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HERALD of HOLINESS

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THE PERFECT LIFE

WHAT a glorious fact it is that there is one life that can be held up before the eyes of humanity as a perfect pattern! There were lips that never spoke unkindness, that never uttered an untruth; there were eyes that never looked aught but love and purity and bliss; there were arms that never closed against wretchedness or penitence; there was a bosom which never throbbed with sin, nor ever was excited by unholy impulse; there was a man free from all undue selfishness, and whose life was spent in going about doing good. There was One who loved all mankind, and who loved them more than Himself, and who gave Himself to die that they might live; there was One who went into the gates of death, that the gates of death might never hold us in; there was One who lay in the grave to take its dampness, its coldness, its chill, and its horror, and taught humanity how it might ascend above the grave; there was One who, though He walked on earth, had His conversation in heaven, and took away the curtain that hid immortality from view, and presented us the Father in all His glory and in all His love.

Such an One is the standard held up in the Church of Christ; it is a Church that rallies round the cross and that gathers around Jesus; and it is because He is attractive and lovely and glorious that they are coming from the ends of the earth to see the salvation of God.—BISHOP MATTHEW SIMPSON.

HERALD OF HOLINESS

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THE STRENGTH OF SOLITUDE

JESUS trod the winepress alone. This loneliness of Jesus finds its counterpart in all life and experience and as such furnishes the basic principles of a true and deep philosophy of life. Every man must be separated unto his own burden and work, physically, mentally and spiritually.

The longer we live, the more we become individualized, the more we shall find ourselves alone; but it is in this process of individualization that true inwardness is developed and we come into the fullness of our own strength. Children flow together easily and naturally. Their beings have not yet become strongly individualized. It was the insight into this great truth that led Tennyson to write the following beautiful lines:

*The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast
Has never thought that "This is I."*

*But as he grows he gathers much
And learns the use of "I" and "Me!"
And finds "I am not the things I see
And other than the things I touch."*

*So rounds he to a separate mind
From which clear memory may begin,
And from the frame which binds him in
His isolation grows defined.*

This individualization is a part of the plan of God. We must be parted off from all outward supports that we may learn to stand alone. We must be separated from all accidents of time and place, that we may come to a true realization of what we are and what we need. In God's reckoning it is not position or authority which makes one great, but quality of being. We may never be great in position or power or in worldly emoluments, but we can all be kings and priests unto God. True greatness does not consist in having, but in being. And so in the plan of God there must come a separating, a cutting away of supports, a breaking of tender ties, that we may come to our own

strength and enter into personal fellowship with Christ alone.

Rude as the awakenings may be, and bitter as the cup we drink, it is the only way to true freedom. The very things upon which we leaned so heavily and over which we grieved so sorely, were after all but props—supports upon which to lean until we should gain sufficient strength to stand alone. Their removal brings us to a larger freedom. The little child pulling himself up beside a chair, finds that by this means he can move from place to place and rejoices in his new freedom. The chair seems to him an indispensable means of locomotion, but as he gains in strength it becomes a hindrance and is cast aside as useless.

What is true in the physical realm is true also in the mental realm. We enter the schools and for a time study what others have thought and done. But as we study we rise little by little to ideas and convictions of our own. Ye shall know the truth and the truth shall make you free. The danger is that we shall become too narrow by forming our own ideas and convictions without having sufficiently entered into the wider ranges of human life and experience. It is ignorance which hampers and restricts our lives and prevents us from entering deeply into the experiences of others. In taking on the thoughts and experiences of others it is true that we sometimes find this material arranging itself in layers which are clearly discernible. Dr. Bresee frequently said to the students that he could listen to young preachers and discern the various strata which they had received from others, but his instructions were always, "Keep on acquiring." In the process of time the strata will all be merged together and the mind will enter into a larger freedom from which all traces of acquirement will be obliterated.

The law of individualization is even more true in the spiritual realm. It is for this reason that a clear distinction must ever be made between what we have received and what we are, in any true estimate of life. This is a difficult task. Many there are who fancy themselves monuments of power, when in reality they are being borne along by the momentum of other lives. Perhaps some who are now contributing forces in the forward movement of holy living, would never have come into prominence, had not men whom we reverence and love stood out against the awful opposition like Isaiah's rock in the wilderness, staying the drifting sands and sheltering from the withering blasts until an oasis was formed beneath its shadow where the tender plants were protected until they were strong enough to stand in the true beauty of holiness. But the battles are not over. Rude awakenings there have been, rude awakenings still await him who would be strong and free. Sometimes it seems whole companies move off the field of battle, leaving us with an inexpressible sense of loneliness, but never mind—this is God's chosen method of bringing us to the glory

of true inward strength and launching us into the freedom of a larger realm.

But before us must ever be the lonely figure of Him who travels in the greatness of His might. He was the one man who trod this earth supremely alone. Sometimes through the doors of His solitude troops of angels came to minister to Him and patriarchs and prophets to commune with Him, but when the glory which burst through the thin veil of His flesh had abated, He came down into the valley to enter the busy activities of life and to contend with demons in their mad endeavor to possess a human soul. Say what we will, we dwell on an island, which as our days increase shuts us in to ourselves and alone with God. The sphere of kindred ties and personal relations keeps narrowing until we seem to stand upon a solitary peak with the hungry waves all about us. But if we know God, if we keep our eyes upon the lonely figure of Him who travels before us, our lonely island will be turned into a Patmos, the heavens will open, the waves of separation disappear and the sea of mystery be lost in the apocalypse of God.

DO WE MEAN THIS?

General Superintendent Chapman in his *September Gleanings* found in this issue of the *HERALD OF HOLINESS*, quotes an article by Bishop Miller of the Methodist Episcopal church under the title, "Do We Mean This?" The clipping was taken from the California Christian Advocate, but Zion's Herald publishes a similar article which we read with great interest—greater, perhaps, because previous to his election as bishop, Rev. Miller was pastor in San Jose and Lecturer on Missions at the University of the Pacific, and it was our rare privilege to attend his classes during our final year in college. He was then fresh from the Philippines where for a number of years he had served as a missionary to the people of those islands. Always clear in his thinking and forceful in his presentation of a subject, this his latest deliverance awakens within us something of a fear concerning our own foreign work. Is interest in foreign missions on the decline? Is the work to dwindle down to fits and starts? Is the slackening of the pace due to a decline of interest in foreign peoples, or, is the disease deeper still, a decline in evangelism itself?

Dr. Chapman points out that last year the Church of the Nazarene came to the front splendidly with an increase of \$50,000 for foreign missions over that of the same period the year previous. His burden is that a further increase this year, especially this year of economical shortage, will in a large measure vindicate our claim to the consecration involved in our profession of entire sanctification. This inference is just. Our fear however is, that having done well last year, we may unconsciously rest on the oars, and not bend our backs to the burden. It is very easy apparently to think that the money will come some way, regard-

less as to whether we do our part or not. Already there are signs of a decline in giving.

If the missionary offerings of the present year equal and exceed those of the past year, it will be solely because the burden is distributed among the people, and each one assumes his part cheerfully. God asks nothing unreasonable. He requires of us "proportional giving," but He requires this of every one. If the work declines, the weight of responsibility will rest upon those who have not given proportionately of their means to the work of God, and this whether it be one talent or ten, one dollar or one thousand. This year has been one of pressure. Everywhere there has been a discouraging note—unemployment, hard times, a fear of the future—much of it real, some of it merely mental contagion. With this depressing atmosphere all about us, it is time to look upward to God for help. He will see us through. Those who tithe their income and make offerings to God have the guaranty of His support. Shall we step out on the promises, dare trust God, and prove to the world that there is a consecration that lays all on the altar of God for service or sacrifice?

"There is a day coming," said Mr. Stalker, "when many of us shall wish that every penny we have given to the poor had been a pound; when those who have begged us on behalf of the suffering and ignorant, but of whose importunities we have often complained, will be accounted our best benefactors; and when it will be more valuable to us to remember one hour passed in the garret of the poor than a hundred spent at the tables of the rich."

SEVEN REASONS FOR TITHING

The problem of church finances will never be settled until the scriptural plan of tithes and offerings is given proper and widespread recognition. It is not necessary to attempt to establish the law of the tithe from the Mosaic economy, or to endeavor to regulate its administration from Jewish practices. The tithe like the Sabbath antedates the law of Moses. There are, however, many reasons for tithing which should make a strong appeal to those who have the interests of the cause of Christ at heart.

1. Tithing shows the importance which we attach to our religious life. The Jew gave a tenth, the Mohammedan tithes and so does the Mormon. It is but a natural inference that those in the Church of Christ who do not tithe place a lower estimate upon the value of their religion than the Jew, the Mohammedan or the Mormon.

2. Tithing makes God a partaker in the business relationships of life. Those who have definitely taken God as their business partner are uniform in their testimony as to the sense of security and the feeling of joy which such a transaction brings to the lives of tithers.

3. Tithing enables one to determine the exact amount of money he pays into the church treasury. Unless proper books of account are kept there are no means of knowing the exact amount given to the church. Many of the failures in the business world are due to the fact that manufacturers and merchants endeavor to reckon the cost of production or distribution from their own observations instead of keeping an accurate system of cost accounting. Here also lies the cause of financial failure in many churches.

4. Tithing is the only just means of distributing responsibility. Who of us has not been in a meeting where a certain amount of money was to be raised when some fairly prosperous individual would arise and say, "This money must be raised and here is my dollar?" He had mentally numbered the congregation and prorated the amount to be raised among the people and assumed what he thus judged to be his share. But that dollar perhaps was not one-tenth of what legitimately was his share of that expense. The church which burdens the poor and excuses the rich will never have God's smile upon it. God's command is to give as He has prospered one.

5. Tithing is a cure for pious insincerity. Not everyone that saith "Lord, Lord," will enter the kingdom but only those who do the will of God. Is the consecration full and complete? Not words will be the test but the tithe and offerings. It is not loud, vociferous nationalism that marks the man as a true citizen. This is of no avail unless he pays his taxes.

6. Tithing gives meaning and value to the possessions of life. It is because one day in seven is set apart to God, that the remaining six days take on deeper significance; it is only when one part in ten of our earthly possessions is returned to God that the nine-tenths become really sacred to us. There is a communion with God through worship and adoration, and there is a communion which arises from the stewardship of possessions. God desires and demands both as a part of true consecration.

7. Tithing carries with it the promise of material and spiritual blessings—the opened windows of heaven, the full garners, but above all the loving favor of the heavenly Father and the smiling approval of the Lord of the whole earth.

William Taylor once said, "If the firstly does the business, I never reach the secondly. The moment I have impressed my hearers. I stop. Preaching is like driving nails. If you continue to strike blows after the nail has gone home you will split your board. A good many preachers split their boards." If the plan of the good bishop was followed by present day preachers there would be less complaint about long sermons.

FROM OUR EDITORIAL CORRESPONDENCE

There are many interesting items which come to us from the correspondence which we receive, and we are always glad to share them with the readers of the *HERALD OF HOLINESS*. These matters of human interest inspire and encourage others. Holiness when presented in abstract terms and philosophical statements may not make much of an appeal to people, but it becomes attractive and beautiful when embodied in human lives.

Meda C. Taylor of Onset, Mass., writes that she has been a member of the Church of the Nazarene for thirty-seven years, never having been a member of any other denomination. She has also taken the *HERALD OF HOLINESS* from its first issue and reads it through as soon as it is received. She takes *The Other Sheep* and the *Preacher's Magazine* and makes good use of every one. She says, "I think that the *Youth's Comrade* is a wonderful paper for both young and old, and I distribute the copies that are left over from Sunday school. I spend my time calling, giving out tracts, anointing the sick, giving out clothes to the poor and those in need." We cannot but feel that there is a great need for more laborers like this in the field. During the time when Dr. Lyman Beecher was laboring so successfully in Boston he was asked how he was able to accomplish so much. His reply was, "It is not I that do it; it is my church. I preach as hard as I can on the Sabbath, and then I have four hundred members who go out and preach every day of the week."

Frank G. Shafer of Youngstown, Ohio, now in his seventy-fifth year and still in good health is actively engaged in tract distribution and the circulation of other good literature. "When I retired from business at seventy," he says, "my problem was, 'How can I still bear fruit in old age, by using these ten years of borrowed time to the utmost soul-benefit of my fellowman?'" After earnest prayer he was divinely led to urge small churches, the little flocks, to install book and tract tables at their doors and then use his tithe to keep them supplied with intensely helpful reading matter, the kind that is

Orthodox to the heart's core;

What Scripture says, no less, no more.

