. When they crucified the Son of God afresh they crucified all faith for their own salvation, they are twice dead, plucked up by the roots. This sin is not the accumulation of *sins* which harden the heart and cause eternal loss: it is "the sin" of apostasy.

Beloved brethren, the visible church is honeycombed with subtle apostate teachings. Are we jealously guarding against the entrance of this terrible foe into our own denomination? Are any of our preachers, teachers, missionaries, or student members weakening on the verbal inspiration of every book in the Bible? Is our fear to silence all who endanger the faith of those who look to them for instruction, greater than our fear of God?

In this our day we hear the tread of a conquering army: it is the Church Militant, the body of Christ. Those who have borne the heat and burden of past years are quietly slipping within the veil to receive further instructions from their Captain. Some of the leaders of this army have discovered that the most subtle and successful attacks of apostasy are made by the god of this world along educational lines. Yet educated we must be. The state law requires a certain number of years spent in the schoolroom; the business world requires at least a high school education in order for applicants to secure congenial employment; university training is required for many lines of vocation. And the true Church requires not only a Spirit-filled leadership, but scholastic leadership which has looked "vain philosophies" and assumptions of science falsely so-called, straight in the face, then having weighed them by the Word of God and found them wanting are thus better prepared, not only to warn against them, but able also through true philosophy and true science to teach the truth. Such educators are prepared to stabilize the faith of those of our student membership

who come with staggering faith from schools, colleges and universities, suffering from the blows of modernistic teachings.

The writer has in mind a sad case of apostasy. An assistant teacher in a great university, who not many years ago was an exponent of holy faith, is today a rank modernist.

The sin against the Holy Ghost can never be forgiven; they who so sin have thoroughly convinced themselves that the Word of God is not inspired. This process of reasoning which is based upon a lie logically eliminates all that is supernatural and miraculous from the Bible. In their own minds they deny the power of the Holy Ghost which denial robs the Son of His deity and their own souls of the salvation they once possessed. These are called **apostates*—the name of those who sin against the Holy Ghost.

Note: This subject is discussed at length in chapter thirteen of the writer's book entitled, "The Exalted Name."

WHEN MAY WE EXPECT REVIVALS?

By EVANGELIST J. W. SLATON

WHEN may we expect revivals? We may expect revivals when God's people meet the conditions on which He promises to give revivals, and not before. These conditions are laid down in the Word of God and are very plain. Here are some of the conditions, or recipes, which God has given to prepare the way and insure the coming of revivals: "If my people, who are called by my name, will humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

1. There is the need of humility in heart and life before God can or will give revivals. Revivals have always come after the Church humbled themselves before God and broke up the pride and coldness of their hearts.

2. There is the need of prayer on the part of the Church. Revivals come only when the Church cries to God in the deep, heart-agony of intercessory prayer to God. There is great need of old-time, agonizing, intercessory prayer today. The Church must get on her knees before God. There is but little praying in the Church compared with the time when we had deep awakenings in the community and when souls were stirred by the power of God.

3. There is a call to seek the face of God for revivals, not the power of an evangelist (and I believe in evangelists). Revivals come from God and not from men. The word says: "Not by power nor by might, but by my Spirit, saith the Lord." A revival is a quickening from God by the Holy Spirit. David had it right when he prayed thus: "Wilt thou not revive us again; that thy people may rejoice in thee?" (Psalm 85:6).

4. There is the call to forsake evil. God will not pour out the Holy Spirit and give revivals where there is worldliness and pride, lust and sin in the lives and conduct of the people. There will be no revival where the Church is following the fashion of the world. Here is what God's Word says about it: "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, . . . unto God, which is your reasonable service," etc., if you would know what the will of God is, the good will, the acceptable will of God, the perfect will of God; surely there can be no revival out of the will of God.

A TIME FOR PRAYER

EVERY Nazarene whose heart is burdened for foreign missions or for forward efforts in the homeland, should take extra time these days to pray. The financial situation is very threatening. The business interests of America were permitted, on a great tide of supposed prosperity, to reach an unhappily inflated condition. The crash came in the autumn of '29. The process of *inflation* is always hilarious and absurdly optimistic, while that of *deflation* is painful in the extreme.

The country is now wallowing in the aftermath of *deflation*. This affects the buying abilities of millions of people. A lessened buying ability reflects itself at once in reduced sales among merchants and middlemen. This in turn is handed on to manufacturers, etc., causing hundreds to close their plants or run on half time. Banks cannot stand the sudden strain and collapse. Markets are crippled for great commodities like wheat, corn and cotton and their prices lessen. Stocks of all kinds make dizzy descent. The financial world is painfully perilous.

These financial disturbances sadly affect the churches. The incomes of many people fluctuate. With some they cease entirely. Distress is manifest. Now is the time to make special plans for prayer.

Prayer changes things. Prayer releases God's power. Prayer enables Him to do what otherwise He cannot do. Through prayer His divine aid is brought to bear upon the family finances of each Nazarene home. With intercession He is enabled to check and change the economic situation of mills, factories, communities, states and nations. Fervent pleading will result in God's intervening to such a degree as will make all things work together for good to them who love God. We beg of all to take extra time to pray. Do it now! Do it continually.

Prayer is the chief help for our beleaguered General Budget. Prayer will reveal resources which can be turned toward this sacred fund which otherwise would be missed or overlooked. Intercession will open the hearts of non-Nazarenes and induce them to assist us in our mission needs. Tearful pleading will encourage our own constituency to *share* what they have with us in these days of financial depression. We have His Word for it that "groanings which cannot be

uttered" will ever receive His attention. Let us daily, hourly carry the cause of financing the foreign mission needs of our beloved movement in burning prayer to God. Jesus the Master declares that "all power is given unto me in heaven and earth, go ye, therefore and disciple all nations." He has consequently the power to make missions a success financially. Let us importune Him to release that power. He can and will if we pray the prayer of faith.

He also declares, "Whatsoever ye shall ask in my name, I will do it." Come, fellow-Nazarenes, our extremity is His opportunity. Let us pray; let us plead; let us intercede; let us importune; He has promised to answer. He can answer. He will answer.

J. G. MORRISON, *Stewardship Secretary.*

STEWARDSHIP AND MISSIONS

WE ARE presenting our readers extracts from an address on "Stewardship and Missions," by Dr. Agar, given at the Foreign Missions Conference recently held at Atlantic City. This address presents such a thorough study of the relation of financial administration to the spiritual interests of the church that its perusal will throw a flood of light on many of the problems with which our churches are confronted. While the title would imply that the address is concerned with foreign missions only, Dr. Agar states in his introduction that "this discussion not only concerns foreign missions, but the whole of the missionary enterprise. This is necessarily so because the demand for larger support on the part of foreign mission leaders is echoed by the leaders of every other missionary enterprise connected with denominational life." We regret that we are not able to publish this address entire, but are giving the following sections as being of special interest to our churches: (1) What Stewardship Is; (2) Why the Local Church Fails in Mission Support; (3) What a Real Stewardship Would Do; and (4) Conclusions and Suggestions.

What Stewardship Is

Stewardship is the Lordship of Christ recognized and acknowledgment of the Lordship of Jesus Christ with the consequent administration of life and all its ways under the will and love of the Father Owner. If this definition is correct, stewardship first of all concerns and is vitally related to life and all of living. Stewardship should produce a separated portion for all gospel purposes of the time, energy, talent, personality and substance or property. Stewardship, therefore, concerns far more than a steward's money. In fact, it is seldom possible to produce a steward's money with regularity and proper balance until first of all there has been produced a worshipping, witnessing and working Christian life. To elicit the money only without these is a violation of proper stewardship purposes and tends to the ultimate loss of the money. Stewardship is not only individual, but group. A church is a group steward. A foreign mission board

is a group steward. It is possible in an individual capacity to be a good steward, and yet fail in one's group stewardship, or vice versa. A steward, individual or group, is a servant under the orders of an owner. He is either faithful, or a robber and betrayer. The failure properly to apply the principles of stewardship is the real cause for the failure to supply the proper financial resources for the missionary mandate.

Why the Local Church Fails in Mission Support

I. The failure of the local church to produce adequate support for the missionary enterprise is partly due to conditions in the local church. The one great first cause is an undisciplined, untaught, easy-going, compromising church membership. Here are some other related causes and effects:

1. Expensive new edifices. They entail increased overhead. These are essential to the future kingdom enterprise.
2. Disintegration of the unity of the local church. Segments of the local church tend to become self-sufficient and unbalanced in their collection and distribution of moneys. Often they are strongly anti-missionary. They are easy marks for itinerant sob stories. These church segments distribute large sums of money which do not always appear in church records.
3. Disloyalty of local members to the denominational program. They have joined, but have not united in every case. Undenominational and independent missions get much money as they often have freedom of approach.
4. Cowardice in dealing with incoming members. Missions are not considered essential to Christian living. A profession of faith in the Lord Jesus Christ should essentially compel participation in missions.
5. Fear of present members. A compromising attitude which allows them to reject the plans of the Lord Jesus Christ. In the face of a mandate from the Lord Jesus Christ the church trifles with cowardice and fear and as a result the members are saying with one side of their mouth a word of acceptance and with the other side of their mouth they are saying the opposite, a thing of rejection. Therefore, in logic, they have said nothing.
6. Untrained, unenlisted lay leadership, due often to an unprepared, self-seeking clergy.
7. Failure to realize a relationship between the center and the extremity of the body of Christ. A man may die at the center from a simple injury to an extremity.
8. Easy-going rather than a cross-bearing discipleship.
9. It is not understood that primarily missions is not a matter for our belief or our like or dislike, but is essentially a matter of the Lordship of Jesus Christ.
10. A divisive educational program, much of which is harmful because directly related to money production. Educational values are almost always slighted for present production of moneys.
11. Men are too often charged with the sole care of the local church finances and consequently local church maintenance and missionary production get out of balance, or the local church gets its money at the expense of missions.
12. A fair amount of mission money is constantly being misappropriated by church officers for local church expenses.
13. The individual of more than ordinary possibilities has often been neglected and "protected" against personal solicitation. Many well-to-do people will not give all they have to distribute through local church channels. Here lies a large field for personal cultivation.
14. Too often we have used high pressure methods which tend ultimately to lose both the person and his or her money.

Emotion and need are secondary; love and obedience are first. We have gone after the same people again and again.

15. The present beggar is more obvious than the faraway unsaved. But the nearby beggar is often a fraud or grafter, while the distant unsaved is in fact the one whose real keeper we are. The nearby orphanage can often be sold easier than the one across the water, unless the basic functions of a Christian steward have been reached.

16. Missionary education and stewardship are in reality like the two lungs intended to produce proper respiration. One has been neglected, while the other has made unsupported advance.

17. We have gone after money instead of the person. Get a life right with the Lord and money must be produced by that life for all kingdom purposes. Churches have sought money and neglected people, whereas a proper spiritual cultivation and education would produce people and their money for all purposes.

18. A plea based on needs and vision alone is unsound and defeats itself in the end. Obedience and love are basic and essential to Christianity.

II. Without the local churches and in the missionary organization are found some causes for the present failure to provide adequate resources for the missionary enterprise.

Missionary organizations have tried to erect a superstructure of missionary information and interest without having built a foundation and interest on which to stand the superstructure. Here is the proof:

1. Less than five per cent of church members have any vital relation to missionary work in their own neighborhood.
2. Less than thirty-three per cent of church members invest any money in missionary enterprises. Half of that group pay only a small, inadequate amount. Just enough to "get by with."
3. Missionary organizations often promote group promotion through segments of the local church which practice tends to destroy the processes of proper individual production paid through the church missionary treasury.
4. Concreting is dangerous except where there is a developed stewardship obedience. It has a tendency to develop narrowness and pride rather than breadth of character and internationalism. It is one of "the easy ways" of producing immediate moneys.
5. Some missionary leaders often are not averse to encouraging the production of moneys by illegal, unjust, unspiritual and profit-seeking means. This defeats spiritual production very quickly and ultimately destroys it.
6. Money needs have often obscured a greater need of life and love. Money has been sought regardless of life and love. There must always be spiritual compensations for money invested by any child of God. We are trying to sell missions on the basis of needs and opportunities, or emotions and prejudices (likes and dislikes), rather than upon Lordship, oneness with Him, obedience and love. These are the basic needs of stewardship.

III. The missionary cause has a divided front in the face of its constituency (but there is improvement in this direction).

1. Home as against foreign. There has been competition rather than co-operation.
2. There is danger in the teaching, "For Ourselves—For Others," when used harmfully to differentiate between two phases of what is one essential kingdom task.
3. The piratical approach of irregular undenominational and interdenominational pieces of work have a deleterious effect on the denominational enterprise. Loyalty in love needs to be taught in the churches. I have no right to support any

other woman, not even my mother, at the expense of my wife's proper and necessarily first support.

4. The chaotic divisive condition of the present missionary appeal is still very apparent. Each cause is still largely seeking to fill its own needs regardless of others.

5. It is tragically true that two-thirds of 24,000,000 people in the churches virtually reject Christ's world plan and yet expect a salvation for themselves through the rejected plan of world salvation.

6. Theological differences. These tend to disloyalty in money support and lead to the diversion of God's moneys.

7. Emotional production or the sob story. This often leads to regret and anger. Does not basically build character.

What a Real Stewardship Would Do

Finally, let us ask the question whether a real stewardship on the part of the church members would produce adequate support for missions. The stewardship teaching is perhaps a matter of quite recent development. At least, this is true concerning the intensive presentation of stewardship principles and practices. Before this period stewardship existed in many a life, but it had not become generally articulate. Since this intensive presentation of stewardship began, the production of money for kingdom and church purposes has largely increased. This is true even when one remembers the lessening of dollar values and the smaller spending value of the dollar. If under a proper stewardship every church member separated the firstfruits of all increase to the extent of at least a tithe and on the first day of the week presented himself and his substance before God and gave in balanced proportions to the gospel work at home and abroad there would be money enough in hand in five years to preach the gospel to all the world.

More money is being produced from some church members than ever before, but the range of distribution is wider than ever and more unbalanced than in previous years. Part of this advance can be definitely credited to stewardship and church efficiency teaching.

The range in distribution covers: Local church buildings; denominational missions and beneficence in the general program; schools and colleges; local denominational institutions such as orphanages and hospitals; sectional church group giving. Most of this is wasteful of resources. A camera for a doctor when he needed bandages through an increased budget; un-denominational and interdenominational causes properly constituted; waste causes, such as cannot obtain support through regular channels so are presented irregularly. Competitive, individual or fraudulent pieces of so-called missionary work; charities not connected with gospel channels. At least six of these channels of distribution are related to forms of foreign mission work. *It needs, therefore, to be recognized that there is a problem of distribution as well as a problem of production.* To produce, and then distribute improperly is to face defeat. Only a real constructive stewardship will cause a proper balance to be maintained in individual distribution.

Conclusions and Suggestions

When a full understanding of all the facts involved has not been arrived at any presentation based on partial figures or misunderstood conditions will not help the situation, but will hinder the realization of what is really to be desired. Conditions are far more revealing than figures that can be misunderstood or misapplied. Special pleading based on a presentation of partial statistics does more harm than good. The study that needs to be made must not be simply on behalf of one great phase of our whole task, but in the interests of all phases and the whole missionary task of the local church. *The seat of most of our difficulties lies in the life of our local churches and in the places from whence comes their leadership.* If this little presentation should lead up to a thorough study of all that is involved in missionary support, the purpose of the United Stewardship Council will have been accomplished. To such an end we pledge our support.

There are several suggestions that might be offered here in ending this preliminary analysis:

1. There is an immediate need of keeping up the interest of present producers by constant cultivation and information, separate and apart from a definite appeal for money.

2. It needs to be made plain that our missionary agencies are not beggars appealing for charity, but are in fact the individual stewards in the membership of the local churches, obeying their Lord's dearest desire and essential will through a group stewardship.

3. Our missionary forces must assume a vital share in the task reaching for all of the Lord's purposes the unenlisted part of the local church membership. About seventy per cent of 24,000,000 church members are in this class. To this group no primary approach can wisely be made for money alone. The quest must be for all of life and love. Yet from this group must largely come the added and adequate resources needed to do a complete piece of gospel work around the world. They constitute today the undiscovered, unopened gold mine in the kingdom of God.

