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HERALD of HOLINESS

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WHOLE NO. 955

A WORLD-WIDE REVIVAL

By IDA M. ATTERBURY

A world-wide revival is coming,
Oh, may it this moment begin!
Earth's millions are hung'ring and dying,
They need a salvation from sin.
To your knees, O Christians, so faithful,
And earnestly wrestle there;
The weapons we use are not carnal,
We conquer by fasting and prayer.

We prayed to the Lord to send workers,
He answered our prayer, and today,
Like armies in training camps waiting,
They long to get into the fray.
The world, a great field, is waiting,
At home and in all other lands;
So furbish your Sword and be ready
To go when our Leader commands.

Our Great King will soon be returning,
From every land under the sun
He will take to the great Marriage Supper
The souls the revival has won.
So let us keep under the anointing,
Our hearts with fervency burn,
And earnestly work for His kingdom,
With trophies to hail His return.

HERALD OF HOLINESS

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EMPHASIZING THE ETHICS OF HOLINESS

THE Epistle to the Ephesians contains some of the deepest thought of the apostle Paul concerning the spiritual life of the church. Studied from this viewpoint it becomes a veritable treasure house of truth. In the first chapter he reveals the source of his divine illumination in a prayer which he voices for the Ephesians that God would give unto them the spirit of wisdom and revelation in the knowledge of him—or as the marginal reading has it, “for the acknowledgment of him.” This prayer was offered not for novices in the faith, but for those who having heard the word of truth had trusted in it for salvation, and after having believed had been sealed with the Holy Spirit of promise. They were not, therefore, inexperienced in divine things as were the Corinthians, but deeply rooted and grounded in knowledge and faith.

It was to such Christians that the apostle wrote, instructing them to seek the spirit of wisdom and revelation for the acknowledgment of Christ. The burden of his prayer was that they might so live as to demonstrate the divine character of the religion which they possessed. He gives minute instructions concerning holy living, pagan customs and practices to be avoided, positive virtues to be inculcated, and exhorts them to “be filled with the Spirit,” and to “put on the whole armour of God.” The striking thing about the instructions given is, that he nowhere mentions oral testimony. It is not that he undervalues such testimony—rather that he places such a high value upon it in relation to life, that he prays that they may be granted special wisdom for the acknowledgment of the grace given them.

There is need for a renewal of emphasis upon the ethics of holiness. If the apostle Paul in writing to mature Christians attached such importance to holy living as the chief evidence of the supernatural character of the religion of Jesus Christ, there is need for the same emphasis now. During the earlier days of the holiness movement there was such stigma attached to the profession of entire sanctification that the leaders felt called upon to especially insist upon this duty. Those who despite the odium which attached to such confession, received special blessings from God and were remarkably empowered for the presentation of

this truth. Now however, especially within certain groups, no special odium attaches to the profession of entire sanctification, and with the cross gone, much of the glory has also departed.

The whole question of oral testimony needs to be given serious consideration by the holiness people if it is to be kept on the high plane which the Scriptures assign to it. A testimony is not the mere stringing of words together—words which too often have no basis in actual experience. Neither is testimony the mere recital of certain spiritual experiences. Genuine testimony must not only be grounded in fact but must have a purpose, a goal. “Ye shall be witnesses unto me,” must ever be one of the outstanding results of the gift of the Holy Spirit. A testimony is the fullness of spiritual life coming to expression in apt and adequate words. It is the outflow of the new life toward a great objective—the acknowledgment of Christ. It is evident, therefore, that the chief emphasis must ever be placed upon the holiness of the life, without which confession will be nothing more than empty and powerless words.

But rightly understood, the apostle Paul carries the matter of confession into the very life of holiness itself and makes it a part of its ethics. Is it not true that many otherwise good people greatly injure the cause they love by foolish or ill-timed words? And is not a blunder at this point of confession likely to be more detrimental to the cause than a mistake in some other department of Christian living? It is for this reason that the apostle prays for special wisdom in this matter of testimony, that the holy life of the entirely sanctified may be rightly focussed upon others for the acknowledgment of Christ. Let us never regard testimony as merely a formal statement. Let us view it as the outflow of genuine Christian experience and keep the emphasis upon the main issue—that of holy living. Then let us clearly understand that for God to make the most of that holy life in the salvation of others, the saints must ever pray for the help of the Holy Spirit to enable them to rightly acknowledge the power of Christ.

THE WITNESS OF THE MARTYRS

While the Christian world is rejoicing at the rapid spread of Christianity in China, it may be well to recall some of the heroic sacrifices made by the martyr missionaries to force the attention of age-old China to the gospel of Jesus Christ. Dr. Goforth gives us an account of a conversation with an eminent Chinese scholar who seemed very near the kingdom. “I am convinced,” he said, “that there can be no salvation for us sinners except through the Redeemer, Jesus Christ.” He then gave an account of a terrible massacre which took place in the governor’s yamen in 1900. He happened to be in the courtyard when sixty missionaries were driven in and herded together awaiting execution. What impressed him most was their amazing fearlessness. There was no panic, no crying

for mercy—they waited on death with perfect calmness. He went on to say that just before the carnage began a golden-haired girl of about thirteen years of age went and stood before the governor. "Why are you planning to kill us?" she asked, her voice carrying to the farthest corner of the crowded courtyard. "Haven't our doctors come from far-off lands to give their lives for your people? Many with hopeless diseases have been healed; some who were blind have received their sight, and health and happiness have been brought into thousands of your homes because of what our doctors have done. Is it because of this good that has been done that you are going to kill us?" The governor's head was down. He had nothing to say. She continued: "Governor, you talk a lot about filial piety. It is your claim, is it not, that among the hundred virtues filial piety takes the highest place. But you have hundreds of young men in this province who are opium sots and gamblers. Can they exercise filial piety? Can they love their parents and obey their will? Our missionaries have come from foreign lands and have preached Jesus to them, and He has saved them and has given them the power to live rightly and to love and obey their parents. Is it then, perhaps, because of this good that has been done that we are to be killed?"

By this time the governor was writhing. Each word seemed to touch him to the quick. It was far more than a defense, that brave speech, it was a sentence. It was the girl who sat in judgment and the governor who stood at the bar. But the drama lasted for only one brief moment. A soldier standing near the girl grasped her by the hair, and with one blow of his sword severed her head from her body. That was the signal for the massacre to begin. "I saw fifty-nine men, women and children killed that afternoon," went on the scholar. "Even in the very moment of death every face seemed to hold a smile of peace. I saw one lady speaking cheerfully to a little boy who was clinging to her hand. Then her turn came, and her body fell to the yamen floor. But the little fellow, without the sign of a whimper on his face, stood straight upright, still holding fast his mother's hand. Then another blow, and the little mangled corpse lay beside that of the mother. Is it any wonder, therefore, that such marvelous fortitude should have led me to search your Scriptures and to have compelled me to believe that the Bible is in very truth the Word of God?"—From Goforth's "By My Spirit."

TEMPTATIONS

Temptations divide the world into two classes; those who fail and go down under them and those who meet them successfully and gain strength of character through overcoming them. To the one class they are stumbling blocks; to the other they are stepping stones. To the one they are hindrances; to the other they are helps. It is not our temptations but the way we respond to them that counts.—H. O. FANNING.

THE PENDULUM SWINGS BACK

It must ever be remembered that humanity in its essentials is always the same. It is true of the races now living, of those that have lived and those yet to come. The ideas of right and wrong, sin and penalty are deeply imbedded in the very constitution of human nature. It is to this essential oneness of the human race that we must look for the return of the pendulum when it has swung to an extreme either on the one side or the other. Perhaps no period of human history has witnessed greater swinging away from the generally accepted standards of decency, courtesy and right, than the period immediately following the World War. The former teaching concerning the freedom of the individual swung easily into personal license during the readjustment period. But there are evidences of a return to sane standards of morality and social life which are gratifying to everyone who loves righteousness. Every preacher and writer, as well as every lay worker should encourage this new trend and lend it the weight of his sanction and personal influence. We can often do more by encouraging the right than by opposition to wrong.

Margaret Sangster, writing in the Christian Herald on "The Jazz Age Passes," strikes an encouraging note. She says, "For the past few years—ever since the World War—people have been decrying this modern age of which we are a part. They have regretted the moral freedom of our young people, the untrammelled speech and actions of our adults. Pastors, writers, educators and lecturers—they have for once met upon a common platform of criticism which might be called the 'higher criticism!' They have banded together to denounce short skirts and short tempers and scanty faiths. They have deplored a certain coarseness that has crept into our literature and our community life. 'What is the world coming to?' they have asked. 'Where will it end?' Through the hectic post-war years there have been few answers to these two questions! But the answer this year, is at last apparent—and it is the one that we should have realized all the time. 'It will end,' should have been the answer, 'when the pendulum swings back.' Swings back from a false sense of freedom—to a real freedom. Swings back from license to actual liberty. Swings back from fever and delirium to a clear-eyed acceptance of faith! That should have been the answer—for the past decade! Thank God that, now it is the answer!"

But why does the pendulum swing so far from the essential standards of right? Why so much experimenting, so much emphasis upon the trial and error method. Doubtless it is due to the lack of guidance in spiritual things by qualified men and women who have a personal knowledge of God in Christ, who have clear conceptions of spiritual truth, men and women

of courage and undaunted faith. It has ever been the servants and handmaidens of the Lord anointed with the Holy Spirit, who have stemmed the tide of worldliness and sin and turned the currents of the world's history into ways of righteousness. It was true of Savonarola, Luther, Calvin, Wesley, the American revivals. That the past decade lost its moorings, is due primarily to the unpreparedness of the churches to act as spiritual guides through the mazes of changed conditions and material progress.

Human nature is the same—the same in its longings for peace as in any previous period of the world's history. Tired of its sinful fling it craves rest, but rest comes only through Jesus Christ. Let us hold to the same old standards, hew to the same lines, preach with confidence the same old doctrines, pray with the same faith in God and His Word, maintain the same freedom from worldliness, give ourselves to the Lord and the church with the same sacrificial and loving devotion that marked the beginning of our movement, and God will give the same success in winning souls and the same victorious testimonies to pardon and purity. The things that have made us what we are as a church will afford us continued growth and spiritual prosperity. Conditions may change but human nature never changes, and the gospel never changes. These are the constants of human life. Let us place our emphasis upon them and not take too seriously the variables of history and experience.

HOME SHADOWS

"I wonder whether we have any deep consciousness of the shadows we are weaving about our children in the homes," writes Robert Collyer, "whether we ever ask ourselves if, in the far future, when we are dead and gone, the shadow which our home casts now will stretch over them for bane or blessing. It is possible we are full of anxiety to do our best, and to make our homes sacred to the children. We want them to come up right, to turn out good men and women, to be an honor and a praise to the home out of which they sprang. But this is the pity and the danger, that while we may not come short in any real duty of father and mother, we may yet cast no healing and sacramental shadow over the child. Believe me, friends, it was not in the words He said, in the pressure of the hand, in the kiss that the blessing lay which Jesus gave to the little ones when He took them in His arms. So it is not in these, but in the shadow of my innermost, holiest self; in that which is to us what the perfume is to the flower—a soul within a soul—it is that which to the child and in the home is more than the tongue of men or angels, or prophecy, or knowledge, or faith that will move mountains, or devotion that will give the body to be burned. I look back with wonder on that old time, and ask myself how it is that most of the things I suppose my father and mother built on especially to mold me to a right manhood are forgot-

ten and lost out of my life. But the thing they hardly ever thought of—the shadow of blessing cast by the home; the tender unspoken love; the sacrifices made and never thought of, it was so natural to make them; ten thousand little things, so simple as to attract no notice, and yet so sublime as I look back upon them, they will fill my heart still and always with tenderness when I remember them, and my eyes with tears. All these things and all that belong to them still come over me and cast the shadow that forty years—many of them lived in a new world—cannot destroy."

THE NEED FOR PROHIBITION PROPAGANDA

Our country is being flooded with a deluge of anti-prohibition propaganda. Many of the great newspapers appear to have been subsidized by the wets, or to be so wringing wet themselves that when the facts of prohibition are published, they are always presented with a slant which is decidedly opposed to the prohibition viewpoint. It is well known that the Association Against Prohibition has great resources behind it and is seeking in every possible manner to secure evidence against prohibition. The purpose is to break down public confidence in prohibition measures, and use such sentiment in an attempt to overthrow the Eighteenth Amendment. The methods used by the wet forces in their propaganda, their lack of adherence to facts, and their presentation of fallacious arguments calculated to trap the unwary and unthinking, are some of the gravest dangers to be faced.

One of the false charges made by the wets is that prohibition was "slipped over" while the soldiers were in Europe. But is it not true that the Congress which ultimately passed the Amendment was elected before America was even at war. What a piece of presumption to assume that the soldiers who helped elect this Congress when the prohibition question had been an election issue for a generation, would turn against prohibition, and oppose the Amendment!

Again the wet leaders make the plea that they do not desire the return of the open saloon. This is another piece of camouflage. If liquor is sold publicly, it must be sold in stores operated either by the government or by private individuals or corporations. And what is this but an open saloon?

It is time to recall some of the old arguments against the open saloon for the benefit of the younger generation that has never known it in its sordidness. The open saloon disregarded every law made for its regulation. It sold liquor to minors and inebriates. It harbored crooks, gamblers, prostitutes and all manner of disreputable people. It was known as one of the greatest contributory influences toward immorality, the seduction of women and girls and commercialized vice of all kinds.

But "light makes manifest" and it remains for the religious press to turn the light on this nefarious busi-

ness and keep the facts constantly before the people. No greater social service can be rendered at this time than to make every influence bend toward the strengthening of public sentiment in favor of the Eighteenth Amendment and stricter law enforcement.

IS ETERNAL PUNISHMENT A FACT?

Is eternal punishment a fact, and is it right? God's justice answers in the affirmative and the divine Mercy says, "Yes." After all that Mercy has done to save a sinner, to follow him with its offers after this probation would be to give a premium for sin. And in the magnificent family of God's attributes, Mercy is the sweetest, loveliest and most beautiful. Her form is perfect symmetry, her eyes a celestial blue, her locks are golden, her face the fairest in heaven, and a glittering circle of gold set with sparkling diamonds and intertwined with leaves and flowers of fadeless amaranth rests upon her pure and white brow. She is the friend of man; and though she leans upon the brawny arm of Justice with his dark brow, flashing eye and stalwart form, yet she is as strong as he. A glance of her eye has often stayed his hand, and her fingers have unstrung his bow; and if an arrow has flown, with leaves plucked from the tree of life she stanches and heals the wound if man will permit her. But oh! she is oftener cursed by the man than blessed in her mission. And in the moment a sinner passes over the river, holding in one hand a list of her slighted offers and unappreciated blessings, with the other she wields the fiercest whip on the backs of the damned, and her voice is loudest and clearest in asserting the rightfulness of eternal punishment.—DR. MUNSEY, "Sermon on Eternal Punishment."

CHURCH MANNERS

The Richmond Christian Advocate has the following excellent article on "Church Manners" which is worthy of careful perusal. The attitude of the worshiper in the congregation largely determines the success or failure of a meeting. No matter how well the preacher may present his message, it will avail but little, if the hearer is disturbed by thoughtless or irreverent people sitting near him. Too often the impressions carried away by strangers are shaped by the people in the congregation rather than the preacher in the pulpit.

It would be well if every congregation could take a course in church manners. This course should include deportment during prayer. It is said by those who have looked that during the time of prayer many people sit upright, staring around. Some talk and many girls and women take this opportunity to finish their fixings and run powder puffs and lipsticks with great vigor. All of this is a reflection on the church and the congregation. If people are not themselves devout enough to pray, they should be reverent while others are at their devotions. Protestants can learn much from Catholics on reverence in the house of God.

This course should include treatment of hymn books and other things in the church. In many pews one can see signs

of vandalism on hymn books. They are badly treated with backs coming off, and pages torn out. Not a few of them have all sorts of things written on the pages, where worldly-minded ones entertained themselves while others worshiped. It is no credit to a congregation, or to the homes from which these who do this come. The books belong to the church and should be protected.

And some choirs need a course in church manners. Nothing gets on the nerves of a minister and a congregation more than a choir with bad manners. Often the choir is in a conspicuous place, where they can be seen all over the church. It is a hindrance to the service, if the members of the choir whisper and giggle and look about during the prayer. If they propose to put on another coat of varnish or manicure their fingers, they should depart to another part of the house and not do these things while the service is in progress.

Another item that ought not to be overlooked is treatment of ushers. Some ushers try to fill "No Man's Land" (those front pews the saints and sinners dodge). If the usher tries to take you up there, go with him. Don't let the poor fellow march up to the front, thinking you are going with him, only to look behind him and find you have slipped in a place elsewhere. Go where the usher wants you to go.

Proper manners in a congregation help very much in making the service a success and add very much to the happiness of a minister. Nothing worries him more than ill manners in the congregation. To be in proper tune with the service will help the church-goer get much more out of it. There are many people who attend church without getting anything worth while, and it is not because the preacher is dull as much as it is the church-goer is dull and not in tune to get anything out of the service. So many are listless and careless and preoccupied. Their heart is not in the worship and they are thinking of the time and how soon it will be when they can go home. It is not surprising that under such conditions they do not find the church services worth while. Many preachers would do much better preaching if they had congregations with better manners and hearts in better tune with the services. A congregation can make or break a preacher.

WHEN NAZARENES BRING IN THEIR TITHES

By MEDA CLIFFORD SMITH

There was silence with God over four hundred years,
Before Nazarenes learned how to tithe,
He had turned a deaf ear to all of their cries,
Before Nazarenes learned how to tithe.

CHORUS: When Nazarenes bring in their tithes,
When Nazarenes bring in their tithes.
How our budgets will grow
And the blessings will flow
When the Nazarenes bring in their tithes.

Ye are cursed with a curse for ye have robbed me,
By withholding the offerings and tithes,
Return unto me, and I'll return to thee,
When you bring in your offerings and tithes.