This work has gone on for several years with overwhelming evidence that it is owned of God. He has found that the scriptural "serving of tables" should be assigned to exceptionally faithful workers, with frequent appeals from the pulpit to the membership, to lend or give books to their neighbors. How often even a faithful pastor, for fear of being charged with preaching at people, refrains from warning against the popular sins such as lodges, tobacco, dress, bridge, dancing, movies, etc., which is often best done through

the printed page. Brother Shafer is ready to co-operate with any who will write him concerning this matter.

Here is something from Los Angeles, headed "*A Voice out of the Universe.*" Evidently it is a piece of paganism masquerading under the guise of super-intelligence. Here are some of the statements: "I AM NOT, an old man with a flowing white beard, sitting on a throne, dealing out happy or miserable lives to individuals. I AM Intelligence! Power! Life! Not centered in a human form, but permeated throughout the entire universe. When you look at Life—you are looking at Me. When you see Power—you are seeing Me. When you witness Intelligence—you are witnessing Me. So I am—Your God."

Well we have a question to ask also: Who ever saw Life without seeing it embodied in some form; who ever saw Power, without seeing it in some manifestation; who ever witnessed Intelligence, except in personality? When these questions are answered it will be time enough to try to introduce pagan pantheism to intelligent Christians.

But the sad part of all this is that, if I am correctly informed, the secretary of this, "D. Master, the Teacher of Man," was formerly a Nazarene boy, a student in one of our colleges. His mother and close relatives are still Nazarenes and when I meet them they grieve over the waywardness of this boy and ask prayers for him. He may be entrapped into heathen philosophy under the guise of superior intelligence, but eventually he will be made to acknowledge that "whatsoever a man soweth, that shall he also reap." Well, enough of this.

Another letter of interest concerns Rev. J. A. Kring's new book, entitled, "*The Conquest of Canaan,*" recently published by our own Nazarene Publishing House. This letter is from Professor A. S. London and reads as follows: "I have spent much time today in the study of your book, '*The Conquest of Canaan.*' I am amazed at the greatness of the volume. It is worthy of the study and prayerful consideration of every minister in our church. There is enough sermon material in this book in the form of Bible illustrations, statistics and outlines on Bible subjects to furnish thought for many months. Your book is suitable for a college text book on Old Testament Studies. There are chapters of special interest to youth, such as the '*Confederacy of Israel's Enemies.*' Chapters like that on '*The God of Battles*' should be read by young and old alike. The chapters on '*Success and Failure in Spiritual Conquest*' and '*Joshua's Final Address*' are fraught with timely suggestions, warnings and admonitions. The chapter on '*The Life Beyond*' will provoke thought for the saved and unsaved. Your book shows comprehensive study and breadth of read-

ing. References are made to scores of works in many different fields of study, and the Old Testament types are given a present day interpretation. It is an interesting biblical history of the plan of redemption from ages past into the present and stretching on out into the eternities. I doubt if our Publishing House has ever put out a book more comprehensive in its scope than yours."

Last of all there comes a letter from Dr. J. B. Chapman, Secretary of the Board of General Superintendents, stating that at the meeting held in Chicago yesterday the General Superintendents had elected the editor *Fraternal Messenger* to the General Assembly of the Pilgrim Holiness church, which convenes in Frankfort, Indiana, September 2. This comes certainly as a surprise, but since we leave Kansas City for the New York Preachers' Convention on September 3, we shall plan to stop at Frankfort and spend a day with our friends of the Pilgrim Holiness church, bringing them greetings from the Church of the Nazarene.

THE PEOPLE MAKE THEIR OWN APPOINTMENTS

We recently listened to an address delivered to preachers by one of our General Superintendents, an address faithfully and eloquently delivered, and coming evidently from a heart bursting with sympathy for those under his immediate jurisdiction. One of the most difficult things he stated, was the location of preachers satisfactorily. Too often every attempt to place them in places of importance and responsibility proved abortive solely because of some peculiar trait or weakness in the preacher himself, a weakness too often unknown by him. One of the great burdens of District Superintendents we find, as we associate with them, is the one above mentioned—that of the location of preachers.

After all it is the people who make the appointments. Presiding officers may recommend and even urge the appointment of preachers but if unsatisfactory to the church their efforts are in vain. But how could it be otherwise! They are the ones served and they pass judgment upon those who would serve them. This is true in the business world as well as in church life. It is the employer usually who is best qualified to estimate the worth of an employee. Pastors are the servants of God and of the people. If they expend their lives in unstinted, unselfish, sacrificial services for others, there will return to them the loving favor and grateful esteem of many hearts. If they are concerned with their own ease and comfort, if they cease to grow mentally or spiritually, if they adopt peculiar views or try to enforce their narrow notions upon the people, they but hinder their own usefulness. The blame must not be attached to faithful presiding officers—the people make their own appointments.

SEPTEMBER GLEANINGS

By General Superintendent Chapman

Under the title, "Do We Mean This?" the editor of the California Christian Advocate prints a communication from Bishop Miller which illustrates the feeling of Christian missionaries everywhere, when the Church in the homeland seems to forget them and the great task which has been assigned them. The communication is as follows:

Six years ago the General Conference assigned me to administrative work in Latin America. I have spent the six years leading a retreat, readjusting, combining, overworking, closing, and looking back over a trail of abandoned work and broken workers. When the cuts in the missionary appropriations began we resolved to face them like men and keep our troubles to ourselves. Surely the home churches would in time catch up with their building programs and meet the outside demands for help. They would pick us up again before it was too late. Now, with the prospect of a new cut for next year, we face readjustments so radical that they stagger us. Surely not this! We must close much of our best work, repudiate obligations made in good faith, withhold the redemptive message from those to whom we have offered the Bread of Life, and now must withdraw our hands. We have sinned through silence, and I am sure that the home churches have no idea of our desperate case. With another cut for 1931 we face—(1) The breaking morale of our missionaries. We are a pitifully small handful now, and every time we get together the talk is of whose head is next to fall. We are worked to desperation and repeated breakdowns. I do not know a missionary in Latin America who has hope of getting back after his next furlough. If we were marooned on polar ice an expedition would be off to our relief. (2) Our national friends and fellow-workers are losing faith in our sincerity and in the validity of our message. They have gone their utmost limit in self-support and administrative efficiency, but they did believe that we would stand by until they got their ship afloat. (3) I have never known so many open doors, awaiting opportunities. The seed sown through the years has borne fruit, the harvest is on us, and we are abandoning the field. South America looks to us like the outstretched arms of the multitude that sang the Hallelujah Chorus in "The Wayfarer." They trusted us; are they now to look for another? (4) Before me is a list of tragedies—the readjustments for the next cut. Some of our best work, and a lot of it, must go. Some of our effective men must locate, go into business, or what not. Once we make this next reduction, we are through on large sectors of the field. (5) Previous cuts have brought us to the breaking point. One cut more and foundations will crumble. Two cuts, and the house will be down on our heads. In the name of our beloved church, we face one of the most disastrous debacles in Christian history. A great elder statesman of our church writes me: "It must be that God is getting ready to work in some new way." I wonder if it must be without the church? Is our candlestick to be removed? Are we to remove it ourselves from its place? As a church, do we really mean this?

We as Nazarenes believe that the Methodists made a great mistake when they left off emphasizing the Wesleyan doctrine of entire sanctification and that the loss of pentecostal aggressiveness is one of the evils which resulted. And now in order that our claim on this point shall be consistent we must make an outstanding success of our missionary enterprise. Thank

God that we did give \$50,000 more during the year which closed April 30 than during the preceding year. Now if we but do better this year than we did last we shall have good proof that when we found it necessary to economize during a year of economical shortage we made God's work the last place to apply this economy. And that is as it should be.

Revs. E. E. Wood and F. W. Domina and other members of the Committee on Temperance in the Michigan District Assembly brought in some forceful statements the other day. Among other things they said, "We declare ourselves utterly opposed to any form of modification. We look upon the liquor business as a monstrous snake whose fangs are full of poison and our only way to deal with him is to cut his head off, even though his tail wiggles until sundown. Chickens do a great deal of flopping after their heads are severed—while there are a few moist places in America, we are glad that the country as a whole is dry. If a rat infested place should have all the holes suddenly closed, we would see more rats running about than usual. Prohibition has effectually plugged the holes of the legalized drink business. This has thrown the denizens of the saloon into plain view. Don't be alarmed if now and then you see them on our streets under the influence of booze." We think these things should be said with emphasis just now when there is so much misrepresentation in the tremendous fight rum is making in its endeavor to come back again.

Paul Rader in "Round the Round World" says, "There are two ways of tackling a life problem. One is by reformation. The other is by revolution. The reformer assumes that the heart of the proposition is correct. He believes that the fundamentals are sound. He starts in with argument and information to change instrumentals which he believes are wrong. The revolutionist starts with the premise that the core and heart and fundamentals are wrong and absolutely wrong. The revolutionist believes that the changings of instrumentals will not affect the fundamentals. Christianity is founded on the program of revolution. Just now the program of the majority of so-called Christian activities is proceeding on a basis of reformation. Early Christianity and every movement of Christianity that has brought about a great reformation has started with a great revolution, a revolution that changed the hearts of men and put new music in their souls. These men with changed hearts soon changed the conditions about them. Having touched fundamentals they soon attended to the instrumentals."

In the book mentioned in the preceding paragraph the author tells how during the great World War, instead of building ships, Australia produced wheat,

made great granaries of sacks filled with wheat and stored the loose grain at the docks. But by and by these improvised granaries became infested with white mice, which in turn became instruments for spreading ringworm among the people, until the government had to inaugurate a campaign for the extermination of the white mice. And says Paul Rader, "The Church on earth was told to build ships in which to carry the gospel to 'Jerusalem, Judea, and the uttermost part of the earth.' Instead, she settled down to build great steeples, to gather to herself rare orators and preachers, to build up a great organization with multiplied offices and officers, to engage in great philanthropic expenditures, in great governmental reforms, to heap to herself 'teachers having itching ears,' and schools requiring great fortunes of money. Into this great piled-up church wheat came the white mice of rationalism and materialism, with higher criticism and modernism's denunciation of 'the faith once for all delivered to the saints.' The ringworm of unbelief and worldliness has broken out." We must build ships and send the gospel wheat to the ends of the earth.

In his book, "The Life of Prayer," Andrew Murray says that in practically every battle of history there has been a strategic point which the winning general felt must be taken and held at any cost. And in the war between sin and righteousness he says prayer is that strategic point, and the devil knows that to win and hold this means to win in the conflict. So the devil makes no harder fight anywhere than his fight upon prayer. A prayerless church is a defeated church and a prayerless ministry is a powerless ministry. Mr. Murray tells of a conference of ministers in which it was asked, "How many of you spend as much as half an hour a day in prayer for your work?" Only one hand was raised. When the time was reduced to fifteen minutes about half the number present raised the hand. When it was reduced to five minutes all hands were raised, but later one brother came to say that he "was not sure" that he spent even five minutes daily in prayer for his work. In describing helps to the prayer life, Mr. Murray suggests that time be allotted to the purpose and that prayer be undertaken in a leisurely manner. That a list of the things you are to pray for be written and that the list be increased as interest increases. That the time of prayer be divided between actually calling upon God and reading passages out of the Bible. And that the example of Jesus be especially studied with the object of following Him in the prayer life. Mr. Murray says that Christian workers and preachers are quick to take advantage of any other means for success in their work that promises anything like half as much as prayer guarantees and he wonders—we surely must all wonder—that they do not lay hold upon prayer.

Now and then we find a preacher in the Church of the Nazarene—often he is either just coming in or just going out—who claims he is "too radical," or "too hot," or too something for our leaders and our people and that there is some sort of set and agreed movement to handicap and hinder him in his very wonderful program for spreading scriptural holiness. Now I think I know our leaders in the ministry, and also somewhat of our people, and I think I know that they all are for the man who can preach full salvation effectively and keep the church spiritual and move on in success. Of course if a man has a personal program which he would like to get the Nazarenes to help him carry out, not a great amount of interest will immediately appear. Nearly all have had their fill of "independents," and while there is no disposition to hinder anyone who is doing good, neither is there a disposition to sell the church to one or even to a handful of individuals who cannot tell the difference between their personal, immature notions and the eternal Word of God. But let no one imagine that the Church of the Nazarene has succeeded so well that it no longer appreciates men who can do successful evangelistic work or build up churches as pastors. We need such men in increasing numbers and there is no prejudice against them. But a soured preacher, old or young, talented or of limited ability is a problem difficult to solve. And critics do not help a full salvation program much, whether they are higher critics or lower critics. There are a thousand things about politics and economics and education and speculations about what is coming to pass soon in the world which it is impossible for us to settle, and about the best thing we can do is to all strike in anew to preach and pray and sing and shout and give our money and promote revivals and get people into the church. This is our calling, let us magnify it.