4. The basic causes in the local churches behind present tendencies of distribution need to be studied and better understood, then correction must follow. Now many of them are basically wrong and unwisely wasteful of God's moneys and are generally misunderstood.

5. We need to focus attention on methods of receiving and dismissing church members. There is no scriptural teaching for such method, but there is an expectation that these things will be done decently and in order so that God will be honored and His kingdom purposes served. Here is a chance to make practical the repeated utterances concerning church union. Until we can work together for such an objective, there is no use in planning a mechanical union.

6. Finally, the hope is expressed that before it is too late a basic and sound policy of stewarding incoming members of missionary churches will be insisted on, in order that those faraway groups of nationals shall not be troubled by the careless handling of newborn souls that prevails at home, and that on the threshold of the new and spiritual life the native Christians may be taught to be good stewards of all of life and of its elements of time, energy, talent, personality and money. If we can save the missionary churches from the tragic money condition that confronts us at home we shall greatly advance the kingdom of God. To these ends the United Stewardship Council again pledges its persistent and loyal support.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In my last chat I left you somewhere down in old Kentucky. Well, my good friend, Brother Hale, is the fine pastor of our church at Carthage, Ohio. Carthage is a suburb of Cincinnati.

Brother Hale called for me at Lexington, Kentucky, on Monday morning, June 16, and we had three most delightful days at Carthage. I stayed in the home of the Hales. My, my, but they are fine folks. I might say that they are sacks of salt for the hungry sheep to lick at.

I was with them over Wednesday, the 18th, and on Thursday, the 19th, Brother Moore, our fine pastor of Lockland, came for me and I was with them on Thursday night. We had one fine service. One interesting thing about Brother Moore's church is, almost his entire church is made up of young people. Of course he has a few that are middle-aged people but the church is composed of the finest band of young people that you will meet in a lifetime's travel. After all, that is the glory of the great Church of the Nazarene, it is in the fact that more than half of our people are young people and of course we old fellows will soon be slipping over the rim of the sea and take up our headquarters in the New Jerusalem and then, thank the Lord, our great band of young men and women will be coming into their own and will be fully prepared to carry the work of the Nazarene on to perfection.

On Friday morning, of June 20, my good friend, Brother Geeding, the pastor of our Norwood church, came for me and we had three days in the Norwood church and my home was in the parsonage. We had three most lovely days with that little family. On Saturday we drove down to Carthage, Ky., to the old camp ground where Brother Tarvin was holding a meeting. We had a fine crowd of the best people in those old Kentucky hills. My, but it was one interesting service and I got quite a fine list of subscriptions for the HERALD OF HOLINESS. Their postoffice is California, Ky. The afternoon service was held early and after that we had one of the greatest late dinners or early suppers that you ever sat down to. Brother Tarvin is one of our fine young evangelists and was raised right at the old camp ground and yet he was holding a fine revival right within two hundred yards of where he was raised. The blessing will make any young man a success at home or abroad. After a fine early supper we drove back to Cincinnati and had a lovely service at our church and on Sunday, the 22nd, we had three great services. While I was at Norwood I went to the Bible School and broadcasted for Saturday and Sunday and Monday mornings at 6:45 to

7:30. We had letters from several places where they had listened in on the message and had enjoyed it very much.

On Monday morning, at 9:40, I boarded the eastbound train over the C. and O. for Charleston, W. Va., and arrived at three p. m. and was met by Sister Thompson and Sister Kennedy. We drove to Clendenin, W. Va., some twenty-one miles from Charleston, where we opened a campaign on Monday night, the 23rd of June. This was the first holiness meeting in Clendenin, and while the people were as fine listeners as I ever preached to, they are hard to move. Only a few were converted or sanctified. There are lots of fine holiness people up in that country and we had people from all over that West Virginia country; people every night from forty to fifty miles around. The meeting was planned by Brother W. V. Thompson, a local preacher in the M. E. church, who lives out at Walton, some fifteen miles from Clendenin. I met him at the Cincinnati Camp. We had a number of preachers from many miles around: Methodist, Baptist and Pilgrim Holiness and Nazarenes. Brother Hisom from Charleston, our leading Nazarene preacher in West Virginia, was with us a lot but at the first of my meeting he was in a big meeting himself and organized a good Church of the Nazarene out some seven miles from Charleston. At this writing he is in another campaign and expects to organize another Church of the Nazarene in a few days. I believe that if West Virginia was set off in a district by itself and a man like Hisom

was on the field, that he could organize twelve or fifteen churches a year, with all ease. West Virginia is an open field and we have no finer people on earth.

The powers at the head of the great churches of older denominations have reached the place where John Wesley is set aside and Charles Darwin is hailed as the dawning of the new day and in some places looked up to as the leader to lead the people out of the fog and mist into the light of a new day. Well, in such cases we must have a Church of the Nazarene where the Bible is preached and the doctrine of John Wesley is held up to a dying world as the greatest doctrine that has ever been preached to a hungry world. Justification for the sinner and sanctification for the believer, is the best and soundest doctrine that has ever been preached to Adam's fallen race. But if a man doesn't believe in the fall of Adam and doesn't believe in a divine Creator and doubts a divine creation and makes himself only an evolved animal, he puts himself in a hard place to reach with the gospel. So we must have holiness churches and it is up to the people who believe in holiness to do the work. We organized a nice holiness association with thirty-five charter members and the boys up there are planning to have another big tent meeting next year. We now have, in and around Charleston, six or seven Churches of the Nazarene and I think in a year that we will have several more. We must spread scriptural holiness all over the beautiful hills of West Virginia. I was there just ten days and I had a lovely home in the Summer's Hotel which was run by Brother and Sister Osborn, two of as fine holiness people as you will find in West Virginia. I finished up on Wednesday night of July 2nd. We had a great crowd. My, my, but the folks that we had that night. After preaching was over Brother W. V. Thompson and his good wife drove me to Charleston, twenty-one miles, and it was about midnight when we arrived. I had to sit there in that depot until 2:35 a. m. I don't think that I ever sat on harder seats than the ones in that big depot. At 2:33 the train pulled up and at 2:35 we were pulling toward old Kentucky. I changed cars at Ashland at 5 a. m. and pulled into Lexington at 8 o'clock, where I was met by Tommy Mason and driven to the parsonage and Sister Mason had a fine breakfast ready. We ate and had prayers and a few minutes' chat. Tommy's church has just bought a nice, large Sunday school bus to go out and haul in the children and the folks who have no other way to get to church. Well, that means that he will soon double his membership in the Sunday school. At 11 o'clock I was on the L. and N. headed for Corbin, Kentucky, for the campmeeting.

MAKING A MAN

*Hurry the baby as fast as you can,
Hurry him, worry him, make him a man.
Off with his baby clothes, get him in pants,
Feed him on brain foods and make him advance.
Hustle him, as soon as he's able to walk,
Into a grammar school; cram him with talk.
Fill his poor little head full of figures and facts,
Keep on a-jamming them in till it cracks.
Once boys grew up at a rational rate,
Now we develop a man while you wait.
Rush him through college, compel him to grab
Of every known subject a dip and a dab.
Get him in business and after the cash,
All by the time he can grow a mustache.
Let him forget he was ever a boy.
Make gold his god and its jingle his joy.
Keep him a-hustling and clear out of breath,
Until he wins—nervous prostration and death.*

—NIXON WATERMAN.

UNCLE BUDDIE.



LESSON FOR JULY 27, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Deborah, A Leader in a National Emergency.

LESSON TEXT: Judges 4:1-10.

GOLDEN TEXT: Say to them that are of a fearful heart, Be strong, fear not (Isa. 35:4).

INTRODUCTION.—

"They talk about a woman's sphere,
As though there were a limit!
There's not a place in earth, or heaven;
There's not a task to mankind given;
There's not an hour of joy, or woe;
There's not a whispered yes, or no;
There's not a life, or death, or birth;
That has a penny's weight of worth;
Without a woman in it."

So sings the poet in praise of woman's ability to fill any place or position the world has to offer, and we are living in a day when women do occupy fields of labor, and positions of trust and opportunity, once considered to belong to man alone. The extent of woman's influence has greatly increased in the last half century, but in every age of the world's history there have been occasions when women have championed a cause, and led forces on to victory. At such times woman has proved herself quite capable of meeting the emergency. But there is much difference between woman meeting an emergency in a righteous cause when a nation's distress demands leaders who will be actuated by Christian principle, and women entering fields of national activity for the purpose of a political position. Deborah, the heroine of Israel in "the dark ages" of the Judges, belonged to the former class of women leaders.

THE CONDITION OF ISRAEL.—Israel, in the days when the prophetess Deborah heard and settled questions under her famous palm tree, was under the tyranny of the Canaanites. They had, after the death of Ehud, their leader and judge, forsaken their sacred altars, and becoming enamored of the sensual worship of Ash-toreth, accepted the idolatrous practices of the heathen round about. This act of Israel was but a repetition of several such lapses, for after the death of the judges preceding Ehud, they had forsaken God, and the nation so miraculously delivered from Egyptian bondage and led and cared for by the God of their fathers in all the generations past forgot His tender mercies and their holy traditions and lost their spiritual vigor.

The doom of apostasy was written over Israel; their enemies triumphed over them, "and Jehovah sold them into the hand of . . . the Canaanites," whose practices they had accepted.

For "twenty years" Jabin, the king of the Canaanites, "mightily oppressed the

children of Israel." His strength and military prowess are seen in the provisions he made to successfully meet his enemies on the battlefield and subdue them. His "war chariots" numbering "nine hundred" struck terror to the hearts of the people, and the God whom they had forgotten in times of safety and prosperity, they remember in the hour of their affliction and turned to Him for help.

"Affliction though it seem severe,

In mercy oft is sent,

It stopped the prodigal's career

And caused him to repent."

If men will not humbly walk with God when He crowns their days and years with gladness, and their land yields abundantly, but turn from Him to the sinful practices, and abominable pleasures to which prosperity gives opportunity for indulgence, they need not wonder if the things they have permitted to lure them from the path of rectitude become their masters and they are "mightily oppressed." But there is only one way to escape "chariots of iron" and that is by the path of repentance and calling on God for deliverance. Like the Israelites, we have no chariots, no defense when forsaken by God. We are at the mercy of our enemy's terrifying chariots. The same is true also of nations. When a nation has moved forward, has accepted the standards of righteousness and framed laws according to Christian principles, to retract means disaster.

DEBORAH, A NATION'S DELIVERER.—The name Deborah means bee. The bee was a very ancient symbol, both of royal power and of inspired poetry. While much could be said of her as a literary genius, and as a prophetess and judge, our lesson is a study of her from the standpoint of a military leader and deliverer in a most crucial time of her nation's history.

We note, first, that neither in the capacity of judge, prophetess, poetess, or military officer did she usurp authority but was in divine order and she had the courage and faith to obey God. She was a God-commissioned woman. "Hath not Jehovah the God of Israel, commanded" (verse 6). Her words are the words of one who has received a communication from God, making known His will, for Israel had "cried unto the Lord" by reason of their oppressors and here is the answer to their cry. She speaks as a true preacher, not asserting her opinions, or giving her orders, but declaring God's commands.

We note how explicit are the orders given. The mountain, the number of men required for the expedition, and the tribes from which they are to be taken, and the river where the contending armies are to meet. "And I will draw unto thee." God is still speaking; this is not De-

borah's war strategy; is not to do the drawing. "And I will deliver him into thy hand." This is God's promise and not Deborah's, she is but His mouth-piece. But she could not have been God's mouthpiece had she not been a woman of ability and fairness, of faith and courage.

Barak's confidence in Deborah's leadership is seen in his refusal to go without her. But since the Lord had given to her the directions for the battle, it was the best plan for her to accompany the army. Her presence would very naturally inspire them with confidence and hope. A period of more than three thousand years has passed since the heroine of our lesson illustrated the worth of God-fearing women to a nation, but in her own estimation to be a deliverer of her nation, as a military leader, was not as great a name as that of "a mother in Israel."

TWO VISITS

Walter D. Howell, Director of Field Work of the International Council of Religious Education, recently told of two visits he made to a certain Sunday school just fifteen years apart. At his first visit this school was dragging along in a very mediocre style, not reaching the community very largely nor reaching the church as it should. As he talked with the superintendent, who was a middle-aged man with a certain type of interest in the school, this superintendent said, "Our great need is more efficient, trained teachers, who are deeply interested and know how to do their work." Fifteen years later when he visited this school they had changed superintendents. A younger man was now in this position. But they were still going on in the same mediocre style. As he talked with this superintendent he was told the very same thing as he had been told fifteen years ago by the older man: "Our great need is trained teachers." Mr. Howell then asked what they had done during the past fifteen years to improve this condition. Had they conducted any training classes? Had they followed any reading course? Were the teachers reading any Sunday school magazines or books? He found that not one thing had been done.

With a Teacher Training course arranged, with the abundance of good books and magazines at hand, all at a nominal cost, is not this a crime? What public school would act after this manner? What business could succeed carried on thus? Is this a description of your school? When are we going to take the Sunday school seriously?

Did you know we had three of our own Training books ready and a fourth one well on the way? Do you know that

(Continued on page eighteen)



Foreign Missions

IT PAYS TO OBEY GOD

"I cannot afford to tithe," he said almost fiercely to himself. "Four hundred dollars a year is already too small an income for me to get by on, without lessening it by tithing." He was a pastor, just out of college, serving his first church.

"But," the "still small voice" said, "what about God's pledge 'Prove me now herewith, saith the Lord'? Isn't God able to see you through better if you tithe, than He can if you do not? Isn't obedience better than anything else? Also, how about the Lord Jesus' pledge: 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you'? Can you qualify under this unless you tithe?"

Finally it was settled. He decided he'd be a Moses and obey as "seeing him who is invisible." He'd be a Gideon and step fearlessly on God's promises. Consequently he faithfully tithed. What were the results?

1. A summer visitor heard him preach, and was so pleased with his boyish earnestness, that he presented him a \$40 suit of clothes.

2. He worked for a big well-to-do farmer six weeks in the hayfield, got the farmer reclaimed, saw two of his boys pray through in the barn loft one rainy day, and added \$70 to his own income, besides saving six weeks' board.

3. The added spiritual blessing that fell on him according to God's promise (Mal. 3:10) so stirred his little church that a revival broke out that autumn which added twelve new members (among them being the big well-to-do farmer and his wife and two boys) and the church board decided it could increase his salary \$200 for the next year. This increase enabled him to bring that splendid young woman, whom he had met and loved while they were in college, to the little parsonage home, where they set up housekeeping on \$600 a year. And they tithed that, too.

MISSIONS IN THE EARLY CHURCH

Every book in the New Testament was written by a foreign missionary.

Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.

Every epistle in the New Testament that was written to a church was written to a missionary church.

Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

The one book of prophecy in the New

Testament was written to the seven foreign missionary churches in Asia.

The only authoritative history of the early Christian Church is a foreign missionary journal.

The disciples were called Christians first in a foreign missionary language.

The language of the books of the New Testament is a missionary language.

The map of the early Christian world is the tracing of the journeys of the first missionaries.

Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.

The only man among the twelve apostles who did not become a missionary became a traitor.

The problems which arose in the early church were largely questions of missionary procedure.

Only a foreign missionary could write an everlasting gospel.

According to the apostles, missionary service is the highest expression of Christian life.—WILLIAM ADAMS BROWN, in *The Missionary Review of the World*.

"GOSPEL SHIPS"

Winifred Elizabeth, the tiny daughter of Dr. and Mrs. Beaven of Rochester, N. Y., was deeply interested in the children of Japan. In her childish eagerness she confided to her loved ones that, when she grew up, she would go to Japan as a missionary. But she did not wait for that far-off time. During her babyhood years she saved a large share of the money which came to her, in her bank which was shaped like a ship. It was her "gospel ship" for the children of Japan.