"Wherein have we robbed thee?" the Nazarenes cried,
Before they had learned how to tithe.
In tithes and in offerings, it's now nation wide,
Why will you not bring in your tithe?

Bring ye all of the tithes into the storehouse of God,
Ye Nazarenes bring in your tithes.
That there be meat in mine house, for thus saith the Lord,
Ye Nazarenes bring in your tithes.

TUNE: *Since Jesus Came into My Heart*

A TYPICAL NAZARENE

By General Superintendent Chapman

JUST now when new attention is being turned to the memory of Dr. P. F. Bresee, founder of the Church of the Nazarene, on account of the appearance of Dr. Hills' "Life Sketch" as the initial number of "The Nazarene Monthly" in July of this year, it is fitting that we should call attention to the fact that while there were qualities in this great man that cannot be imitated, yet he was in a very special sense "A typical Nazarene." We shall miss the principal lesson if we stand in awe at a great distance from this apostolic man and think of him as an exception in every essential sense. Rather let us come up close and examine those qualities which made his life count and which are available to even the humblest of us today.

In the first place, there was in Dr. Bresee the foundation of a definite, clear-cut experience of conversion to God. This he found, not by an individual dispensation of grace, but upon the common gospel ground of repentance from sin and faith in our Lord Jesus Christ. In a day when ministers and Christians generally gave opportunity for seekers after God to "pray clear through," he followed their lead and claimed his inheritance and God gave him the witness of the Spirit to pardon and adoption. And even now when many would accept conviction for conversion, profession for possession, baptism for regeneration, and church joining for a change of heart, we all have the right and privilege of stemming the tides of the times and pressing on into a personal experience as clear and truly knowable as that found by Dr. Bresee.

In the second place, Dr. Bresee recognized that sainthood and Christian usefulness come from a well sustained partnership between God and man. And while he was confident that God would not fail him, he was the more solicitous that he should not fail God. He recognized that while he was saved by faith based upon repentance as its prerequisite, he could keep saved only by a faith based upon obedience. And while he was careful to hear the advice of superiors and all Christian friends, he was more careful to obey the Word and Spirit of God and to take fullest cognizance of the providential directions of God.

In the third place, when the light came revealing his need of entire sanctification, even though there was much risk of being misunderstood and opposed, he was not disobedient to the vision, but without conferring with flesh and blood, laid his all upon the altar and trusted God to sanctify him. He did not simply change his creed, but trusted God to change his heart. He did not just become a holiness man; God made him a holy man.

In the fourth place, after obtaining the blessing, he made no pretense of fear in helping others to get it. He asked not to be tolerated and promised no

toleration to formalists or to those in doctrinal error. He may have made mistakes in his manner of promoting scriptural holiness, but he never made that worse mistake of not promoting it at all. Ministers of just as great ability as Bresee came into the grace of holiness about the time that he did, but because they were less aggressive and less definite, they did not impress their contemporaries and finally fell on sleep without leaving any monument of their service for holiness.

In the fifth place, Dr. Bresee maintained a sense of unbroken fellowship with God that made the things of the spirit and eternity real to him always. He was a man of God in that vital sense in which we may all be such. And because he was a man of God, he was also a man of passion for souls—the two go together.

In the sixth place, he was a man who could and would co-operate with his brethren and who because of this could and did secure the co-operation of his brethren. No one can do very much working alone. Organization was nothing artificial with Dr. Bresee, it was a result of life—sanely directed life. Organization is as becoming to a spiritual people as the body is to the human spirit. The "independent" in the Church is like a disembodied spirit in the world—his want of contacts makes his permanent usefulness negligible. There is a wide difference between denominational loyalty and sectarianism. Denominational loyalty is a virtue, sectarianism is a vice. But independency is the most restricted sectarianism and is a most deadening vice. Dr. Bresee's ability to overlook deficiencies in his contemporaries and to work with men with whom he did not fully agree was a marvel to his friends. Sometimes they thought he was too tolerant. But Dr. Bresee was loyal to his fellow-laborers and was as ready and anxious to follow as he was willing to lead. In fact he was a good leader because he was a loyal follower. Many another founder of a movement has caused everything to so center in himself that at his death the work was either scattered or had to be remodeled. But Dr. Bresee was wise enough to associate with himself men of like mind and to encourage the appointing of boards and committees which made it possible for God to bury His workman and yet carry on His work. The wisdom of any man is shown by his ability to build upon the work of his predecessors and to leave the structure in such condition that successors can continue to build where he leaves off. Dr. Bresee did both these things in a very remarkable sense, and left us an example worthy to be followed.

And as a final observation, we observe that Dr. Bresee, by the grace of God, always maintained a spirit of "holy optimism" which was contagious. He believed in God, he believed in the righteousness of

the cause which he himself had espoused, he believed that the people called Nazarenes were sound at heart and in earnest to promote the kingdom of God, he believed that the gospel of Jesus Christ is adapted to the needs of all men and that there is a likely appeal in it for a large per cent of them. He believed that although the devil may win some battles, Jesus Christ will finally win the war. He would not murmur, grumble, or be discouraged. He was never ashamed of the work he was doing nor uncertain as to its outcome. He expected victory in his services. He claimed the unction of the Spirit for his work. He went after souls in faith to find them and save them. He reached out ever into widening fields with courage to take and possess them. He did not use his time in holding forts, but rather in taking them. He did not work as a slave and drudge, but moved forward with the swing of the winner. There was always romance in the work of God for him and he came to each task with a freshness which made his youth perennial. The climax of a

meeting was in "getting the glory down," and the glory of the task was its successful accomplishment.

The qualities and attitudes which we have mentioned were not mere assumptions with Dr. Bresee; they were the fruitage of his inner life. They were not the garments of ornamentation, but the essential forces of the Spirit-filled life and the proven attitudes and methods of pentecostal success. And this is why we mention him as a typical Nazarene. He was not a copy nor an imitation, but a reality in warp and woof. But we do not become like him by imitating him. Rather we become like him as we approach the fountains of life and absorb and express the spirit and temper of this wonderful "day of grace" which is the heritage of us all. The better Christians we are the better Nazarenes we are. For every quality that makes us Christlike also helps us approximate the typical Nazarene. On what point do you and I need help most?

THE LOVE OF MAN FOR GOD

By T. M. Anderson

We love him, because he first loved us (1 John 4:19).

THE love of man for God is not a natural trait of his moral nature. The natural man in his unregenerated condition has no love for God. Jesus said to the Jews, "I know you, that you have not the love of God in you." This is true of all nations. God considers the world to be at enmity with Him; it could be reconciled only by the death of His Son.

It is stated in these words of the apostle that we love God because He first loved us. The manifested love of God toward us in the gift of the only begotten Son became the great fundamental causation of our love for God. Our love for God is a result of the merits of Christ's atonement. Without this atonement all men would have lived and died the eternal enemies of God. But the death of Christ made two things possible. It made it possible for man to receive the benefits of the love of God, which love God had even while we were enemies against Him. And it made possible the love of man for God. Mankind has a capacity to love God; but they are so debased by sin that love is not possible without deliverance from sin. But when sin is eradicated, then love for God becomes a fact of Christian experience.

What shall we say, then, is involved in the words, "We love him?" To answer this we have only to ponder the fact of Christian experience. Study the heart in the light of revealed truth. Analyze the motives which have actuated the people of God.

We love Him, because of what He is in all the essential elements of His being. To love Him because of what He has done for us is not sufficient; we are

to love the God who manifested such love toward us. God has given every evidence that He desires our love. He has revealed Himself in such a manner as to appeal to our affections. Love that finds its pleasure in the person of God is Christian love. The mutual benefits derived from the atonement are that God possesses the man, and the man possesses God. The one delights in the other personally. God is pleased with the man redeemed, and the man is pleased with the Redeemer. Christ so "loved the church that he gave himself for it." The objective of this gift of Himself is that "He might present it unto himself a glorious church, not having spot or wrinkle." He is to glory in the Church throughout all ages, world without end. Is it not likewise true that we are to glory in Him throughout all ages, world without end? This glorying in Him can never be possible except we are pleased with all that He is by nature. Therefore our love must be utterly free from any impurity that makes it base and sordid in its desires. It must be a love that finds no pleasure in anything but the holy and the good. God is to be the portion and lot of our inheritance. To love Him is to love all that He is, and be adverse to all that is unlike Him.

This love for Him will give Him pre-eminence over all other forms of love we may legitimately possess. It gives God first place over all persons and things which are related to us in this life. We have persons whom we love after we are saved, but God is first to us. We are necessarily related to things in this life, but love for God is higher than the things we possess.

When we love Him it is to be expected that this will greatly affect our manner of life. It will certainly show itself in ways that are commendable.

Love for God becomes sacrificial in behalf of His interests. Is there ought that we can do that will assist the eternal God? Can puny human beings contribute anything to the happiness and pleasure of God? God certainly has interests in this world which can be made to suffer or succeed, depending on what we do with respect to them. We can gather with Him; and we can scatter abroad. We can give; and we can withhold. We can enrich others whom God loves; and we can impoverish them. We can save or destroy, we can kill or make alive. To say that God depends on our love for Him to be the governing impulse of our deeds is to tell a truth supported in the Scriptures.

Some have so loved that they have willingly suffered for Him, and by their sufferings have enhanced the interests of Jesus Christ. Some have so loved Him that they have toiled for Him under intolerable conditions, and died at their post of duty because they so loved Him. The love of Christ so constrained the apostle Paul that he was considered crazy by the indifferent church for whom he sacrificed. Love for God produces a zeal that borders on the fanatical: it sacrifices itself gladly on the altars of its devotions.

Again, love for Him is utterly unselfish. It never asks for remuneration; neither does it serve for reward. "Does Job serve thee for naught?" asks Satan in derision of God. Strip him of all he possesses; take away his health, and let us see. He did not quit; neither did he complain. He did not sin nor charge God foolishly. Love that was unselfish held this saint in perfect poise and contentment. The only reward we should seek is the return of His love to us in fuller measure. To be a source of pleasurable love to God is reward enough for all His people.

Furthermore, love for Him holds with sacred regard all which He hath committed to our charge. Love is the most sacred emotion any man can possess. It places a real value upon trusts imposed; and holds with sacred regard all the things of God. So sacred is the relationship between those that love God and are loved by Him that they cannot bear evil. They shun its very appearance. They abhor it in all its phases.

Such love cannot betray the sacred trusts which God has committed to our care. We know that some things He wills to be done can never be done unless we perform them. There can be no substitute for our place. If we prove recreant to our obligations the task will doubtless never be performed. A call to service is a call of honor. Unless we answer that call the world will never have the service God designed it should have by our ministry. What Judas might have done for the world will never be known. His ministry will ever be a loss to the Christian Church. Paul did not take the place of Judas, Paul filled his own place.

Love for Him seizes upon every opportunity God opens up. It is prompt in its obedience to the Spirit. Such love asks only to be shown where and how to make capital out of good services for the cause of Christ.

"Occupy until I come," said the Lord. And at His return those who loved Him, holding with sacred regard the trust committed to them, responded, "Lord, I have gained," "here is thy treasure and something beside." "Well done, thou faithful and good servants." May it be our pleasure to have Him say this benediction over us when He returns. May our love for Him prove us worthy of the kingdom and the joys of our Lord.

VEXING THE HOLY SPIRIT

By A. M. Hills, LL. D.

For he said, Surely they are my people, children that will not deal falsely; so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled and grieved his holy Spirit: therefore he was turned to be their enemy, and himself fought against them (Isaiah 63:8-10, R. V.).

WE ONCE heard a very prominent Nazarene preacher say in a sermon, "I do not believe that our merciful God ever turns away from a sinner, and withdraws His mercy from him. It is the sinner who turns away from God." We have only to say that that dear brother was very much mistaken, and was preaching a dangerous half-truth that may be fatal to multitudes of souls. Preachers in their zeal to magnify the grace of God must not misrepresent the divine character. God's mercy is no

more an essential element of His character than His justice. "Justice and judgment are the habitation of his throne." St. Paul said, "Behold, therefore, the goodness and severity of God." In all the providential administrations of His government, goodness and severity go hand in hand through all the years.

The favor of God to His ancient people Israel is the marvel of history. The ten plagues inflicted upon the Egyptians for their cruel oppression of His covenant people, the miraculous way in which He brought them out of their bondage, and brought them dry shod across the sea, and gave them food and drink in the wilderness, and instructed them in the mount, and taught them to fear and worship the Lord their God, and vanquished their enemies, and led them across the swollen river into their promised land, and drove their enemies out before them furnished a series of matchless miracles never equalled in all ages. He was indeed their leader and healer and Savior. "In all their

affliction he was afflicted. He bare them and carried them all the days of old." He had a right to expect their reverent obedience and grateful love. He had a right to think, "Surely they are my people, children that will not deal falsely."

I. BUT THEY REBELLED!

A rebellion is a serious thing for any government. It means a throwing off of authority, a disowning of allegiance. It means ultimately conflict and war. When Solomon wickedly oppressed the children of Israel and was crushing the life out of the nation by his wicked extravagance, the ten tribes revolted. It was a national disaster from which that remarkable nation never recovered. When a foolish king of England and a misguided and infatuated parliament oppressed our forefathers beyond endurance, they rebelled and that haughty nation lost the brightest jewel of the English crown. Spain cruelly oppressed the Cubans. It went on year after year. General Grant prophesied that that wickedness would go on until Cuba was destroyed and the colony was lost to the guilty mother country forever. And so it proved.

But in each of these cases it was sin and cruelty on the part of the mother country that drove the colony to rebel. But in the case of our text it was not so. God was the loving, holy Father. All His laws were right and gracious and for the good of His people. In the keeping of them there was great reward. They were all infinitely wise, and came from a heart of love.

In this case, therefore, it was a wicked, wanton rebellion without cause or reason. "The angel of his presence saved them: in his love and pity he redeemed them, and he bare them, and carried them all the days of old." But all the reward He got was to be rejected and disowned. His counsel was scorned, His love despised, His holiness hated and His goodness trodden under foot. At last God cried with a grieved and broken heart, "Hear O heaven, and give ear, O earth! I have nourished and brought up children, and they have rebelled against me" (Isaiah 1:2).

Again and again they forsook the service of Jehovah, the only God, and went off into idolatry. They even built temples for heathen worship, in sight of the temple of Jehovah, and burnt their own children alive as offerings to Baal, committing every conceivable sin to show their contempt of the Most High.

So do individuals sin. They too can lift the standard of revolt and stand against God their Savior, and proclaim to all their determination that the man Christ Jesus shall not reign over them. "We will not obey God." "We will not be governed by the Bible." "We will not submit to conscience." "We will not be led by the Holy Spirit." "We will not follow the light of truth shining in our hearts."

II. SUCH CONDUCT VEXES THE HOLY SPIRIT

We must always remember that the Holy Spirit is the Executive of the Godhead. Away back in the sixth chapter of Genesis we read of the Holy Spirit striving

with man, but that the duration of His striving is limited. In other words, He will not endure slights and insults and opposition and neglect forever. He may be long patient, waiting to be gracious, and pleading with the sinner to turn from his evil ways and seek his own welfare while he may. But when the Spirit sees that the foolish one will take no advice and heed no warning and is deaf to all appeals, then He suffers him to "eat the fruit of his own way and be filled with his own devices." Yea, more, God is our Creator and King, the Sovereign of the universe. It does not comport with His infinite dignity to be an object of contempt for the sinner's malignity—a doormat on which to wipe his swinish feet. "Therefore he turned to be their *enemy* and fought against them."

An enemy is a dangerous thing! An enraged insect may inject a fatal sting. A beast can devour, and a viper can inflict a deadly bite. But what if that enemy is infinite? What if He can marshal all nature's forces as so many legions of infantry? What if He can make cyclones His cavalry and thunder bolts His belching artillery? What if He can muster in battle array fiery volcanoes as at guilty Martinique, or raging billows such as swept the Spanish Armada from the seas? What if He can raise up nations, and summon to arms pestilence and plague and flood and flame? What chance is there for man to win when God appears on the scene of battle and unsheathes His sword to fight against him?

III. THIS SOMETIMES BECOMES THE ACTUAL STATE OF THE CASE

God does take the field against men. This was the case with God's chosen people. For hundreds of years they were continually lapsing into idolatry. They killed the prophets and stoned those that were sent unto them. With insane daring of wickedness they demanded the crucifixion of Jesus. They screamed, "His blood be on us and on our children!" God accepted their challenge and fought against them. He sent Titus and his armies. They themselves were crucified until for miles around the city there were no more trees to make crosses of, nor room to set them up. They wanted blood, and they themselves furnished rivers of it, torrents of it, the blood of one million, one hundred and thirty-seven thousand victims! And the stream of the blood of their children has been flowing ever since. Manifestly it is an awful thing for a nation or a man to fight God!

Moody told this story about himself and a neighbor: "Before I left home I was wild. I was hoeing corn one day with a man and he was weeping. I asked him what was the matter. He told me a story that I did not understand. It was then a mystery to me. He said when he left home his mother gave him this text of Scripture, 'Seek first the kingdom of God and his righteousness and all these things shall be added unto you.' He said, 'I paid no attention to it. I walked from town to town to get work. The first Sunday I went to church, and the minister preached

from my mother's text. I wondered if that man knew me. I thought he was preaching at me, but I said to myself, "I am not going to seek the kingdom of God yet. I am going to get rich first, and then, when settled down in life, I will attend to the interests of my soul"—just exactly what God told me not to do. I went to another town, and in a few weeks went to church and heard another sermon from the same text. I knew now that God was calling me, and it made a deep impression on me. But I calmly and deliberately said, "I will not seek the kingdom now. I will wait until I am rich." I went to a third town and, to my surprise, heard a sermon from the same text. The Spirit of God strove mightily with me. But I again fought Him away. Since then all the sermons I have ever heard have made no more impression on me than on that stone, and he struck it with his hoe.