Twenty-five years ago Frederick Davis Storey wrote a book which he called, "The Higher Criticism Cross-examined." In introducing one of his chapters he quoted Ezekiel 34:18, "Seemeth it a small thing to have eaten up the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the deep waters, but ye must foul the residue with your feet?" If that text were written today it could not better describe or more forcefully indict critics of the Bible. We are not called to criticize the Bible, but to preach it. We do not need to spend a large amount of time defending it. If we will preach it, it will defend itself.

Henry Ward Beecher once said, "There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation, and scorch him and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him."

DR. JOSEPH PARKER, THE PRINCELY PREACHER

By A. M. Hills

WE HAVE this day sent off an article to the Preacher's Magazine on "This Great Preacher That I Have Known." But after making that article as long as I thought the editor would tolerate, there were still other things that ought to be said—profitable to all our readers. Some of our precious young pioneer preachers, planting new churches in their financial straits, let the Magazine lapse for lack of means. I pity them from the bottom of my heart. Let us pray that God will help them and supply their needs. One such was in my study this morning. Let us help them if we can, and pray that they may at least have the precious HERALD OF HOLINESS for the nourishment of their own souls, as well as the souls of their flocks.

While Dr. Parker was living, a reviewer and critic said of him, "He may not be wise, great or eloquent; but none can deny his energy, sincerity, or the reality of his faith." But that great London audience of 3,000 of the intelligent middle classes who hung upon his lips and were built up by his ministry could not be persuaded that he was not "wise, great and eloquent." The great results of such a ministry, continued for so long a time, preaching twice a Sabbath and Thursday noon, in the heart of the world's greatest city, was no accident. Chaff and froth and wind-bag conceits would never produce such a vast harvest of righteousness in this wicked world. To one of his critics he once said, "My dear friend, I do not claim to be a scholar or theologian. I have no time to analyze the meaning of words or split hairs about the terms and phrases of the Bible. I am trying to *pump the blood of Jesus into the heart of London*, and I haven't time to study Theology. What I see and am moved by, is the *Spirit of truth*!"

Yet with all that modesty of expression he had a most robust and noble theology. He once wrote, "Though I would not sign a creed even if drawn up by my own hand, I am free to say that the following thoughts—purposely given in outline—have kept me at my work with a cheerful heart and constant hope amidst all the religious tumults of the time.

"1. Individual human life is too short for the solution of all mysteries. Such solution would at once disenoble, and disenchant the human mind. Mystery is as educational as information.

"2. The Bible proves its own inspiration by its knowledge of human nature, its moral sublimity, and its infinite anxiety for the good of mankind.

"3. The moral sublimity of the Bible enables me to accept its spiritual mysteries. It is saved from superstition by righteousness. Its Moses necessitates its Christ.

"4. The mystery of the divine Trinity is brought within the region of credibility by the mystery of the tri-unity of every human being. The trinity of God is a mystery beyond present words, yet with a most holy meaning to the inner and silent consciousness. Reverence must exclude or control controversy.

"5. Jesus Christ did something for man which man could not do for himself. He claimed to do this. This claim is wrought into the very tissue and substance of His speech. He was therefore, at least by so much, *more* than man. I find no term which so fully and exactly represents Him to my mind as the term 'God.' He is God to me. I might intellectually resent the mystery, but for the moral sublimity of His character, which protects its possibility and its sanctity.

"6. I do not understand the atonement. I humbly accept it because I deeply and unutterably need it. I have seen sin. My guilt and I have met face to face, and I have found in my own heart no answer to the tremendous charge. In the cross I find what I need. I will not play the philosopher at the cross. I will pray:

'This all my hope and all my plea,
For me the Savior died.'

"7. I believe in the immortality of the soul. God created it immortal, but with the power of suicide because with the power of sinning. 'The soul that sinneth, it shall die.' I do not know the meaning of the word 'die' in this connection—its awfulness makes explanation impossible. Intellectual conceit must be crucified when it asks questions which revelation has not answered.

"8. I know of no thought or proposal or philosophy which covers so much ground, answers so many questions and moral inquiries, and makes itself so immediately available by human necessity as the Christian faith. These doctrines are fruit trees. These doctrines admit of being spoken in all kinds of words—words fit for little children, for ignorant minds, for high intelligence, for the weary and them that are ill at ease, and for those who dominate and lead in all the walks of life.

"9. I know of nothing which can do human life so much real and lasting good as the religion of Jesus Christ. Therefore I preach it with the energy of conviction, not unmingled, I trust, with the joy of experience. As a minister of Christ, I feel that the message with which I am entrusted is a message *to the whole world, seasonable through all time, at home in all lands*; an infinite message which so grows upon the mind as to leave the impression that it can never be all delivered. Spirit of the living God, let thy love

burn in me 'until the day dawn and the shadows flee away.' Within some such outline as this I have found rest and joy, and I heartily believe that it represents no inconsiderable section of what may now be known, in this gray sphere of time, of things ineffable and transcendental. This is not so much a creed as a faith. Much confusion has arisen in the Christian Church by the false superstition that 'creed' and 'faith' are the same thing. Creed can be expressed in terms—it needs no other help than a dictionary: but faith is a term which has hardly a place in a dictionary at all. Faith may be represented by eternity; creed by clocks and watches, almanacs and registers, and whatever else breaks up duration into measurable particles and pulses. Creed is weather, faith is climate. Creed is geographical; faith is astronomical. Creed is a kind of mechanical power. Faith is as the mystery and almightiness of gravitation."

I think that is a pretty good set of doctrines, a creed if you please, from one who made no pretense to being a theologian, and abjured all creeds, and would not sign one, even if he made it himself! And this man, with all this array of doctrines, which he avowed openly and continually, was a wonderful success. He built up the largest congregation and most effective church that probably existed in the British empire at his death, and it teaches a manifest lesson. Let the preachers of our young denomination learn that there is no strength in weak negativeism. No great progress will ever be made, and no success will be attained by a preacher who deals chiefly in doubts and denials. It is the *positive* man, who has a great gospel, and believes it, and preaches it with all the earnestness of his Spirit-filled soul, that the people want to hear, and God will use and bless.

This man, Dr. Parker, had a healthy, growing mind. He was brought up on the Bible and the Shorter Catechism. But he was keen enough to detect the discrepancy between them, and he did not preach Calvinism, but boldly proclaimed an unlimited atonement, and a salvation possible to all.

There was once a great international Congregational gathering at the City Temple. A Chicago divine preached a sermon from the text, "Whose faith follow." The sermon commended the Calvinism of the early Congregational divines. At its close Dr. Parker arose and announced that he would be obliged to fumigate City Temple after the convention was over! Thank God, the doctrines of "unconditional election," and "limited atonement," and their companions and corollaries are being dropped from the orthodox Christian thought of our time. Men can now sing with the Salvation Army:

"O the love of God!

Broad as the ocean! Deep as the sea!

It avails for all men; it avails for me!"

Preachers, parents and Sabbath school teachers

can learn a needed lesson from this great life. "From a child I knew the Holy Scriptures . . . From a child, also, though sinning oft and deeply, I have known somewhat of tender spiritual experience. From my earliest recollection I have found supreme delight in prayer." All the burnings of modern infidelity and the theological conflicts of his age could not quench the holy fire of that early piety. Let all the teachers of youth remember that God wants the affections and devotion of the young; and it is our supreme business to see that He gets them.

And let all the preachers of our young Church of the Nazarene wed themselves unalterably and indissolubly to the great essential truths of the gospel of salvation, by faith in an infinite, atoning Savior. Let the nuptial ties and vows be registered in heaven, never to be revoked. Let there never be so much as a thought of divorce. There is only *one gospel, one Christ, one way to God and heaven*. "I am the way, the truth and the life." "*No man cometh unto the Father but by me.*" "Though an angel from heaven preach any other gospel, let him be anathema!" Life is too short to preach anything else than "Christ in you the hope of glory!"

THE ALL CONSUMING PASSION

By G. BURTON CUMMINGS

TEXT: *This one thing I do* (Philippians 3:13).

CHRISTIANITY issues a challenge which only the noble will hear, makes a demand which only the brave will meet, and offers a reward which only the true and faithful will receive. The Christian life is one of constant conquest and aggressiveness. Achievement follows achievement and victory crowns each battle fought and pursued in the Spirit of the Lord, yet the Christian can never sit back on his laurels or stop to rejoice in victories present or past. His feet are upon the earth, but his goal is in the sky; he labors in the present, but his vision embraces the eternities.

Paul speaks of this life in terms of a race; he is pressing toward the mark. When his eyes catch a glimpse of that Light which shines above the noon-day sun, Paul strips for the race. When the scales fall from his eyes and that Light floods his soul, Paul is pressing. That Light from heaven has captured the apostle's attention. He has seen Christ and heard His voice which beckons him on.

"Since my eyes were fixed on Jesus

I've lost sight of all beside;

So enhanced my spirit's vision

Gazing at the Crucified."

One glimpse of the Master and the call of His loving voice, and all that was gain to Paul is now loss. All that was of great value is counted but refuse, for

he will follow the Christ and be true to the heavenly vision and obey the high calling. Earth's transient call is dull and low now; her vision is gloomy and mean. His own righteousness of a strictly kept law will not suffice, as he flings it aside to partake of that righteousness which is of God through the faith of Christ.

Paul has concentrated all of his redeemed powers in the great business of serving God. "This one thing I do." He is pressing at a dead run toward the mark. It is not enough with Paul to be converted and sanctified wholly; he must be ready for the "resurrection out from among the dead" (verse 11, margin). The first and second works of God's grace in the heart will not serve as an end in Paul's achievement; he is striving passionately that he may be ready for resurrection glory. He is following hard that he may apprehend that for which he is also apprehended of Christ Jesus.

To apprehend is to seize upon anything. Christ has seized upon Paul and rescued him out of sin for an ultimate purpose, a glorious end. Now Paul's heart is set upon attaining that end; upon experiencing that purpose fulfilled. This is that for which Paul was apprehended and which he is striving to apprehend. God saved Paul that He might baptize him with the Holy Ghost and use him in a life of fruitfulness. Christ justified and sanctified the great apostle that, after a devoted life of testing and service, he might share his Savior's resurrection glory.

With what intense zeal Paul pursues his course; with what passion he seeks to lay his foundations where Christ was never named! A world in pagan darkness with pagan abuses lay heavy on the heart of this apostle to the Gentiles. His quickened vision sees the possibilities of God's grace in countless millions beyond. He knows himself the debtor to every man to preach Christ to them. With the woe of God upon him and the challenge of a world's need facing him, and backed by a divine commission and the divine Presence, Christ's warrior drives into the fray. The fierceness of the battle only tempers his zeal as he presses to the undermining of strongholds of iniquity. Stripes and imprisonments cannot hinder him. Hunger, cold and want cannot turn him from his purpose. Perils and untold dangers cannot weaken his courage. Hardships, sufferings, and reverses cannot lessen the joy of his Master's service. He is buoyed up by the hope of the glorious coronation, which is just ahead; he will soon appear before his Redeemer where he will know as he is known, and see as he is seen. He dares not have fallen short in that great day, he must not fail in his allotted trophies; he must have won the maximum of souls to the Savior; he must have left a priceless heritage to ages to come. Paul must not face any regrets in that all glorious day. There must be no remorse to hurt the matchless joy of seeing his Savior then.

Paul fought a good fight; he kept his course, he won the race. It remains for us to follow in his train.

THE TITHE TERUMOTH AND ITS PERPETUAL OBLIGATION

By E. E. Wordsworth

FOR some reason much confusion exists in the minds of people regarding the sacredness and requirement of tithing. To many it is simply Jewish or Mosaic and ceremonial. This unfortunate misunderstanding doubtless is because of a failure to discriminate clearly. The tithe principle and its practice is set forth in both the Old and New Testaments and the same is practiced by scores of churches and thousands of individuals. From time immemorial tithing has been the law of the race. Yet many conscientious Christians have gross and unenlightened conceptions or misconceptions of the origin of the tithe. They associate its origin with the Levitical priesthood and fail to observe that its principles were quite universally practiced among the nations of the earth before the giving of the Mosaic law. There is much evidence apart from the Scriptures on this subject. The giving of tithes dates back at least 3,500 years before the time of Christ. It is a deeply rooted principle in the traditions, instincts and the moral conscience of mankind. The Syrians, Phœnicians, Arabians, Ethiopians, Greeks, Romans and other nations supported the worship of their gods by payment of tithes. The tithe is

a law that is as old as the institution of sacrifice, as old as the institution of the Sabbath, and as universal as the human race. It stands as one of the landmarks which lead the nations back to a common original and divine revelation. It is a law, be it said to our shame, which is observed by every heathen nation and is violated only by those who call themselves 'Christian.'