In the wisdom of God she never became a missionary. Her little life went back to Him in her seventh year, but the "gospel ship" was half-filled with money. Her distinguished father has written a beautiful message out of his heartache. The proceeds from this booklet, go to the cause so dear to the heart of his child. Suppose that little life had not brought its money to the feet of Jesus? Her dreams would never have come true; but as it is, her gospel ship sails on down the years, across to Japan, too.

We can pray for missions and talk of missions, but how much faster our prayers travel when they are borne in our gospel ships of dollars!

I have resolved to pray more and to pray always; to pray in all places, where quietness inviteth, in the house, on the highway, and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God.—SIR THOMAS BROWNE.

CO-OPERATION

For none of us liveth to himself (Rom. 14:7).

It is only in relationship to and in co-operation with others that life is made worth while. A lone letter of the alphabet may have no significance whatever. But properly related to other letters it becomes a sermon, a poem, a philosophy. Musical notes standing alone are nothing. But related to and co-operating with other notes they become inspiring symphonies and uplifting oratorios. One figure is a lone digit and of little consequence, but the infinite variety of combinations which ten of them may form constitute a great science—even mathematics. If you would make your life count for the most for yourself and the world, relate it properly to other lives in business and in religion.

Your gift by itself can accomplish little, but joined with the gifts of others in your Church Budget, it will work wonders.

HOW ABOUT A WILL?

Does making a will frighten you? Does it remind you so much of death that you are loath to make one? Well, where will that bit of accumulated property go to, if you do not make one, and yet you should suddenly pass out? Would some godless relative get most of it? Well, brace up, do your duty by the missionary cause and name it your beneficiary in case of death. Or better still send it in on annuity, receive an interest on it while you live, and the credit of donating it when you die. Make a will today, tomorrow may be too late. *Today! Today!*

Any religious leader who asserts that the day of revivals is past and gone is talking the merest drivel. The Bible is inspired of the Holy Ghost. If a preacher, also inspired with the Holy Ghost, will preach plain, straight, scriptural truths to men and women today, some of them will repent and turn to God. This is true whether at home or in foreign fields. Never, till the Master of the house hath risen up and shut to the door, will the age of revivals be past. All we need is conscientious devoted men of God, who will themselves obtain full salvation and then preach it fearlessly in the Spirit. Men's hearts will break under the hammer of His Word when preached in the power of the Holy Ghost.

I never prayed sincerely for anything but it came, at some time—no matter at how distant a day—somehow, in some shape—it came.—ADONIRAM JUDSON.



CHURCH OF THE NAZARENE, LANETT, ALABAMA

When, during the last two decades, two young men, boon companions, roamed the valleys around Lanett, Alabama, drank and sold whiskey, and served the devil "with both hands, earnestly," they little thought that the time would soon come when both would be preaching the gospel of the Son of God in the same community. "But God—." These two young men were Bob Nelson and Scott McElroy, friends from their youth, and now serving God with a friendship like that of David and Jonathan.

Early in the summer of 1928 God sent conviction to the heart of Bob Nelson, so deep and strong that sinful, material and earthly things lost their charm for him. He spent three days repenting and seeking God, and at the end of that time was gloriously saved. A few weeks later, at a campmeeting at Indian Springs, Ga., he laid all on the altar and was sanctified.

About the same time Scott McElroy began to hear the voice of Jehovah calling him to repentance. It took him a little longer to forsake all sin, but soon he was praising God for a changed heart. A little later he attended a meeting at God's Bible School, Cincinnati, Ohio, and was wholly sanctified.

Both young men returned to their homes in Manchester, Ga., and began to publish abroad "how great things the Lord had done for them." Their changed lives, their earnestness and their prayers soon won many converts in that community.

Meanwhile God was working in Lanett, Ala. A number of people whose hearts were not satisfied with the preaching heard in the dry, formal churches began to hold holiness prayermeetings in their homes and to invite Rev. H. A. Forrester, of the Fairfax Church of the Nazarene, to come up and preach for them. For several months these meetings were held in the homes of W. H. Groover, W. K. Kitchens, Mrs. A. L. Deane and others. A number were saved and sanctified in these meetings and in a tent meeting held here by Brother Forrester.

In the fall of 1929 Brother Manasco came to one of these meetings and preached. Later he sent Brothers McElroy and Nelson over here. God poured out His power upon them in such a way it was soon evident that these men were called to a special work.

Then began the people to consider the need of a church building, and organization. On December 29, 1929, a few consecrated souls met in the home of W. K. Kitchens and organized the Lanett Church of the Nazarene, Rev. J. W.

Chambers officiating. There were eight charter members, whose names follow: Mr. and Mrs. W. H. Groover, Mr. J. W. Kent, Mr. and Mrs. W. K. Kitchens, Mrs. A. L. Deane, Mrs. W. C. Edwards, Mrs. W. H. Groover. Brother R. N. Nelson (Bob) was called to serve the church as pastor. A lot was purchased and early in January work was begun on the church building. Since funds were not too plentiful, most of the work has been donated. Those giving most time to this work are: W. H. Groover, W. K. Kitchens, W. M. Groover and Virgil Kitchens.

By some time in March, it was possible to begin holding services in the half finished building. Since that time services have been held regularly, the pastor with his faithful wife traveling the forty-five miles from Manchester, Ga., to break the bread of life to his hungry flock.

Soon a Sunday school was organized and Brother McElroy was elected superintendent. He also has been faithful to his trust and his wife not less so. Brothers McElroy and Nelson have now both been ordained.

A revival was held in the church, beginning June 14, and continuing one week. Many souls were blessed, a dozen or more were definitely saved, some sanctified, and the entire church was built up in the faith. Brother Chambers did most of the preaching, coming from Fairfax each day. The whole church is very grateful for the co-operation of the Fairfax church in this meeting. Brother Ocie Goodman led the singing, laboring freely for the salvation of souls, in love for Jesus. Mrs. George Medders brought her guitar and sang the gospel for us, as only a devoted Christian singer can do. The pianist with many members of the choir rendered heavenly music for the edification of all.

A unique feature of the meeting and one that surely had much to do with its success was the fasting of Mrs. A. L. Deane. This precious child of God has been fasting for over a year, taking only one meal a day. Before the meeting began she ceased to eat at all, pouring out her soul in intercession for lost souls. She was able to attend only one service, which was the last night. During this time she has seen the result of her devotion in the salvation of her husband and daughter and several other relatives.

Words cannot express the love of the church for their consecrated pastor and their appreciation of his labor of love as he gives himself freely, without salary, in behalf of the church and of lost souls. May our hopes, our prayers and our aims continue to be one, until Jesus comes!

MISS LETA L. COFFEE, Reporter.

HOME MISSIONARY TOUR OF THE NEW YORK DISTRICT

On May 4, Rev. H. V. Miller, the District Superintendent of the New York District, and myself started on a tour of this district in the interest of Home Missions. Though I had conducted many Home Missionary meetings and organized many Churches of the Nazarene, this was my first attempt at such a job as this.

We made thirty-six churches on the tour, which is almost every church on the district. Not once did we have any trouble in winning the hearts of the people and getting them to receive the message. I have never had greater liberty than on this trip and I have never known of a greater percentage of people to respond to such a call than did these New York people. I hardly mentioned money to them but preached on responsibilities and possibilities and when I would close the message they were ready to give. We raised in all about four thousand dollars in cash and pledges. Brother H. V. Miller had raised a thousand dollars at the assembly preceding this, so you see in all, New York is giving about five thousand dollars this year for Home Missions. This may not sound like much and would not be much for some districts but it is a big move forward for the New York District.

These people have always been heavy givers to the Foreign Missionary cause and we do not want them to think of giving less, but we must be careful lest we starve the goose that lays the golden egg and that goose is Home Missions. There is a reason why they have given so much for the Foreign Missions and so little to Home Missionary work and that reason is they have had a tour of the district about every year in the interest of the Foreign Missionary work and never until now have they had a tour of the district in the interest of Home Missions. We do not mean that we ought to have less activity in the interest of the foreign work but more for the Home Missionary cause which will give us many more people to give to the foreign work.

For example, Brother Small and I dug out the work at Joliet, Illinois, seven years ago this summer and the pastor writes me that the Sunday school of that church gave \$500 the first eight months of this assembly year to general interests. Does it pay?

There isn't a district in the homeland that compares with the New York District, numerically speaking. There are on this district fourteen millions of people. There are ninety-four cities in the state with over five thousand population without a Church of the Nazarene; a large part of them without a holiness church of any kind. There are one million six

hundred thousand people in cities of over ten thousand in that section of New Jersey that goes with the New York District without a Church of the Nazarene. Just one Church of the Nazarene in this section which is at Dover. Here is Newark, N. J., with a half million people and not a holiness church of any kind in it. Let all the Nazarenes get this district and needy field on their hearts and pray daily for them.

I am glad to say that I found Rev. H. V. Miller one of the finest yokefellows to work with it has ever been my privilege to have. He is a real Nazarene with a vision and passion such as few people have. He believes in the old-fashioned way and the only advice he ever gave me on our trip was to preach it straight. Surely there is no danger of this district compromising or cooling off with such a man as this at the head of it.

I am now in a Home Missionary meeting in Jersey City, N. J., and have been here about two weeks. Many are asking for prayer. From the present outlook and uplook it seems as though we ought to be able to organize a good Church of the Nazarene here at the close of the meeting. Rev. Walter MacPherson and my daughter Dolores are helping in the meeting in the playing and singing. We have a children's service each evening with good attendance; sometimes running as high as a hundred. This is a difficult field and requires time, patience, prayer and faithfulness along every line. We earnestly solicit the prayers of God's people everywhere.

JAMES MILLER, *Evangelist*.

CHICAGO CENTRAL DISTRICT HOME MISSIONARY AND EVANGELISTIC CAMPAIGN

We are now well under way in our Home Missionary activities during the summer months on the district. Down in southern Illinois, Evangelist Mrs. S. S. Kiel and Pastors Mitchell and Fritch are opening up in Johnson City with great success and good prospects of a new church. We are also going into that famous city of Herrin to give our new church a spiritual resurrection and try to get them going with Rev. Simpson and his singer, Brother Kline, who are now in a meeting at Cambria. They report it is starting well.

Evangelist Fred Thomas and wife have been assisting Rev. C. I. Deboard in East St. Louis, and the meeting has started off well. We are contemplating starting in Centralia with Evangelist L. J. Rich in July. We have plans pretty well arranged to enter Mattoon, a town of some 20,000. Evangelist H. W. Welsh of Ohio has lately held a home missionary meeting at Nokomis, Ill.

At Jacksonville we have bought a fine new lot and L. J. Milby and wife are going there the middle of July to build us a 40x60 tabernacle on the lot right downtown. At Springfield Rev. George and Birdie Owens are putting on a tent campaign. Rev. Wilkerson is planning to enter Pittsfield. Evangelist C. J. Frost will assist Brother Cummings in a tent campaign in July at Olney, Ill.

Rev. Jensen of West Side, Decatur, is

in labors abundant, pressing the good work with Rev. Charles Bush and wife assisting him, also J. T. Meyers of the First church, Decatur, is in a good meeting, and is his own evangelist. Evangelist W. W. Bell is holding a missionary meeting at Weldon, Ill. Rev. M. L. Brown is making his plans to put on a meeting at Geneseo, Illinois, as he has located a Baptist church which can be rented reasonably cheap. Rev. C. H. Babcock is putting on a home missionary meeting at Monmouth, where we hope to get a new church.

Rev. H. W. Morrow is being assisted at the Manville Camp by Revs. Schurman, Williamson, and Rev. Jessup of Chicago. This is one of the most pleasant spots on the district, especially for Brother Morrow, for in this part of the country he has preached holiness for fifteen years. In fact the Chicago pastors are always on the aggressive line and very unselfish—they like to push the work of holiness.

In and around Chicago, Rev. George Norman, who has recently come to us, is to be our evangelist through the months of July and August in some very needy fields. He and his father-in-law, Mr. Isog, are sponsoring this meeting and we believe they are going to get us a good tabernacle in the locality where they are working.

Brother Williamson, our good pastor at Austin, is putting on a tent campaign with his church in the month of July. Brother Schurman hopes to put on a good tent campaign in the month of August. The good people at Harvey are holding street meetings in Blue Island, Rev. Jesse Brown and the N. Y. P. S. are contemplating a meeting at Aurora during the month of August. Quite recently J. J. Gough has been assisted by J. W. Lowman in a tent over at Elgin. The tent at Rockford is being put up in a new section of the city, and Sister Hoke will be the evangelist.

Brother O. Sundal is getting along fine at Freeport. Rev. Andrew De Smidt is being assisted by Pastor M. K. Millian in a home missionary campaign at Mt. Carmel. Brother Sunday is planning a meeting at Munroe, Wis., and Pastors Bauerle and Wisler of Racine are putting on a home missionary meeting at Kenosha, Wis. Pastor Morgan is erecting a portable tabernacle in the great city of Milwaukee, and what Brother Morgan undertakes to do he generally does.

Evangelist Turner and wife are in a tent meeting with Stella Adams. They will also put on a good meeting at Appleton and Sheboygan. Pastor Ralph Rice has recently closed a good meeting with Rev. P. P. Belew.

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Now there is no end to the amount of good that can be done in using twenty-five tents on a great territory of 11,000,000 people, but the thing that grips my heart is that while this report may seem a little "big" I have not told all the activities going on in this district, but to say the least we are trying on the Chicago Central District to get the gospel to a lost, dying world, and to help as many to find Christ as possible, and after all that is the only thing I am interested in—that is preaching the gospel red-hot, preach two works of grace, and get people to the mourner's bench and beat them in the back until they get old-time religion.

Anyone interested in this kind of work in Illinois or Wisconsin please get in touch with the writer at Danville, Illinois, General Delivery.

E. O. CHALFANT,
District Superintendent.

TWO VISITS

(Continued from page fifteen)

you can take a short, one year course and secure a diploma with a red seal on it? You do not need to take the full three years' Standard course in order to secure a diploma. But this one year's work will apply on the Standard course if you desire to go on and take it later.

If we do not take this training work, if we do not prepare for more efficient schools, we will soon find ourselves so behind in equipment, administration and method that we will be unable to meet the competition with other schools and will not be able to build our work; we cannot hold our children and young people.

If we do take this training and do not keep our spiritual vision and experience we will become technically efficient, mechanical and formal, and will not accomplish our work. We must not do this. If we do take this training and maintain our spiritual vision and experience we will then excel; none will be better. This we should do. But will we do it?

ASSEMBLY VISITATION

We arrived at Stockton, California, the seat of the Northern California Assembly, Friday forenoon, June 9. They had already re-elected Rev. Frank B. Smith as District Superintendent. The assembly was thoroughly alive to every interest of the church, both on the district and in connection with the general interests.

The committee reports and the program laid down for the next year gave indication of much heroic faith and a determination to plant the gospel of holiness in a permanent way in the arid state of Nevada. One campaign under the immediate direction of Rev. E. E. Mieras had just been concluded at Reno. Brother Mieras' report of the campaign aroused enthusiasm, and plans were made to continue evangelizing that city until a church should be established. The support of the general interests by this district during the past year had given splendid evidence of their interest in world wide evangelism. Missionary, Church Schools

and N. Y. P. S. anniversaries were held with much interest.

The writer was privileged to speak in the interest of the Pension Plan, as well as on some other matters pertaining to the work of the church, and to preach the sermon of the closing service Sunday evening on the subject of "Pentecost."

From Stockton we enjoyed the pleasure of traveling by train through the beautiful San Joaquin Valley, while we endured the heat and discomfort of traveling across the Mohave desert. We arrived at Los Angeles Tuesday evening, where we found the Southern California Assembly in full swing.

It was most interesting to hear the sixty-odd pastors report, and also the especially large number of preachers without charge. This assembly has a considerable number of aged ministers who have no doubt been attracted to California by its equable temperature which is conducive to the prolongation of life.

The assembly was held in that church building made memorable by the ministry of Dr. Bresee. The influence of his godly life is in evidence on every side.

A summary of all reports would indicate some gains on the district during the past year in the face of a great financial depression that was settling down over the state.