"I could not talk with him, and soon after left for Boston. When I was converted, almost the first man who came into my mind was that neighbor. I thought when I went home I would talk with him about his soul. When I got home I asked mother about him. 'Why, didn't I write you about him?' 'Write what?' 'Why, he has gone to the insane asylum, and if any of the neighbors go to see him, he will point his finger at him and say, 'Young man, seek first the kingdom of God and his righteousness!'" Reason had reeled and tottered from his throne, but God had sent that arrow into his soul. The next time I went home, they told me that he was up on the farm and idiotic. I went to his house and found him in the rocking chair. I spoke to him but he did not know me. He gave me an idiotic stare, and pointed his finger at me and said, 'Young man, seek first the kingdom of God.' Everything else was gone, but the text was still there. He soon after died and lies buried near my father, and when I visited it the wind howling about the grave seemed to say, 'Seek first the kingdom of God and his righteousness.' The vexed Holy Spirit had turned against him."

Rev. D. H. Humphreys of Blossom, Texas, was holding a revival meeting in Appleton, Arkansas, April, 1905. One hundred and twenty-five were saved or sanctified while he was there, and it continued in great power after he left. Infidels fell helpless from their seats and lay like dead men. The leading doctor was saved. But a Baptist minister who had a regular appointment to preach in the village was bitterly opposed to holiness and boasted that he would destroy the movement. He gave out an appointment to preach against it. But God struck him down, and he was dead before the day set to fight holiness!

D. B. Strouse of Virginia left a very lucrative law practice to become an evangelist. One day he was speaking kindly to an able business man about his soul, and the man was offended. Brother Strouse asked him why he should take offense. He said, "I will tell you. When I was a youth in my early teens there was a revival meeting in the country church which I at-

tended. I was under deep conviction by the Holy Spirit, but I would not go to the altar. I kept on resisting till I felt I could not trust myself, and I would rise up and leave the house when the altar call was made. The last night I decided not to go to church until after the sermon. But I arrived when the pastor was still preaching, and I stood a considerable distance from the church in the darkness, and leaned on the top rail of the fence with my face in my hands, and my foot on a rail. God again spoke to my heart, but I said, 'No, I will not be a Christian.' The Holy Spirit left me that instant, and I have never had an impulse from God since." He had been living forty years on his way to hell, for the Spirit of God had left him.

March, 1905, a former theological student of mine wrote me as follows: "Mr. William B—, a rich farmer, lived near New Holland, Ohio. He was recently dying with asthma. He begged the doctors to save him. I visited and talked with him about his soul. He said, 'It is too late. Years ago I fairly ran out of a schoolhouse to keep from going to the altar. I have wished many times I had accepted the invitation. But I refused and rejected the invitation, and am now lost forever.' That poor man had a sanctified daughter and a pastor who prayed for him, but nobody could get a prayer through. He had crossed the dead line!"

The day I received that letter I took it to my theological class and read it to show the students how the Holy Spirit can be fatally grieved. There was a young Englishman in the class who then related the following: "When I was in England there was a revival in a Baptist church in London. One night the Spirit came in great power. There was a girl twenty years old who had been the subject of many prayers. Moved by the Spirit, she rose from her seat, went into the aisle, and stood looking at the altar, and then at the door. All eyes were upon her, and prayers were ascending. But with white face she lifted up her little fist and said, 'I will not, Jesus,' and started for the door. A few weeks later the pastor was sent for. He fondly hoped the dear girl would yield to Jesus at last. But when he reached the home he found her dying. She said, 'Pastor, I have not sent for you to lead me to Christ; it is too late for that ever since I said, 'No' to Jesus. I have sent for you to warn others of my folly.' She died right there before her pastor's eyes and her last words were, 'I am slipping into hell!'"

No wonder St. Paul warned those who were under conviction "Quench not the Spirit" (1 Thess. 5:19). "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

The thunderings of Sinai have ceased and in their place have come the holy influences that settle over one's soul when in communion with the most high God.—R. C. HOLMES.

FALSE PROPHETS

By Rev. J. F. Harvey

THE religious element is one of the most powerful in humanity. It cannot be ignored or set aside. It may be false or perverted, but its presence and power are inevitable wherever man is man. True or false, human nature must have its religion. Man has a spiritual nature, and he will worship, if not the God of the Bible, then one of his own making.

There are two kinds of religions in the world. There never have been but two from the beginning, and never will be more unto the end. Every form of religion in the world springs from these two. One is true and the other is false. One comes from above and the other from below. One is of God, the other is of Satan. Each religion has its exponents, its prophets, its teachers. Heaven has its prophets, called, prepared and sent of God. Hell also has its prophets, called, prepared and sent of Satan. He is the great imitator of everything that God does. Satan not only has his prophets, but they have abounded in all ages. Where God had one faithful servant, Satan had many. On Mt. Carmel the true God was represented by one man, while Baal was represented by hundreds. This situation has ever existed in this fallen world. It exists today. The apostle John says, "Many false prophets are gone out into the world." Peter warned the early Church that as there were false prophets in the olden times, "Even so there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." Never have there been so many false prophets and false teachers in the world as there are today. Not only do we find them among the cults, isms, and religious fads that abound at the present time, but in the majority of the pulpits of the land. And their number is increasing every day. To follow the false prophet, to accept his teachings, to believe his words, can be attended by only one result, present spiritual disaster and eternal loss. How important then to be able to discern between the true and the false, between him that serveth God, and him that serveth Him not. There are certain scriptural marks by which the true child of God, the spiritually enlightened ones, may know the false prophet.

One feature of the false prophet is that he always prophesies smooth things. There are certain kinds of people in the world that want soft words. They do not want their sins and worldliness to be reproved. They do not want the preacher who cries aloud and spares not, and uncovers the sins of the people, whether men will hear or whether they will forbear. They say, "Prophecy unto us smooth things." Paul referred to them as persons having "itching ears." So they demand preachers who will comfort them in their ungodliness and in their sin. God's prophets have al-

ways been trouble makers to those who cling to their evil ways and do not want to be reproved of their sins. The false prophet studies to please men, holds back the counsel of God, and fails to warn men of their danger. Hope is held out when there is no reason for such an expectation, and they say "Peace, peace," when there is and can be no peace. The preaching in thousands of pulpits today to crowds of dancing, card playing, theater going, pleasure seeking church goers, is but the mouthing of the false prophet heard again in these days of the twentieth century. As the false prophet of old, they say only the things that the people want to hear. Long ago God said it is a wonderful and a horrible thing when "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so."

Another feature of the false prophet is that he did not deliver any message from God. God's prophets have always been God-called and God-prepared men. He put His words in their mouths, and commanded them to speak only the words that He gave them. The false prophet was an alien, having no communion with God, therefore he could not declare the mind of the divine Being to the people. He spoke only a message out of his own heart. God said, "I did not send them, yet they ran." They were self-constituted prophets. Although they prophesied in the name of the Lord, yet they did not deliver any message from the Lord. God said of them, "The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart." When judged by this standard the false prophets abound in the land today. Men in the pulpits denying the virgin birth, the resurrection, the new birth, the sacrifice of Calvary's cross, and all the fundamentals of the salvation of the Bible, and preaching evolution, moral reform and social service instead, are false prophets. Such a preacher may wear the latest cut of ministerial coat, he may be highly educated, with many degrees attached to his name; he may present an attractive physical appearance, and speak great swelling words, and many may be the followers of his pernicious ways, but if he denies the Babe of the manger and the Christ of the five bleeding wounds, he is a false prophet. From all such turn away.

Another scriptural mark of a false prophet is that his predictions do not come true. God said, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." We would expect such a failure from men who have

no communion with heaven and to whom God has not spoken. They cannot declare His will or speak His words because they have not His Spirit. "Now if any man have not the Spirit of Christ, he is none of his." "The natural man cannot speak the things of God, neither can he know them, because they are spiritually discerned." The natural eye cannot see, the natural ear cannot hear, neither can the natural heart know the things of God. This is the inspired declaration of the facts. We should therefore be at no loss to know the reason for the choice of the subjects of sermons in thousands of pulpits in the land. They are the choice of the natural man; they are the expression of the human program, and such sermons are but the infernal teaching of a false prophet. As in the olden days they cried, "Peace, peace," when there was no peace; they prophesied that the sword would not come, when God and His prophets said it would come, even now there are thousands of false prophets in the pulpits who are delivering messages out of their own hearts and minds, comforting men in their sins, and saying, "Peace and safety," when the ones to whom they are delivering their messages are clothed in their worldliness and their sins, and headed for eternal destruction.

If we would know what God thinks about the false prophets and the false teachers and the modern preachers, we have only to read the second chapter of Peter's second epistle. They are the ones that bring in damnable heresies and speak evil of the way of truth. They are presumptuous, speaking evil of the things that they understand not, beguiling unstable souls. Having forsaken the right way, they have gone astray, following the way of Balaam. They are wells without water, clouds that are carried with a tempest, and the declaration is that for them the mist of darkness is reserved forever. They promise liberty, but "they themselves are the servants of corruption, and their judgment lingereth not, and their damnation slumbereth not." The truth is that the false prophet, the false teacher, and the modernistic preacher, are heading all the time for overwhelming ruin, and are certain at last to come to a hopeless destruction.

May the Lord in mercy save us from false prophets and their unholy teachings, and make us mindful, more and more, of the words which were spoken before by the holy prophets, and of the commandments of the apostles of our Lord and Savior. So shall we be saved from the certain perdition that awaits every teacher of false doctrine, and all those who follow his pernicious ways.

No longer does God show us the divided sea, but parts the waves of sin and wickedness and takes us through without a mark or scar. No longer does He write on tables of stone, but with added glory and power, He writes on the fleshly tables of our hearts the law we love.—R. C. HOLMES.

HANS NIELSEN HAUGE—NORWAY'S WESLEY

How He Received the Second Blessing

By H. O. JACOBSON

WHILE traveling recently on a train I chanced to meet a Lutheran preacher whom I know. We entered into a conversation which naturally drifted in on religious lines. He handed me a Lutheran magazine the name of which was, *The Theological Forum*, issued quarterly by the Lutheran Church of America. Looking through the magazine I chanced to see an article with the above heading, "Hans Nielsen Hauge—Norway's Wesley." It naturally aroused my curiosity as I had read considerable about this marvelous apostle Hauge, who stirred Norway as I suppose no other man has ever done in all its history. The article was written by a certain Episcopalian minister of Canada, whose name is Rev. C. V. Pilcher. He has made a most comprehensive study of Norway and of Norwegian literature, in fact, he reads the Norwegian language, and in this article I am impressed that he is a very spiritual man. After giving some particulars regarding Hauge's birth and family history, he tells us that this man was converted in the year 1795. He was born physically in Tun, Norway, in 1771. He was known as "The Farmer Boy," a name which will always be connected with his immortal career. He appeared at a time in Norway very much similar to the time in which John Wesley appeared in England. I shall quote Rev. Pilcher, as I found it recorded in the above mentioned magazine.

"Religious conditions in Norway at this time were strange. The majority of the state clergy were rationalists. They emphasized morality but decried all enthusiasm. The deep psychological defect of such a message is obvious. The natural consequence was that the tree withered. Another school of thought approaching the problems of life from an entirely different angle appeared. The Moravian Church of the Brethren, famous for its connection with Count Zinzendorf and its apostolic missionary spirit, had extended its influence to Norway. But the later representatives of the movement were degenerate. The spirit of Hernhut had fallen on evil days. The passion of Christ was preached so exclusively and preached in such a way that men felt that Christ died that they may be forgiven—and continue in sin. The doctrine of justification was taught to the exclusion of the doctrine of sanctification. The wondrous balance and harmony of the New Testament was ignored."

In the following I am going to give you in the very words of Rev. Pilcher, the exact putting of how Hauge got his experience of full salvation. I somehow feel that this would be of tremendous interest to the Scandinavian readers, and coming as it does from a Lutheran Journal in giving its sanction to the expe-

rience of the second blessing, or at least allowing this article to be published in their journal.

"It was on April fifth, 1796, that a further revelation came—a revelation and surrender which were to prepare Hauge for his apostleship. In 1795 (as already referred to) he was converted, but he was one of those, who need what a certain school of evangelism describes as 'the second blessing.' Hauge was already a 'twiceborn man.' If the theologians will permit the technical error, he was to be thrice born. On that remarkable spring morning he was working out of doors. He began to sing a hymn, and his soul by the medium of the words was lifted heavenward. And then the amazing thing, the unexpected happened. There broke upon him the consciousness of an unspeakable glory. He felt his whole disposition changed. The world with its lusts faded away; the eternal things became real. A love to God and man consumed him. He yearned to bring this light to those who were yet sitting in darkness and in the shadow of death. He was indeed a new creature in Christ Jesus, and henceforth he moved among his fellows a godlike man.

"For three weeks he experienced a halcyon time of peace which passed understanding. He was fired with a new love of Scripture and enlightened by a new insight into biblical truth. He pondered upon the prophet's call in Isaiah 6th chapter. His heart knew that God was calling him. There was not the slightest shadow of a doubt about that. God was calling him to a special mission to Norway, and he responded in utmost devotion, 'Here am I; send me.' During these three weeks his spiritual elation was such that he slept only two hours a night.

"I would like to say, in conclusion, that Hauge was not only led into this marvelous experience to be a mighty witness to his country, but it seems that he was destined to become one of the greatest co-sufferers with Christ. Owing to a law which was enacted by the state church of Norway in 1741, no layman was allowed to speak publicly for the cause of Jesus, and on the merits of this law Hauge was imprisoned, and remained incarcerated for twelve years. When they came to arrest him in a private home where he was holding a religious service the soldiers swore at him to annoy him, but in return he spoke quietly to them about God. In anger they placed him in a dungeon; here he sang the praises of God, as Paul and Silas did of old in the Philippian jail. Glory be to God for this flaming evangelist through whom God transformed Norway."

(If anyone wishes to read the article as recorded in *The Theological Forum*, it is found in the January issue of this year, 1930).

"Kindness—a language which the dumb can speak and the deaf understand."

THE HERALD OF HOLINESS IN LOUISIANA

The writer does not know just how many copies of the *HERALD OF HOLINESS* are sent to Louisiana each week; but he does know that its inspirational pages are not perused by our own people, generally, as they should be. While there are several good holiness papers, yet the *HERALD OF HOLINESS* has a place in our denominational life that no other publication can have. Therefore I submit the following reasons why each Nazarene in Louisiana should subscribe for our official paper—the *HERALD OF HOLINESS*:

1. The *HERALD OF HOLINESS* has no peer in the ranks of holiness journalism. Dr. H. Orton Wiley, editor, is a capable, and interesting writer, and he is safe to follow.
2. One cannot be a loyal Nazarene unless he subscribes for his denominational church paper.
3. The editorials, special articles and reports have informational value which one can't get along without.
4. The pastor, evangelist, Sunday school superintendent, or parent is not setting the right kind of an example before those about them, if they fail to have the weekly visits of the *HERALD OF HOLINESS* in their homes.
5. However, the most important reason I offer is the fact that the *HERALD OF HOLINESS* brings to us much safe, palatable and needed soul food, for which our hearts yearn. And, oh, how much it means to one's heart life!

Brethren, let us go to work right now and make our subscription list for Louisiana equal to that of our membership by the assembly next October—I am trying to say that my heart is concerned to know that each Nazarene family, as well as our many friends are annual subscribers to the *HERALD OF HOLINESS*.
G. M. AKIN, *District Superintendent*.

THE BEAUTIFUL LAND

There's a beautiful land by the spoiler untrod,
Unpolluted with sorrow and care;
It is lighted alone by the presence of God,
Whose throne and whose temple are there:
Its crystalline streams with their numerous flow,
Meander through valleys of green;
Its mountains of jasper are bright in the glow
Of a splendor no mortal hath seen.

Through the amaranth groves of that beautiful land,
Walk the souls who were faithful in this;
And their foreheads by softest of breezes are fanned,
That evermore whisper of bliss:
They taste the rich fruitage that hangs from the trees,
And breathe the sweet odor of flowers,
More fragrant than ever were kissed by the breeze
In Araba's loveliest bowers.

Old prophets whose word was a pillar of flame,
Shining out through the darkness of time,
And martyrs whose spirit no torture could tame,
Or turn from their purpose sublime:
And saints and confessors a numberless throng,
Who were loyal to truth and to right,
And left as they walked through the darkness of wrong,
Their footprints encircled in light.

My soul hath looked out through the gateway of dreams,
Of that city all paved with pure gold,
And heard the sweet flow of its life-giving streams
As through the green valleys they rolled:
And though it still waits on this desolate strand
A pilgrim and stranger on earth,
Yet it knows through a glimpse of that beautiful land,
That it gazed on the home of its birth.

—MRS. ELIZABETH PRAY, in *Canadian Free Methodist*.

TEN PRACTICAL POINTS FOR CAMPMEETING GOERS

By E. E. SHELHAMER

The writer does not pretend to know all that is to be known, but after attending campmeetings for more than forty years, he has learned a few things that may be helpful to those who attend.

1. *Get ready.* Begin days or even weeks beforehand to lay aside just such things as you will need—rubbers, umbrella, heavy coat, fan, soap, washcloths, hand mirror, writing paper, pins, pencils, your Bible, and various utensils for camping, should you do your own cooking.

2. *Preparing for the best and for the worst.* As soon as you arrive, dig a ditch around your tent and put your suitcases, trunks, or bed on sticks or stones so as to keep them dry underneath in case of a sudden rain. Let plenty of sunshine and fresh air in, so that nothing molds or mildews. Stretch a rope or wire high up from pole to pole in your tent where you can hang clothing.

3. *Plan to "stay through."* Do not let the cares or cattle at home get you uneasy. Someone will care for these things when you are dead. Suppose you practice death for ten days and die out to all earthly things. Do not let the devil or anyone run you off the ground before you receive a great uplift. Do not look back—remember Lot's wife.