When the sons of Japheth settled the vast regions of western Asia and middle and northern Europe, they built their temples and shrines to false gods and tithed their articles of commerce, industry and art. The bloodthirsty Scythian paid his tribute of booty and pillage to Thor and Odin, his hero deities of the far North. The ancient inhabitants of Greece and Italy laid their tithes from the profits of peace and war upon the altars of idolatry. The ancient Briton on his distant isle left his tithe of increase or confiscation at the shrine of his druidical deity. Tithing is a racial law, and not merely Jewish or Mosaic. We believe that God gave the law to Adam in creative days. The Septuagint version and translation of Genesis 4:2-7 throws light on this fact. Verse seven of this chapter

says, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Tertullian, in giving the meaning of this verse, said, "Since it is not if indeed you offer rightly, but if you do not divide rightly, you have sinned." The writer to the Hebrews said, "By faith Abel offered unto God a more excellent [abundant] sacrifice than Cain." Cain was a husbandman and brought a mincha, or eucharistic offering, or the firstfruits of the ground. It was a thank offering merely. Abel brought not only a eucharistic offering but also of the produce of his flock as a sin offering to God. The great sin of Cain was manifest in the wrong division as well as not recognizing the demerit of sin and prefigured atonement. Now if Cain's sin was in the wrong division, at least this was one item or part of his sin, then we can trace the tithing law back to Adam, for if Cain was under obligation to pay tithes then Adam the father of Abel and Cain surely was. Therefore the tithe and racial law must have been given to Adam, the federal head of the race, by God himself.

Furthermore we have additional proof that the tithing law existed before the giving of the law. It is clearly pre-Mosaic. The Bible gives evidence that the tithe was observed many centuries before the establishment of the Levitical priesthood or the law of Moses. Abraham was a tithe payer and paid tithes to Melchizedek (Gen. 14:19, 20). Abraham lived and died several hundred years before Moses was born. Jacob also paid tithes. We will not now interrogate his motive but simply recognize the fact. Did he try and drive a close bargain with God? Whether or no, he tithed (Gen. 28:20-22). He too lived before Moses. Therefore it must be clear to the fair-minded man that tithing as a law did not originate with Judaism.

It is high time, beloved, that we stopped our quibbling and questioning and "whereasing" like Israel as in the days of Malachi, and begin to pay tithes regularly, conscientiously, faithfully and devotedly into the church treasury and thus help to save a lost, bleeding and dying world. Tithing is the minimum and is the very touchstone of our stewardship of all our possessions. "Ye are not your own."

(To be continued)

Suppose you were in a dark room in the morning, the shutters closed and fastened, and only as much light coming through the chinks as made you aware it was day outside. And suppose you should say to a companion with you, "Let us open the windows and let in the light." What would you think if he replied, "No, no, you must first put the darkness out, or the light will not enter?" You would laugh at his absurdity. Just so, we cannot put sin out of our hearts to prepare for Christ's entering; we must open and take Him in, and sin will flee. Fling the window open at once, and let Christ come in.—DR. EDMOND.

TRAITS OF CARNALITY

By J. F. HARVEY

IN HIS epistle to the Romans Paul says that "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Carnality is not therefore something we have done; it is not a sin committed, but it is something we possess. It is that which is in our fallen nature that will not obey God, neither will it be subject to His law. This is such a plain declaration of Scripture that it cannot be consistently denied. Neither can it be consistently denied that Christians possess the carnal mind until sanctified wholly. In his first epistle to the Corinthian church Paul addresses them as "brethren," but declares that they are "yet carnal." Not "again," but "yet." They were not backsliders; they were not sinners, but they were "yet" possessed of carnality.

In conversion, or the new birth, the carnal mind is not destroyed; it is bound, subjugated, repressed by the new spiritual life received in regeneration, but *it is not destroyed*. This is a fundamental fact that, if recognized by all Christians, would save them from much spiritual perplexity.

Many professed Christians deny this, that is, the presence of the carnal mind after conversion. Others, admitting it, deny that the carnal mind can ever be destroyed in this life. They seem to have very foggy ideas as to where and how they are to be delivered from this unholy thing that will not, cannot, be subject to God's law, and therefore, of course, cannot be admitted into heaven. Many seem to have some kind of a notion that death is going to do something for them in the way of deliverance from carnality, that the power of God and the blood of the Lord Jesus Christ could not do in this present life and world. They seemingly forget that death is an enemy and the grandson of Satan, and that it is hopeless to expect an enemy of the devil or any of his kinfolds to do us such an exalted favor as to deliver us from the carnal mind.

Then there are many who deny the cure when the remedy is offered. They brush aside the clear statements and provisions of God's Word. They seem to enjoy being sick when they might be well. Others manifest much concern as to the aspect it might throw upon their Christian profession and their acceptance as a child of God if they confess to the presence of the carnal mind and its manifestations. There is nothing that so stirs most congregations as a description of carnality and its symptoms. Immediately we hear the arguments as to the impossibility of being rid of the thing. They point to this one and that one who they say professed sanctification, and you hear them say, "Why, he got angry, and he does so and so and we would not do that." And, hiding behind such flimsy barrier, they refuse to accept what God has provided for them through Jesus Christ. They

seemingly overlook the fact that they are sitting on the judgment seat against their brethren *exactly like the sinner out in the world is sitting on the judgment seat against them.*

Nevertheless, there is such a thing as carnality, the carnal mind, in every unsanctified child of God. There is such a thing as "sin in believers" after all our sins have been forgiven. There is something that could not be forgiven, but must of necessity be dealt with in another way. This inward foe is to be "put off"; it is to be destroyed, crucified, put to death, cleansed away by the blood of Jesus Christ. God calls this work "sanctification." Jesus prayed that His disciples might be sanctified, and Paul prayed the very God of peace to sanctify believers wholly and preserve them blameless.

Sanctification delivers from carnality and it follows necessarily that it delivers from carnal traits. If we are professing to be sanctified and yet have on hands the traits of carnality, our profession is spurious, or, to say the least, we are deceived. All outward manifestations spring from this inward condition. It is the seed and taproot of all sin. It is the only begotten son of the devil; it is his best friend and God's worst enemy. It is therefore highly important to recognize the traits of carnality and see if we still are in the experience that Paul refers to as "yet carnal."

In the third chapter of First Corinthians Paul mentions a few of the traits. He declares that "envy, strife and divisions" are traits of the presence of carnality. *These manifestations are never present where souls are truly sanctified.* We make this statement boldly without the least hesitation: wherever there is "envy, strife and division" among God's children there is present, *somewhere*, carnality. There is no such thing as a *feeling* of envy in a holy heart. There is no such thing as "strife" in the congregation of believers after the Ishmael of carnality has been cast out. There is no "division" among them for whom Jesus prayed that they might be sanctified in order that they *might be one* even as He and the Father were one. We maintain, against all argument contrary to this statement, that *every holy heart is at one with every other holy heart in the world.* If there is a congregation of holiness people anywhere of whom it cannot be said, "Behold, how they love one another," carnality lieth at the door.

"If love be absent, I am found
Like tinkling brass, an empty sound."

Another trait of carnality to which we would call attention is anger. You may call it nervousness, or temper, or righteous indignation, but the Holy Ghost calls it "anger." We are to be saved from it. We are to "put it off" (Col. 3:8). *No unsanctified Christian is saved from the stirrings of anger*, though he may never yield to it in outward manifestations. Sanctification deals with the inward stirrings of anger because it deals with the "old man and his deeds." One of the

deeds is expressly stated to be "anger." We are to "put off the old man with his deeds" (Col. 3:9).

Another trait of carnality, often seen in the unsanctified, is a pharisaical spirit. This is the spirit that exalts itself, the very opposite of the Christlike spirit of humility. The Pharisee thanked God he was not as other men. He looked down upon the publican and despised him. We have known professed Christians to be so possessed of this spirit that they could scarcely fellowship those whom they considered not in their class. It is the spirit that withdraws itself, the secret spirit of pride, an unholy, exalted feeling of one's own morality, religion or accomplishments. The taproot of this spirit is carnality, and he who possesses it is "yet carnal."

A critical, cynical, fault-finding spirit is a symptom of carnality. If you find yourself inclined to indulge in criticism of others, beware. Carnality has a secret delight in seeing the faults of others, and speaking of them. This is a most common and distressing practice among professing Christians, and is quite prevalent among holiness people. He who indulges in this spirit is "yet carnal." A gossip, critical, fault-finding, tale-bearing soul is an unholy soul. These things are nothing but the outcroppings of inbred sin. Perfect love, which is the quintessence of holiness, *never* rejoices in iniquity. Therefore that one who is perfect in love, or sanctified wholly, will never be found carrying about and exposing to the world or to any one the sin, or failure, or evil doings of another. The soul who is delivered from carnality will weep over the erring one, lift up the fallen, and tell them of Jesus, the mighty to save.

The traits of carnality are various, and too numerous to be mentioned in one brief article. There is the revengeful spirit, the uncharitable and bigoted spirit; there is the feeling of fear, the love of praise, the love of ease, and the self-seeking spirit. All of these are scriptural symptoms of the presence of carnality. It is a hydra-headed monster, worthy, in every way, of its unholy father, the devil.

Thank God, there is deliverance from carnality here and now. Jesus Christ came to "destroy the works of the devil." The route of deliverance is the route of death, of crucifixion. The main reason why so few people, even among holiness people, are not rid of carnality, is that they *will not pay the price; they will not die the death.* We are to be dead indeed unto sin; we are to be crucified with Christ. We are to be so saved from sin that we, instead of living the life we once lived, manifesting the traits of carnality, are to live an entirely different life, a life lived by the faith of the Son of God. Dead people never stir when people stick pins into them, talk about them, find fault with them or misrepresent them. There is such a thing as being so dead to sin and this world and so risen and spiritually alive in Christ Jesus that the soul can walk about among friends and enemies,

amidst misunderstandings, misrepresentations, and the hatred of men and demons, and turn upon it all the eye of a dead man. Glory to God! That is the place of victory, the place of perfect peace, the place of soul rest. Readers, have you found that place of victory? If so, you know what I am talking about. If not, thank God for what you have, and, as John Wesley would say, seek earnestly for that which you have not.

"HURRY" IS THE EVANGELISTIC URGE

WORLD evangelism is a command. Our Lord said, "Go ye into all the world," and that settles it. Methods may change, objectives may be altered, workers pass on or be forced out, but the main urge remains forever. No church can be blessed by the Master as He would otherwise bless it which fails to keep before its eyes the world evangelism vision. No individual can prosper in his soul as he would otherwise prosper who fails to yearn, pray and give to carry out this last command of the Christ. No denomination can seize the spiritual leadership of the present time such as it could otherwise possess which fails to keep foreign missions and home missions to the front.

The situation seems to be something like this: The "end-time" age is close at hand. The "Gentile time" draws to a close. The judgments, awakenings and disclosures of the second advent of our Lord appear to many to be just over the horizon. A few decades, if indeed it will be that long, will usher in amazing changes. The urge, consequently, has gone forth from Deity to plant holiness in every land, in every city, in every village, in every country place, pending His speedy return. As John the Baptist was the forerunner of our Lord's first coming, so the holiness movement is, we believe, the forerunner of His second advent. His plans apparently call for a group of saved and fully sanctified people in every nation, kindred and tongue. He will, it would seem, make one more grand effort to win a few millions of earth's inhabitants to Himself before He, the Master of the house, shall rise up and shut to the door. This would seem to be the "remnant-revival" predicted in Joel.

Consequently a hundred thousand angels are now in the earth anxiously urging the children of God and the leaders of holiness to hasten the gospel message to every unreached region. He must have a people in every land and kindred and nation. The time is short. "The Spirit says, Come." The Bride must also energetically say, "Come." The stars in their courses are fighting for home and foreign evangelism. God wills it. Christ commands it. It's ours to obey. Like the judgments which hung angry and portentous over Sodom, which God restrained till Lot's household was rescued by the feverish activity of the angels, so now the same angels are just as feverishly urging us to rescue the susceptible ones in every land, at home and

abroad. God holds His tribulation judgments in leash, waiting till we urge as fully as we may the obedience to His missionary command to make disciples of every willing soul everywhere. Then they will be released. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

A little more agony, a little more concern, a little more intercession, a little more burden of Spirit is needed. Start that evangelistic campaign in that nearby village or city right away. Open the gospel guns in every schoolhouse at once. Preach again and more passionately on foreign missions. Plead for money to hurry holiness across the sea. *Forward all along the line*, His coming draweth near.