This district has always been known for its intense foreign missionary zeal. We noticed also that there was good evidence of a zeal for home missions. The standing committees labored diligently and brought in well prepared reports which were discussed and then adopted with much zeal.

Rev. J. T. Little was re-elected District Superintendent on the first ballot.

The writer spent Sunday at Pasadena, preaching at Bresee Avenue church in the evening on "Pentecost." While in the city we enjoyed visiting an aunt whom we had not seen for thirty years, a devout Christian, eighty-seven years of age.

On Monday, in company with District Superintendent Little, we drove over to Whittier and Santa Ana to transact some business connected with an estate. Tuesday was spent visiting Mexican churches at Cucamonga, Ontario and elsewhere at the request of Rev. and Mrs. E. Y. Davis, Superintendents of the Mexican work.

Wednesday we visited San Diego at the earnest request of Rev. and Mrs. E. G. Roberts, at whose church we were invited to preach that evening on the subject of "Pentecost."

Thursday the writer was the guest of Rev. Orval J. Nease, president of Pasadena College, who drove us about the city of Pasadena, showing us its beauty spots and winding up by giving us another opportunity to "go through the college." We saw the forms in for the new administration building and workmen busy on the job.

Friday was occupied with another trip to Santa Ana and also a trip to Los Angeles in the interest of property matters connected with the general church.

We would not forget to mention enjoying the kind hospitality of Rev. J. Proctor Knott on Friday evening of the assembly week, giving us an opportunity

to view that part of Los Angeles lying between the business section and the Pacific Coast, returning through Beverly Hills and Hollywood. These trips with the brethren were most delightful and we appreciated their endeavors to show us this modern wonderland of America.

On Saturday morning we boarded the train for Pueblo, Colorado, stopping enroute over Sunday and Monday at Provo, Utah. It was a great pleasure to spend Wednesday, Thursday and Friday morning with the Colorado Assembly.

The reports of pastors showed much heroic labor and sacrifice to make our work succeed. This assembly believes in much prayer, and they put the pressure on with much of the old-time fervor and fire. The evangelistic ministry of District Superintendent and Mrs. Charles W. Davis has left its impress upon the whole district.

All of the interests of the church, both district and general, were receiving most careful consideration. We were privileged to speak on the Pension Plan and some other general interests of the church.

We left Pueblo Friday forenoon and were greatly delighted when our eyes beheld the skyline of old Kansas City Saturday morning. Upon our return we found much accumulated work that will doubtless take us several days to dispose of.

We thank God for the capable assistants that we have had in the office during our absence so that the work has gone forward in an efficient manner.

We thank God for the Nazarenes everywhere. We have observed a spirit of splendid unity and we have also noted that they are becoming acquainted with our general methods of work and our district assemblies conduct their business in a very capable manner. The spiritual tide seemed to be generally good, although we were impressed with a hunger apparent among our dear people for a more fiery baptism of divine love and grace and power.

General Superintendent Goodwin has presided at these assemblies with his usual gracious spirit, his constant burden being that the church shall have a greater passion for lost humanity.

We thank God and take courage.

E. J. FLEMING, General Secretary.

I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever.—JOHN WESLEY.

Colorado District Campmeeting

Denver, Colorado

August 14 to 24, 1930

— at —

Beautiful Overland Park

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Rev. T. P. Dunn

2585 So. Bannock St., Denver, Colo.

LONG BEACH, CALIFORNIA TO KANSAS CITY, MISSOURI

On the morning of April 28, we bade a tearful adieu to the best Christian friends any pastor ever had in the Nazarene movement, as we left the First church of Long Beach, which we had happily served for five years. My successor, Brother J. E. Williams of Decatur, Ill., will soon learn that he is serving the most loyal, kind and considerate people in the movement. We hope we left the church in the best of condition. It was like breaking family ties for us to leave, but we felt that God was as clearly leading us out, as He had led us in. We journeyed by auto through the South, experiencing an expensive accident in Arizona, yet thankful that no one of our family was hurt. Arriving at Leonard, Texas, at the home of wife's people, we spent six happy weeks in renewing old friendships, once again.

We had the happy privilege of holding a brief convention with Brother Clayton of First church, Ft. Worth, Texas, as they opened their new church unit. God surely blessed us and Brother Clayton is doing a fine work in this great gateway to West Texas.

Also, we had the happy experience of being in attendance at the great Home Coming at Bethany-Peniel College. We could not name the host of friends we met once more. Over 250 alumni at the banquet. My! how we do age, and how the years pass.

We started for the East June 18, traveling for the first time through some of the Southeastern states. What a revelation Tennessee was to us. Wonderful highways, beautiful scenery, mansions with beautiful estates without number. Traveling through Virginia was also a pleasure. Its historic interest held our attention and we both resolved to return and visit this Blue Ridge country.

We arrived at the summer cottage of my parents at the foot of Mt. Beacon on the Hudson River and are enjoying a rest from twelve successive years of labor on the Southern California District. We surely miss the fellowship of our brethren there, and the sweet memories which linger with us will never be effaced by time or distance.

Within the last few days, under the providence and leading of the Lord, we have accepted the pastorate of our First church at Kansas City, Mo. This is a task which would challenge any Nazarene pastor of this great movement. God has promised to go with us, so we go with Him, to undertake labors in this great central city of America. We ask our people everywhere to pray for us that we might have the anointing of God upon our service to this great church.

The Church of the Nazarene has been our mother. To her we are indebted. She owes us nothing. We are happy in our labors for her. We are about to have the happy privilege of attending a campmeeting without being compelled to preach. Bona Fleming and E. E. Angell will be at the Beacon Camp and we anticipate a feast of good things. "All things are possible to him who believeth."

L. A. REED.

MARITIME GROUP SUNDAY SCHOOL AND MISSIONARY CONVENTION

The semi-annual gathering from our six provincial churches met in O'Leary, Prince Edward Island, June 23 to 25, Rev. and Mrs. E. J. Myatt entertaining pastors. The psalmist's words, "We took sweet counsel together," characterized the business sessions which opened the first morning with about fifty delegates and friends and Rev. Stanley Dixon, presiding officer in the chair.

The inspiration of the services was greatly added to by the presence and messages of Rev. J. C. Wagner of Keene, New Hampshire, and Rev. H. P. Jett of Bath, Maine. Aside from an opening message and splendid missionary address, Brother Jett provoked greater missionary zeal by relating the phenomenal manner in which his church had increased their budget.

Among other Sunday school considerations, action was taken for the realization of Teacher Training classes, a much needed phase in this section. On Missionary day an emphatic urge was made for subscriptions to our church periodicals. Harold Chapman, new pastor in Springhill, N. S., gave color to this portion by giving a splendid account of our Publishing House.

Oxford, Nova Scotia, Sunday school was awarded a register for the highest average attendance during the three months preceding this convention.

The main officers elected for Sunday school were: President, Rev. S. E. Dixon; Secretary, Mrs. E. J. Myatt; Treasurer, H. Hyslop. Missionary officers, President, Mrs. S. E. Dixon; Secretary, Mrs. F. Carlin; Treasurer, H. Hyslop.

Everyone felt that there was a deepening of conviction and intensity of purpose to make this field worth more to our God and our movement.

MRS. E. J. MYATT, *Reporter*.

NEW MEXICO DISTRICT ASSEMBLY AND CAMPMEETING

The Seventeenth Annual Assembly of the New Mexico District, in connection with the annual State Campmeeting, has just passed into history. Roswell church had the happy privilege of entertaining. The statement was heard many times during the gathering, and at its close, that this was the best assembly and camp ever held on the district, and it is our opinion that the statement is true.

We were so glad to greet once more our dear Dr. Reynolds, and have his untiring administrations in the business sessions of the assembly. He was always desirous of keeping the spiritual tide in the ascendancy over all business, yet we were able to close up all business by noon Saturday.

Through the kindness of our friend and brother, Dr. John H. Ketchum, pastor of the First Methodist Episcopal church, we were permitted, without solicitation, to use his church for the assembly, also parish hall, adjoining the church, for our kitchen and dining room, where the members of the assembly and visitors were fed.

A beautiful, harmonious spirit prevailed throughout the assembly. Good programs

were rendered by the District W. F. M. S. and N. Y. P. S. The District Sunday School Convention, which met the day previous to the convening of the assembly, was very helpful. Brother and Sister Aycock rendered much assistance in making these programs a success. The educational interests were well represented by Rev. J. C. Henson, of Bethany-Peniel College, who gave an inspiring address.

The District Treasurer's report showed that for the first time within the last seven years, or possibly within the history of the district, the District and General Budgets were raised in full. The assembly voted to accept the ten per cent increase in the General Budget asked by the General Board.

Rev. A. K. Scott was re-elected District Superintendent on the nominating ballot. The district appreciates his untiring labors and are behind him with their prayers in his efforts to make the coming year one of victory and success. The district slogan is "It can be done."

As to the campmeeting, Rev. Jarrette Aycock, wife and daughter not only know how to put over a successful campmeeting program, but they actually do it. Many friends were made for the cause of holiness and our local church at Roswell. We are more and more persuaded that the best results are not always determined by sensational, high pressure methods that are sometimes used, but by simply declaring the grand old gospel in the spirit and love of Christ. The Aycocks present the gospel in an attractive way that appeals to people of refined taste. The large tent was located in the center of town, near the courthouse, where the evening services of the campmeeting were held. Large overflowing crowds were present every night to hear the gripping messages of the evangelist, and to hear the splendid singing by the Aycock trio. The long altar was lined night after night with hungry hearts. It is estimated that 183 seekers bowed at the altar, 157 of whom professed to pray through to pardon, reclamation or sanctification. Seventeen united with the church on the last day, the majority of whom were for the Roswell church. There are others who will join as a result of the meeting. Prospects for the future of the Roswell church are bright. The necessary finances came easily, and all expenses were paid in full. The Aycocks were unanimously recalled to return next year for the State Camp to be held in connection with the District Assembly at Portales.

W. A. HUFFMAN, *Reporter*.

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STONE BELT ZONE SUNDAY SCHOOL CONVENTION INDIANAPOLIS, INDIANA

The Stone Belt Sunday School Group Convention was held at Bedford, Indiana, June 16 and 17. We secured Rev. W. E. Albea of Newport, Kentucky, as our special worker, also our District Superintendent, Rev. C. J. Quinn, was with us. There was a good delegation present from most of the churches, for the first service Monday evening. After a rousing song service, Brother Albea gave us a splendid address from the subject, "Getting the Sunday School Vision," which was a stirring message and helped us to see what could be done toward making the school grow and the blessing the school is to the church. Tuesday was truly a great day; Rev. L. O. Green, our chairman, led the devotions and the first subject was a paper on, "How to Build the Sunday School," by Everett Atkinson. At eleven o'clock Brother Albea gave us an address on "The Characteristics of the Sunday School Teacher." After a fine dinner, the afternoon was started by the devotions led by Rev. R. C. Brooks. The first subject was "Revivals and Sunday School," by Rev. Robert Johnson. This was followed by a talk on "The Missionary Sunday School," by Sister Albea. The last on the program for the afternoon was an address on, "The Sunday School as a Factor in Building up our Work," by our District Superintendent, Rev. C. J. Quinn. The song service Tuesday evening was given by the Seymour Sunday school, after which Rev. Albea gave us an address from the subject, "The Sunday School Teacher's Responsibility and Reward." It was certainly a good convention and all that heard it most assuredly went away with a greater vision and determination to make the Sunday school a success.

EVERETT ATKINSON, *Reporter*.

DALLAS DISTRICT N. Y. P. S. CONVENTION

The Young People's Convention of the Dallas District convened at Dallas First church on June 12 to 15. This was not only a time of transacting business, but a time of spiritual blessing and refreshing. The presence of the Lord was felt throughout the convention and in the first service one soul prayed through to victory.

As a district organization, this convention is only four years old, but much progress has been made during these years, and the work is now thoroughly organized, and a good foundation is laid for a rapid growth and advancement into the unevangelized territory.

Rev. H. D. Burson, one of our young pastors brought the opening message and Rev. J. P. Ingle of Peniel preached the second night. The young people were very fortunate in having an opportunity of hearing Rev. L. A. Reed of California, one of our general officers who happened to be passing through on Friday and was kind enough to speak to the convention on young people's work.

On Saturday night some questions of vital importance to young people including, "How far can a young Christian go

in the study of advanced education, without affecting his religious experience?" were handed in and discussion on these was given by Rev. L. T. Corlett, pastor of Dallas First church. Brother I. M. Ellis, our District Superintendent, was with us and preached the closing sermon on Sunday night.

Some very helpful thoughts were given in a paper on, "The Mental Equipment of a Young Christian," by Miss A. L. Person of Arlington, and a talk on "How to Stimulate Enthusiasm in the N. Y. P. S." by Mr. H. A. Porter of Dallas.

Rev. M. M. Snyder, who as President, succeeded in getting the district organized into five active zones last year, was re-elected for another year. Miss Alline McGraw of Beaumont was re-elected Vice President and she has made plans for the Junior work which no doubt will be of great help to the local Junior N. Y. P. S. leaders. Miss Irene Phillips was elected Secretary and Treasurer of the district.

Since it was the desire of members of the convention to see profitable results from the work of the District Committees this year, these committees were elected with care and deliberation.

Some of the zone presidents expressed their determination to have every society working during the coming year, and to organize as many new societies as possible.

The N. Y. P. S. of Dallas First church won the District Banner, having made a percentage of 96. This banner is awarded to the society having the highest percentage based on certain requirements relating to (1) the attendance of members, (2) having specified special programs, (3) paying District, General, and Home Missionary apportionments, and (4) following a regular Bible Reading Course. It will be no easy matter to win the banner next year as the requirements are a little higher and there is more competition among the societies.

A zone pennant will also be awarded quarterly to the zone making the highest percentage according to the banner credits. We are expecting the coming year to be the best year this district has ever seen.

MRS. G. W. SUTTON, Reporter.

SOUTHWEST PACIFIC MEXICAN DISTRICT

The coming of Dr. H. F. Reynolds, General Superintendent, to visit the Mexican churches on the border resulted in the organization of the above named district. On June 4, 1930, according to previous announcements there were gathered nearly all the pastors and delegates of the Mexican churches in Southern California, also the pastor from Ensenada, Lower California, Mexico, to greet General Superintendent H. F. Reynolds in the beautiful Mexican Church of the Nazarene, Pasadena, Calif. Rev. David Spaulding, pastor, Rev. E. V. Davis, Superintendent of the Mexican District, and his wife were also present. After a time of greeting, prayer and praise Dr. Reynolds proceeded to the organization of the new district. Throughout the sessions of business the Lord God of battles and victories was everywhere present and every night service was crowned with sal-

vation at the altar. Dr. Reynolds and others did some great preaching. It was estimated that there were at least fifty souls seeking salvation at the altar during the assembly. There were two great missionary services; one by the W. F. M. S. of the Mexican District, including an address by Mrs. Paul Bresee. Dr. Reynolds was at his best; full of faith and desire for the future of the baby district. He surely endeared himself to the hearts of our people by his wisdom and patience in solving the problems that presented themselves.

Brother and Sister E. Y. Davis were untiring in their labors to make the assembly a blessing and they with the churches have but to rejoice in the victories and the outlook for the future. Our God does only great things. We surely do desire to acknowledge our appreciation of the love and interest in us, shown by the Southern California District, Brother J. T. Little and Mrs. Paul Bresee and the many, many other friends.

MRS. M. McREYNOLDS, Reporter.

PITTSBURGH DISTRICT

Getting a good start on the new assembly year. During these two months I have preached in twenty-five of our churches. Quite a number of our churches have had, or are now in a revival. Last Sunday afternoon we were in Cambridge, Ohio, for a dedication service. Last June, a year ago, Brother Logan T. Wells rented a hall and began a meeting and on the first Sunday of July we were able to organize with more than twenty good members. God has blessed the work from the beginning. During April this good pastor and people purchased the United Brethren church. The auditorium will easily seat 350 people besides it has a commodious basement. The building was without pews, but they were able to buy good oak pews from another church for little more than a song. This new church which is now just a year old has 46 members and we were able to re-dedicate the church with a small indebtedness of \$1,300. Cambridge is a city of 18,000 and our church is well located and this people have a wonderful opportunity. Brother Wells and his people deserve a great deal of credit for what they have been able to do during the first year. What has been done here can be done in other places. God stands ever ready to help His children in these undertakings for the advancement of His kingdom.