4. *Do not get tempted.* It may be that your tent or room is right in the sun or near a crying baby. Now be careful! Don't complain and threaten to leave. God may have permitted this to develop patience in you, or in a special way make you a blessing—an inspiration to some struggling soul. If so, the trials will be worth infinitely more than if everything were according to your liking. Perhaps a crisis has come in your life unexpectedly and you cannot afford to fail.

5. *Enter quickly into the spirit of the meeting.* Do not sit back, but come up near the front; sing, and pray, with all your might and thus head off discouragement and homesickness. Do not allow yourself to get tried if you are not asked to sing a solo or lead meetings, but pitch in and assist those who are already in the lead. It will not be long till they will see your worth, if you have any worth seeing.

6. *Do not nurse your likes or dislikes.* There are all kinds of people at a campmeeting, yourself included. It is barely possible that the preacher or pilgrim whose ways you dislike may do you more real good than the one who just suits you; so do not praise one or run down another. If you talk too much you may prejudice a soul against the very one who could help him most.

7. *Do not parade or sit around.* It is an awful habit to promenade or sit in your doorway and visit or look wise. Better form a prayer band and have stated seasons for reading and praying—only do not interrupt a meeting already in progress. When the altar call is given, do not find an excuse to leave, but be resourceful and invite someone to Jesus. Pitch in and help all you can at the altar. Here is a wide field, for there are not many at it.

8. *Do not cast away your confidence.* If the preaching is very searching and a flood of new light comes, hold fast to what you have and press forward for more. It is not always best to rush to the altar the first time you get under conviction. Some things can be settled in your room or out in the woods. Of course, if you have acted in such an ugly way as to cause others to wonder, then it will restore confidence and perhaps be necessary for you to seek in public. If you have not been kind and victorious on every line, then do not pretend or cover up, but make all haste to get right and thus recover lost ground. Remember this, there is a difference between conviction and condemnation. New light will produce conviction, but ought not to produce condemnation. It is when you trifle, excuse yourself, and reject new light, that you get under guilt and condemnation.

9. *Bear with the weak and ignorant.* If God has given you superior light or grace, do not act important. Do not think you must rant about it and force others to see and do exactly as you do. If your leadings are of God, let Him fight your own battles and give you an opportunity to deliver your soul. Don't force your way in at a half-open door, but wait the opportune time and then in a humble way speak of God's dealings with you. Sooner or later there will be fruitage in proportion as you eye God's glory.

10. *The camp will be just what you and others make it.* If you go largely for an outing, or to see and be seen, you will hinder rather than help. But if you follow some of the above suggestions you will return home, perhaps tired and dusty, but with the satisfaction that you grew in grace and were made a blessing to others. God grant that this may be so.

LIFE AS A SEVEN POINT STEWARDSHIP

By N. B. HERRELL

THE story of scriptural stewardship is the story of the ages. It began with our first parents in the beautiful Garden of Eden, and weaves the checkered experience of each passing generation into a most interesting allegory of a loving heavenly Father dealing with a more or less wilful family of children. The metaphor has the rich background of the Almighty God, trying to get to His people with spiritual and material blessings such as no nation on earth has ever witnessed, only to be checked and hindered in His holy purpose by the unfaithfulness of weak humanity under the influence of ignorance, carnality and the devil. Time and again this story of the ages rises from the ashes of seeming defeat to the sublime heights of apparent holy triumph. But alas! a wavering, a crash, and again the efforts of God and man lie in the dust of human failure with only a small remnant to save the cause from total wreckage. There is, has been and always will be two classes of stewards, namely, the faithful and the unfaithful.

1. The stewardship of our love for God, His Church, and toward all men.

2. The stewardship of our devotions to God, His Church and toward all men.

3. The stewardship of our service to God, His Church and toward all men.

4. The stewardship of our testimony for God, His Church and before men.

5. The stewardship of our interest in God, His Church and all mankind.

6. The stewardship of our material possessions and the paying to God His tithes and offerings of the same through the channels of His Church to the evangelizing of all men.

7. The stewardship of our desires for God, His Church and the salvation of all men.

Work—Talents—Money.

MORNING PRAYER

By H. H. SNABLE

The morning is the gate of the day and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship, is foolish, as though he had not changed his clothes or cleansed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begin to oppress us.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter just as I was boarding the L. and N. at Lexington, Ky., headed for Corbin. Well, the trip is a lovely one, up through the great mountain range and through the great

coal fields. I think that between Lexington and Corbin I must have seen several thousand carloads of coal. It really does not look as though it could be used up in a lifetime and yet when we think of all the other great coal fields where millions of tons are taken out daily and then in some places the poor people can't get coal in the winter time and almost freeze to death, it shows how much it takes of everything to supply a great nation. It just means that we fellows that have spent fifty years in the ministry and have given our time to preaching the gospel and have had no experience in the business world, have only touched the United States from a religious side. But thank God we have done that.

My train pulled up into Corbin at three p. m. on Thursday, July 3, and we were met by my good friend and brother, Rev. C. L. Wireman, who is pastor of one of the Southern Methodist churches in Corbin. There are two Southern Methodist churches in Corbin and one M. E. Church. Rev. C. L. Wireman and W. P. Davis are the pastors of the two Southern churches and Rev. L. D. Rounds is the pastor of the M. E. church. In all of my travels I haven't met three men that were straighter on the doctrine and experience of second blessing holiness than these three old boys. These three preachers and their wives are all from Asbury. Brother Rounds, the M. E. preacher, has spent about eight years in Old Mexico and South America. He met Brother Will H. Huff in Panama City. That country almost broke him down, so two years ago he came back to Kentucky and took work in the Kentucky conference in the M. E. church.

We had a great camp for the first year. In fact it would have done credit to an old camp. We had between thirty and forty different preachers on the ground, not all in one day but quite a number every day, and at least six different denominations represented. We had people from all parts of the state and some from Ohio and some from Tennessee and some from old Virginia. I met lots of people that I had met in California.

We had from Lexington, Brother Little and his family, also Brother George Vaught and family. Brother George was elected county attorney for Lexington last fall but it was a hard fight. Every horse racer and every bootlegger and all the crooks were against him and contested the election. But the good people

of every denomination rose up in solid mass and fought the thing to a finish. Lexington is one of the most beautiful cities of the Southland and in the heart of the blue grass regions. Of course all of that horse racing and drinking bunch were up in arms against a holiness lawyer for county attorney. Brother Geo. Vaught has been on the board of Asbury College for many years.

Brother Virgil Moore, the present pastor at Wilmore, and family were with us part of the time and Brother Gamble from Somerset, one of the leading churches of the Kentucky conference of the M. E. church, South. We had with us the most of the time Brother Click and family from Pine Grove. He is the Nazarene pastor there and also a school teacher; one of the finest old boys. Also another Nazarene pastor from Cumberland was there. Our Nazarene work up in that section has never done much but we have a few good little bands up in that country. We ought to have many in each county.

First night of the camp and over July 4 we had with us Brother E. C. Milby, one of the fine song evangelists of the country. He had been to Mississippi and was on his way back to his home in Greensburg, Ky. But he holds his membership at Ashland. I think he is a nephew of the old warhorse, L. G. Milby, of Illinois fame and church building fame. Old Milby gets the goods and can have a revival just about anywhere on the continent.

The music at the new camp was in charge of Brother Jacob L. Shell from Bowersville, Ohio. He is the pastor of the Pilgrim Holiness church in his city. But this dear old boy ought to be out in the field all the rest of his life singing the gospel. He is not a large man but when it comes to singing the gospel

J. L. Shell is the limit. He can come as near putting the shout of victory in the hearts of everybody on the camp ground as anybody I ever heard. There is something about the singing of this little man that just melts you to tears and puts a shout of victory into your heart that few singers can do. He is simply a wonder. He is not very well known but I know plenty of singers that are well known and have calls the year round that little Jacob will sing more gospel in one song than some of those big fellows will sing in six months.

Wireman and Davis and Rounds, the three Methodist preachers, went out some little distance from the city of Corbin and bought four acres of land and put up about \$1,700 worth of nice cottages and put down a well and did lots of improvements on the land and did the whole thing simply on faith. They got under the burden for that country and felt that something must be done and without a dollar in sight they bought the land and put up the cottages, signed their names to the paper and put it across. It was wonderful how God came to their support. We had between eighty and ninety at the altar and between fifty and sixty saved and sanctified. It was up to old Bud to do the preaching. In the eleven days I preached twenty-four times and was as tired as a dog after a fox chase but as happy as a humbee in a clover field.

My, my, just think of leaving Corbin, Ky., for a trip across Kentucky, Tennessee, Arkansas, and then across a large slice of Texas clear down to old Waco. This trip was a hard one because of the dry weather. It was hot and dusty all the way. The crops were the poorest that I have seen for many years. Tens of thousands of acres of corn not waist high already dried up and will not make a bushel to the acre on thousands of acres. And cotton was awfully poor. But God may let this country do some suffering to settle up with us for our cigarettes and bootlegging.

One sad thing I was told about Corbin, Ky., was that there were about 125 cases of Jakeleg, or whatever it is, caused by drinking poisoned ginger ale which causes them to lose the control of their limbs and some of them are in a helpless condition and dying. I was told that in one city in Oklahoma there were about five hundred cases of helpless men and women, but they said they would drink it if they knew they would die and go to hell. What a pity and a shame. May God save our nation.

UNCLE BUDDIE

KEEP THE BRIGHT SIDE OUT

When your heart is filled with sadness
And the clouds seem gathering fast,
All your hopes seem to have vanished,
Opportunities all past;
Cheer up and keep bravely trying,
Keep the bright side out—'twill pay,
For you'll sing like larks a-soaring,
In some brighter, future day.

Keep the bright side out—'tis better,
For you'll cheer some other heart;
All your future days will sparkle,
For joy-giving is an art.
With a smile you greet your neighbors,
Tell them everything is fine;
And all prospects seem much brighter
As the sun begins to shine.

—MYRON LUTHER EATON.

Ten minutes in Christ's society every day; aye, ten minutes, if it be face to face and heart to heart, will make the whole life different.—HENRY DRUMMOND.



LESSON FOR AUGUST 10, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Hannah.

LESSON TEXT: I Samuel 1:9-18, 24-28; 2:19.

GOLDEN TEXT: *My son, hear the instruction of thy father, and forsake not the law of thy mother (Prov. 1:8).*

INTRODUCTION.—The place of our lesson is Shiloh, the time about B. C. 1150. The period of the Judges was drawing to a close, when the scenes before us at the opening of this lesson were being enacted. Samuel was the fifteenth and last of the Judges, the first in that regular succession of prophets, which never ceased until after the return from the Babylonian captivity, and the founder of the monarchy. His name is expressive of the leading feature of his whole history, *the power of prayer*. Himself the child of prayer, he gained all his triumphs by prayer. He is placed by the side of Moses as an intercessor. He belongs to that rare class who bear the stamp of sincere prayer, namely, the patient waiting to hear, and the readiness to obey the voice of God. "Speak, Lord, for thy servant heareth."

HANNAH AT SHILOH.—Hannah's visit to Shiloh was but one among many such occasions, for with pious regularity Elkanah and his family went up yearly to worship and sacrifice to Jehovah. On this particular occasion as they feasted on their freewill offering, according to the law, Elkanah showed partiality between his two wives by giving to Hannah a double portion and to Peninnah and her children their due portions. This aroused Peninnah's jealousy and she treated Hannah most unkindly, taunting her because she was childless. So bitter was the persecution upon this yearly visit, that Hannah could not eat and gave way to tears. Her husband in trying to console her said, "Am not I better to thee than ten sons?" But "Hannah rose up" and left the feast and company, and went alone in her sorrowful frame of mind, and stood before the entrance to the tabernacle, where Eli sat in his usual place by one of the pillars, and there poured out her soul unto the Lord in utter humility, and with fervent earnestness. The feast she had left was a thanksgiving feast, but her soul was overwhelmed with sorrow. She had no interest in the festivities, her heart was not there. She must get alone with God and tell Him her troubles.

In this act we see the superiority of Hannah over Peninnah. The latter malicious and mean, venting her spite upon one who had done her no wrong, and using as an instrument of torture a physical infirmity over which Hannah had no control, and which she sincerely deplored. On the other hand, Hannah,

silent under the stinging hate of her rival, does not seek revenge or even answer her, but seeks a spiritual refuge in the house of prayer.

HANNAH'S PRAYER AT SHILOH.—Hannah's outward demonstration was not great. Apart from the flowing of her tears, and the noiseless movement of her lips there was none. "Her voice was not heard" (verse 13). Hers was one of those prayers "with groanings that cannot be uttered," and by far too deep for words. It was a pouring out of herself, beseeching Jehovah to "look on the affliction of thine handmaid." This request was not for her sake alone, nor was it to stop the mouth of her adversary, but for *His glory*. Her prayer was for a son, for it was the hope of every Hebrew mother, that her son would fulfill the prophecy in the *bruising of the serpent's head*. In keeping with this fervent desire, she made her memorable vow, devoting the child to the sanctuary service, and to a consecrated life, not just for a few years, but all his days. This vow shows how intense was her desire to honor Jehovah.

Her agitation and tears, and the wordless motion of her lips, aroused the suspicion of Eli. Silent prayer was very unusual, and because of much indulgence in wine in those dark days when the morale of Israel was at such a low tide, he rashly rebuked her. Eli detested drunkenness, but his harsh manner toward Hannah was uncalled for. Her reply to his rebuke in verse 14 is an indication of her splendid spirit. We note with what quiet dignity she answers him, a mark of true womanliness. Quietness and calmness are powerful agencies for good, when one is suffering the sting of scorn and ridicule.

Eli saw his mistake and atoned for his rudeness by giving her his blessing. "The God of Israel grant thee thy petition that thou hast asked of him." With the benediction of the aged priest ringing in her ears, and the peace and assurance in her heart that is born of answered prayer, she "went her way and did eat." She probably returned to the feast she had left, but with a light heart for she had been in the holy place of prayer, where burdened hearts lose their load and there she had exchanged ashes for beauty, and the spirit of heaviness for the oil of joy, "and her countenance was no more sad."

HANNAH'S VOW PERFORMED AT SHILOH.—Hannah returned to her home in Ramah after the annual feast was over, apparently as she had on many similar occasions, but though others did not know it, there was a joy about every home duty and a note of triumph in every trial she had not known before her visit to Shiloh, for hope like a beautiful bird was nestling in her heart and singing its sweet refrain

and she "was no more sad" for God had visited her.

Hannah's visit to Shiloh was postponed until "she had weaned" her child. Some authorities think at about three years of age he was presented at the tabernacle and some place it later. But however that may be, true to her vow, this mother among a thousand, dedicated her boy to the perpetual service of Jehovah. She came bringing her priceless gift that she had obtained by prayer and gave him back to the Giver of all good gifts.

But each year this spiritual mother on her return brought him a little coat which her loving hands had made, and thus parental love kept its touch on the life of Samuel. It is said that these garments became so endeared to him that he continued to wear one like it to the end of life. Who can measure a good mother's influence for good.

EVANGELISM AND EDUCATION

In a recent address Dean Weigle of Yale said, "We must get rid of that evangelism that is not educational." Our first impression was, another slap at the revival meeting, and we put up a question mark at once. But the speaker went on to say that the sentiment that evangelism and education were in any way opposed to each other is entirely false. The only correct evangelism must be educational, and the only correct education must be evangelistic. Evangelism and education are partners rather than enemies. As we listened and followed on, the question mark disappeared. An evangelism that is purely sensational and emotional, that neglects the intellectual, may produce the larger apparent results but it will be as the mushroom growth, or as the seed sown upon the stony ground—soon withered away. Evangelism that is not educational, that has in it no teaching as to The Way, that does not lead to intelligent choice, can be of no permanent benefits; its final results may be hindering. It is true that we must get rid of this type of evangelism, but this does not mean that we shall get rid of evangelism. Whenever the church ceases to be evangelistic it is already dead.

May we not then say with equal truth that we must get rid of that religious education that is not evangelistic. Dr. Massee, pastor of Tremont Temple, Boston, speaks of the tendency "to lead men to think of Christ as Teacher, as Way-shower and Leader, and to miss Him altogether as Redeeming Savior and Lord of Life. There is the constant effort to produce and maintain a moral life without a spiritual experience. It were as well to try to produce fruit upon the limbs of

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HOME MISSIONS

By C. B. JERNIGAN

I am a home missionary "to the manner born." My experience of entire sanctification made me a missionary, and so long as I keep that experience I will be missionary. Like Joshua, there was given to me with my commission, a command: "Arise! Go!" the land is yours; take it. "Every place that the sole of your foot shall tread upon, that have I given unto you. . . . There shall not any man be able to stand before thee all the days of thy life." "One man of you shall chase a thousand." "Have I not commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed." There are walled Jerichos to be taken; there are Hebrons to climb, with Eshcol grapes in her valleys, where the sons of Anak dwell; but a Caleb or a Joshua can cut grapes in big bunches, and slay Goliaths when they appear.

This was our commission in the early days of our movement, and only men who could climb the mount of vision, overlooking the valley of opportunities; and see grapes instead of giants, could be used. Men who could take the bull by the horns, break his neck, skin him, and make a gospel tent out of his hide, and then knock off a horn, and make a trumpet out of it, to blow to call people to the services, while he peddled his meat for the expenses of the revival. Real pioneers were then, are now, and ever will be wanted to do home mission work. It is not primarily money that we need for this work, but *men!*

The Church of the Nazarene has two distinct characteristics: evangelism and missionary. The evangelistic spirit has made us missionary. The first commission to the Church was, "Go ye into all the world, and make disciples of all nations." But a more specific commission was given with the command: "Wait for the promise of the Father." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Here is the commission, coupled with the plan of evangelization and organization. The last words of Jesus, in committing to them the carrying out of the plans that He had laid.