J. G. MORRISON, *Stewardship Secretary*.

SPARKS FROM THE ANVIL

By REV. GASTON R. COYNER, A. B.

Evangelist Bud Robinson's famous prayer is as follows: "O Lord, give me a backbone like a sawlog and ribs like the joists under the church floor. Put iron shoes on my feet and galvanized breeches on me: hang a wagon load of determination up in the gable end of my soul and help me to fight the devil as long as I have a tooth in my head, and then gum him till I die. For Jesus' sake, Amen."

Andrew Johnson, the Southern evangelist, said, "If a white-winged angel should swoop down from heaven some holiness fighter would put on a pair of black goggles and shoot him for a crow."

According to Sam Jones a man who will sit down before his family at the table and eat without returning thanks is eleven-tenths hog.

Some men hold on to money until they put a permanent wave in George Washington's hair. When they get hold of a dollar and see the eagle on it they say, "Old bird, you've been flying high, but you have come home to roost now."

T. M. Anderson claims that some women have tongues long enough to lick skillets in their neighbor's kitchens a mile away.

One evangelist said, "I can go into almost any church and sprinkle star dust on the members and they will say Amen, but just let me mention God's call to separation, or take a jab at the dance and the card table and the bilious looking crowd will say that I am trespassing on personal liberty and have no right to introduce such a subject in the pulpit."

The truth about the so-called "questionable" things is that they are unquestionably bad.

I'd like to look on the inside of the head of a person who says, "It's worse now than before prohibition."

Today people are spelling man with a big M and God with a little g.

While the advocates of Russellism talk about "millions now living will never die," they forget that millions now living are already dead—dead in trespasses and sins.

GARY, INDIANA

"Faith is that power of faculty in man which gives substance and reality to such things as are not objects of sight, and which fills him with a lively assurance of the things for which he hopes. He who believes in the scriptural sense, must believe not merely with his mind but with his heart, and soul and strength."—HARE.

THE CALL TO BE "LIVING EPISTLES KNOWN AND READ OF ALL MEN"

By OLIVE H. WALRATH

UPON awakening one night, this portion of God's Word came to me: "Ye are our epistle written in our hearts, known and read of all men" (2 Cor. 3:2). I said, "Lord, I would like to have the comparison of your children to a letter; you say we are living epistles," and the following thoughts were given me. The letter must first be written. When God saves us, he writes His law within our hearts: "I will put my law in their inward parts, and write it in their hearts" (Jer. 31:33). Then He tells us we must write mercy and truth within our hearts (Prov. 3:3). We see how God stresses truth by reading Revelation 21:27.

A properly directed letter carries the post name on the outside as well as the signature on the inside, so in any case the letter need not be lost. Just so with God's living epistles, we must take the name of Jesus with us and by no other name can we come to God; should we lose our way, we, like the written epistle, can come back to God through that precious name Jesus.

"His name above all names shall stand." He says our "name is engraved upon his hand." Dear reader do you realize what it means to have your name engraved upon His hand? How wonderful to know that God values us and loves us thus. But that is not all; it took His very flesh and blood to redeem us from sin. And did you ever think what it would take to erase that name from His precious hand, should we be untrue to the holy vows we have made to God? O let us awake and use the precious name of Jesus to open the treasures of heaven for this perishing world. "Whatsoever ye ask in my name, that will I do."

We do not wish to be a "dead letter" sent to the "dead letter office." For each letter, each living epistle, has its special mission, work that no other can do well. "Let no man take your crown." As a letter has its directions, so have God's living epistles full directions in God's Holy Word; they are very plain, so we may read and follow them.

He tells us we need never fall, but we need to be very careful. "Wherefore the rather brethren give diligence to make your calling and election sure; for if ye do these things, ye shall never fall" (2 Peter 1:10). Christian growth is made possible by diligence.

Before sending our letter on its journey, we make sure that it has the proper stamp on it. Then we put it in the care of Uncle Sam who is faithful and trustworthy. We feel sure the letter will not be lost. Can you trust yourself in God's keeping? Can you say as God's living epistles, "I will go where you want me to go," or "Here am I, send me"? And, like the letter, have you let God put His stamp on you? If so, you have taken off the trappings of the world. "Let us lay aside every weight . . . and let us run with patience the race that is set before us" (Heb. 12:1).

"Known and read of all men." To read a letter we must see it. We are very apt to judge a writer by the appearance of the letter. A child of God should dress as becometh the gospel. "And when we shall see him, there is no beauty that we should desire him" (Isa. 53:2).

At the office the stamps are canceled so they cannot legally be used again to carry letters. When we come to our heavenly Father, He will blot out, cancel our past. We are now not in the employ of Satan unless we disobey God's law. "We are ambassadors for Christ" (2 Cor. 5:20). We should be spoiled for the world.

"Known and read of all men." Change of place makes no difference with a letter; it does not change at home or abroad; it reads the same if sent to a summer resort or forwarded to a campmeeting. You would know it was the very same kind

letter, just as when the writer sent it on its journey. God's true epistles are.

You may take a letter—crumple and crush it; even set your foot on it or throw it in the waste basket; then you can gather the pieces together, straighten it all out and you may read the same sweet words it contained before crushed and so badly used.

Even so with God's living epistles; they read the same; no difference how badly misused or crushed, the same sweet spirit of Christ predominates, "Known and read of all men."

God says of us, "Ye are manifestly declared to be the epistles of Christ . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3:3).

Webster's Dictionary says, "manifestly" means in a manner to be clearly seen or understood, "declared," made known, published, proclaimed. A letter must be seen to be read.

Can the world in passing read that you are God's child?

Let us measure our lives by God's Holy Word that we may not miss the way.

This life is so short and eternity is so long.

WORLD-WIDE EVANGELISM

By A. W. ORWIG

THE Lord Jesus Christ made it obligatory upon the Church to evangelize the world, but not to convert it. And yet, praise God, multitudes have been saved through the process of scriptural evangelization. For the gospel is, indeed, the power of God unto salvation to all who truly meet the conditions of being saved. By a world-wide evangelization men are to have at least the opportunity of hearing the glorious gospel of the Son of God, whether they accept it or not. And in this blessed work the command is, "Go out quickly." But oh, how tardy the Church has been in her divinely appointed mission! Some of its supposedly good men have, in past generations, even doubted the feasibility of proclaiming the glad tidings of salvation to the heathen. And this, too, strange to say, in face of the divine behest to preach such tidings "in all the world for a witness unto all nations," yea, "to every creature."

But true, universal evangelism implies not only the actual or regular preaching of the gospel, but the dissemination of it in every possible way. The distribution of the Holy Scriptures is pre-eminently important, often proving very efficient in the salvation of men. Other Christian literature is frequently of great value. Some missionary organizations resort to extensive tract distribution by way of evangelism, often employing native converts in this special work. They have the great advantage of greater familiarity of the language of the people than is sometimes the case with missionaries from other countries.

As already intimated, the great work of world-wide evangelism is not prosecuted with the speed that its unspeakable importance demands.

*"Go quickly! Urgent is the call,
It will not brook delay;
Go forth with loyal heart and brave,
Go, win the souls Christ died to save,
Go, tell them of the empty grave;
Go, speed thee on thy way."*

The call of the Lord of the spiritual harvest is an emergency call. It is a call to instant and strenuous activity. The Church should be alert in behalf of souls in "all the world." Praise God for what she has already accomplished. But, oh, the teeming millions not yet reached! What a deep place they have in the heart of the Lord Jesus! Men often seize the first opportunity to promote commercial enterprises in every part of the globe. Shall not we, to whom salvation has come, be equally on the constant lookout for the souls of our fellow-men?

*"Salvation, O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."*

But why have not efforts been put forth commensurate with the very great need of the perishing? Ah, there has not been an all-consuming travail of soul in their behalf. On the part of many Christians adequate financial support has not been rendered. Doubtless, too, the failure to read stirring missionary literature has caused indifference to world-wide evangelization. Is not such neglect being "at ease in Zion"? Let us not forget the "woe" pronounced upon such persons. Spiritual barrenness may be one of the woes entailed, and that is indeed a great calamity, and which is liable to result in apostasy itself.

Many years ago an English divine, in preaching to some soldiers, asked how long it would take the British army and navy to proclaim a beneficent message to the whole world. "Do you think it would take eighteen hundred years?" was inquired. One officer replied, "I think we could do it in about eighteen months." Oh, why is the Church so long in proclaiming the divine message "to every creature"? Awake, awake, and

*"The glad Evangel now proclaim
Through all the earth in Jesus' name!
This word is ringing in the skies,
'Evangelize! Evangelize!'"*

LOS ANGELES, CALIF.

WHEN THE PEOPLE SING IN CHURCH

By LULU B. CARTER

I WISH all the people of our church could hear your congregation sing. They get so much life into it, and they really seem to enjoy singing. At our church, they drag it so." The speaker, a visitor from a neighboring congregation, had come in for an evening service with us.

The wistfulness of the tone revealed the fact that this was no idle comment. It was rather the expression of a deep felt appreciation of the failure of a church group to grasp and mobilize the true essentials of a good song service.

The singing of the gospel in the Holy Ghost is attractive. A congregation that will sing in the Spirit will be successful in creating a wholesome, spiritual atmosphere in which it is easy for the minister to preach and for hungry souls to find God. The motivation of every song service should be the true worship of God, and the winning of souls for Christ and His kingdom.

Rarely is an individual found to whom music makes no appeal. This principle is recognized and made much of in the night life of our generation. In this respect the "children of this world are wiser . . . than the children of light." The church should utilize to the fullest extent its knowledge of the musical instinct, in its effort to bring individuals to the high plane of Christian living.

The early Christians recognized singing both as a means of expressing religious faith and emotion, and as a basis of appeal to those not religiously inclined. Paul urged his churches to give thanks in hymns and spiritual songs, singing and making melody in their hearts to the Lord. Revivals are always accompanied by a spirit of song.

Under the leadership of Martin Luther gospel singing was a mighty asset during the German Reformation. His hymns were sung, "not only in the church, but in the household, the workshop, the market place, and by armies on their march. The gospel was carried on the wings of song, and in this way spread abroad almost as much as by the voice of the preacher."

In modern church life, singing is often assigned a secondary place in the worship. It is frequently performed by soloist and choir. If the congregation is occasionally invited to participate, indifference is shown by an almost inaudible response. A well trained choir is an invaluable asset to a song service, and a good soloist is much to be desired, but they should not supersede, but should lead the people in singing.

Two factors are necessary in the materialization of a good song service: songs and people to sing them. With the vast number of song books easily obtainable from good publishing houses, there is no lack of song material. Getting people to sing them requires more effort, but is well worth all the necessary outlay of thought and energy.

Orchestration and a sympathetic organist or pianist is a desirable aid to a good song service. However much of its success depends after all upon the song leader. The following incident is a typical occurrence in too many churches.

The minister fidgeted in his chair. Three minutes passed; they seemed like hours to the man who had counted so much on the results of that particular service. At last, John the song leader appeared, red faced and breathless from his race with time. He snatched up a song book. A blank look swept over his face as he fumbled in his pocket for the slip of paper on which he had jotted down the list of songs he meant to sing that morning. "I must have left it in my other coat," he muttered between set teeth.

A low titter came from the row of girls on the back seat. John was fast losing control of the situation. "Does anybody have a song they want to sing?" he queried helplessly.

Somebody piped out, "Number 37," which proved to be, "This is like heaven to me." Poor John didn't feel much like that, but he had let himself in for it and must get through some way. The minister groaned inwardly, but came to the rescue, sang lustily, and did his best to salvage what he could from an almost wrecked service.

A thorough mastery of the technique of his position, and the adhering to a few basic principles would have saved the day for John, and would doubtless have turned the scale to the success balance for the entire service.

The song leader should make thorough preparation for each service. Before he can get his congregation to sing he must know his songs. As soon as possible after getting a new book he should familiarize himself with its entire contents. If the selection of songs is left to him, he should exercise discrimination in his choice seeking to fit the song to the type of service desired. Always on time is a necessary motto for him. He must endeavor to cultivate a pleasing personality; he can never scold with any hope of real success, if the people do not sing he must find out the reason and approach the task from a different angle. His greatest prerequisite is to be filled with the Holy Ghost.