C. WARREN JONES,
District Superintendent.

FLORIDA DISTRICT MIDYEAR PREACHERS' CONVENTION

The Florida District Midyear Preachers' Convention was entertained by the Avon Park church, June 10 to 12, 1930. Rev. Paul Southard and wife, with their substantial membership, had not spared themselves in anticipating the greatest convention the district had ever seen and with the co-operation of the friends throughout the city they were not disappointed. Hotel rooms, furnished cottages and houses were thrown open to the convention. Food supplies were sent in with cash contributions from many outside

sources. We feel safe in saying that every denomination in the city was represented in some way in making the convention a success.

The convention had grown to such proportions that Brother Southard converted the church into a dining hall and the school auditorium just across the street was thrown open for the use of the convention sessions. Brother Southard, working with District Superintendent Redmon, arranged a splendid program, and the opening service on Tuesday night found every pastor on the district present, with a representation from his church, licensed preachers, with District Superintendent Redmon and state evangelist, Mrs. Redmon.

At this service the district got a glimpse of what Avon Park thought of Brother Southard and the Church of the Nazarene. Among the guests of honor were the mayor (C. S. Donaldson), editor of one of the leading papers; also C. H. Pardee, both making short addresses. Also a welcome from the Ministerial Association by Rev. A. H. Hancock. District Superintendent Redmon then spoke to a capacity audience, telling them who we Nazarenes are and what we stand for.

Wednesday morning was the formal opening of the convention, after which Mrs. C. E. Shaw, District President of the W. F. M. S., brought an excellent paper on Missions. Every church on the district reported a society and had their presidents or representatives on the platform with an intelligent, interesting report. District Evangelist Ada Redmon climaxed the session with a Home Mission appeal so owned and blessed of God that a great melting time came upon the convention. New vision and encouragement were gained for a greater work.

Wednesday afternoon was devoted to the reports of pastors and the young people's work. Each pastor was there with a report as long as next year's calendar. Time enough was given them, however to convince the floor that they were all 100 per cent behind the work. Brother Earl Powell, who has so faithfully pioneered the young people's work on the district, presented his society, and introduced Brother Earl Vennum of Trevecca College with his brother, Rev. Glenn from Colorado and from then on they were busy. Every pastor on the district fell in line with their program and before the convention closed every day was filled with young people's revivals right up until Trevecca opens in the fall when Brother Vennum returns to school.

Wednesday evening was devoted to a musical program with four fifteen minute sermons. The work of the Holy Spirit was quickly recognized in the arrangement. Rev. Paul Southard spoke on "Vision"; Miss Elizabeth Roby followed with "Faith"; Rev. W. E. Melton, "The Gospel"; and Rev. Glenn gave his personal testimony. Truly the Florida District has its Paul, its pure lily, Ruth; its roaring John the Baptist and Jeremiah. An invitation was extended and the altar soon filled, the Spirit dealt and great victory was witnessed. Among those who surrendered to Christ was a nephew of the great John Culpepper, who for years

held high the banner of scriptural holiness throughout the Southland. This young man is called to preach and the next morning at a beautiful service he was among a class of members to be received into the local church.

Thursday morning was devoted to Sunday school work and Trevecca College, ably presented by Rev. F. W. Koehlar and Miss Elizabeth Roby, with appropriate discussions from the floor.

In the midst of the convention the chairman, Rev. J. E. Redmon, read a telegram from the District Treasurer stating that the bank in which the district funds were deposited had failed. A moment of hush, when Mrs. C. E. Shaw lifted her powerful voice with the old assurance, "God Is Still on the Throne," others followed; the light broke, the glory fell and God witnessed with His people. It was a marvel to onlookers how a bunch of church people could shout and rejoice over losing their money, when it was noted that this was the third experience we had had. Well, we are Nazarenes and this is the Florida District and we can do almost anything down here. Before the convention closed word came that the Federal Reserve had rushed in funds that would tide this bank over, a very rare procedure after a bank is closed, and especially in the present series of bank failures that the state is experiencing. But proves to us that our God still causes the king of Babylon to serve Him.

At the afternoon service the District Treasurer's report was read, showing the district in good condition and on the up-grade. Rev. Miss Tremere brought a paper on church financing, and then the convention had a rare treat when Sister Redmon gave a beautiful paper on "The Ministry of Song," followed by Professor C. S. Harter on "Hymnology." Professor Harter comes to us from Indiana and is devoting his time to evangelistic work on the district. He had charge of the convention music.

Rev. Mrs. Geo. Carlton followed with a paper on "Divine Healing," and the afternoon session closed with a wonderful healing service. To God be the glory.

Brother Earl Powell, still pioneering, ventured into the program committee for

an hour for his young people. This was granted preceding the closing service, and when he marched on the platform with his crowd it was a melting scene. Never before had the N. Y. P. S. had such a representation at a District Meeting. The Spirit had been working. Beautiful testimonies were given, those called to preach gave short testimonies, others witnessed in song. Then girls from the Tampa Girls' School, coming over with Brother Mink's delegation, rendered a special number. The young people are under the burden on the Florida District.

Rev. J. L. Roby, pastor of North Side Miami church, brought the closing message of the convention, speaking to a crowded house on, "Prayer, of the Intercessory Kind." This was followed by an altar service.

Every guest of the convention stayed over until the last amen was said; pledging their faith and hearty support to our God-sent District Superintendent and wife, Brother and Sister Redmon. Both thanked the convention for what they felt was 100 per cent from the heart support on their work on the district.

ELEANOR A. TREMERE, Secretary.

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

The N. Y. P. S. of the Central Zone met at the Quindaro Boulevard church in Kansas City, Kansas, June 29. Though the weather was very threatening there were 145 young people present. It is hard to express in words the way the interest has grown in these rallies during the past year. There were nine different societies represented. St. Joe delegation carried the banner home with them. Our programs are educational as well as inspirational. There is splendid co-operation among the societies and all do their part in making the program a success. Under the leadership of our president, E. G. Blystone, we expect yet before the year is over to have not only excelled any other zone in numbers but in spirituality and efficiency as well. The next Zone Rally will be held at Louisburg, Kansas, August 10, 1930.

Reporter.

CHURCH NEWS

WEST HELENA, ARK.—"Since my last report God has done great things for us whereof we are glad. Brother Oliver, the District Superintendent, and wife brought me here one year ago last Sunday, June 22, and put me in charge of the work here and told me he wanted me to build a church, so we went to work and solicited funds to pay for a lot and God began to prosper the work and precious souls began to come to the altar and pray in the old-fashioned way. Several have been added to the church. Since my coming here God has given us favor with the people and after having no place to worship but my house since last fall, now we have a nice church. Praise the Lord! About five weeks ago Brother J. A. Kirkham and wife came here, sent by our District Superintendent to hold

a meeting and we tried to get the tent but on account of high waters we failed, so God told us to arise and build and we obeyed. Thank God we have a good place to worship. Brother Kirkham and wife and Brother Duncan are here helping me in a revival. Precious souls are praying through. Join us in prayer that God will give us a great outpouring of His Spirit. Meeting continues until July 6th."—C. C. Sellards and Wife, Pastors.

PASTOR R. C. BROOKS, STINESVILLE, IND.—"We are finishing our second year here as pastor of the Stinesville church and God has surely been with us. This second year has been the best year by far. The people had been worshipping in a basement that had been built about five years and the Lord put it on us to build a new church and now we have a nice little frame building with a seating capacity of about 200. The folks here are the best in the world and surely know how to stand by their pastor. This is a little town, only a few hundred, and some have called it a burned over field but God answers prayer. Amen. We have just closed a two weeks' revival with Evangelist D. M. Peffley of Brookville, Ohio, and the Lord came and blessed us and our little church would not hold the crowds. Counting the seekers as they came there were 204 at the altar and we give God all the glory, for without Him we can do nothing. Brother Peffley is a mighty preacher and knows how to pray the fire down. We are taking a fine class into the church and the church was helped in many ways. And if Jesus tarries and the Lord wills we plan to stay in Stinesville another year. Don't forget to pray for us here."

EVANGELIST W. F. FARMER—"We have been quite busy lately in revival meetings. One of the best of these was recently held in Alba, Texas, where Brother George Kidd is the good pastor. He and his wife are tiptop folks and have the confidence of their people so that it was easy to obtain the co-operation of the community. The people of the various churches came and filled the house from night to night and helped in song, prayer, etc., until it gave God a chance to bless as He hasn't the chance to do in some places, for lack of a spirit of co-operation. There were some remarkable cases of salvation, among which was one of the leading merchants of the town. Another was a man of about forty-five who prayed through in the woods while squirrel hunting. We were called out two nights about midnight to pray for seekers and only wish there had been more calls. This kind of procedure made us think of the good old days we have witnessed in the past. We are praising God for His blessings on our soul as we press the battle for Him. We are ready to consider a call to the pastorate for another year. We have no choice of place since His will is ours. Pray for us."

UHRICHVILLE, OHIO—"We feel persuaded it is the will of God at this time to make a report from the Church of the Nazarene here. It certainly was a God-send in Dr. C. Warren Jones, District Superintendent, appointing Rev. Carleton

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Jones and his good wife as our pastors here in Uhrichsville. Improvements have been made in many ways. The prayer-meetings are on the increase in number with a splendid spiritual feeling. Brother and Sister Jones know how to feed us at these meetings. As they give so many new thoughts which cause us to take on new life. The Sunday school in the months of May and June had the largest average attendance in the church history. There never was such a get-together feeling among the members. On the evening of June 10 the church members took Rev. Jones and wife by surprise by rushing into their home and weighting down their table with many bounties. Brother and Sister Jones' sermons are of the highest order. They are new members of the Pittsburgh District, coming from the Pacific coast, but we feel sure they will add new strength by being two strong spokes in the big wheel in the Pittsburgh District. Just a word for Dr. R. T. Williams' missionary address given July 2. Will say there never was such an inspiring address given before in any church in Uhrichsville on a missionary subject. Talk about thrills, we all got a plenty that night as he described the conditions as he found them on his trip. It makes us all feel so small we could crawl out at a two-inch auger hole. No Nazarene, after hearing Dr. Williams' address, can have a clear conscience before God if he doesn't put forth a desperate effort to do more for the budget than ever before. Dr. Williams' missionary meeting will prove a great blessing to the Uhrichsville church, also the same to the large delegations that came from other towns and cities, namely: Barnesville, Cambridge, Bethesda, Coshocton, New Philadelphia. When all these delegations and preachers were seated in the front of the church and on the platform it put Dr. Williams in rather close quarters to speak.—F. M. Temple, Reporter.

EVANGELIST O. E. SHELTON—"I have been engaged in three meetings since my last writing, at West Liberty, Ohio, Columbus, Ohio (Linden), and Marysville, Ohio. At West Liberty, Ohio, I found a small band of people and almost discouraged but plucky enough to buckle right in and help fight the battle, and we won, perhaps not as great a victory as in some places, but we saw a number of grown people either saved or sanctified, not all of them from West Liberty but from the surrounding towns. God came on the scene and our souls were blessed until we felt it was good to be there. From there we went to Columbus (Linden), where we had a great meeting with a goodly number praying through at the altar for either pardon or purity. Many times in the Columbus meeting our souls were blessed beyond their capacity and the shouts of the saints filled the splendid hall these people are using for a temporary place of worship until they can get a building erected. Pastor E. M. Shelton is doing a great work in Linden, and surely has a splendid class of people to do a great work with. In these two meetings I was assisted by my oldest daughter Stella and her husband, L. H. Edwards. They two were in charge of the music

and singing. From the Columbus meeting I went to New York City with the Salvation Army, where I was not in charge of the services but had the privilege of seeing scores of people find God. Then to Marysville, Ohio, for a three weeks' Home Missionary Campaign resulting in the organization of a small band of Nazarenes, and when I left town they had a hall all arranged for the first service, that of Thursday night prayer service with their newly called pastor, J. H. Shelton, on the job and at work. Pray for them. There is a great opportunity in Marysville, Ohio. I am now at Middleport, Ohio, in a tent meeting with our good pastor, Rev. L. H. McDaniel and the meeting is starting off well; many hands up for prayer, interest in general is good, one saved and one sanctified to date and the meeting just started. I have some open dates between now and fall and would be glad to slate with you for a meeting, for the salvation of the lost and the upbuilding of God's cause. Home address, Augusta, Ky."

EVANGELISTS ALLIE AND EMMA IRICK—"Several months have passed by since we reported our labors and the gracious revivals the Lord has given us to the HERALD OF HOLINESS. This has been the best year for revival work and soul-winning that we have witnessed in many years. The revival at Lake Charles, La., with Pastor Lowrey and people was a gracious and fruitful occasion. A goodly number were converted and sanctified and the church and work greatly strengthened. Our next place of engagement was with First church at St. Louis, Mo. This proved to be one of the greatest revivals that we have engaged in or witnessed in fifteen years. This is a great and growing church. The pastors, Revs. John and Gerren Roberts, are doing an excellent work. We had crowds and folks from far and near. Many pastors and workers and large throngs of the happy laity were in attendance; several hundred seekers and scores of glad finders; a large class received into the church. First church and pastor of St. Louis, and multitudes of their friends rallied to this campaign. They came from all around the great Mound City, out from the country, over in Illinois, and around about to enjoy this great gospel feast. They gave us a warm and urgent invitation to return. Great things are in store for First church. They must have larger and better quarters to house the rapidly growing congregation and departments of the church in this great city. Omaha, Nebr., First church was our next appointment. Rev. H. J. Beaver is the wide awake, deeply spiritual and aggressive pastor. This is a strong and determined church. We had a most wonderful time in the blessed Holy Ghost. The attendance was very fine, the interest deep and wide, and the immediate results were most gratifying to pastor and church. Some fine folks came into the church. The portable tabernacle used in this campaign, owned and constructed by one of the noble members of this church, was a marvel and a thing of beauty and of comfort. We had pastors and members and friends from various parts of Ne-

braska, Iowa, and here and there, to come in and help us about the battle on. Dear Brother and Sister Chatfield of Central church of Omaha, came with many of their loyal members and helped us make this campaign successful. These two last meetings mentioned were times of great power, abundant fruitage and abiding benediction to pastors, churches and the cause of Christian holiness. Our entertainment and comfort and enjoyment at all these places could not have been better. They took good care of us in every way. God bless them. We pushed the HERALD OF HOLINESS in all these campaigns and expect to keep this sort of pace right along through our entire slate and labors. Broken Bow, Okla., proved to be a revival of no mean proportions or small import. Rev. W. V. Niell is the good, sensible diligent and godly pastor of this church. Here we had salvation times and many found God in pardon and sanctifying grace. Some fine folks joined the church. The town and pastors and churches received us gladly and treated us with great consideration. Prof. Hurst led the host in song here. At this writing we are in one of the greatest and most hopeful revival campaigns of the entire year at Norman, Okla. Rev. Milton Smith is the hustling, aggressive pastor. Brother and Sister Simpson are leading the multitudes in holy song. Professor Carrell sweeps the keyboard of the piano. Large numbers are seeking and finding God. Splendid preparations and excellent arrangements have been made to serve this important campaign. A sweeping revival is now on. The great campmeeting season is now on in full blast and swing, and we must witness mighty revivals and ingathering of thousands of souls in the kingdom of our God. Some of our truly great men have crossed over the river, such as dear Brothers Jeffries, Jernigan, Benson, DeJernett, Shattuck and a host of others, so we must press in and fill up the ranks and press the royal battle for God and for souls."