His disciples carried out this plan to the letter in their post-pentecostal work. Their first work was to evangelize Jerusalem with the baptism with the Holy Ghost resting on them. Sinners were cut to the heart and three thousand were converted. All of their converts did not live in Jerusalem, but there were "devout men out of every nation under

heaven," there attending the feast. When these men returned home they scattered the holy fire everywhere. The results of this evangelization was an early hour prayermeeting—a cripple healed—Peter and John arrested, and put in prison, and a mighty persecution sprang up which resulted in the scattering of the disciples. "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad . . . they that were scattered abroad went *every where* preaching the word."

Philip the evangelist went to Samaria and had a mighty revival. His converts were baptized, the church organized and the young converts were gloriously sanctified under the ministry of Peter and John. Soon after this Saul of Tarsus was converted and sanctified, and immediately following this the record declares, "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in comfort of the Holy Ghost, were multiplied" (Acts 9:31).

Following this Peter had a revival in Caesarea and Cornelius and his house were sanctified. Exactly as the commission called for: Jerusalem—all Judaea—Samaria, and now we are ready to carry the gospel to the uttermost part of the earth. At this juncture Paul heard the Macedonian call to come over into Europe and help them. This gave rise to the foreign mission work, throughout the world. But! Jerusalem—all Judaea—and Samaria were thoroughly evangelized and organized first.

Then it seemed that Paul was elected General Superintendent, and started on his round of visitation, strengthening and establishing the churches. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia" (Acts 15:22, 23). "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily" (Acts 16:4, 5).

This is surely the New Testament order for evangelizing the whole world. But as Dr. Bresee used to say, "They got their feet down at home first."

The General and District Assemblies have given us a Budget System of finance. I cannot touch the church with-

out touching her financial system. For without a financial system all of our mission work would fail, both home and foreign. The budget is but the pump to get the financial water out of our church wells. When the water has become exhausted, the pump is useless. Our great church has just so much money for all purposes; when this is raised the pump (budget) ceases to work. Here we are confronted with a problem that must be solved. No more water pours from the spout of our pump. We must dig these wells deeper and strike new veins of water, or find some water bearing sand and dig new wells. We have a lot of wells (churches) which do not seem to be down in good water bearing sand. They ought to be dug deeper, then go in for new territory and find good locations, and dig until the water flows freely. In other words, we must find strategic centers, and lay siege until we plant strong centers of holy fire. One strong church well located is worth more to our people than half a dozen small, sickly ones that need constant nursing to keep them alive.

Great churches are built around great characters. Hence we need some of our strongest men when we attempt to plant churches in great cities. We must have missionary money for expenses, which will be heavy in great undertakings. But money is not the prime need—it is men with a home missionary vision. Men who would not recognize defeat if they met it in the road.

EVANGELISM AND EDUCATION

(Continued from page sixteen)

a tree in the veins of which no sap flows. . . . The Christian Church must return to its doctrine of holiness before it can hope to achieve its ambition of righteousness." The great Sunday school movement today is alive with this tendency. In the books, convention addresses and magazine articles it is all character building, meeting life situations in the Jesus way and such like things; Jesus the Great Example, and Teacher, and even the Friend of sinners, but little is said about salvation. The natural sinfulness of the child through the fall is not recognized and the possibility of teaching so that he will not need to be regenerated but will always be the child of God, hence will need no Savior, the Teacher is sufficient, is being largely presented. Yes, we need to get rid of the religious education that does not include salvation in its teaching, that does not seek to bring the pupil into the spiritual experiences of the new birth and the baptism with the Holy Spirit, of forgiveness and cleansing, as well as teach them the Christian way of living and serving.



Foreign Missions

CHRIST'S RETURN TO EARTH

"Do you expect our Lord Jesus, in His return to earth, to come tonight?" So spake a leading Nazarene minister to one of a group of his official laymen. "No, I do not," answered the church official. "And do you?" persisted the pastor, addressing another officer. "I can't say that I do," he answered. "Or you, or you?" went on the man of God, only to receive a further chorus of negatives. Then solemnly opening his Bible to Matthew 24:44, he read this verse: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Ah, here is evidenced the latent unbelief in His return, that slumbers in almost every heart. We believe in His return *some time*, but not now. We look for Him to come, but not in our day. We push His advent on ahead of us ten, twenty, or fifty years, thus demonstrating in ourselves the truth of His own statement concerning unpreparedness at the approach of this grand and epochal event. Fearful is the thought that should He come tonight He would find us not expecting Him, but asleep like the virgins on the lawn (Matt. 25:5).

In the days when Ananias and Sapphira were struck dead for lying about their offerings to the church what do you suppose would have happened to some church treasurer if he had slyly slipped a hundred or two, that had sacrificially been given to foreign missions, over into the pastor's salary fund, or the District Superintendent's portion, or to repair the furnace, or to buy coal, or to even something up for the year? Might there not have been another funeral? There was a wholesome and cheerful "squareness" about early apostolic money matters that might profitably be imitated today.

The cheerful wastefulness of some people is appalling. Food is pitched into the garbage can; clothes are tossed aside because they are a bit shabby; shoes abandoned for need of a new heel or a half-sole; half bottles of medicine in every corner of closets, under the sink and atop the cupboard; the garret full of cast-off junk of every description, too good to throw away, too poor and worthless to use; every new-fangled gewgaw that appears on the market—made to sell, not to use—appears soon in some homes,

strength, and thy neighbour as thyself." If we were in the submerged heathen's place would we not desire our gospelized brethren to hasten to our rescue?

A missionary woman learned from questioning the African women of one district that out of 611 children born in that district within a certain period 309 had died, and most of these while too young to walk. She learned that among African Christians, although not segregated from non-Christians, the quickened sense of responsibility had lessened infant mortality among them by half. The by-products of missionary work are worth all that it costs.

There is something in the spirit of the times which dictates that everyone shall demonstrate, as early and as emphatically as possible, his quality of accomplishment, whether commercial, professional or scholastic—to make a lot of money, to write a best seller, to hold an exhibition, to win a scholarship or what not—to show, in fine, how to stick in one's thumb and pull out a plum and shout, "What a great boy am I!" This is the spirit of the world around us. Why cannot we Nazarenes retain our beautiful experience of holiness of heart and yet do a little more work in relation to the kingdom of God? We seem prone to get saved and sanctified and then sit down, when the Master's every injunction is to "work while it is called today." The neighbors go to hell, and we are not interested enough to invite them to church. The kiddies play in our streets, and we refuse to haul them to Sunday school. The revival slowed down and finally winked out, while the idea of helping it with personal solicitation and endeavor never dawned on our minds. The heathen perish and we buy gas and radios.

The need of a church building on the Rand, at the gold mines in Johannesburg, Africa, is very great. Thousands of natives can there be reached with the gospel of Jesus. We have hundreds who are Nazarenes, with no church in which to worship. Some money has been collected. Colorado Springs, (Colo.), church has already sent \$600. It is collecting another \$400. This much needed church must be built this coming year.

Holiness means going down, down, down vastly deeper than all plans, programs, discussions, conventions, pious yearnings, or many people's prayers. It means not only all on the altar, but literally all always at the Master's feet.

Can He check on anything you've got? If not, your consecration is not complete.

A THOUSAND DOLLARS A DAY IS NEEDED FOR THE GENERAL BUDGET

Nor do the Scriptures give us reason to think that there will be any time to prepare at the instant of His appearing. "We shall all be changed, in a moment, in the twinkling of an eye" (1 Cor. 15:51, 52). How sudden, how instantaneous! While you close your eyes once the astonishing transaction takes place! If, then, you have some praying to do, dear reader, you had better do it *now*; for any moment the door of opportunity may be shut by His advent. If you have restitution to make, do not put it off; an hour from now may be too late. If you have money to give for missions, you had better forward it hurriedly or it may never be counted to your credit. Pastor, hurry and make that pastoral call; your chance to make it may never come again. Better preach that sermon on the needs and woes of our foreign fields, or it may possibly go unpreached. Let us all make haste to live second by second in a genuinely holy manner, for a second of time is all that one can be sure of. "For as a snare shall it [that is, His return] come on all them that dwell on the face of the whole earth" (Luke 21:35). Let us hurry, dear holiness people, and work while it is called today. "His coming draweth nigh" (James 5:8).

stares at one from piano top or mantel shelf for a week, and then graduates to the attic or the back shed to help swell the mess accumulating there. Every fussy ornament that shrewd manufacturers can invent is soon ready to be purchased and displayed by some people who might be saving in order to send a little more to the missionaries for the salvation of the lost.

Love loves to love and to be loved. It finds a way to reveal itself. It shines out of affection-tinted eyes, it glows in the face softening every wrinkle and making the ugly beautiful. It flows through the hands in tender deeds and directs the feet in their walk. It takes its money and pours it out in the channels of its delight. If love loves itself it spends money on itself. If it loves the Master it spends for Him. If it loves souls, it sends its affection-touched coin to the soul market to purchase a few.

When, in terms of money or time, will we who follow the Lord Jesus, actually exemplify His command when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy

EASTERN OKLAHOMA DISTRICT N. Y. P. S. CONVENTION

The Eastern Oklahoma Nazarene Young People's District Convention and Sunday School Rally convened at McAlester, Oklahoma, May 27 to 30. The pastor, Rev. John A. Hogan, and his good people entertained us royally. Brother Hogan is doing a good work in McAlester. The work under his leadership is making good progress.

The convention opened Tuesday night, the 27th, with Rev. J. C. Henson, Business Manager of Bethany-Peniel College, as special speaker. We all appreciate Brother Henson and his good messages and we are boosters for Bethany.

Wednesday morning words of welcome were given to us from the city and Ministerial Alliance. The response was given by our beloved District Superintendent, Rev. Mark Whitney.

Brother B. J. Wilkins, our very efficient District N. Y. P. S. President, presided and directed the activities of the convention in his usual way. Papers were given on subjects of special interest to the young people's work. Special songs were sung and God blessed us all. Rev. Elbert Dodd brought a very inspiring message at the eleven o'clock hour on Wednesday. Thursday at eleven o'clock Rev. A. L. James gave a lecture on the work of the N. Y. P. S. which was very helpful. A paper of extraordinary quality was given by Mrs. W. V. Neill, wife of Rev. Neill, on the subject of "Relation of the N. Y. P. S. to the Church."

One of the main features of the convention was the N. Y. P. S. program given Wednesday evening at the 7:30 hour. This program was greatly blessed of God. The blessings of the Lord were upon the speakers and the people. At the close of the service several came to the altar for prayer.

The Sunday School Rally started Thursday evening with a special Sunday school program prepared by Rev. A. L. James, District Secretary of the Church School Board. It is hoped that this same program will be given at our District Assembly this fall. Friday forenoon was given over to reports from the different Sunday schools and papers were read by different ones interested in Sunday schools. Our District Church School Chairman, Rev. F. R. McConnell, gave a Sunday school lecture and reported that we had an average increase so far this year in Sunday school attendance of 340 per Sunday. We all felt encouraged over this good average increase.

The Eastern Oklahoma District is going ahead in all departments and we feel that

the young people through the N. Y. P. S. and through the Sunday school are doing a great part toward the job.

We are depending upon the Lord to lead us. We are looking to Him to guide us. We are trying to pray and keep the glory down on our souls and do the task that He has assigned to us.

Mrs. F. R. McConnell, Reporter.

MISSOURI DISTRICT N. Y. P. S. CONVENTION

The Annual Missouri District N. Y. P. S. Convention was held at Zion church in St. Louis, Mo., July 10 to 13, 1930. We were very highly favored in having the following workers with us: Rev. D. Shelby Corlett, Professor T. W. Willingham, Rev. Wm. Heslop, and the Olivet Male Quartet.

The convention opened Wednesday night with a great evangelistic service. The business session opened Thursday at 9 a. m. The reports showed that the district has helped the District Superintendent finance two home missionary campaigns, one of which resulted in the organization of a Church of the Nazarene. Plans are also made to assist in two other meetings at Hannibal and Jefferson City.

The number of adult members reported were 688, an increase of 131 over last year. There were 1097 services held, many being evangelistic services in missions, and in the communities near the local churches, which have helped to strengthen the home church and to spread scriptural holiness throughout the district.

The messages delivered during this convention by our General Secretary, as well as the others, were very helpful and instructive. Brother Corlett's messages to the young people, Dr. Heslop's Bible lectures, and Professor T. W. Willingham's sermons kept the convention at a high spiritual tide, shouts of joy were heard and many seekers were at the altar.

The following officers were elected: Rev. J. B. Ramsey of St. Louis, President; R. Earl Seal of Fredericktown, First Vice President; Rev. J. A. Duncan of Sikeston, Second Vice President; Rev. S. N. Whitcack of St. Louis, Secretary; Rev. Miss Laverta Welch of Maplewood, Treasurer.

The convention was voted to Sikeston, Mo., next year and will be held the second week in July, to open with an evangelistic service Thursday night.

J. B. Ramsey, Reporter.

NEW ENGLAND CAMPMEETING, NORTH READING, MASS.

The 1930 campmeeting is an event of history, but the memory is still with us and will be for some time to come. A beautiful spirit prevailed from the beginning of the preparation to the closing service Sunday evening, July 6.

It opened with about nine hundred people on the ground. The slogan was one thousand for the first night. To encourage the churches someone offered prizes to the churches making the best record for attendance at the first service. (1) \$25.00 to apply on the budget of the church having the largest attend-

ance. The Malden church having 150 present won it. (2) First and second prizes were offered to the churches having the largest per cent, which were given to Beverly, \$25.00; and Melrose \$10.00 to all to apply on their budgets.

The workers, Bona Fleming, Raymond Browning, and song evangelist, N. B. Vandall, were new to the camp. They seemed to be the men for the occasion. Their services were appreciated and they were invited back. Miss Edwina Wilson was the efficient pianist.

For a few services there was not much yielding, but the people prayed and the evangelists preached the Word and after a little the folks began to come to the altar for prayer and it was filled time after time. How many came we do not know, neither do we know how many found God, but we are satisfied that many did.

One service was devoted to the cause of missions and one to Eastern Nazarene College and liberal contributions were made to each.

The last Sunday was a great day. The attendance was good, even though it rained more or less during the day. The last two services were crowned with many seekers at the altar.

The finances were easily cared for, all obligations being met, and \$1,000 pledged for a cement floor in the tabernacle.

We heard many favorable comments concerning the entertainment, especially the food and service provided for by the dining room committee. All seemed to agree that it was a specially good campmeeting.

EARL T. FRENCH.

EASTERN OKLAHOMA DISTRICT N. Y. P. S. RALLY

The N. Y. P. S. Zone No. 3 of the Eastern Oklahoma District held its rally on July 4, 1930, at Okemah. There were a goodly number present and best of all the Lord was present from the very beginning of the service. Besides the program that was rendered by members of the zone, there were some visiting evangelists; Brother Minor who was in a meeting at Konowa, Brother McNatt who was conducting one at Davenport and Brother Gilbert of Ft. Smith, Ark. Each of these visitors gave a special message in song which was appreciated by all present and the Lord blessed the people while they sang.

In the absence of Brother Hershell Morris, the zone president, Brother Carter, presided over the session. Many were heard to say that it was the best Fourth of July celebration they had ever at-

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tended. Sister Akers and her church entertained us royally. We feel that the holidays could not have been spent in a better way than attending these rallies. The next one will be at Harrah in September.

MRS. C. M. SOLTS, *Reporter.*

CHURCH VISITATION

At the urgent request of District Superintendent H. V. Miller of the New York District, and Pastor R. J. Kunze of Buffalo, the writer left headquarters Friday evening, July 4th, for the purpose of visiting Buffalo and other Eastern points. Saturday and Sunday were spent in Chicago, arriving at Buffalo early Monday morning. Monday was spent in counsel over the work at Buffalo. A church building had been leased for four months and regular services carried on in it by the pastor. The building was offered for sale, but the present outlook did not seem to justify its immediate purchase. It was decided to secure an extension of the lease and put on a home missionary campaign with Evangelist James Miller to assist and later to decide what course to pursue. Buffalo with an especially large foreign speaking population offers a real challenge to faith and hard labor.

From Buffalo we motored to Brooktondale where we spent the night at the home of District Superintendent Miller; a most enjoyable pleasure. Brother Miller, assisted by Rev. E. E. Angell of Wollaston, Mass., and Rev. Smith, singer, had just closed a splendid campmeeting at the Miller wood lot—a beautiful maple grove—and the holy aroma was lingering all about the neighborhood.

Tuesday was spent in Elmira, New York, counselling with the District Superintendent and Pastor Charles Strait regarding the work there.

In the endeavor to plant a home missionary church in this beautiful city a lot had been purchased on contract for deed and a neat church building erected, but not completely finished. Plans were considered by which to finish the building

and carry the financial burden, and we trust that the outcome will be a victory for all concerned. Brother Strait has labored most zealously for the work and deserves much credit.

District Superintendent Miller is pushing the home missionary work on the New York District and has the hearty co-operation of the established churches and workers on the district. He has organized several new churches and has several campaigns on in needy places and plans for further extension of the work.

Wednesday was spent at New Castle, Pennsylvania, conferring with Pastor Whetsell and others concerning the heavy burdens that they are carrying. A somewhat critical situation exists, but Brother Whetsell has the work well in hand and we fully expect to see the banner of victory waving over New Castle and her faithful company.

Thursday evening and Friday were spent at Danville, Illinois, in conference with District Superintendent Chalfant, President Willingham of Olivet College and General Treasurer M. Lunn concerning problems that had arisen.

District Superintendent Chalfant is busy holding annual church meetings and in labors abundant with the work on the great Chicago Central District.

President Willingham is aggressively campaigning for students and finances and otherwise seeking to advance the interests of the school.

The Department of Home Missions and Church Extension is endeavoring to give counsel and encouragement in some of these difficult situations, even though it may not be able to render financial assistance in every case. We find that even in the midst of adverse circumstances our ministers and people maintain a holy courage and an undaunted faith that makes victory assured. God bless all of them.