Almost everyone will respond to real melody, rhythm and harmony. If the song is well rendered at its first presentation it will likely be called for frequently, and people will enjoy singing it. A singing congregation, other things being equal, will be far more susceptible to the preaching of the gospel, than is one that does not sing.—*The Pentecostal Herald*.

THE DAWN OF THE MORNING

Some time the morning is coming,
Coming through darkness of night,
Gilding the sky with its splendor,
Filling our hearts with delight.
When the dawn comes in its glory,
We shall know rapture untold;
Then the great King in His beauty
Our wondering eyes shall behold.

Then will have passed all earth's losses,
Then will our joy be complete;
There will be rest for the weary,
There will reunion be sweet.
When the great throng is assembled,
Gladness and joy shall abound;
There with their blessed Redeemer
Will all the faithful be found.

—MYRON LUTHER EATON.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In my last letter I left you about the time I reached Denver, Colo. I was met at the station by several of the brethren and driven to the home of Brother Brown, then out to the camp ground. We had a large crowd for the opening night. Brother C. W. Davis, our good District Superintendent, was in charge, with Brother Brown and Brother A. L. Hipple, Brother Baxter, Brother Phillips, Brother Savage, Brother L. E. Grattan; I think all of these men were on the campmeeting board. If not they were able assistants to the board. The called workers were John T. Little, District Superintendent of the Southern California District, Professor L. C. Messer and the "General Booster" for the *HERALD OF HOLINESS*. That is the title that H. H. Hooker gave old Bud when we were touring Alabama. He put a G. B. to my name, and said it meant "General Booster."

This was the first regular camp that was sponsored by the District of Colorado, and it was a great success. They had leased space in Overland Park. They had a large tent, and a fine dining room tent, and kitchen, and a young people's tent. The preaching was done by Brother John T. Little and the writer, while Sister Davis conducted a great young people's service every evening at 6:30 and Sister A. L. Hipple every morning at 9:30 with the children. The children's and young people's services were a great blessing to the campers.

The choir was directed by Brother Messer, and we had at this camp one of the finest orchestras that I have seen in any camp in the United States. Some nights we had nearly thirty pieces in the great orchestra. I don't think I ever heard better congregational singing, nor better music in any camp in this nation. I did not keep any particular account, but I know there were between two and three hundred at the altar. Dr. John Little is a great campmeeting preacher. If it was not for the fact that he is my District Superintendent, and we're going to keep him on the Southern California District a number of years yet, he would make us a great evangelist. Often he would have the altar full, and sometimes a second row would kneel at the altar. We had people from a number of states. We had visiting preachers from all parts of the country. To my surprise, we had with us my old friend and neighbor Rev. S. B. Rhodes from Pasadena, Calif. We had with us for a few days, our famous pastor from Lincoln, Nebr., Brother Littrell, and his family. One night we had with us Rev. Henry B. Wallin on his way from Spokane to Houston, Texas. They spent one night with us. It

was a delight for me to meet Henry and Pearl as I have known them the most of their lives. We also had with us Rev. E. B. Hackley from Plainville, Kansas, and a number of other fine preachers and Christian workers, too numerous to mention, who were a blessing to the camp, and enjoyed it immensely. We had a number of fine school teachers with us from Missouri. They were in Denver and Greeley attending the summer normal, but they found time to attend the campmeeting, and some of them went back to Missouri rejoicing in the experience of entire sanctification. We also had with us Miss Emma Watts, a brilliant, cultured young lady, a graduate of Asbury College and the sister of Mrs. E. O. Chalfant of Olivet, Ill. For some time Miss Emma Watts has been connected with one of the leading colleges for young ladies in the United States, the Ogontz School, at Philadelphia, Pa. This is one of the rich schools of the nation or of the world. They take in that school only daughters of millionaires. Their room and board there for eight months cost them \$2,000 and no one but rich people can afford to educate their daughters in such a school. At the present time Miss Emma Watts is director of the Home Economics Department, including cooking and sewing, in the Ogontz School.

The brethren consider that the first year's camp was a great success. They paid all the expenses of the camp with ease. There was no long drawn out offerings taken. A few offerings and the money came in to care for all expenses. On the last Sunday morning they had prayers and prayed about financing the camp for next year and handed out the slips asking people to pray about it, and then put down the amount they would give for the camp next year, and when the slips came in they had pledged between nineteen hundred and two thousand dollars, and the great congregation voted for a camp next year, to be greater and larger than this year. Our boys in Colorado are getting a mighty fine start. Brother Davis has gathered around him a company of unusually fine young men. I haven't met a finer band of boys when it comes to real manhood, fine, clean lives and splendid preaching ability. I don't know how you could improve on such men as Brother Brown of Denver, Brother Hipple of Boulder, Brother Grattan of Greeley, Brother Phillips of Colorado Springs, Brother Wells of Canon City, Brother Tommy Hays of Florence, Brother Savage of La Junta, Brother Baxter of Trinidad, Brother Dunn of Pueblo, and then a number of our fine young men from all parts of the state, just cannot be improved on.

At one service by actual count there were fifty-five preachers in the congregation. We had Methodists, Baptists,

Presbyterians, Evangelicals, Quakers, Disciples, Pentecostal, and a number from other churches whose denominations I do not remember. On our first Friday, Saturday and Sunday mornings we broadcast from one of the big stations downtown, of which Brother Patterson, a splendid young Pentecostal preacher was in charge at that hour. He gladly turned his time over to us and assisted in every way possible. Brother Messer sang and it was up to old Bud to make good on the air. I hope our messages on the air did some good, for so many good people referred to how much they enjoyed it. I don't think I ever enjoyed preaching over the radio at all until this summer, but I got broken in at the Cincinnati camp, and it has been easy since then to speak on the air. But a fellow just has to sort of close his eyes and imagine he can see the people all over the country listening in.

We are planning, the Lord willing, to go back to the campmeeting in Denver in 1931, the last two Sundays in August. The workers for 1931 are Brother C. B. Fugett, Professor L. C. Messer and old Bud. The Lord willing we are expecting the Colorado District to build up one of the greatest camps in the nation. We have nearly two thousand fine Nazarenes on the district, but we are expecting them in a few years to grow. At the present writing, Dr. John Little is giving Brother Baxter a convention in Trinidad, and Professor Messer and Brother Wells are running a big campaign in Canon City.

Miss Newkirk, from Pasadena College, and Miss Weber, from Golden, Colo., have had some fine campaigns on the district this summer. At the close of the Denver camp they had one other campaign before they went back to Pasadena College to enroll for the coming year. These young ladies are fine preachers and singers and they deserve much credit for getting up and leaving home and loved ones and taking to the mountains and plains of Colorado and campaigning all summer for Jesus. While our worldly young ladies are out at night dancing and playing cards and trotting after the movies, our beautiful Nazarene girls are out preaching the gospel of Jesus Christ. Ten thousand blessings on their heads and hearts! May their tribe increase.

In love,
UNCLE BUDDIE.

THE WORK OF CHRIST

An old man once said that it took him forty years to learn three simple things. First, that he couldn't do anything to save himself. Second, that God didn't expect him to. And third, that Christ had done it all, so all he had to do was to take what Christ had accomplished for him.—Ex.

Home Life

FIRST THINGS FIRST

By MRS. J. T. BENSON

(Continued)

IN THE opening chapter of John's Gospel we find a very beautiful "first."

John the Baptist, preaching to great crowds, was the most striking figure before the public at that time. Jesus, about to enter upon His ministry, was merely an unknown stranger from Galilee. But John, having baptized Jesus, bore testimony to Him.

Standing with two of his disciples, he looked upon Jesus as He walked by and said, "Behold the Lamb of God."

The two young men, deeply interested, followed Jesus, who turned and spoke to them and invited them to go with Him to His lodging place. They spent the remainder of the day with Him, and left, convinced that He was indeed the Messiah for whom the Jews had looked so long.

Their hearts must have been very full of this great discovery, and they were eager to tell it to others. One of these two men was Andrew, Simon Peter's brother. "He first findeth his own brother Simon . . . and brought him to Jesus," the writer tells us.

Andrew, you remember, became a disciple of Jesus, and later was chosen as one of the twelve apostles. After the earthly ministry of Jesus was ended, and He left His followers to carry on the work, Andrew, in his quiet, earnest way became a faithful preacher of the gospel. His labors led him far from home, and among many different kinds of people, for early church traditions tell us that he preached in Scythia, in Asia Minor, in Greece, and in Thrace, before he was martyred for the faith he proclaimed.

Andrew must have brought many people to Jesus in those years, but he never did a more important piece of work, even in those far countries, than he did when he turned to the thing nearest at hand, and first of all brought Simon Peter to Jesus; for Peter was to become one of the greatest preachers and soul winners of all time. We are led to wonder, too, if Andrew would have been very successful among the Greeks and Thracians had he been indifferent or careless about his own brother.

In this connection it would be well for us to ask ourselves two questions: If we are not concerned for the salvation of those within our family circle, is it possible for us to be truly concerned for the salvation of those on the outside? If we shrink from first finding our brother, or sister, or nearest friend, to try to bring them to Christ, is it because our daily

walk as Christians, well known to these so close to us, is not as consistent as it should be?

Perhaps the following true incident will fit in just here: Two young women made application to a foreign missionary board. A certain gentleman who knew them well was questioned concerning them. As to one of the young women he said, "I see no reason why she should not be a soul-winner in China; she is one in America. Her heart is greatly burdened for the Chinese, but that has not kept her from being burdened for Americans, and doing her best to get them saved."

In regard to the other candidate he said, "This young woman has shown strength of character in preparing herself for the field. She has worked her way through school, has been an excellent student, and as far as education is concerned is well fitted to go. I believe, too, that she is much in earnest about her call to Japan. She testifies that the Lord has laid these people upon her heart, and that her one desire in life is the opportunity to lead some of them to Christ."

"But the thing which puzzles me is that she seems to have no concern for the unsaved in this country. I have never seen her invite a single person to the altar, or try to help those who were seeking the Lord. Have we any grounds for believing that a person who is not interested in soul-winning in her own land will become a success at this great undertaking just because she is sent to a foreign land?"

This is not the way it was with Andrew. He first findeth his own brother and brought him to Christ. And because the Lord could trust him to work at home, Andrew was given the privilege

THE INWARD CHRIST

The outward word is good and true,
But inward power alone makes new;
Not even Christ can cleanse from sin,
Until He comes and works within.

It was for this *He could not stay,*
But hasten'd up the starry way;
And keeps from outward sight apart,
That men may seek him in the heart.

CHRIST IN THE HEART! If absent there,
Thou canst not find Him anywhere;
CHRIST IN THE HEART! O friends, begin,
And build the throne of Christ within.

And know from this, that He is thine,
And that thy life is made divine,
When holy love shall have control,
And rule supremely in the soul.

—T. C. U. in *Exchange*.

of gathering souls from other nations and countries.

The next "first" was spoken to the Pharisees, but that does not mean that it contains no warning for us.

The Pharisees had a form of righteousness; they were zealous about many things, one of which was outward purification. They regarded the cleansing of their bodies, the scrupulous washing of the hands before eating, the spotless condition of the cups and platters upon which their food was served, as a most important part of their religious life.

"The Pharisees," writes Mark, "except they wash their hands diligently, eat not, holding to the tradition of the elders. And when they come from the market, except they wash they eat not. And many other things there be which they have received to hold as the washing of cups and pots, brazen vessels, and of tables."

These men realized very early in the ministry of Jesus that He placed no emphasis on the many and careful purifications as a part of religion, and it antagonized them.

They found fault with His disciples and they criticized Him. He was patient with them, and tried to teach them what the really vital things were. But He found no love of the truth in them and the time came when Jesus, the tenderest and most loving of beings, sought to awaken them to their condition by uttering the sternest, most terrible words which ever fell from His lips. They were the more terrible because they were spoken in that last week of His earthly life, on the last day that He stood in the temple, the last time that He taught the people as they pressed about Him to hear.

Surely, we say, these burning words have nothing to do with us. Yes, Jesus was trying with all the ardor of His soul and the passion of divine love to impress upon blind men and women the tragic results of not putting first things first.