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NORTH VERNON, INDIANA—"We are in the battle against sin here. We are in a tent meeting with Rev. Fred P. Kerst of Olivet, Illinois, as evangelist. Brother Kerst is a safe, practical and deeply spiritual preacher. He rides no hobbies, he gets the glory down, stands by the pastor and makes friends for the church. North Vernon has had some hard knocks in the past; the devil has used carnal professors to bring shame upon the doctrine of holiness but God is helping us and we are doing our best to use a class of evangelists that will counteract the mistakes of the past. God is helping us to pay our budgets and we will go to the assembly with a clean slate. Our meeting will continue for several weeks. Please pray often for this meeting and our work here."—Samuel Thomas, Pastor.

SAN ANTONIO, TEXAS, MEXICAN MISSION—"Some of the Nazarene saints of San Antonio have been working, praying and believing for a sound, full salvation church and Bible school among the Spanish speaking people of this city; and the dear Lord has brought it to pass as He promised in His Word. It is marvelous in our eyes what God hath wrought at the newly organized Nazarene Mission on Ruiz Street among the Mexicans, where they were hungry for the Bread of Life.

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Rev. O. F. Hatfield, pastor, First Church of the Nazarene here, and Rev. Nellie Griswold of the Mission, who have worked faithfully and trustingly for these needy people, were blessed last Sunday, June 22, by receiving thirty-two names for membership in a Church of the Nazarene. After the church rules were read and interpreted by Rev. Mary E. Taddi, most of these Mexicans were baptized by Rev. Hatfield and there was a time of rejoicing in the presence of the Lord. Most of these, our neighbor Mexican Nazarenes, have been washed in the blood of the Lamb and some have already been filled with the Spirit, a glorious consummation."—Reporter.

EVANGELIST JOHN T. HATFIELD—"Our last report was from Tulare, California, where we had a good revival. When we closed this meeting we left for the East to be gone five months. Our dates were all made and Rifle, Colorado, was our first meeting. My granddaughter, Miss Florence Wyse, accompanying me, on arriving at Salt Lake City, she was quite sick but we continued our trip. We reached Rifle in the morning, were met there by a woman in a machine and taken several miles up in the mountains to a mining camp where there was no church and only two women in the place that professed religion and not a man, and no preparation made for a meeting. The people were poor and lived in little box houses. The next day was Sunday. They said it would be of no use to begin a meeting on that day because the fish law would be out on that day and everybody would be out fishing and they were and as we were not feeling very well in that high altitude, we concluded we would go fishing too, but we would change holes. We had prayers with the two sisters, shook the dust off of our feet and left for De Nova, Colorado, our next place. We were told that this was pioneer work. If all pioneer work is like this, it would require some economy to get by, they would need to learn how to live on a diet of wind pudding and air dip. This is what we call an experience; try it once, it's fine for a growth in grace. On our arrival at Denver, Colorado, we were getting no better very fast. We lost our nerve, gave up our trip, and turned back for home. This was one of the hard trials of our life. We had a combination of sicknesses that would make anybody feel bad. We never had it before and never want it again. It was a physical sickness, a heartsickness and a homesickness and in a few hours after we got home we couldn't tell that there was anything the matter with us. Now here we are on old Chestnut in Southern California and not wanted for revivals, but plenty of invitations for a Sunday service to give the pastors who have no message, a rest, providing we board ourselves and pay our own carfare. But if that is the divine order we are ready with the message. However, there is no need for idlers, we have missions we can work in every night in the year, then there is much needed personal work to be done in visiting the sick and praying with them. We have been blessed more in this kind of work than any other kind. We are getting calls from the East every few

days but since we came back this time we haven't had the nerve to say yes. Now do pray for us. You can see the fix we are in. We are not a candidate for any official position, we don't care to be a superintendent or a pastor or a president of a school; we haven't our fingers in the pie for anything. All we want is a chance to win souls to Christ, and we will get it for God has promised it. God bless all the readers of the **HERALD OF HOLINESS**."

SELIWOOD, OREGON—"The church here is progressing nicely under the spiritual leadership of Rev. Ernest G. Johnson. Brother Johnson truly has the work at heart and he and Mrs. Johnson are in labors abundant from morning till night. They are also great prevailers in prayer and we have had but one barren Sunday in a number of weeks. There has been an undecurrent of victory ever since our revival with J. B. McBride in February and much of the fruit of that meeting has remained. God is especially reviving us along missionary lines and we have as our goal one thousand dollars for Foreign Missions this year. We secured a special speaker and held a W. F. M. S. public meeting on Sunday morning, June 8. The tide ran high and at the close of the message over six hundred dollars was pledged to be paid above the tithe during the year. We believe if we stress missions God will help us with our other budgets. Our hearts are encouraged and we believe that Jesus, our Captain, is leading on to certain victory."—Church Secretary.

VEEDERSBURG, INDIANA—"We have just closed a very successful meeting with the Vaughan Radio Quartet and Professor A. S. London and Rev. Holland London as evangelists. The meeting was a success from the very beginning. The Londons are very forceful preachers of the gospel, which convicts men of sin and brings them to repentance. Also we believe the Vaughan Quartet to be the best we have ever heard. The workers were given a hearty call back for next year. It was marvelous the way the crowds turned out. The tabernacle was well filled almost every night. On Sunday afternoon about 2,500 people listened to a stirring message given by Professor A. S. London. During the meeting about 125 seekers knelt at the altar of prayer; some praying through in the old-fashioned way. While some looked on and wondered how a small church could finance such a great campmeeting, God has seen us through. To Him we give all the glory. We believed in stepping out by faith as Abraham did. We believe that not only the Church of the Nazarene will be helped and strengthened but other denominations as well, for it has been marvelous how they have co-operated, both in attendance and finance."—T. J. Beam, Pastor.

MUSKOGEE, OKLA.—"Our revival meeting closed June 15, with sweeping victory, Rev. C. B. Fugett as evangelist and L. C. Messer leading the singing; a real

team. Our people fell in love with the work of these men. Brother Fugett had been here only four days when he received a message early Monday morning that his brother in Kentucky was not expected to live, and to come at once. We did not know what to do. The meeting was announced for another week and well advertised. Sister Snyder was with us and doing her part in the meeting. She said her son, Reginald Snyder, could probably come, so he was called over long distance and consented to continue the services. God blessed with fine altar services and on through the meeting folks prayed through. We lost count of how many found victory. Some said there were over a hundred seekers and a large number of them got victory. Sunday morning, June 15, the altar service lasted until two o'clock. We took a fine class of twenty-seven into the church; four of them children. It was the best revival the church has ever had. Rev. Snyder is a sweet spirited young man, a soul winner and wonderful evangelist. All of these workers did well and we want them again. We have a fine Sunday school and were working for 300, but in spite of the rain and mud we had 174. Our N. Y. P. S. is certainly coming along fine. The pastor appreciated a nice 'pounding.' Pray for us.—Thomas Starnes, Pastor.

EVANGELIST PERRY ROOD—"Since our last report to the *HERALD OF HOLINESS* we have held three good soul saving revivals, finished up one in a mighty blaze of glory and are now in the fourth week of a great home mission meeting here in Fort Madison, Ia., which is sponsored by the N. Y. P. S., whose president is the Spirit-filled Harold Thon. We closed a fine meeting with Rev. E. L. Hess, superintendent of the Union Gospel Mission, Roanoke, Va. The Lord blessed us with great crowds and many precious souls saved and sanctified and the mission greatly strengthened in every way. Brother Hess is one of the pioneer holiness preachers of Virginia. He has established three thriving holiness stations in Roanoke which are reaching thousands with the gospel of full salvation. Next we opened a ten days' meeting in Richmond, Va., with Rev. A. L. Ford. Brother Ford was the founder and for six years the pastor of the First Church of the Nazarene in Richmond, out of which have sprung two or three more churches in Richmond. Since he has resigned the pastorate of First church he has opened Everybody's Mission, and has over a hundred in Sunday school and about one hundred and fifty to preaching service. We had a real good meeting and many seekers; on the last night the altar and front seats were packed with seekers for pardon and sanctification. This was my second meeting with Brother Ford and was the best meeting in many respects of the two. Brother Ford is about the only pastor I know that runs a three months' tent revival every summer and keeps the church going, besides he keeps revivals going the year around. Next we opened a meeting in the First Church of the Nazarene, Jeffersonville, Ind., with Rev. McDonald, the pastor. This was

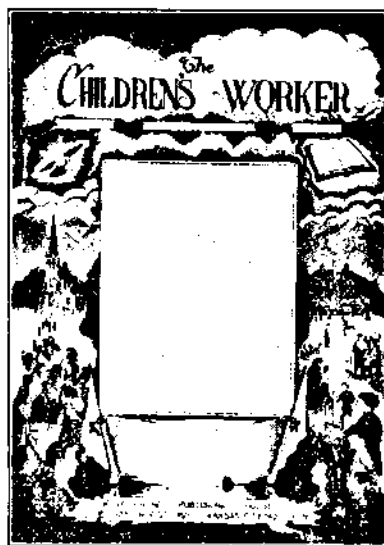
truly a hard meeting from the start to finish because of some long standing difficulties, but God blessed with a number of seekers and finders and made several new friends for the church. Next with Rev. E. W. Miller and wife of Vincennes, Ind., as coworkers we started a pioneer tent meeting in Ravenswood, W. Va. The devil and backslidden preachers fought us from the start; we had a time to even get started, but once started God blessed us with large crowds and many precious souls saved and sanctified and a good Nazarene prayermeeting started. We could have organized with six to ten but we thought it best to go back later when we could organize with more. Brother and Sister Miller were fine helpers and we were blessed together in the ministry. And now we are here in a months' campaign at Fort Madison, Ia., which is said to be one of the hardest places in America to plant holiness. After three weeks' preaching, singing, fasting and praying we have found it certainly hard, yet God has given us a number of good altar services in which souls found God. Rev. Jim Short, District Superintendent, was with us and preached a great holiness message yesterday and he seemed encouraged with the prospects for a new church or work here. With another week or two ahead of us here, the saints praying for us, God above us, Christ interceding for us and the Holy Ghost with us, we feel sure we will come out victorious. I never enjoyed good salvation better than now. I mean to make heaven. I would be glad to hear from anyone where I can be of service. My new home address is Chesapeake, Ohio."

PORTERS GROVE, MD.—"We have just closed a good revival with Rev. H. N. Dickerson as evangelist and the Balto Quartet. The preaching was with unction and power and singing was in the Spirit. God owned and blessed the meeting. In all, over sixty knelt at the altar, with forty-eight praying through, for both works of grace. The meeting closed on Sunday, June 15, with high tide; about two hundred present and several at the altar. We can truly recommend Brother Dickerson as a good evangelist and he should be kept busy by our people. On Wednesday, June 18, the work was organized into a Church of the Nazarene with twenty-one charter members and others that will soon follow. We have a good church building, formerly an empty Methodist Protestant church. We have just installed electric lights and will improve in other ways shortly. The church will seat about 225 and is nicely furnished. Pray for this new baby church. We have a nice Sunday school and will organize a N. Y. P. S. and W. F. M. S. soon. We believe in our entire arrangement and believe in being alive and healthy in order to grow."—V. B. Persing, Pastor.

EVANGELIST C. K. SPELL—"Our meeting at Vidor, Texas, was splendid; scarcely a barren service. They organized with some twenty members later. Brother Burge, a fine fellow, looks after the work

there, assisted by Brother Petersiem and others who drive over from Beaumont. Our next meeting, a tent meeting, was out in West Orange with Brother R. A. McCormick and his good wife. The meeting had some hindrances but did good with a few blessed at the altar. Brother Rene and Sister Vera McCormick are a fine young couple. They have been in Orange as pastors nearly two years. They are very much liked there. Our next meeting was a week-end meeting at Marlow, Oklahoma. This was the Pentecostal Anniversary week, June 4 to 8. The attendance was good from the start. People were there from fifty to seventy-five miles distance. Among the visitors was our good old friend, Brother Fain, from Bethany, Oklahoma. Brother Fain is all man and all the Lord's. Brother and Sister Houseman from Lawton, thirty

The Children's Worker



The first issue of the new journal, *The Children's Worker*, is now ready for the printer. This is a monthly journal which will begin with October. It is for all workers with children in the home or church. It will be the same size as the *Herald of Holiness*. The first pages will be devoted to general articles, the next pages to the different children's departments of the Sunday school, Cradle Roll, Beginners, Primary and Junior, the last pages will be given to the Junior Societies. E. P. Ellyson is the Editor-in-chief, Mrs. Gertrude McIntyre Editor, D. Shelby Corlett and Mrs. Bertha Lillenas associate editors. Each Sunday school and Junior Society should order a sufficient number of these for each worker to have a copy. Also each home where there are young children should have a copy. Will the pastors and superintendents take this matter in hand and send the Publishing House as large an order as possible for this journal at once? Shall we not make it pay from the first?

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miles away, were there several times and our pastor, Rev. Edgar Pierce, and family from Duncan, Okla., were there with several of their fine members, and furnished some fine music. Revs. Hooper and Goodwin, who were engaged in a meeting at Rush Springs, ten miles away, were with us several times. This meeting was fine and a great boost to the church. Our next meeting books us at Jacksonville, Texas, July 10 to 20, and then to Troupe, Texas, closing August 3. Where next? Address, Kirbyville, Texas."

MALDEN, MASS.—"June 15 was a blessed day. Dr. J. G. Morrison spoke four times. Over a thousand dollars raised for the budget. Fifty-two members in Prayer and Fasting League. Over one hundred dollars paid in from League in the last six weeks. Closed with a great altar service at night. We appreciate the coming of Dr. Morrison. He is a man of sterling worth, unlimited ability, and burning zeal, possessing great spiritual fervor and a burden for every department of our work. Visit the Malden church."—Seldon Dee Kelley, Pastor.

SHREVEPORT, LA.—"We came to Shreveport, La., in April as pastors of our church here and received a splendid welcome. When we arrived at the parsonage several of the ladies of the church were there and had everything in readiness and nicely arranged with a lovely dinner prepared and the pantry stocked with groceries. There has been a revival tide on and God has given one hundred souls in the fountain in the last two months and twenty-seven have united with the church. Rev. G. M. Akin, the District Superintendent, was with us over Sunday and gave a helpful and inspiring message."—M. V. and Bessie Dillingham, Pastors.

EVANGELISTS W. P. JAY AND WIFE AND MISS BERTHA PULTS.—"We held meetings for two weeks at Lyman, Oklahoma, with Rev. D. T. Cozart as pastor, where we found, in that run down oil field, some fine Nazarenes. In spite of the much rain a few prayed through. Wisely the pastor and church had most of the evangelists' money in the treasury. Our next meeting was with the church and their pastor, Rev. C. T. Jones, at Jennings, Okla. Here a number were at the altar, most of whom were definitely blessed. A nice class was taken into the church. Mr.

Calvin Liles, their N. Y. P. S. president, had charge of the choir, he also led the singing in our next meeting. He is fine. Miss Bertha Pults having become one of our party workers, did excellent service at the piano. She also gives splendid object lessons and instruction to the children and young people; being especially gifted in personal work. These people stood by us loyally with their prayers and means. Owing to a tangle in our slate, we had an open date before our Tennessee meeting which we gave to the town of Oilton, Okla. We held the meeting in Brother Jones' tent and preached to very large crowds. Had it not been raining for a solid week, we could have organized with several families. District Superintendent Mark Whitney was with us in our last service in that town and felt that we should have done so. A goodly number prayed through and some of them were ready to unite with the eight families of Nazarenes living in and around Oilton, who decided they had better finish the job in the next meeting. Oilton is a live town and has a wonderful opportunity for a live Church of the Nazarene. Our next three meetings will be on Rev. Strickland's district in Tennessee, and from there to Colorado for one meeting and then back home in Nampa, Idaho, by the 4th of September."