E. J. FLEMING.

NOTICE TO NEW ENGLAND DISTRICT

At the recent session of the New England District Assembly, about \$7,000 was pledged for the African Girls' School, \$5,000 of this being a single gift from Brother Robert Clougher. The \$5,000 was promptly paid and has been forwarded to Miss Robinson, and the building in Africa is being erected. Other donors for the same project on several other districts had already sent Miss Robinson money sufficient, with Brother Clougher's \$5,000 gift to completely finish the building. Now there comes a desperate call from Brother L. S. Tracy (backed by the recommendation of the General Superintendents) for the immediate erection of a Girls' School in India. Our girls there are now cared for by a Free Methodist School. Our Free Methodist neighbors have notified us to remove the girls at once, as they themselves are over crowded. We have advanced Brother Tracy money with which to buy ground for a school building. It must be promptly erected, or our girls will be turned out into the streets. Having some \$2,000 in pledges which were taken at the New

England Assembly for the African School, we propose now to use this money (inasmuch as the African proposition is already cared for), for the erection of the very pressing and urgent school which is requested for India.

Permit us, then, to address every New England Nazarene or friend, who pledged on the African School at the recent New England Assembly, to send us quickly the amount of your pledge which is now to be deflected and sent in haste to India for the Girls' School there, instead of to Africa as was originally proposed.

Also, if there is any pledger who objects to this deflection of his pledge money, and will send us the money accompanied with a statement that he cannot consent to its being used for Indian girls, instead of African girls, we will faithfully observe his objections, and forward his money to its original destination.

But we must hasten, India's call is urgent. The school must be built at once. The ground is purchased, and the balance for erection of building must be forwarded soon. Let every pledger please respond.

J. G. MORRISON,
Foreign Missions Secretary.

SOUTHERN FLORIDA ZONE SUNDAY SCHOOL CONVENTION

The churches of the Southern Florida Zone have just held their first Sunday School Convention at Miami Northside church of which J. L. Roby is the pastor. Enthusiasm was manifested on every hand and many said this was the most successful affair we have attempted to date. Each of the six schools was allowed forty minutes to put on a program of its own choosing, and the interest was keen as to which school would win the honors as to having the best program. We had variety galore. Recitations, dialogues, songs, solos, readings, papers, etc. Time was allowed for discussion on various phases of Church School activities which was indulged in by a goodly number to the profit and inspiration of all present. Time was also allowed for business. It was decided to hold similar conventions semi-annually in July and December. Princeton church had the largest delegation present. This zone is moving steadily forward. A real live, progressive spirit is prevalent, and with the blessing and help of the Lord we are going in for new and greater victories. Our next convention in December will be with Brother W. E. Melton and his church at Homestead.

F. W. KOEHLER, *Reporter.*

ANOTHER NEW CHURCH ON THE MISSOURI DISTRICT

About May 15, 1930, the big tent which was purchased by the General Home Mission Board for the Missouri District was stretched in Charleston, Mo., under which Rev. C. J. Frost with Earl Seal as song leader, started a revival. God's blessings were on the services from the beginning. With the help of Rev. and Mrs. John Duncan of Sikeston, Mo., this revival continued for six weeks. Sinners were converted, backsliders reclaimed and be-

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lievers sanctified in the old-fashioned way. At the close of this revival a Church of the Nazarene was organized with twenty-six charter members with more to come in later.

We now have the tent well located in Hannibal, Mo. My wife and daughter Letha, and Rev. Harlow Reed and his good people from Ilasco are my helpers here. An old-fashioned revival is on. The tent is crowded each evening with many standing around. Rev. E. C. Dees and family were with us for the first ten days and rendered valuable service. His daughters, Miss Rublea and Mary Ruth, sang and played their music to the delight of all. This gives us a good start. Many have prayed through to victory and the end is not yet. I expect to organize a good church at the close of this revival. Please pray for us.

J. W. ROACH, *District Superintendent.*

NORTH DAKOTA DISTRICT

The North Dakota District has just closed another good year. The camp and assembly were indeed a fitting climax of the year. Sawyer Camp has become a real Nazarene center. The eyes of our people are upon the annual Feast of Tabernacles as never before. The last week of the camp there were more than seventy tents on the grounds. The Aycocks did some very fine work in the evangelistic services.

Brother Reynolds, our General Superintendent, was a real benediction to everyone. His sweet spirit, godly counsel and unctuous prayers were a great inspiration to all. All of the pastors were present, and a large delegation from the churches. H. J. Hart was elected District Superintendent for another year. We consider this a great privilege to serve these good people.

At present we are engaged in some missionary work at Hillsboro, North Dakota. We are praying for a new church in these parts.

H. J. HART, *District Superintendent.*

THE REASON OF CREATION

God is love. The oceans are too shallow, the mountains are too low, the leaves upon all the trees and all the grains of sand upon all the shores of all the seas and all the stars in all the great stretches of space are too few to illustrate the love that is in God. That love must express itself; it must have an object for its outlet, hence that splendid, intellectual, moral, immortal, Godlike creature called man. God created him to love him, to have fellowship with him, to endow him with power, to place him in rulership over the lower creations, to bring him into co-operation with Himself in working out His eternal purposes of righteousness and glory. Every step, then, in the salvation of a soul, at home or abroad, is a step taken with creation's God. He wants salvation spread. Do you, reader? If so, how badly do you want it spread?

We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness.—
ARCHBISHOP TRENCH.

CHURCH NEWS

PASTOR MERTIE E. HOOKER, PARIS, ILL.—“Evangelist Lewis J. Rice closed a very splendid revival here in the tent June 29. His preaching of deep gospel truth has done us much good in building up the church and reaching many outsiders. We took in sixteen new members Sunday night. Our Sunday school grew from sixty-five to 166 in the three weeks of labor. We have a Junior Band of fifty which meets each Sunday at three o'clock. Our constituency among the young people reaches nearly fifty. We have no church building but are conducting regular services under the tent for the summer. This work was revived last spring and re-organized with twenty-two members. We have a Prayer and Fasting League of ten members who meet each Friday afternoon to pray and study the needs of the field. We also have a W. F. M. S. Our Saturday night street meetings are the means of great benefit to the church as well as to the public. Rev. Rice preached great messages on tithing and helped put the church on better working basis financially. He is a good preacher and gets his message to the people.”

WELLSVILLE, OHIO—“A good revival meeting closed in First church a few days ago. Our crowds were most excellent, notwithstanding the rainy season, for the meeting was held in a tent. Rev. Dwight M. Peffley was the engaged evangelist, and he proved to be the man for the job. Restitution and confessions were made, and folks plowed through in old-fashioned style. Counting them as they came to the altar there were about one hundred thirty, but the meeting went on for another week and this added about fifteen at the altar. There is a great future for the church here at Wellsville. Our big problem is a desirable building and location. The people are here and there is much land ahead to be possessed. Since the revival we have rented the Salvation Army Hall here. The building is much larger and the conveniences are much better. Considering the financial depression which has not only affected Wellsville, but other places as well, the finances were fairly met. God helped

us to do the job. Brother Peffley endeared himself to the folks of this place, and he has a return call for next summer. Our next campaign will be October 28 to November 9 with Brother C. B. Fugett. We covet the prayers of God's people that we might have a strong and growing church here in Wellsville.”—B. H. Pocock, Pastor.

MONONGAHELA CITY, PA.—“Sunday, July 6, Rev. Paul Andree of Monongahela assisted by Rev. Arnott of Lincoln Place, Rev. Ricky of Stockdale; Rev. Ireland and his good wife from California and Waltersburg joined in a great baptismal service on the shore of the Monongahela River at Monongahela. About twenty-five came prepared to be immersed, but the Spirit of the Lord descended upon the gathering in such a manner that forty-five were baptized by immersion and everyone had a good time because of the presence of the Lord.”—Paul Andree, Pastor.

ELK CITY, OKLA.—“We are still progressing, God is blessing and we are rejoicing. We recently closed a week's revival under auspices of our young people, with Rev. Ray Hance, eighteen-year-old preacher from Erick, Oklahoma. It was a wonderful week. Over sixty people bowed at the altar during this time; of which about forty-five received definite help. In many ways it was the greatest meeting we have had, conviction ran so deep. Brother Ray preaches well and best of all he keeps the anointing of the Spirit on him. He is only eighteen years old but has the qualities of a great soul winner. Our Sunday school has passed the two hundred mark and is still gaining. We have a wonderful Sunday school of over a hundred young people and children. Our finances are close now, but thank God every item of our budget is paid. We have, as pastor, passed the sixty-ninth month without failing to pay our District and General Budgets every month and to date our General Budget is over \$100 overpaid. We were unanimously called back for the third year. Last year we had four people in our altar in regular services from October to June; this year we have had forty-nine in the same time. Our N. Y. P. S. is

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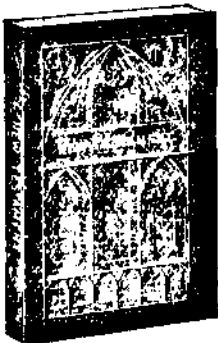
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OREGON, WIS.

coming fine with about thirty members and many of these are developing into strong soul winners. Our missionary society is doing good in spite of hot weather and money depression. We begin our next revival August 31, with H. N. Dickerson of Ashland, Ky. We are expecting greater things from God than we have ever seen. Pray for us."—L. E. Shaw, Pastor.

EVANGELISTS J. C. AND ESSIE HAPLEY—"Our meeting with Rev. Mize at Ft. Morgan, Colo., was a decided victory and triumph in soul winning and intensive construction among the saints. Our next meeting was at Abilene, Texas, where for fifteen days we labored with Rev. V. B. Atteberry and his splendid church in a battle for souls. The battle was terrific but some forty souls came into the fountain. We turned our faces toward Durant, Okla., the next scene of battle, with confidence and hope. At Durant Rev. S. H. Owens is the efficient pastor and to labor with him and be entertained in his home is a blessing and treat to be appreciated by any evangelist and was fully enjoyed by the writer and other workers. Here we had only eleven days and God gave us seventeen souls and six additions to the church. Mr. Ben Wilkins of Kingston had charge of the singing and Sunday school rally and that part of the work was excellent. Here we are at Rotan, Texas, (Hackberry church) and though we haven't been able to find the hackberry tree, we have located the devil and are giving him both barrels twice a day. Here Sister Mildred Leavenworth of Torrance, California, has charge of the singing and is doing the job most acceptably. She also carries a burden for souls and prays the glory down. May God give us many more young people like her. On account of some changes in dates, we have August 27 to September 7, we can give to some church in the Southwest."

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WELDON, ILL.—"The Lord has been pleased to give us a good meeting here at Weldon which is a new field for our work. The meeting was held in a store building for three weeks. Large crowds assembled and a number were saved and some sanctified. We closed the third Sunday with an all day meeting with an old-fashioned basket dinner, love feast and baptizing with about five hundred in attendance. Eight were baptized and we organized a Church of the Nazarene with fifteen charter members. We are encouraged to press the battle for God and full salvation. We are beginning a tent campaign this week at Bartonville, Ill. I am open for calls in the evangelistic field. Write me at East Peoria, Ill."—W. W. Bell.

MEADE, KANSAS—"We are praising God for the many victories and blessings that have come our way during the past two years. We are made to rejoice as we think over the past and see how the Lord has undertaken for us. On June 2, 1929, we were privileged to have with us Rev. G. F. and Byrdie Owen for a tent meeting. God blessed their efforts in giving them the hearts of the people, and as a result much good was accomplished. The closing night of this meeting Rev. Owen assisted us in launching a new church building program and \$1,121 was received in pledges and money. We kept working until this amount grew to about \$1,600. About April 1 we began work on the church and by the first Sunday in June we were worshipping in the new church. On June 8, 1930, Rev. Mack Anderson came for a meeting and the Lord used him in winning from thirty to forty souls to Christ, either for pardon or purity. These evangelists are among the finest in the land. Brother Elliot of Salina, Kans., was the special singer and did a good job. He carries a burden for souls and is vitally interested in the saving of souls. A nice class of very fine people united with the church the closing night of the meeting and we feel many others will follow soon. Every department of the work seems to be doing well, for which we praise the Lord. We were privileged to have with us last winter the Indian evangelist, Rev. D. C. Reynolds. God used Rev. Reynolds to accomplish much good here in Meade. Dear readers, remember us when you pray."—D. Paul White, Pastor.

of the financial depression we expect to close the year with all bills paid. We have been recalled for another year and if Jesus tarries we expect to at least double our membership in church and school this coming year. I never felt more like believing God and pushing the battle. To Him be all the glory."—R. H. Starr, Pastor.

EVANGELIST LUM JONES—"Thank God I am out of the hospital once more. I have not been discharged but got a release, and will have to return to Memphis July 29, for X-ray examination and to have the cast changed on my arm. I am doing as well as could be expected considering the fact that I still have infection in my arm. At this writing, July 16, I can walk without a cane. I have suffered no little since my operation but I believe my arm will be good when I am well again. I came near dying this trip, and am sure I would never have made it, only for the fact that my many friends over the land prayed for me. I have said many times that I had rather have friends than money, for if I have friends I can get money. This proved true while I was in the hospital. The hardest thing for me while in the hospital was not my suffering but the fact that I could not be at my work in the evangelistic field. Yet I feel now that I understand the statement made, 'For all things work together for good to them that love God,' and I confess that I don't feel now as I did when I entered the hospital. I understand better the sufferings of others now. When I was ready to leave the hospital I went through the wards and told the boys good-by. Many of them cried when I told them I was going. My heart has never been touched as it was that day; there was a desire that came into my heart to stay with them and tell them about Jesus. Of all the men I met only two of them professed to be saved. Even the colored porter hung onto my bed to hear the story of Jesus. If I don't meet some of these men in the land we are all working for I will be surprised. At this writing I am in Woodward, Oklahoma, beginning a meeting here last night. Although I am tied up a bit I mean to do my best for God and the lost. I will appreciate the prayers of my friends. Please ask God to give me good use of my arm. I promise Him to use it for the cause of right."

PORT HURON, MICH.—"We are closing a profitable year here with increases in all departments. We have taken some fine people into church membership. The W. F. M. S. has done splendid work and our Sunday school shows more than 400 per cent increase. We just closed a gracious revival with Rev. and Mrs. C. T. Corbett of St. Paul, Minn., and Sister Blakeslee of Detroit, as workers. These young people go in for results along old-fashioned lines and get them. Sisters Blakeslee and Corbett did very effective work in the children's meetings. An accurate count was not kept of the seekers, but counting as they came in all services there were about seventy-five. In spite

LINCOLN, ILL.—"The Lord certainly has been blessing the work here under the leadership of our pastor, Rev. Miss Helen Peters. She came here about four years ago and through her good judgment and supervision a dwelling house has been converted into a nice little church. It has a good sized auditorium and two Sunday school rooms. At the rate we have been growing it looks as though we will soon have to move to larger quarters. It is true there were many difficulties but Sister Peters is not easily discouraged. During these four years Sister Peters has helped to organize four different churches and put on several tent meetings. I want to say right here, she is great at going into strange cities, making all the arrange-

ments and putting on tent meetings. She can work anywhere and can certainly do the job. I never saw a more sacrificing person. She has almost given her life for the cause of Christ. God especially laid the Junior work on her heart. As a result we have as fine a Junior class as you will find anywhere. Most of them have been converted. They have put on some splendid programs, some of which have been the talk of the town. We also have a nice N. Y. P. S. class and a W. F. M. S. which is doing good work. We too have a ladies' quartet. I have been closely associated with Sister Peters the last three years and I can truly say she is a wonderful character and manifests a beautiful spirit. If any who read this are ever in Lincoln, please hunt us up. We love God's people."—Mrs. Winnie Dawson.

MANSFIELD, ILL.—"The church here has just closed a three weeks' revival with Rev. E. C. Allen from Hutchinson, Kansas, and a male quartet from God's Bible School. Some of the charter members say that this is the most far-reaching revival of its twenty years' history and that Brother Allen is the best all round evangelist that has ever been here. No one has heard an unkind remark about his preaching and he has proved his statements by the Bible and sinners knew he was preaching the truth. The Farmer City, Mohamet and Champaign churches co-operated and the Mansfield churches dismissed their evening services for us. Street meetings were held here and at Farmer City. The quartet composed of Brothers Thacker, Ward, Evans and Phillips drew large crowds at church and on the streets. About fifty people failed to get into the church one night. There were several seekers and happy finders at the altar. Give Brother Allen a call. Pray for us as we enter the Home Mission work after the assembly which closes at Champaign August 31."—Jerry C. Hatcher, Pastor.

BETHANY, OKLAHOMA—"The Sunday school at Bethany, Oklahoma, is holding its own beautifully during the summer months. There were six hundred and thirty-two present three Sundays ago, six hundred and eighteen two Sundays ago, and six hundred sixty-five last Sunday."—A. L. Parrott, Pastor.

N. ST. PAUL, MINN., CHURCH OF THE NAZARENE—"Just closed a gracious two weeks' campaign, with Rev. D. C. Stout, of Fergus Falls, Minn., as special worker. He is a fine brother and preaches the old-time gospel that saves from all sin. About thirty seekers bowed at the altar, and declared victory through the blood, fourteen precious souls united with the church at the close. The last Sunday was a day of great rejoicing. Rev. J. O. Schaap, former pastor, and District Superintendent S. C. Taylor were with us and helped to carry on. Brother and Sister Stout are now entering the evangelistic field, and any of our pastors who are planning a series of meetings will make no mistake in giving one or both of these good folks

a call. They carry a real burden, and are mighty in prayer. God is blessing our humble efforts here in His service, and to Him be all the glory."—A. N. Bickmore, Pastor.