First the cleansing of that which is within; that is what Jesus said. *Is that the cry of our hearts? Is that the first thing with us?*

(To be concluded)

WHAT GOD EXPECTS

"God does not expect you to live His life without first giving you His nature." These were the words that startled a godless and mocking young soldier in Egypt. "Why," he cried, "that explains it. Again and again I have been told to be good; again and again I have tried, but I can't. But all is different if God does not expect me to live His life without first giving me His nature." Then he knelt and received his rebirth.—*Sel.*



LESSON FOR SEPT. 28, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Review: The Greatness of the God-fearing.

GOLDEN TEXT: *The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever* (Psalm 111:10).

INTRODUCTION.—The past quarter has given us opportunity to study the characters of men and women through whom God worked in dealing with His people, Israel. To know the lives of these men is in a large measure to become acquainted with the history of the Hebrew nation. We have studied the lives of fourteen persons during the quarter and our belief that God does not condone sin in any, but he that worketh righteousness is accepted of Him, is stronger than ever before. We have also been impressed with God's readiness to forgive a repentant soul, and the influence and power of holy living is the same in all generations.

LESSON I. Topic: A Man Who Was a Friend of God. This man was Abraham, whose early surroundings were idolatrous, but who, in spite of this fact found God and became His friend and the father of the faithful. His faith in God was his outstanding characteristic. He staggered not at any of God's promises, but fully believed what in later history became a living reality. All nations of the world were blessed in him.

LESSON II. Topic: The Man Who Learned From Experience. Jacob, designed by God to occupy an important place in world history, is the hero of this lesson. Instead of biding God's time and way he resorted to human efforts to bring things about, practicing deception, driving sharp bargains, none of which God could honor and for which he suffered at last. God met him in a final bout and Jacob confessed his weakness. God made a prince out of him, changing both his name and nature, but he walked with a staff the rest of his days.

LESSON III. Topic: Organizer, Emancipator, Lawgiver. Moses was trained for the service God required of him, but did not enter upon that service until eighty years of age. Probably no man, outside of our Lord, has meant more to the world than Moses. Other men have been national statesmen and great leaders, but Moses was, and through his laws continues to be, a world statesman. Humble in office, faithful in service, constant in intercession, unselfish in devotion to God and his people, he being dead yet speaketh.

LESSON IV. Topic: Poetess, Judge, Prophetess and Mother. Such was Deborah to the Hebrew nation. This won-

derful woman, richly endowed with both gifts and graces, held back nothing from God, but poured out her life for God and her people, with religious fervency and patriotism. But of all the titles given her there was none so dear to her as the one used in her great hymn, "a mother in Israel." To train God-fearing patriots, men of integrity, for our country, is to render a greater service, than to deliver addresses in legislative halls or lead military forces in battle. However Deborah has given the world an example of what woman can accomplish when emergency calls her to lead the van.

LESSON V. Topic: A Study in Racial Relationships. We have in this lesson the solution of the age-old problem of "world brotherhood." The world Redeemer carried in His veins a rich stream of blood that ran first in the veins of Ruth, the Moabitess. How then can we scorn the foreigner. The story of Naomi, the immigrant in Moab, and Ruth the emigrant in the little town of Bethlehem, teach us many beautiful lessons of appreciation and trust, and how to deal with aliens in our fair country.

LESSON VI. Topic: The Value of Godly Mothers. There is no heritage so rich and lasting as that received from godly parentage. Hannah was a deeply spiritual woman. Her spirit under cruel provocation showed the depth of her consecration. Her boy was a dedicated boy, born of prayer, sacredly guarded by prayer and early began a prayer career which lasted until end of life.

LESSON VII. Topic: Saul, His Profit and His Loss. Saul started out with every advantage. Admired and loved by loyal subjects, he had the kingdom to mold as he desired. His appearance gave him prestige. At heart he was humble. But he lost all because he disobeyed God and in stubbornness of heart would not repent.

LESSON VIII. Topic: True Friendship. Jonathan gave up all for David's sake because he loved him. Their love was mutual and their covenant of friendship was never broken. We learn from this lesson that selfishness and friendship cannot abide together.

LESSON IX. Topic: Working for God. Had Amos been working for any other reason he would have failed utterly. Here we have a plain man taken from the humble walks of life and in obedience to God standing before kings.

LESSON X. Topic: Josiah, the Reformer. The true reformer is a heaven sent messenger to the people. Josiah, though king of Judah, headed his reforms, which included both divisions of the Hebrew nation.

LESSON XI. Topic: Personal Responsibility. Jeremiah, sound in his doctrine, preached to all nations the truth of individual responsibility before God. No man will have to answer for another's sins.

LESSON XII. Topic: God's Care for All His Works. Jonah was a selfish patriot. This is seen by his attitude toward the religious condition of other nations. But God taught him by his experience in Nineveh that the right spirit has compassion and love for all.

THE SAND TABLE

The sand table seems to be losing some of its popularity as a teaching method in the Sunday school. This is not because it is not an effective method, but because so few teachers know how to use it. If the sand table becomes simply a box of sand for the children to play in, or if it is kept open and the children allowed to run to it at their will and stir the sand about with no purpose, then it becomes a real hindrance instead of a help. Unless the teacher directs the children in all their work with this table, and so directs them that some lesson is taught in what is done, the Sunday school should have no sand table. The Sunday school is educational and there is nothing educational in the children playing without purpose, or simply to keep them still, and scattering the sand on the floor for the janitor to clean up. If the sand table is used it should be kept covered up so the children cannot get to it except when the teacher is using it in teaching. Unless the sand table is correctly controlled and used, it will be a hindrance instead of a help. Teachers who desire to use it should learn how to use it first. It is a splendid help when one knows how to use it as a teaching aid. When misused it teaches the wrong things and is a great detriment.

Three of our own Teacher Training books are already printed. They are, "A Study of the Teacher," "A Study of the Pupil," "The Teaching Agency of the Church." A fourth one, "Principles of Teaching," is about ready for the press. All of these books are true to our church doctrine and polity and should be used by our people. If not studied as a part of the Training Course they should at least be read by every pastor, Sunday school officer and teacher. If taken as a part of the course, the completion of these four entitles the pupil to the Red Seal Diploma. They may be taken in class or by correspondence. Write us about it.



Foreign Missions

Modernism now claims that "*man made God in his own image.*" This shows how frankly atheistic the whole contention of evolutionary modernism is. One thing we've learned about it, and that is that it never conducts a revival; never goes into a slum and starts a mission for the down-and-outers; never walks staff in hand, like Schmelzenbach, weeping as he went, into Africa's unreached regions, reeking with sin, superstition, disease and death in order to save the lost; never faces the horrors of India's misery in order to bring hope, decency and salvation. Modernism has no heavenly Father; it has no Christ; no Calvary with its blood and tears; no atonement; no forgiveness; no holiness, no heaven. It's a hopeless faith (or unfaith). It's a religion as full of dark despair as the blackest heathendom. Indeed it is heathenism with a varnish of culture and education about it. Give us old-fashioned salvation. The religion that finds in God a pitying Father. That presents Jesus Christ as the atoning God-man who can take away our sin. That represents the Holy Spirit as sent to sanctify us wholly through the merits of Golgotha's cross. That inculcates heroism and self-sacrifice. That looks upon slums with the eye of faith, and predicts that in such a morass of sin grace may much more abound. That crosses land and sea to reach the lost. That brings peace to the heart while living, solace while dying, and offers the allurements at last of a beautiful heavenly home, and a glorified Lord returned to earth. Modernism smells as musty as heathenism smells rank. Old-fashioned full salvation brings with it the fragrance of flowers, the sunshine of light and hope, and the beauty of eternal day and eternal life.

GIRLS AND WOMEN HELP

As soon as the women at their homes had finished their work they began to arrive, the young, the middle-aged, and the old grandmas—those with tiny babies strapped to their backs, and those whose babies had long since grown up. How these women worked no one could ever imagine without seeing them. The children, too, did all they could. Oxen were used to plow part of the hard ground, and the few men labored with all their strength. But the ground was so situated that the oxen could not plow all of it, therefore it had to be dug down five feet with hoes. The girls worked like a mighty army. They laughed much and joked often; and, when they hoed to break up the earth, thirty or forty of them formed into a line and swung their hoes exactly together to the tune they lustily sang. The vast piles of earth were

carried to the lower end of the plat on pieces of tin roofing, in cow skins, gunny sacks, in old tubs and big tin cans. Oxen and donkeys were brought in to help pull the heavy loads, but most of the dirt was moved by human power. From early Monday morning to 7:30 Saturday night these faithful African Nazarenes labored. —Fairy Chism's account of the beginning of the girls' school building in Africa.

"WELL, HE IS ONLY A MISSIONARY"

Bandits in China continue to kidnap American missionaries, to treat them cruelly and sometimes to murder them. The attitude of our government seems well expressed by the following sentence that we read somewhere the other day: "Well, he is only a missionary." We have all sympathy for the government of China in trying to deal with Chinese bandits, and we have all sympathy with our government in the delicate position in which it is placed. We wonder, however, what our government would do if bandits in China kidnapped Owen D. Young, John D. Rockefeller, Jr., Richard E. Byrd, Nicholas Murray Butler, S. Parkes Cadman, or even Will Rogers. Is it conceivable that any one of these men could be kidnapped, cruelly treated or murdered, without all the machinery of the United States government being put immediately into action in inquiry and protest? Why is not the American missionary in his sacrificial life worthy of the same consideration?—*Watchman Examiner*.

MU CHIN CHUANG, THE GAMBLERS AND THE WANG FAMILY

By REV. PETER KIEHN

The village Mu Chin Chuang, like many other villages, was burdened with a set of lazy fellows who made their living by gambling. The winter months, when the people are at leisure, is the time when gambling is at its height. During the half month of holidays at New Year's the ban is lifted and gambling is going on night and day. Every year these gamblers carried off a handsome amount of money from Mu Chin Chuang.

A dugout which has one hole in the roof to serve as door, windows and ventilators for the whole arrangement, is selected as the place where gambling is carried on. There are two reasons why a dugout should be chosen for a gamblers' den. First, it is secluded; and second, it is reasonably warm in a dugout even in the severe cold of winter.

A family by name of Wang in this vil-

lage had been brought into contact with the gospel through some of their relatives. Mrs. Wang had been wonderfully delivered from the power of Satan by the power of Jesus Christ. This drew the attention of the whole community. So happy was she over her new found joy that she kept on telling others about it, which was the means of bringing other poor sinners to Christ. Her husband had fallen prey to the gambling habit, and he had squandered nearly all their belongings.

Feeling assured that the Christ who had brought to her own heart such a wonderful change could also change the heart of her husband, Mrs. Wang definitely brought her husband's case to the Lord, and he also was delivered from this bad habit. Others in the village were saved, so that at this time there is a nice crowd of believers.

As winter came on the usual preparations for the gamblers' den were made, but there was no one on hand to patronize the place. Angrily the gamblers left that place, blaming the Christian religion and Mrs. Wang for ruining their business.

We are glad to receive the report that the Christians of Mu Chin Chuang are now planning to erect a small building in which they will worship the Lord. Our Christian workers have also agreed to make regular calls at the village to aid the Christians in their efforts.

THE TALIPOT PALM

By G. W. SURBROOK, British West Indies

There is a remarkable palm tree in the grounds of the Agricultural Experiment Station here in Trinidad. It is a talipot, a tree which flowers once and dies. But the flowers come only when it is old. Then they take the form of a beautiful crown, almost like another palm tree growing out of the head of the giant palm, heavy with drooping dry branches, that has stood erect while two generations or more have passed.

As we looked at it we thought how strangely like the life of man. Do any of us ever come to flower soon enough? Or are we like the talipot, acquiring only an encumbrance of dried leaves until experience blossoms into wisdom? Once in a lifetime! then perhaps too late.

In one big congregation, when they came to build a new church, twenty-four non-tithers paid \$8,000, while twenty-four tithers paid \$24,000. What is your idea of this?

THE RESPONSIBILITY IS INESCAPABLE!

Webster says that relief is "the removal, or partial removal, of any evil, or of anything oppressive or burdensome, by which some ease is obtained." More specifically it is "aid in the form of money or necessities for indigent persons."

In the Old Testament the priest was chosen for life and served until disability prevented further activity. The temporal provision for his care was also for life and not merely for the period of his active employment. Therefore, there was no "old age problem." When the priest became aged he continued to be a priest and a partaker of the provision made for the support of the priesthood. Neither was there any question about the old age support of his wife or the dependent members of his family. Thus was the principle of such old age support for the priest and his dependents plainly established in Old Testament days. God's people were responsible for the old priest's support and temporal welfare. *The responsibility was inescapable!*

The New Testament economy, as admitted by the church generally, accepts the principle that the gospel minister's call is for life. As to authority for the gospel minister's support the New Testament is explicit. It cites the Old Testament to support its arguments. But how far has the modern church seriously and conscientiously given heed to that authority? Does "ministerial relief" fulfill the church's obligation to its old minister?