BETHANY, OKLA.—"Sunday night, June 29, closed a wonderful revival in Bethany. Mrs. Stella Crooks, of Chicago, was the evangelist and truly God blessed her labors among us. She came to us in the fullness of the blessing, and without fear or favor let the gospel plow go down. The deepest, most penetrating truths were freighted with holy unction and backed up by tears and a real soul burden until few were the listeners who were not stirred by the heaven sent messages. Of course all did not yield but the many who did prayed through to definite victory. We were delighted with the genuine seeking and finding. For weeks previous to the meeting the church had prayed at all hours night and day. Five cottage prayermeetings were held each week for seven weeks. These were followed by two weeks of daily nine o'clock morning intercessions, then came a week of sunrise prayermeetings. Truly God proved to us 'Prayer changes things.' Beside the many who found God in saving or sanctifying power, the church was encouraged, blessed and launched out into the deep waters of divine glory. It came like one

of those waves of help that is indescribable. For some time the church had seemed to be in need of a special uplift. Trial and hardships of various kinds, both personal and as a church, had pressed in until the need was great, but the Christ who 'lets our feet grow weary that we may find sweeter rest' brought us into greener pastures and beside stiller waters. To Him be all the glory. Financially the church has more than held its own. We have just closed our eighty-second month without a penny's deficit. Sunday, June 29, the offering was \$540.80. The previous four Sundays of the month averaged \$400 each Sunday. Our Sunday school attendance on that day was 632. It was missionary day, and the classes renewed their obligations to continue the support of their outstations or native workers, while some increased their pledges. Our pastor, Rev. A. L. Parrott, is a real general among us. His untiring labors are truly appreciated. He has been recalled for three years for we feel he is God's man to lead us on in the great work there is to do in Bethany. We certainly solicit the prayers of the HERALD OF HOLINESS family that God will keep His glory on us and we shall not be a disappointment to the great Church of the Nazarene."—Anna M. Logue, Reporter.

VIBORG, S. DAK.—"We have just closed a revival meeting with Rev. A. J. Kindred and wife as the workers. There were about twenty seekers at the altar for definite help. Most of the preaching was to the church which was greatly needed and the benefit derived cannot be estimated. Members of the church said it was the best meeting for the church that they ever had. Quite a number of the members from the Church of the Nazarene at Freeman and also at Turkey Valley came to these meetings and went home greatly benefited. I have never worked with better evangelists than Brother and Sister Kindred. We shall be glad to work with them again in the future. Truly the Lord is with them."—S. A. Nyhus, Pastor.

EVANGELIST W. W. LOVELESS.—"On June 22nd we closed a fine revival with the baby Church of the Nazarene in Circleville, Ohio. The revival was held in a large tent, and was attended by large crowds throughout; although the Eagles had a carnival in the city during the revival. The altar services were good. There was hardly a service but what we had earnest seekers and happy finders. Counting them as they came there were over sixty seekers, and not many of them were repeaters. We received 14 new members into the church during the campaign, and most of them were adults. One of those who united is Rev. Abe McClain, better known as 'Happy Abe.' This fine preacher, good singer and great altar worker was sanctified under my ministry about seventeen years ago, and it was a real pleasure for me to welcome him into the ranks of the Nazarenes. I am sure that he will be a great help and blessing to our church in general. I found Rev. A. E. Pusey, the pastor, a very congenial brother to labor with. He led

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most of the song services, boosted, prayed and worked in every way possible to make the revival a success. We had no special song evangelists engaged, but Joseph Swartz and wife, Mrs. Lydia Walt, Mrs. C. I. Fry, Rev. Roy Wolford and wife, Rev. Francis Baker and wife and others, surely did make the song services a great blessing with their music and special singing. The expenses of the revival were easily met by the freewill offerings of the people, and a good offering was given to the evangelist. The next problem for the church in Circleville is to get a larger place to worship in. This the pastor and members were planning to do when the revival closed. Quite a number of good people are contemplating joining our church in this beautiful little city of 7,000 inhabitants, and we are expecting it to grow and glow and go."

MARTINTOWN, WIS.—"We have just closed a revival with Rev. G. D. and Agnes Urschel as evangelists. They are evangelists who really carry the burden for souls. We had good preaching and singing. Our attendance was better than it has been for years. We have some good people who are looking our way and would make good Nazarenes. For all that has been accomplished we give God the glory."—M. K. Millikan, Pastor.

KANSAS CITY, KANS.—"The Armour-dale church was organized Wednesday, June 25, by our District Superintendent, Rev. N. B. Herrell, with fifteen charter members whose souls are burdened for the lost. We are located in a district where there is no church of any kind. We sincerely trust that our HERALD OF HOLINESS readers will remember this new church and needy field in prayer. It is truly our hearts' desire to see sinners saved and believers sanctified. God is wonderfully blessing our efforts here. To Him we give all the praise and glory. The writer was appointed by the District Superintendent as pastor. Pray that the blessed Holy Ghost will direct us in our work here."—L. H. Newcomb and Wife, Pastors.

HAGERMAN, NEW MEXICO—"We have just returned from our state camp and assembly and expect to do our best for the work here this coming year. We are still looking for a gracious revival. We have been and are still at it, for the greatest revival of our lives where God has complete right of way. We have held two meetings and while we feel these meetings did us good, yet they were not what we have been asking for. Brother A. K. Scott held the first one in December with good interest and one soul prayed through and several more bowed at the altar and lasting good was done. In May Rev. M. M. Bussey from Monrovia, California, came in answer to prayer, and stayed over two Sundays, but felt led to go on to Artesia, and still we did not see the desire of our hearts. Quite an interest was awakened by this godly man's preaching and two boys were saved, for which we praise God. Plans are nearing completion to make this a health re-

sort which when completed will have hot and cold baths and mineral water to drink second to none in the country for the sick of our land, which we hope will open up an opportunity for us to do good. We need the prayers of our great church and the readers of the HERALD OF HOLINESS that we may be a blessing to all. May the God of all grace bless this great cause and help us fight the good fight of faith and lay hold on eternal life."—Mary I. Hartline, Pastor.

CHATTANOOGA, TENN.—"First church under the leadership of our pastor, Rev. W. M. Tidwell, just closed a four weeks' tent meeting, during which more than one hundred and fifty souls were definitely saved or sanctified. Brother Tidwell was at his best, his inspiring sermons against worldliness and definitely setting forth the second coming of Jesus, as well as plain truths and illustrations on regeneration and entire sanctification, together with the splendid music furnished by the church and the faithfulness of our song leader, made the meeting one in which we are sure God was glorified. God is still on His throne and we are convinced that if we will pay the price, which consists of sacrifice and much prayer, the day of revivals is not past. Brother Tidwell was recently re-elected to serve his twenty-fourth year as pastor of our church; the election was unanimous for him."—M. E. Ruffner, Secretary.

HASTINGS, NEBRASKA—"Truly we are rejoicing in the Lord for His manifold blessings to us in the year which has just passed, although we never had as much sickness piled upon us and at times our home looked like a hospital more than a dwelling, yet by the Lord's help we are all well and happy today. The assembly year which has just passed has been a year of victory both to our own souls and the local church. We believe Hastings has as loyal people as the Church of the Nazarene affords, and although with enough discouragements in the last few years to swamp almost any crowd, yet with a bold heroism they have risen above the storm and are pushing on to victory. The church had a nice growth in membership during the year with a net gain of twenty five people and most of these

were adults, which gives us a total membership of 98. Another encouraging feature is that the church came to the assembly with both budgets paid and following the first Sunday after the assembly underwrote the District and General Budgets for the coming year. We are preparing to put on revivals aplenty during the year at home and our church board has granted us the privilege of holding two meetings elsewhere. Pray for us."—Fred Bouse, Pastor.

CLEARWATER, KANSAS—"June 22 marked the end of a very successful Sunday school campaign. Under the efficient leadership of Miss Ethel Harrison, former Clearwater girl and now government employee in Washington, D. C., interest in the Sunday school was revived, new scholars attracted and the work given a helpful boost. Miss Harrison worked ceaselessly and untiringly with the school and her efforts were rewarded with a grand climax of 116 present. In addition to this we also have a neat sum started toward the building of a church basement. The outlook is indeed promising and we Nazarenes of Clearwater do not wish to stop with this successful campaign; rather we wish to use this as a firm foundation and keep building upward for the Master."—Marc Gilbert, Reporter.

ATTICA, INDIANA—"Rev. Herbert W. Thomas, student of Olivet College, and pastor of our church, has just closed a good tent meeting for us. We are convinced that he is one of the most sincere and earnest young men we have ever heard and his messages stirred the Christians to action and the unsaved to repentance. There were over seventy-five seekers at the altar, counting them as they came, and many of these found real victory. The crowds were good, the tent being nearly full on the worst nights and on the good nights there were as high as thirty cars parked in front of the tent, listening to the singing and preaching. Rev. Carlton Birchard, trombonist and soloist, also of Olivet College, was in charge of the music. Please pray for our church here and these two Spirit-filled young men."—Minnie Duncan, Reporter.

Eighteenth Annual Campmeeting Southern California District July 31st to Aug. 10th

Pasadena College Campus, Pasadena, California

SPECIAL WORKERS: Dr. R. T. Williams, General Superintendent; Dr. H. W. Jerrett, of Detroit, Michigan; Mr. and Mrs. R. A. Shank, Singers; Vernon Wilcox, Pianist; Rev. E. P. Baker, Leader of N. Y. P. S.; Rev. Mrs. Bertha Schwab, Leader of Children's Services; Rev. J. T. Little, District Superintendent, in Charge.

DEATHS

MUSE—Mrs. Fern Muse was born in Chicago Heights, Ill., September 12, 1902, and departed this life, after a long siege of illness, April 8, 1930; age 27 years 6 months and 26 days. She was united in marriage to Rev. Samuel G. Muse August 27, 1924, and to this union were born two sons, Harold Gilmore and Donald Clay. The first son, Harold Gilmore, passed away in his infancy. Fern Muse was the daughter of Mr. and Mrs. George F. Eytcheson of Chicago Heights, Ill. She leaves to mourn their loss her husband, Rev. Samuel G. Muse, an elder on the Kentucky District of the Church of the Nazarene, and son, Donald Clay, her mother, her father having preceded her just a few weeks, or while she was in the hospital; three brothers, Harry, George and Carl; and five sisters, Marguerite, Grace, Mrs. Edna Urban, Mrs. Dorothy Marshall and Mrs. Geraldine Urban. Sister Muse was converted and sanctified at the age of thirteen years and united with the Church of the Nazarene soon after her conversion. She was loyal to her church and her God from the time of her conversion to her death, having labored faithfully with her husband in his pastoral work. Her father was also a devout Christian and a faithful member of the Church of the Nazarene until his passing away February 14, 1930. Brother Muse is a brother to our faithful and much loved missionary, Eltie Muse, who gave her life on India's soil for the missionary cause. Sister Muse was a devoted wife, faithful mother, and a consistent Christian. She believed in prayer. The night previous to her death she requested that her visiting loved ones gather around her bedside for family worship. The one great burden of her heart was to see all her loved ones saved. The funeral service was held in the Newport, Ky., Church of the Nazarene and Rev. L. T. Wells, District Superintendent of the Kentucky District, had charge of the service and was assisted by the pastor, Rev. W. E. Albee, and on the same evening the remains were shipped to Chicago Heights, Ill., where a funeral was held there at the Church of the Nazarene. Sister Muse will be missed by her friends and loved ones, but today she awaits us on the other shore, and is free from all pains and suffering.—A Loved One.

WASHINGTON—Mrs. Sara Ann Washington was born in Green Co., Va., March 15, 1858, died June 6, 1930, at the age of 72 years 2 months and 21 days. She was married in Virginia, November 9, 1877, to Reid Peppers Washington. To this union were born twelve children, five died while young. Her husband also went to glory about eleven years ago.

Those who are left to mourn their loss are four sons, Henry and Leslie Washington of Pocatello, Idaho; George Washington of Los Angeles, Calif.; and Ira Washington of Pittsburgh, Kansas. Three daughters, Mrs. Martha Harris of Pocatello, Idaho; Mrs. Nettie Cantrall of Topeka, Kansas; and Mrs. Ida Stevens of Joplin, Mo.; one brother, Robert Lee, of Prilliman, Va., and one stepson, John Washington, of Virginia; sixteen grandchildren and two great-grandchildren and a wide circle of friends. Grandmother, as she was commonly called, was converted in early life at a mourner's bench in a Baptist revival and united with the Baptist church. On moving to Lawrence, Kansas, she united with the United Brethren church and when she moved to Idaho she united with the Church of the Nazarene. Then when she moved to California she transferred her membership to the Church of the Nazarene there and remained a true and faithful member until death. She believed in and professed the experience of entire sanctification and proved it by the life she lived. Though she was a sufferer for many years, she was always kind, loving and carried her children on her heart to the close of her life. While mother is gone, the children will always remember her last hours as she pointed them toward heaven and indicated that Jesus was with her even down to the brink of the river.—Ira F. Stevens.

RITTER—Thomas Jarrette, the little son of Rev. and Mrs. L. H. Ritter, of Chandler, Ariz., was born January 3, 1926, died April 26, 1930, age four years three months and twenty-three days. He was sick only one day but had just recovered from the whooping cough and measles and we were rejoicing because he would soon be back in Sunday school, when he was suddenly stricken with cholera morbus and suffered so intensely and his little body being so weak he could not survive the awful suffering but oh, it was so hard to give him up. He was such a sweet little darling; always looking forward to Sunday school and would talk so sweetly about heaven. Surely we think he must have been getting us ready for his home-going. We are looking forward to the reunion at the glorious appearing of the great God and our Savior Jesus Christ. His remains were laid to rest in the Mesa Cemetery to await the resurrection morn. Funeral services were in charge of Rev. L. A. Whitten assisted by the different pastors of the town.—His father, L. H. Ritter.

CRANE—Joanna Morrison was born on Cape Breton Island, Nova Scotia, Sept. 23, 1857, of godly Scotch Presbyterian parents. In 1880 she came to Boston, Mass., and lived in that vicinity 18 years, where she became identified with the holiness people. She cast her lot

with the Christian and Missionary Alliance under Rev. A. B. Simpson at its beginning. She had an intensely missionary spirit and loved to deny herself to give to that cause. She afterward became a member of the Evangelical church in Everett, Mass., when Rev. Aaron Hart was pastor, and which later became the Pentecostal Church of the Nazarene, now Church of the Nazarene. In 1890 she was married to Charles F. Crane in Cambridge, Mass. To this union were born three daughters; Deborah, now Mrs. A. M. Bowes of Seattle, Wash.; Ruth, now Mrs. George Spalte of Pasadena, Calif.; and Olive, of San Diego, Calif., who is an elder in the Church of the Nazarene, and at the time of her mother's death was pastor at San Luis Obispo, Calif. In 1903 the family moved to Los Angeles, Calif., and after four years' residence in that city moved to San Diego where Mrs. Crane spent the remaining twenty-three years of her life. On April 9 she attended a service conducted by Rev. S. D. Gordon, author of "Quiet Talks," and after returning home was found by her husband sitting in a rocker with her Bible lying open upon her lap. He discovered that she had received a stroke and was unable to rise. She was semi-conscious for a few days but lingered until April 17, when she went to spend Easter with Jesus, whose resurrection was to her a favorite theme. When asked by one of her daughters if Jesus was still with her, she faintly said, "Oh, yes, He is my best friend. He's the Great Physician. Jesus never falls." Her life was a beautiful example of perfect love. She leaves her husband and the above named daughters and their families, and a host of friends who are following on to meet her at the "Eastern Gate." The funeral was conducted in First church, San Diego, by the pastor, Rev. V. P. Drake, assisted by Rev. Fred H. Ross, April 21, 1930.

WOLVERTON—Clara Wolverton, daughter of John and Susan Sechrist, was born May 2, 1870, at Connelville, Pa., departed this life May 15, 1930, at her home in Watonga, Oklahoma. She was converted at seventeen years of age and at twenty-one was united in marriage to Nathanael Wolverton who preceded her in death just a few months. There were no children to bless this home but they were very devoted to one another and both were faithful members of the Church of the Nazarene here at Watonga. Sister Wolverton was teacher of the Bible class before her affliction deprived her of attending the services. Our loss is heaven's gain.—C. J. Goodwin, Her Pastor.