EVANGELIST A. O. HENRICKS—"God is with us and giving us good meetings constantly. In May we held a meeting with Rev. C. R. Mattison and his good people of Richmond, Ind., where God gave us some fine cases of salvation, and the church and pastor seemed much encouraged. Brother Mattison and his faithful wife are doing splendid work in this fine little city and have the love and confidence of the people. Our next meeting was with the First Emmanuel church of Bellevue, Pittsburgh, Pa., where Rev. Cecilia Francis is the honored pastor. This is a noble band of Independent holiness people, but are so much like Nazarenes that we could not tell the difference. God gave us some definite seekers for pardon and purity and some happy finders, and there was a real shout in the camp. They treated us royally in every way. I only wish they were all Nazarenes for they are a most excellent people. In June we held a meeting in Fergus Falls, Minn., our old home city, where we used to go to school as a boy. Rev. and Mrs. D. C. Stout are the faithful pastors here and are doing a most excellent work. The church has passed through some trying times but is coming out of it beautifully under the godly leadership of these faithful pastors. God gave us some definite seekers and we believe the work was materially strengthened by the meetings. Our last meeting was with the Goodyear Heights church in Akron, Ohio, where Rev. James McGowan is the true and tried leader. Brother McGowan, with his people, and all the Nazarene pastors and people of Akron co-operated beautifully, and God gave us some gracious scenes around that altar again and again. Brother and Sister Johnston were the song leaders and rendered most excellent services. It was our privilege to hear Dr. R. T. Williams give one of his wonderful missionary talks on Japan, which we shall never forget. Every church in the connection ought to hear this great message from Dr. Williams. My wife and two youngest sons joined me here the last week and will be with me in meetings, leading the music and singing, for the month of July. We are looking to the Lord for tides of salvation and ask an interest in your prayers."

EL CENTRO, CALIF.—"Sunday, June 8, was indeed a gracious day in the little church here on account of the sweet presence of the blessed Holy Spirit; it being the last Sunday before the District Assembly. Our beloved pastor, Brother T. L. Taylor, and family are leaving us for another field. He has been in poor health for some time and his family physician advised him to leave the Imperial Valley for a cooler climate. The seventeen-year-old son, Mendel, who acted as substitute pastor during his father's illness, conducted the last Sunday morning service, bringing a wonderful message from Ephesians 5:25-27. God was surely

on the scene and the blessed Holy Spirit did His office work in the hearts of the people and God did graciously bless our hearts. In the evening Brother Taylor brought a comforting, cheering, farewell message, to a large audience. At the close of the message Brother and Sister Taylor and Brother Mendel stood in front of the altar and while we sang 'In the Sweet Bye and Bye,' every one in the congregation passed by and bid them good-by and God-speed and received in return, instruction and admonition to be true to those who were ready and to get ready those who were not ready, to meet God at the judgment. Praise God for Christian love and fellowship here below, made possible by His great love, and plan of redemption."—Reporter.

CLINTONDALE, NEW YORK—"Since the District Assembly our church here and at New Paltz has been awakened to the great possibilities of the Prayer and Fasting League and over fifty per cent of the membership have joined the league. We have just closed a successful tent meeting at Highland, New York, with Evangelist D. M. Coulson, the converted cowboy, of Texas. Brother Coulson preached with old-time power and a goodly number were saved and sanctified. The writer, Rev.



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David H. Keeler, was the soloist and song leader. We expect to work together conducting a home missionary tent meeting at Columbia, Pa., on the Washington-Philadelphia District the last of July. Please unite with us in prayer that God will plant a Church of the Nazarene in that city.—David H. Keeler, Pastor.

DEWEY, OKLA.—“We have just closed a wonderful revival at Dewey with Rev. J. A. McNatt. He did wonderful preaching which was followed by a great revival. I never saw a greater revival for the same length of time. The break came the very first night. There were over eighty professed to being either saved, sanctified or reclaimed. We give God the glory for it all. McNatt is a great preacher and will bless any church. Our Sunday school is coming on fine. The last Sunday in June had 212 in Sunday school. We have a fine young people's class. There were sixty-three in that one class on this Sunday. God has blessed and given us victory for which we praise Him. The pas-

tor was recalled for another year, not a vote against him. Of course he will remain another year. Our District Budget is paid to date and our General Budget overpaid for the entire year. Thank God for it. The people have stood by wonderfully for which we are thankful.”—Elbert Dodd, Pastor.

NEWTON FALLS, OHIO.—“We are glad to report a good revival here with Rev. I. N. Toole of Alliance, Ohio, as evangelist and Ernest B. Marsh as chorister. Brother Toole's messages not only convicted the sinner but were an inspiration to the believer. He expounded the Scriptures in such a way that the town was astonished at his messages. Brother Marsh is a fine and capable young man as a song leader and soloist; one who has won the hearts of the people of this town. He is also a very efficient worker among the children and young people. He had charge of the children's meetings which was a great help to our Sunday school. This is the third time he has been in our midst. There was some definite work done during the revival. A number prayed through to victory and seven were added to the church. God is blessing the church here. We are having some wonderful victories and we are looking forward to greater ones in the future.”—Helen D. Wilson, Pastor.

M. M. LOWREY AND FAMILY.—“Interest great in revival at Sulphur Springs, Texas. We are entering our third week. From one thousand to two thousand in attendance. More than sixty souls have prayed through and testified clearly. The power of God is mightily upon us and the end is not yet. Pastor was unanimously recalled, with salary increased. Church climbing.”

EVANGELIST E. C. TARVIN.—“Since our last report to the HERALD OF HOLINESS we have held two meetings, the first one at Carthage, Ky. Here God gave us a fine meeting with a goodly number saved and sanctified while the saints rejoiced and shouted the victory and we feel eternity alone will tell the good that this meeting has done. From Carthage we went to Foster, Ky., in a tent meeting. Everything was in readiness for the meeting when we arrived. Here we had a good meeting with large crowds from the start to finish. We could give them but a short meeting but God came and blessed in a great way. They gave us a unanimous call to return in the spring for another meeting. There were some fine folks there who know how to pray and stand by the evangelist. May God bless them. We are, at this writing, in a tent meeting at Hartford City, Indiana, with Rev. A. E. Ford, the good pastor, and are getting a good start and God is blessing. We are looking for a mighty revival. We go from here back to Lexington, Ky., with the Central Church of the Nazarene. These are great days to our soul. God has been giving us some of the greatest meetings of our life in the last few months. We earnestly covet the prayers of the HERALD OF HOLINESS family.”

ABILENE, TEXAS.—“Rev. H. C. Cagle, District Superintendent, held the recent meeting for the calling of the pastor for the coming year for our church. Rev. V. B. Atteberry, who has served as pastor four years, was re-elected on nominating ballot by large vote of the church for the fifth year. During the five years there has not been one dissenting vote. We count ourselves happy to have him and his splendid family to remain as our pastors and leaders for they are shepherds indeed. They are much loved by our church, city and community at large.”—A. P. Rule, Secretary.

SLAYDEN, TENN.—“We closed a two weeks' revival at Shiloh church, Sunday, the 13th. Our pastor, Sister Pareleah Miller, did the preaching. She is a true blue Nazarene and clear on second blessing holiness. Sister Miller is a fine builder but there was considerable prejudice to break down. We feel this giving away, praise the Lord. Two men and their wives were saved. There were also others. Pray for us here.”—Mrs. L. W. Nesbitt, Reporter.

BLOOMINGTON, IND.—“Since our last report God has been doing some wonderful things for us here. We certainly praise Him for it. Our second revival this assembly year was a fine meeting; Rev. Charles Dye from Piqua, Ohio, was the evangelist. We had over one hundred new members. Rev. Dye is certainly a fine preacher and his stirring messages draw the crowds. We have now just closed another good revival with Rev. H. N. Dickerson of Ashland, Ky. There were over two hundred at the altar and we took fourteen more members into the church. We have taken forty-two members into the church since we came here last assembly and several more are ready to join now. We haven't missed having seekers at the altar a Sunday this year, except one and we had a children's program that night. Our prayermeetings are exceedingly good. The main auditorium is nearly always filled for prayer-meeting on Wednesday evening. Our cottage prayermeeting crowds got so large that we divided them into two groups and have two cottage prayermeetings every Friday evening. Just a short time ago we had forty-four at one of the meetings and thirty-one at the other. We have seekers at the altar in most of the prayermeetings including the cottage prayermeetings. Our General Budget is all paid up in full at present and money in the treasury to pay the remainder as it comes due. We have three months of District Budget to pay yet at this writing, but it has been coming in, in spite of the hard financial times and we are sure we will have no trouble in paying it all up in full before the assembly. By the grace of God we are marching on from victory to victory and by His help we will come to the assembly with no evil report.”—Everett and Helen Atkinson, Pastors.

EVANGELIST J. A. McNATT.—“When we gave our last report we were in a campaign with Pastor J. R. Francis of

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Caruthersville, Mo. The Lord gave us a wonderful revival. Our next meeting was with Rev. Elbert Dodd of Dewey, Oklahoma. When we reached Dewey we found everything well arranged and the revival spirit on. This was one of the greatest revivals in the history of my ministry. From the very first the Lord came on the scene and the first service there were ten seekers. One hundred and fifty-four in all sought the Lord in pardon or purity. Everyone was encouraged and the church greatly blessed. A nice class was received into the church and others are to follow. Brother Dodd is a splendid pastor and is really doing things for the Lord. He is a booster for all of the departments of the church and as a result of this every department is doing a splendid work. During the revival the Sunday school record was broken with an attendance of 212. One feature of this revival was the Junior work, which was masterfully handled by Sister McCullough and the pastor's wife. We are now in a revival with Rev. W. F. Hurst at Davenport, Oklahoma. This is our second revival here. We have not yet seen the visible results we hope for, we feel it has been a good meeting; only thirty have prayed through so far. Brother Hurst has the work here well in hand and is making wonderful progress with all of the church work. He has a splendid N. Y. P. S. and a spiritual leader for them in the person of Sister Hurst. Also the W. F. M. S. is helping put the program over. The goal for the Sunday school next Sunday is two hundred and twenty-five and I believe it will be reached. We predict for both Dewey and Davenport great works in the future. Each pastor has been unanimously recalled for another year. Our next meeting will be with Rev. Parnell at Prague, Oklahoma. Pray that I may be kept humble and used of the Lord in the salvation of souls. I never loved the Lord more and the church more than now. On with the battle!"

KLAMATH FALLS, OREGON—"We just closed a three weeks' meeting with Evangelists Will H. and Lillie B. Nerry. There were over fifty at the altar and most of them were good cases of old-time religion. Men were delivered from their lodges, tobacco, etc., and came clear for God. We took a fine class of thirteen members into the church on the closing Sunday which included the heads of five families. Also raised an offering of one hundred and fifty dollars to start our new church, besides the offering for the evangelist. We are much encouraged with our Sunday school which has averaged over eighty since the first of May with an attendance of one hundred and fourteen last Sunday. We certainly thank God for the thorough and constructive work that He has done here through the efforts of Brother and Sister Nerry."—James Dole, Pastor.

PRINCETON, FLORIDA—"The W. F. M. S. of the Princeton Church of the Nazarene held its first all-day meeting on July 1, 1930, with a good attendance and much interest. The meeting opened at ten o'clock with a spiritual devotional serv-

ice, followed by the business session. The reports given by the local officers and the several committees show that the work is steadily increasing. We are putting on a special membership drive and already have taken in four new members. We have sixty-five subscribers for The Other Sheep and have not yet reached our desired goal. A very excellent paper followed the business session entitled, 'Some Reasons Why Every Christian Should Be Intensely Interested in Foreign Missions.' The afternoon session opened at 1:30 with another blessed devotional service. The remainder of the program consisted of musical numbers, recitations and the reading of several interesting papers. Some helpful discussions followed the reading of the various papers. Our pastor, Rev. F. W. Koehler, brought the day's exercises to a close with a regular missionary study period. Under the very efficient leadership of our new president, Mrs. Ella Horne, our society is growing and the interest in Foreign Missionary work is increasing. God has blessed us in a special way the past few months and we are expecting greater things by another year. Our next all day meeting will be some time the last of August."—Mrs. Aletha Campbell, Secretary.

EVANGELISTS JACK LINN AND WIFE—"God has given us some good meetings in the past few months. In June we were at Brown City, Michigan, in the Menonite church. The Lord was with us and we saw folks saved, sanctified, healed and called. A sad incident occurred at this meeting. A young lady twenty-six years of age who attended the services each night, went home on the last Friday night and Saturday morning was burned to death while working with a kerosene stove. I was called to the hospital before she passed away and I never saw such a charred body. Thank God she was saved. We visited a few days at God's Bible School Camp at Cincinnati, Ohio, and then went to Spartanburg, South Carolina, in the Northside Baptist church. God certainly blessed. We broadcast each day for a half hour from station WSPA. God blessed the gospel over the air. Next we were at Salisbury, Mo., with the Alfalfa County Holiness Association in their thirteenth annual campmeeting. God is blessing. In none of these places was there a Church of the Nazarene but many good Nazarenes came and gave us a boost. Our next meeting will be Hallelujah Campmeeting at Oregon, Wis. We ask for your prayers."

PONCA CITY, OKLA.—"We are nearing the close of our second year with the church here. This has been a good year in many respects. We have had two good revivals, and a goodly number have prayed through at the regular services. Several substantial members have united with the church. Our obligations are all met up to date. This has been accomplished at a real sacrifice on the part of the members, for the financial depression is greatly felt. Truly God has graced our services with His presence, for which we are very thankful. We have been unani-

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mously recalled for the third year, and are expecting to stay. Truly God has entrusted us with His message to the people. We must not fail."—L. M. May, Pastor.

TULARE, CALIF.—"After a year of illness and God displaying His mighty power in healing us we accepted the pastorate here. We had been on the Northwest District for more than twenty-five years, so it was like leaving home. But on our arrival at Stockton, where the assembly was held, we found that Nazarenes are just the same in California as Washington. After a delightful assembly we journeyed on to our future home. We were received with open arms from the first. We had come determined to like the place and the folks and it seemed as though our dear people had the same feeling. After getting settled, one evening we were surprised by the church coming in on us and giving us a pounding. Then July 16, being the pastor's birthday, we were most completely surprised by a birthday party. Several nice presents were brought. We feel very much at home here in Tulare. We found a loyal band with much good work having been done by the former pastors. We hope to be able to fit in and carry out some of the plans they laid. God is blessing and though the heat is on we are making some progress and the tide seems to be rising. We have found some problems but believe much prayer will solve them all. If you pass through drop in, if you

have friends in this territory who ought to be Nazarenes let us know about it. We are in for an old-fashioned revival."—Ira L. True, Pastor.

EVANGELIST J. B. McBRIDE—"We closed a revival on June 29 with our good pastor, Rev. A. W. Gould and his people in New Brighton, Pennsylvania, with a splendid victory for the church. There were a goodly number of souls who prayed through in pardon or purity, and some very excellent cases. The pastor received two splendid men and their wives and two other fine people into the church at the last service. Brother Gould had charge of the music, and to say that he is a good leader of song, and a good soloist is not doing him justice. He has one of the finest choirs of about thirty young people that you will find anywhere. The male quartet from God's Bible School was with us twice and sang to the delight of all. We were royally cared for and were delighted to be with Brother Gould. One of the supremest joys of my heart is, that I get letters from the pastors where I have held meetings saying that the revival spirit goes on, and that while there are souls getting saved in their regular services, that there is little declension among the converts of the revival. Pray that the Lord may give me many souls for the kingdom."

EVANGELIST C. W. JOHNSON—"This has been a good year with us. We have been doing Home Mission work part of our time. We held a good revival at Mt. Vernon, Texas. Jack and Ruby Carter had charge of the singing and they did their part well. We organized a Church of the Nazarene with thirteen members. Our next meeting was near Greenville, Texas. Jack and Ruby Carter and Brother Pearson sang for us with Miss Ruby Dallas at the piano. Souls prayed through in the old-time way. Our next revival was at our church at Halesboro, Texas, with Pastor E. P. Akins. He is a fine man to work with. We had a good meeting; not very many prayed through to victory but much good was accomplished. We are now in a great revival with Pastor J. H. Vines at Pleas-

ant Grove church. We are having large crowds and deep conviction is on the people; some praying through to victory. My next meeting will be with Brother C. A. Alexander at Johnson Chapel. We expect a great revival there. If anyone needs us for pastor of a church or to hold a revival write us at Peniel, Texas."

CLIFTONDALE, MASS.—"We are doing business for the Lord in the Church of the Nazarene here. The past two months have been busy months with us and in many ways they have been the best two months of our lives. We have seen some souls kneeling at the altar for pardon and purity. We give God all the praise. In addition to this, we are able to report that our finances are coming along nicely. We were asked by the church board to introduce some financial plan to the members of the church. After much prayer, studying and planning we introduced what we called a balanced church plan for our current expenses. We went over the top and not only so, but each week it is proving a success. Our budgets are paid up to date and we have money in the treasury. We covet the prayers of our Nazarene friends everywhere that we may be used of God in the salvation of souls in Cliftondale. We feel like saying, 'On with Holy Ghost revivals!'"—Thomas B. Greene, Pastor.

NEWS IN BRIEF

Evangelist Joseph W. Peters has been spending some time in meetings in Lincoln, Illinois and vicinity. Brother Peters has some time from July 28 to August 28 which he could give in revival work either as a preacher or singer. His address is 215 Willard Ave., Lincoln, Illinois.

Rev. J. N. Tinsley has resigned his pastorate in Amarillo, Texas, to accept the work at Moscow, Idaho. Mrs. Tinsley has recently undergone a serious operation in Nazarene Sanitarium at Nampa, and prayers are requested that she may fully recover.

The workers at the Park Lane Camp-meeting this year will be Rev. Mack Anderson, Rev. and Mrs. Harry Hyatt, The Wachtel Group of singers, Rev. J. R. Davidson, Dr. N. B. Shade and Mr. George Woodward, the chalk artist. A well arranged poster has just been received by the editor.