TONEY—Roy Tousey Toney, infant son of Rev. C. E. and Marjorie G. Toney, was born May 10, 1930, at Hemet, California, and departed this life May 24, 1930, after a brief stay of only two weeks. He leaves a broken-hearted mother, father, four sisters and four brothers. Surely a more beautiful, heaven-kissed flower has never adorned earth's dusty hillside. Though his stay was brief yet he won his way deep into the heart of every member of the home, even the doctor. He fulfilled a mission here on earth that perhaps no other could have done through a period of years. The little basket is empty, the tender voice is quiet and our hearts are aching; but we can truly say from the depths of our hearts, "Not our will be done, but thine, O Lord." He brought to us only a glimpse of heaven, what, oh, what can it be like over there!—Emma M. Tousey.

CODLING—Ebenezer Codling was translated to the everlasting gates of glory May 31, 1930. He was the youngest of a large family, born in London, England, April 15, 1842. He with his father, two sisters and a brother (two other brothers preceding him) came to the United States in 1851, landing in the wild woods, six miles from the village of Maquoketa, Iowa. In 1854 he and his sister, Jennima, were the only survivors of fourteen children. As an orphan boy he went from place to place,

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gaining his own education. He taught public school several years. In 1862 he enlisted in the twenty-sixth Iowa Infantry regiment. While in the army was in several of the hottest battles, fought at Vicksburg twice, the last time under General Grant when it surrendered July 4th. He was stricken down with typhoid fever, was in his room in the hospital three months. From that hospital he was discharged, returning to Iowa. In April, 1874, he was married to Miss Ruth Bell, being at that time a farmer in Blackhawk County, Iowa. To this union were born three sons, Arthur B., Willard O. and Horace G.; two of these having preceded him. When seventeen years of age he was convicted mightily of sin and was converted to God. He was sanctified January 16, 1887, on Sunday evening at eight o'clock, receiving a marvelous witnessing by the Holy Spirit which stayed by him to his last breath. After his sanctification he was a tireless soul winner, God giving him souls on every hand. He with his family then moved to Story County, Iowa, but on account of failing health, he, wife and youngest son, Horace, came to Los Angeles, Calif., for a short period. All united with the First Church of the Nazarene of that city by letter from the M. E. church in Iowa, soon afterward locating in Santa Ana. He was used of God as the founder of the Church of the Nazarene in Santa Ana, of which he was a faithful worker till God called him home. He is survived by his widow, one son, three daughters-in-law and four grandchildren.—U. E. Harding, Pastor.

ANNOUNCEMENTS

REQUESTS FOR PRAYER—For a sister in Indiana who needs help and healing from the Lord; for a revival in Yellville, Arkansas, and the financing of same, also for a Church of the Nazarene in this place; for a sister of Christiansburg, Ohio, who is in great distress with stomach trouble; for a sister who desires sanctification.

BORN, to Rev. and Mrs. Y. D. Whitehurst, Batesville, Ark., July 4, an eight pound girl, Opal Dean. Mother and baby doing fine. Pray for them.

NOTICE—I have two open dates I can give to any place wanting a revival, from July 8 to 23 and from Sept. 10 to 21. Would like to get in touch with anyone wanting either of those dates.—W. A. Terry, Evangelist.

NOTICE—I am ready to slate up fall and winter meetings. My address, Box 385, Placencia, California.—Josiah Tucker.

NOTICE—Evangelist W. Evans Burnett, assisted by Burnett Gospel Singers and musicians, will begin a revival meeting in Macon, Ga., the first Sunday in July under the auspices of the Georgia District, Church of the Nazarene, same to continue for several weeks under a tent with the object of having such a successful revival that a church can be organized. The Burnetts request prayer of the HERALD OF HOLINESS family.—W. Evans Burnett.

NOTICE—After being connected with the holiness movement for twenty years; a pastor for twelve and a half years, and a member of the Indiana and Northern Indiana Districts for seven years, I feel definitely led of the Lord to quit the pastorate at the end of this assembly year and take up evangelistic work altogether. Have personally conducted several revivals in the years past, and have seen some definite results. Will go wherever the Lord may lead; no place too small. Will be satisfied with entertainment and a reasonable offering.—J. H. Baughman, 810 S. Market St., Kokomo, Ind.

NOTICE—Without solicitation I recommend Rev. A. L. Fowler, to any church

wishing an old-time revival. He preaches under the power and demonstration of the Holy Ghost sent down from heaven. I wish our own Methodist church was filled up with such preachers. One of the greatest meetings our church has ever known was held here last year by Brother Fowler, of Trenton, Ga. Brother Fowler, is a Nazarene elder on the Alabama District.—Mrs. W. Forster.

SPECIAL NOTICE—To Northern Indiana District: The District Assembly will convene at Hammond, August 12 to 17. Rooms will be provided for the delegates and for all visiting ministers and their wives, but meal tickets will not be issued, and we expect each church to provide five dollars for each delegate, and five dollars for the pastor to apply on entertainment. Each department is also expected to provide for its representative in like manner. A great Sunday School Rally, in charge of Rev. Moore of Elkhart, Chairman of the District Sunday School Committee, will be held at the seat of the assembly Aug. 12, opening at 9:00 a. m. Dr. Wm. G. Heslop and Professor A. S. London are among the speakers on the program for the day. The evening of Aug. 12 will bring us to the regular pre-assembly service, and Dr. Goodwin, the presiding General Superintendent, will be the special speaker. Let us pray for a great assembly.—J. W. Montgomery, District Superintendent.

NOTICE—At a special meeting of the Executive Board of Bethany-Peniel College, Professor S. S. White and Professor M. A. Wilson resigned their respective offices as president and vice president of Bethany-Peniel College. We wish to express our appreciation of the good work done by these brethren during the period of years they served the school. They are both good men and Christian brethren. Upon their resignation the board elected Rev. A. K. Bracken, formerly president of Bethany-Peniel College to succeed President White. Brother Bracken is well known to the people of this Educational Zone and to the educational authorities of the state, and will be given their hearty support in carrying forward the work of the institution. Signed: J. Walter Hall, Chairman; Brack McLain, Secretary.

NOTICE—In the special Home Mission number of the HERALD OF HOLINESS I stated the General Board of Home Missions and Church Extension assisted in

financing the new church building at Columbus, Ga. My attention has been called to the fact that this is an error, that the church at that place financed it locally, and at their request this correction is made.—Oscar Hudson, District Superintendent.

ASSEMBLY INFORMATION

MICHIGAN DISTRICT, at Vicksburg, Michigan, Nazarene Camp Grounds, August 6 to 10. (Send all mail in care of the Nazarene Camp). General Superintendent Chapman will preside.

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

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

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

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

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

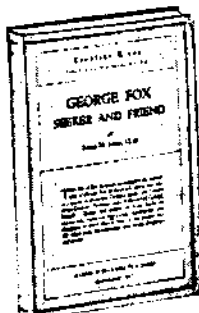
KANSAS DISTRICT, at Wichita, Kansas, August 27 to 31. Rev. B. F. Griffith, Pastor, 448 Lulu Street. General Superintendent Goodwin will preside.

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

WANTS

FOR SALE—Church seats for seating 500; bargain price of \$150 if sold at once. Church of the Nazarene, 634 S. 18th St., New Castle, Ind.

GEORGE FOX, SEEKER AND FRIEND



By Rufus M. Jones. Nothing carries greater inspirational value than biographical sketches of men who have succeeded. In this account of the life and victories of George Fox the author has presented the man, his work, the hardships he endured, and the success with which he met. The influence of his noble life cannot be accounted for except for the fact that he knew God and was willing fearlessly to carry out the leadership of the Holy Spirit regardless of the persecution he had to endure. The accounts of his travels on foot or by horse-back are given in details. The manner in which he was able to gather a following around him and to organize a church with a simple covenant is related. Though himself a limited and somewhat ignorant man he had great influence with some of the nobility of his day. His experience in dungeons and jails rivals that of the prophet Jeremiah. This biographical sketch will interest younger or older people.

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CAMPMEETING CALENDAR

July 10 to 24, Lambert, Montana, at Sensiba Grove, three miles north of Roberts' Schoolhouse, fifteen miles northwest of Lambert. Workers: H. V. Sorensen, evangelist and others. For further information write, H. M. Halsey, Lambert, Montana.

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

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

July 11 to 27, Webster City, Iowa. Workers: Rev. Perry Rood of Chesapeake, Ohio, evangelist; Rev. Miss Merle Hooker of Olivet, Ill., singer. For further information write, Rev. F. C. Nicholson, Webster City, Iowa.

July 12 to 27, Freeport, L. I., N. Y. Long Island Holiness Campmeeting Association, Incorporated. Workers: Rev. John F. Owen, D. D., Rev. T. M. Anderson; young people's, Rev. Geo. L. Edie, Rev. James Jones; Bible study, Rev. Paul Hill; children's meeting, Mr. and Mrs. H. J. Cornell; street meeting, Mr. H. Willard Orthup; Rev. Geo. L. Edie in charge of music; Mr. Robert L. Simpson, pianist. For further information write, H. J. Cornell, 46-14 Burlington St., Flushing, L. I.

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

July 16 to 27, Waco, Texas. Texas State Campmeeting, Church of the Naza-

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

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

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

July 17 to 27, Hillsboro, Wis. The Annual Campmeeting of the Wisconsin Conference of the Wesleyan Methodist Church. Workers: Rev. Jesse Whitecotton and Rev. F. R. Eddy, evangelists; song leader, Rev. Raymond Lewis; Children's leader, Mrs. Chas. Butcher; Young People's workers, Rev. Chas. Butcher and Rev. Keith Peckham. For information write, Rev. J. E. Clawson, 445 Maxwell St., Baraboo, Wis.

July 17 to 27, Portland, Oregon, the great North Pacific Nazarene Campmeeting on the Baseline Highway at Craig Road. Workers: U. E. Harding, M. G. Jobe, preachers; Carlton Booth song leader; District Superintendent J. E. Bates; R. J. Plumb, Male Quartet from Northwest Nazarene College and others. For further information write, C. J. Schocke, Sec., 1105 Harney, Vancouver, Wash.

July 18 to 28, Mt. Pleasant, Mich. Isabella County Holiness Association at Island Park. Workers: Rev. L. M. Blakely of Detroit; Rev. Anna Spohn, W. H. Elliot of Detroit; Mrs. T. U. Ful-

ler of Mt. Pleasant, pianist. For further information write, Susan Jane Walsh, Sec., 1302 Lyons St., Mt. Pleasant, Mich.

July 18 to 27, Alva, Oklahoma, Woods County Holiness Association Camp. Workers: Evangelists Royal E. Dunham and Rufus Reisdorph and wife. For further information write, John E. McGraw, Secretary, Star Route 9, Alva, Oklahoma.

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

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

July 24 to Aug. 3, Adrian, Ga., Emmanuel Nazarene campmeeting. Workers: C. E. Shaw, Floyd W. Kline, song leader; Mrs. Odessa Holmes, pianist. For further information write, Mrs. Alice M. Scott, Adrian, Ga.

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

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

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

July 25 to August 3, Tilden, Ill., Tilden Holiness Campmeeting. Workers: Rev. Mrs. Blanche Perrigo and Rev. Miss Ada Collier of Indianapolis, Ind. Other holiness preachers of the local and surrounding community. (Interdenominational). For further information write, Mr. Ardell Rees, Sec.-Treasurer, Tilden, Ill.

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

July 25 to August 3, Sharon Center, Ohio. Thirty-first session of Interdenominational Holiness Campmeeting. Workers: Rev. S. M. Gerow, Rev. F.

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

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

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

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

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

July 31 to August 10, Southern California District Campmeeting. On College Campus, Pasadena, Calif. Workers: Dr. R. T. Williams and Dr. Jerrett of Detroit, Michigan, preachers. Prof. and Mrs. Shank in charge of singing. Mrs. Bertha Schwab will conduct children's services daily. For further information write, Melba H. Brown, Secy., 119 N. Curtis Ave., Alhambra, Calif.

August 1 to 10, Nampa, Idaho. Idaho-Oregon District Campmeeting. Church of the Nazarene. Workers: Rev. D. Shelby Corlett of Kansas City, Mo., and Rev. Mrs. Delance Wallace of Seattle, Wash. For further information write, Earl C. Pounds, Dist. Supt., Box 345, Boise, Idaho.

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

August 1 to 10, Leelle, Md., Nazarene Campmeeting of the Washington-Philadelphia District. Workers: Rev. H. Orton Wiley, D. D., Rev. John Fleming, Eddie Patzsch, song evangelist. For further information write, Rev. J. N. Nielson, Bus. Mgr., 212 Parker Ave., Collingdale, Pa.

August 3 to 10, Campmeeting at Connelly Springs, N. C. Workers: Raymond Browning, Jno. R. Church and Bob Self; Miss Edith Crouse, children's worker. For further information write: P. R. Mason, Thomasville, N. C., or Rev. D. A. Oakley, Cleveland, N. C.

August 7 to 17, Palco, Kansas. Annual Campmeeting Northwest Kansas Holiness Association in Alphin's Grove, six miles south and one and a half

miles west of Palco. Workers: C. B. Pugett and A. L. Crane. For further information write, Bessie Fondoble, Palco, Kansas.

August 7 to 17, West Union, Ohio, Adams County Campmeeting. Workers: Rev. T. P. Roberts, evangelist; Misses Viola Roberts and Elsie Good, pianists; Mr. and Mrs. Arthur Cooper and Harmon Calver, in charge of music. Missionary Day August 17, returned and outgoing missionaries present. For further information write, Mrs. I. E. McCohn, Secretary, West Union, Ohio.

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

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

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

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

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

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

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

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

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

August 14 to 24, Overland Park, Denver, Colo., Colorado District Campmeeting. Workers: J. T. Little, Bud Robinson, L. C. Messer. For information write, Rev. T. P. Dunn, 2585 So. Bannock St., Denver, Colo.—T. P. Dunn.

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August 14 to 24, Ramsey, Indiana, Harrison County Holiness Association. Workers: H. W. Sweeten, Virgil Moore, evangelists; Burl Sparks, song leader; Miss Johnny Jernigan, pianist; Mrs. John C. Gray, children's worker. For further information write, Geo. F. Pinaire, Sec., Ramsey, Ind.

August 14 to 24, Iowa District Campmeeting and Assembly, Des Moines, Iowa. Workers: Dr. R. T. Williams, Dr. H. O. Wiley and Vaughan Quartet. For further information write, Rev. B. V. Seals, pastor, 1244 W. 6th St., Des Moines, Iowa.—J. W. Short, District Superintendent.

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

August 14 to 24, Blackwell, Oklahoma, Oklahoma State Holiness Association Camp. Workers: C. F. Wimberly of South Carolina, and Mr. and Mrs. E. D. Simpson of Bethany, Okla. For further information write, Mrs. A. L. Wright, Secretary, 307 E. College, Blackwell, Okla.

August 14 to 25, Bonnie, Ill., Bonnie Campmeeting. Workers: Revs. Allie and Emma Irick, Rev. Elmer McKay, Prof.

John E. Moore. For further information write, Hubert Leonard of Mt. Vernon, Ill., or Corresponding Secretary, W. T. Lawson, Benton, Ill.

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

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

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

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

August 21 to 31, Hopkins, Michigan. Hopkins Holiness Campmeeting, Interdenominational. Workers: Evangelist Bona Fleming of Kentucky; Rev. Joseph

Smith, Rev. E. W. Petticoord, Miss Magdelene DeBoer in charge of children and young people. Professor N. B. Vandal in charge of music, Miss Lillian Scott, pianist; missionaries and other workers. For further information write, Dr. L. E. Heasley, Sec., Grand Rapids, Mich.

August 31 to 31, Normal, Ill. The 46th Annual Camp of the Central Illinois Holiness Association. Workers: Rev. C. B. Fugett, Rev. J. C. Long, E. C. Milby, song evangelist. William Vennard, young people's leader. Miss C. B. Cooley, children's worker. Address: Rev. Mrs. Della E. Stretch, El Paso, Ill., President, or Mrs. Bertha C. Ashbrook, 451 West Allen St., Springfield, Ill., Secretary.

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

August 27 to Sept. 7, Louisville, Tenn. Workers: Rev. Chas. C. Dunaway, evangelist; Miss Alma Budman, singer. For further information write, Mrs. W. D. Fouché, Sec., Maryville, Tenn.

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

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