President O. J. Nease of Pasadena College writes that the sound of the riveting hammers on the steel frame of the new building is like music in his ears. The new administration building will be one of strength and beauty. New buildings have long been the need of Pasadena College and doubtless the work will advance more rapidly with better buildings and equipment.

A full page display advertisement of Eastern Nazarene College is found in the Quincy Evening News just received. The

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pictures of the old Quincy Mansion—the first building, and the new Fowler Memorial Building are both shown. Pictures of several members of the faculty appear also. Eastern Nazarene College is to be commended on the rapid progress that is being made.

Dr. H. F. Reynolds, senior General Superintendent is in his office for a few days this week. Sister Reynolds is at present in Pittsburgh visiting with relatives.

In a recent visit with President Willingham of Olivet while at Indianapolis we learned that Olivet is looking forward to a good year. President Willingham and a company of workers are touring the Olivet territory in the interest of an increased attendance this fall.

While at the Nebraska Assembly we had opportunity to have a visit with Dr. C. E. Hardy of Trevecca College in Nashville, Tennessee. He reports a good year, with a bright outlook for a splendid opening this fall.

Dr. and Mrs. J. B. Chapman, and Dr. and Mrs. Ellyson are at present in the Indian Lake Summer Conference and Assembly.

Dr. Morrison recently attended the District Assembly in North Dakota and also in the Manitoba-Saskatchewan District. He will be in the office for a few days.

Miss Mabel Hanson, office editor of the **HERALD OF HOLINESS**, has just returned from the Toronto Convention. She reports an interesting and helpful time.

DEATHS

EADE—Mrs. Elizabeth Eade died May 23, 1930, at the age of 82 at her home in Hollywood, California, after a short illness. She was in her accustomed place in the First Church of the Nazarene, Los Angeles, California, on Mother's day and her shining, saintly face will ever gladden our memory. Sister Eade had been a devoted Christian 68 years and with her husband, who preceded her to heaven only a few years ago, was instrumental in starting the Church of the Nazarene in Stockton, Illinois. She was ever a devoted, true, loyal member of the denomination of her choice. She leaves to mourn her departure four sons and two daughters. One of the daughters is our dear Sister J. C. Ennor—known and beloved especially among our W. F. M. S. throughout our district and general work. The very impressive, tender funeral service was conducted by her pastor, Rev. H. H. Hooker, assisted by a former pastor and friend, Rev. P. G. Linaweaver, and General Superintendent H. F. Reynolds. J. E. Moore and Mrs. Stanley Kerrick were the soloists singing the songs of Zion which were so dear to Sister Eade. Mrs. N. C. Radford read a poem which was given by Sister Eade at her 60th wedding anniversary, "I Am Not Growing Old." The great quantity of beautiful flowers which made the chapel a mass of bloom gave silent testimony to the love and esteem held for her by her

many friends and loved ones. She was laid to rest beside her beloved husband in the midst of the green grass, the trees, the flowers and the singing birds of beautiful Forest Lawn Cemetery. We shall miss her here but what a glad gathering it will be when we meet her with our other loved ones that are awaiting us at the Eastern Gate.—Mrs. Paul Broese.

BYLER—Isulah P. Byler was born at West Liberty, Ohio, April 4, 1866. He was married to Miss Emma Yoder June 16, 1889. To this union three children were born. He was converted in 1892, and sanctified in 1894. After being brought into the experience of heart holiness he and Sister Byler felt called into a special work and began with the independent holiness work as lay-preachers. God gave them some great revivals and many souls in the Southwest. Under the strain of the work their health failed and they came to California in 1905. Here they came into contact with the Church of the Nazarene and were captivated by its spirituality, freedom of worship and aggressive way of doing things. They united with the First Church of the Nazarene, Los Angeles, and the church has never had more loyal and devoted members. He served five years as church custodian and by his efficient way of doing things, his patience and Christian courtesy to everyone he more than ever endeared himself to all. His health began to fail about the middle of last year and the church gave him a longer vacation than usual, thinking his declining health was due to overwork, but he never returned. He had developed lung trouble of the most malignant type. For four months he was a great, but patient sufferer. Many times I have gone to see him and found him struggling for breath, but with what little he had he was praising God. Often he said, "How God did bless my soul today." In the first part of his sickness he said, "I would like to get well and put in fifteen years more of faithful service," but for weeks before he died he said, "I am so ready, it will be a disappointment not to go." His one desire was if he went that his going would influence his children, so that they would follow him as he followed Christ. Tuesday evening, about six o'clock, October 29, 1929, he ceased to struggle and just after eleven o'clock he quietly passed on to be with Jesus. The funeral was conducted from the auditorium of his church that he loved so well. Brother Moore sang two songs that Brother Byler requested before going away. Addresses were made by Rev. E. A. Girvin, representing the church board, by Rev. Mrs. U. E. Robbins, representing the Woman's Foreign Missionary Society,

by Professor J. E. Moore, representing the Sunday school, by Forest Elder, representing the Young People's Society, and the pastor brought the scriptural address. Interment was in the Inglewood Cemetery. The beautiful floral offering and the large crowd spoke of the love and admiration of the people for this godly man. He left his faithful wife, Emma Byler, and his three children, Teresa, Leon and Byron to mourn their loss. We would say to them, sorrow not as those who have no hope. Live as he lived and you will join him just inside the Eastern Gate.—H. H. Hooker, Pastor.

YATES—Mrs. Jessie Leah (Laswell) Yates was born near English, Indiana, February 2, 1890, and passed to her eternal reward, June 29, 1930, age 40 years four months and twenty-seven days. May 23, 1910, she was married to Harry E. Yates. To this union were born seven children, Lucille, Alberta, Margerie, Ruthie, Harry Eugene, Carl Burnelle and Fred Allen. Alberta died when two weeks old in 1913, and Ruthie died in 1925, age six years. Sherman Laswell, the father, three sisters and one brother still live, Elizabeth Cox, Ruth Barbee, Olive Stillichter and Sherman Laswell, all of Terre Haute, Indiana, seven nephews and three nieces. Mrs. Yates was converted in 1914 in Chrisman, Illinois, and united with the Church of the Nazarene, where she has lived a faithful Christian life until

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Jesus took her home. She has lived a most exemplary life. "Well done thou good and faithful servant" will be true in her case. She will be greatly missed, not only in this home by the family and relatives, but by all of Christman, where they have spent eighteen years of their married life. Her life was all on the altar for sacrifice or service. She fulfilled both. Her sickness was of short duration. Her untimely death was a great shock to all of Christman people. While her whole Christian life has been given to God's service and devotion to her family, and now to sacrifice, dear friends, do you want to meet God with less preparation? Oh! how we shall all miss this dear wife, mother, sister, daughter and friend. Dear Lord, give us more of this type. Amen, and Amen. —F. W. Walts, Pastor.

McINTYRE—Louis Kossuth McIntyre was born near Pownal, Vt., April 19, 1849, and fell asleep in Jesus April 6, 1930, at one-fifteen a. m. Had he lived thirteen days longer he would have been 81 years of age. He suffered much the last few days of his life here but he was always very patient and kind. He suffered a complication of diseases. His faith was in our dear Lord and it was never moved. He lived a holy, clean life and was always faithful in exhorting. We all loved him dearly. He leaves to mourn his departure three sons, one daughter, and sixteen grandchildren. His body was laid to rest in the Parker Canyon Cemetery to await the resurrection of the just. —Ruth McIntyre, his daughter-in-law.

DAVIS—C. A. Davis was born in Llano County, Texas, February 19, 1859, departed this life February 23, 1930. He

was married to Mattie Carlton November 22, 1882, and to this union were born five boys, W. A. Davis of Pearl, Texas; C. Davis, J. C. Davis, J. P. Davis and O. E. Davis of Port Arthur; all of whom survive and were present at the funeral. He professed religion and joined the M. E. Church, South, in the summer of 1886, and ever after lived a devoted Christian life. He served as Sunday school superintendent in this church for a number of years, erected a family altar that never failed but proved a great blessing and strength to the family. During the year 1910 he was sanctified wholly, joined the Church of the Nazarene and served as Sunday school superintendent of this church more than half the time thereafter. Death overtook him at his post of duty. Many times during his illness, which lasted thirty-five days, he rejoiced and praised God. Once he sang a verse of the song, "Glory, glory, Jesus Saves Me." At another time he sang, "I'm going home to die no more." He talked to his boys and exhorted them to live godly lives. His lifelong companion and five boys with their families are left to mourn their loss but they weep not as those that have no hope. The funeral was held in the Church of the Nazarene at Pearl, Texas, by his pastor, Rev. S. C. Bozarth, of Cedar Hill, assisted by Rev. Baker, a Protestant Methodist pastor of Bee House. His five boys and Brother G. W. Hardcastle were his pallbearers. His remains were borne out to the cemetery and laid to rest in the presence of a large concourse of friends and relatives. —Mrs. Joe Webb, a friend.

WILSON—Andrew H. Wilson was born July 27, 1864, in Le Claire, Iowa, and passed away May 24, 1930, at Dr. Keaster's Hospital in Lamanda Park, Calif., as a result of paralysis. He was bedfast only three days, but had been in failing health for seven months. In October, 1929, while working with a squad, fumigating citrus trees, he received too much gas while filling the pump which he was operating and was laid out for an hour. The next day he complained of a numbness in his toes and fingers and daily mentioned its creeping up his limbs. He put up a brave fight and was hopeful of recovery until a week before he died. The deceased was a charter member of the East Pasadena Church of the Nazarene and a faithful attendant until disabled. He leaves to mourn their loss, his wife, Cora A. Wilson, a deaconess and an elder in the Church of the Nazarene; a son, Russell E. Wilson; a daughter, Mrs. W. O. Johnson; two grandchildren, four

sisters and a brother; besides numerous relatives in Le Claire, Iowa, his birthplace; also a brother in Walla Walla, Washington. Brother Wilson had gracious times of communion with his Lord and received a gracious anointing with the Holy Spirit, preparing him for his homegoing. Funeral services were conducted by his former pastor, Rev. Paul Goodwin, assisted by his present pastor, E. M. Hutchens.

ANNOUNCEMENTS

NOTICE—Due to the fact we have had August 25 to September 8, date canceled, we are available for this time. We will be glad to slate with any church needing singers. Wire or write us at Peniel, Texas.—Jack and Ruby Carter, Song Evangelists.

NOTICE—There will be a nice gospel tent in the city of Wewoka, Oklahoma, the entire month of August on the No. 3 Highway. Anyone passing this way that can stop over and give us a lift, it will be much appreciated. This is a town of 10,000 inhabitants and we want to plant holiness here so it will never be forgotten. Help us please.—C. M. Whitley, Pastor, Box 1013.

NOTICE—Rev. Geo. Belnes has just closed his third year as District Superintendent on the Manitoba-Saskatchewan District. Brother Belnes has had a wide experience as missionary, evangelist and pastor. He desires a pastorate as it is necessary for him to be with his family. Anyone desiring his services on any line of work, please address him, 2923 Troost Ave., Kansas City, Mo. Any favors shown Brother Belnes on lines mentioned above will be not only appreciated by him and his family but by the Church of the Nazarene.—H. F. Reynolds, General Superintendent.

NOTICE—Because of his moving from a pastorate on the Kansas District to the Eastern Oklahoma District and that assembly is held a month later than the Kansas assembly, Rev. L. A. Bolerjack of Sylvia, Kansas, will have the month of September open to hold a revival in some church or home mission field. He is well known to the people of Kansas and Oklahoma. He is an able preacher and will do good work wherever he is called. He will go anywhere for whatever the people have to give him. He is a willing worker. Give him a call and I believe you will not be disappointed. —A. F. Balsmeier, District Superintendent.

WEDDING BELLS—On Monday, June 30, a very beautiful church wedding was solemnized at First church, Hutchinson, Kansas, when Miss Opal Katherine Molar, of Garden City, Kansas, became the bride of Rev. Arthur C. Morgan, of Hutchinson, Kansas, the writer officiating.—Mack Anderson.

PRAYER IS REQUESTED by a brother in Michigan that there may be a real, soul saving revival in his community and that a Church of the Nazarene may be organized; by a sister in Ohio for the salvation of her daughter.

OHIO DISTRICT Honor Roll Churches

June Budget

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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 Humpfer Ave. General Superintendent Goodwin will preside.

CENTRAL NORTHWEST DISTRICT, at Mitchell, S. D., August 20 to 24. Rev. Frank Shea, pastor, 1001 West 4th Ave. Meetings will be held in First Congregational Church, East 4th Avenue. General Superintendent Reynolds will preside.

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

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

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

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

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

WANTS

Nazarene young woman wants position in institution or office with Christian environment. Address Miss C., 714 Brighthurst St., Logansport, Ind.

CAMPMEETING CALENDAR

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, Kansas.

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

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

July 31 to August 10, Southern California District Campmeeting. On College Campus, Pasadena, Calif. Workers: 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, Melza 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, Wilmington, Mass., Silver Lake Evangelical Campmeeting. Workers: Rev. Thomas Laite, presiding elder of the New England District in charge. He will be assisted in preaching by Revs. Earl E. Barrett, S. T. D.; E. Wayne Stahl, B. A., B. D.; C. E. Willson, B. A., and other members of the New England Conference. For further information write, Rev. L. W. Malcolm, 22 Sheridan Ave., Medford, Mass.

August 1 to 10, Clinton, Pa. Tri-State Holiness Association. Workers: Rev. Ed Oney, of Rush, Ky.; Rev. R. G. Flexon of Glassboro, N. J.; Rev. J. N. Hampe of Los Angeles, Calif.; Rev. Chas. Mower of Cincinnati, Ohio, soloist and song leader; Rev. Geo. Cole of McKeesport, Pa., Pianist; Millie Rodenbaugh of Pittsburgh, Pa., Isabelle Myler-Reiff of Bethesda, Ohio, in charge of children's meetings; Mrs. S. D. Bates and Rev. D. Wilson in charge of ring meetings. For further information write, Rev. A. L. Cain, Sec., Clinton, Pa.

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

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Fugett and A. L. Crane. For further information write, Bessie Fendoble, 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, Maybee, Michigan. Maybee Camp, Southeastern Michigan Holiness Association. Workers: Rev. E. E. Shelhamer, wife and son, and others. For further information write, Mrs. P. E. Palmer, 544 Thompson St., Ann Arbor, Mich.

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 13 to 24, Lincoln, Ill. Tent meeting. Workers: Theo. and Minnie E. Ludwig. For information write, Rev. Helen Peters, Lincoln, Ill.

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. Rildout, 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.

August 14 to 24, Ramsey, Ind., Harrison County Holiness Association. Workers: H. W. Sweeten, second worker to be supplied on account of the recent death of Rev. C. B. Jernigan. Evangelist Burl Sparks, singer. 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. 4th 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 Erick, 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 Hawson, 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.

Colorado District Campmeeting Denver, Colorado August 14 to 24, 1930

Special Workers: J. T. Little, Bud Robinson, L. C. Messer, C. W. Davis, Florence Davis, L. E. Grattan, Howard Paschal, Sadie Hoover, Z. H. Baxter, T. P. Dunn.

Other Workers: Brothers Phillips, Poole, Hipple, Hays, Savage, Land, Galoway, Gossett, Weatherford, Cochran, Webber, Wells, Levan, Wilson, Glenn, Williams, Zimmerman, Manly, Bauer, Ogden, Grim, Mize, Walden, Maple, Norton, Roper, Lewis, Brown, Herrell, Masters, Eastman, Parks and others.

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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. Petticord, Miss Magdelene DeBoer in charge of children and young people. Professor N. B. Vandall 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 21 to 31, Normal, Ill. The 46th Annual Camp of the Central Illinois Holiness Association. Workers: Rev. C. B. Pugett, 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 B. 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 Dulaney 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. Fouche, Sec., Maryville, Tenn.

August 29 to September 7, Greenfield, Ind. The Eastern Indiana Holiness Association. Workers: Rev. John Fleming, Rev. David Wilson. M. V. Lewis, song evangelist; Katie McKinley, pianist. For further information write, Hansel Williams, Sec., R. F. D. 1, Greenfield, Ind.

August 30, 31, and Sept. 1, North Reading, Mass., Young People's Camp, under auspices of the District N. Y. P. S. Workers: Rev. Lloyd B. Byron, District President, in charge; Rev. L. A. Reed of Long Beach, Calif., evangelist. The Fitchburg Ladies' Quartet, Prof. E. S. Mann song director. For rooms write, Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. For further information write, Rev. Lloyd B. Byron, Livermore Falls, Maine.

September 4 to 14, Springer, Ill. Interdenominational Holiness Campmeeting (Jacob's Camp). Workers: Rev. Geo. B. Kulp and Rev. J. L. Cox, evangelists. Frank Doerner, song leader. For further information write, Jacob Fleck, Pres., Enfield, Ill.

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

DISTRICT SUPERINTENDENTS

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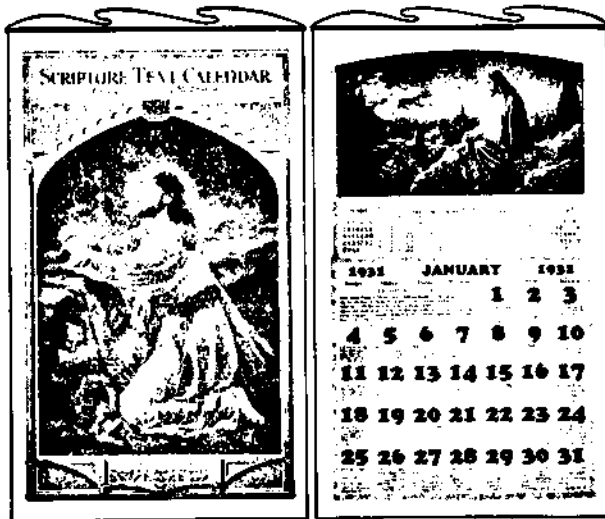
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