The idea of "relief" implies an "indigent person," that is, one deprived of the necessities of life. It implies that he is "neglected," "forgotten," "needy," "poverty-stricken" and suffering a lack of the necessities of life and the comforts of old age. He is burdened by his poverty and need. The church recognizes that he has been reduced to that poverty and need and by its relief system proposes to partially remove the evil of his embarrassed condition or to grant a dole by which "some ease" may be secured for the evil of his condition. What right has the church to permit him to reach a state by which his needy, poverty-stricken condition has become an "evil" to be

relieved? Why should not the church provide for his old age temporal needs upon some other basis than that of his confessed poverty?

There can be but one answer to these questions. The church has not taken her responsibility seriously and responded to the obligation placed upon her by her divine Head. Until she does respond to the best of her ability to care for the aged minister she piles up sin for herself. *The responsibility is inescapable!*

God has commanded that the minister be provided for. The command to the church to care for the old minister is as clear as the command to evangelize the world. This light gleams from the pages of her open Bible. Her opportunity is the present and ever-increasing number of aged and needy ministers suffering the embarrassment of their poverty-stricken condition with little or no relief available. Her responsibility is according to her light and her opportunity. These ministers have long records of faithful, honorable service. They made good in the pioneer days of the church. The church accepted their services, usually on inadequate support, but never gave the first thought to its responsibility for its share of their old age support. And we repeat *"The responsibility is inescapable!"*

It is as much sin for the church to neglect or refuse to provide for the old minister as it is for her to refuse or neglect to carry the gospel to "all the world." Missionary zeal can be no substitute for neglect of this duty. The foundation for this duty is laid in the same Book that founds missionary duty. *The responsibility is inescapable!*

The Reserve Pension Plan has been devised to make it possible for the church to meet her obligation. Its adoption by the local church will show her readiness to obey God and give fair play to the old minister whose labors she at some time accepted. *The responsibility is inescapable!*—E. J. FLEMING.

OUR JOB

By J. T. LITTLE

Does the Church of the Nazarene have a distinctive job? If so, then we should attend to it. Many in our church seem to indicate by word and action that we are just another denomination, and must carry on like other folks. This was not the vision given to the founders of our church. Just to build a denomination and carry on church work at home and abroad! They had a vision, a burning, fiery vision, a distinctive objective. They were thrust out to do a big job. It was with them like Jeremiah of old. It was like fire shut up in the bones. "They were to Christianize Christianity." "They were to build centers of holy fire." With hearts and souls on fire and with tongues aflame they were to proclaim to the Church of the living God that Jesus baptizes believers with the Holy Ghost and with fire, purifying their hearts by faith, and thus making witnesses (martyrs) of all men. They saw the dearth in the land, the low ebb of Christianity, even as Finney saw it years ago when he said, "We

need not look for any great revival until we first convince the multitude of church members that what they have is not Christianity." Church doors were closed, the denominations as a whole did not want their message, no specific denomination called for them, hence the necessity of raising up a people and building centers of holy fire. We must reach the Christian world with our message. Thus the very nature of our message and the field into which we were thrust would just naturally draw believers from other denominations into our fold. In those days they called us trouble makers in Israel, and the scripture was literally fulfilled which reads, "I will provoke them to jealousy by a people which were not a people."

Our job called for holy living on the part of our followers, unity in our midst, an atmosphere where God can command His blessing. For without God, the manifested presence, we are like other people.

Again I say the very nature of our job calls for holy living, divine manifestations, the supernatural in our midst. "Without me ye can do nothing." The Church of the Nazarene has a swing to it, a real swing, a peculiar swing, and you must catch the vision in order to catch the swing. We are God-sent ones, to do a specific job, and how can we be straitened till it be accomplished. If we would really stick to our job, do it well and thus succeed, we would evangelize the heathen world much quicker by an indirect influence than we could by neglecting our job and undertaking it through a direct influence. Please do not misunderstand me. "These things we ought to have done, but we should not have left the other undone." The mother of John and Charles Wesley blessed the world beyond computation through an indirect influence, by sticking to her job and being a mother, way beyond what she could have done through a direct influence, by forsaking her job of motherhood and becoming an evangelist. It would no doubt have been easier and more popular for her to have deserted her job. She did not, and where is the Christian man or woman today "with soul so dead," who would not rise up and call her blessed.

Where is the man or woman that can get up in any of our gatherings and make an appeal for Home Missions and get much, if any response? It is a hard job to work up much enthusiasm. Our people have lost the vision, the God-given vision. Multitudes never had it. They were not to blame. They never were in touch with our leaders, and the rest of us have failed to impart it unto them. We have no propaganda along the line, our time (and space) is taken up with other things, and the people would have it so. I make no complaint. I state the facts, and tell you that we are going to fail in the very thing we all want to do, because we do not stick to our job.

A personal testimony. I caught the vision twenty-seven years ago, and have never lost it, nor deviated one hair's breadth from it all these years, and God has blessed this poor, humble scribe beyond measure. I have been blessed in

THE CHILD IN THE MIDST

Everyone who works with children either in the home or in the church should read Mary Schaeffler Labaree's interesting book, *The Child in the Midst*. It is a comparative study of child welfare in Christian and Non-Christian lands. Facts and figures are given but all in a most readable fashion. It can be read for information and suggestions with great profit or it can be used by a group or study class in missions, as a text book. 272 pages including subject index.

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everything I have undertaken to do. When I was pastor I would run out to the neighboring towns and build centers of holy fire (organize Churches of the Nazarene). When I was an evangelist I would undertake new fields, and almost without fail succeed in building centers of holy fire. As District Superintendent this has been my program, and God has blessed beyond my fondest hopes. These few years that I have held the office of District Superintendent in Southern California we have organized twenty-one new churches, built twenty-three new church buildings, and yet have kept in the lead of our whole denomination in giving to evangelize the heathen.

It is not because our people are wealthy. They are not. Many of our pastors are getting less than \$20 a week. It is because I have done my best to impart the vision, and our good pastors and people, by God's grace, have done the rest.

Inside of two more years, with God's blessing upon us, we will have a Church of the Nazarene in every city and town of importance in this great district. But other towns are springing up. People are coming to southern California continually. They have started this way, and nothing will stop them. Don't lose the vision. Stick to your job, keep well blessed, and God will do the rest.

CAMPAIGNING FOR THE SUNDAY SCHOOL

During the January meeting of the General Board arrangements were made for Mrs. Widmeyer and the writer to spend the three summer months in the field in the interest of the Sunday school and the work of Leadership Training, this to be done under the direction of Dr. E. P. Ellyson, General Sunday School Secretary. Accordingly we left Pasadena, California on June 4th stopping for the first night with the church in El Centro, California, more than 200 feet below the level of the ocean.

The services held as we made the eastward trip were of an inspirational nature. The people very gladly received the message, and much interest was manifested in Sunday school work. The following churches were visited: El Centro, Calif.; Yuma and Tuscon, Ariz.; Lordsburg and Deming, N. Mexico; El Paso, Texas; Roswell, Portales and Albuquerque, N. Mexico; Trinidad, Colo.; Garden City, Dodge, Ford and Burr Oak, Kansas; Council Bluffs, and Oskaloosa, Iowa; Joliet, Ill.; Kalamazoo and Detroit, Mich.; and Windsor, Canada. From here we drove to Toronto, Canada to attend the convention of the International Council of Religious Education.

Some things of interest as we made the journey were the following: One new church recently built had no Sunday school rooms. In Deming, N. Mexico our service was in the Mexican Church of the Nazarene. Brother Kerns, the pastor, had arranged for an interpreter and the people very graciously received the messages. While in El Paso, Texas, we visited our Orphanage in Juarez and talked

THE DAILY VACATION BIBLE SCHOOL, JOLIET, ILL.



The Daily Vacation Bible School of the Joliet Church of the Nazarene closed July 11, with a general feeling that it had been a real success. Miss Pearl Richey of Olivet College, Olivet, Ill., had charge of the school and with the assistance of four of the Sunday school teachers and that of Mrs. Brown carried on the three weeks to a happy ending and closed with a beautiful exhibit and a fine program the last night. One hundred and sixteen children had enrolled and an average of sixty-five remained for the three weeks. Miss Richey captivated the hearts of the children with her beautiful spirit and personality. The Lord blessed her labors among us and made her a blessing to the

entire church. On two occasions during the school period talks were made to the children by the pastor and an invitation given them to seek the Lord. There were eighteen or twenty seeking the Lord at these services and many of them testified on the last night in the public meeting that they had found Jesus Christ as a personal Savior. We shall not soon forget the Vacation Bible School with Miss Richey and the faithful Sunday school teachers and the hearty co-operation on the part of all to make it a success. We are now looking forward to a greater Vacation Bible School for 1931.

JESSE W. BROWN, Pastor.

to the children who are cared for by Sister Elizondo.

We very greatly enjoyed the sessions of the International Sunday School Convention. The addresses were of a high order, and the Group study periods were times of delving into the heart of the Sunday school problem. An observation of the people of Canada, the organization of the church, interest in Sunday school work was interesting indeed.

C. B. WIDMEYER.

NEW ORLEANS, LOUISIANA

For several years the Department of Home Missions and Church Extension has "eyed" New Orleans with a burning desire to "get her feet down" in that great southern metropolis. Early this summer Rev. E. O. Chalfant, Chairman of the Department, visited that city and did much to encourage District Superintendent G. M. Akin and Rev. Ed N. LeJeune to make the beginning. The Department furnished a good tent and Brother LeJeune conducted two home missionary campaigns in May and June and succeeded in gathering a few loyal hearts about him who hungered to see the work of second blessing holiness obtain a "foothold" and finally become a "stronghold" in that city.

Brother LeJeune took advantage of every opening to get acquainted with the people, calling at homes as opportunity occurred, preaching several times in churches at the invitation of pastors, conducting several funerals, and giving testimony at Salvation Army meetings and conducting services at the Seaman's Mission.

On August 10 he began another tent

meeting at the corner of Valence and Prytania Streets, continuing until August 24, when he organized a church with twelve adult members. Mrs. Ruth Lanier Camp ably assisted him in the program of music as song director and soloist. He was further assisted by his son Byron as pianist.

It was the pleasure of the Home Missionary Secretary to visit New Orleans and be with Brother LeJeune and his people Sunday and Monday, August 17 and 18. He preached both morning and evening on Sunday, and on Monday evening gave the story of his life and Christian experience with spiritual applications. We were treated with much courtesy by the religious editors of the Picayune and the Tribune-Item. Mr. Evans of the Item was present at our service Monday evening and voiced his appreciation and encouragement.

We found the people of that city warm-hearted, hospitable and kindly disposed toward the coming of the Church of the Nazarene. Like many other metropolitan cities, there were many churches, but some modernistic tendencies and present day discouragement along religious lines has caused a real heart hunger among many which the message of the Church of the Nazarene can satisfy. The services were attracting a fine company of young people, and we have reason to expect a gracious movement of the youth of that city in connection with the establishment of our work there.

Rev. Ed LeJeune is a native of Louisiana, of French extraction, knows the people well and favorably, is a product of Wilmore College and a loyal Nazarene. He labors diligently and with much sacrifice for the promotion of the cause com-

mitted to his trust. District Superintendent Akin is backing up the work to the best of his ability and is laboring diligently to extend the influence and fruitage of the Louisiana District while his good wife pastors a local church. God bless the New Orleans Nazarenes.

In closing we urgently request our N. Y. P. S. throughout the connection to pray much for New Orleans as a general home mission project. The loyal co-operation of our N. Y. P. S. has contributed largely toward making possible the support that the Department of Home Missions and Church Extension is giving to this great city. Only the judgment day, when the awards for co-operative faith and faithfulness are given, will be able to indicate the part that our N. Y. P. S. has had in establishing the cause of second blessing holiness in New Orleans and elsewhere. God bless our N. Y. P. S.

E. J. FLEMING,

Home Missionary Secretary.

COLORADO DISTRICT CAMPMEETING

The First District Campmeeting of the Colorado District was held in Overland Park, Denver, August 14 to 24, inclusive. For years there have been campmeetings held in different parts of the district by the Nazarenes, and they have been very gracious times of blessing and salvation.

SOME LIVING ISSUES

By Robert E. Speer

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

This volume is Dr. Speer's confession of faith—a declaration of his stand on the vital issues which, today, are engaging the thinking religious world and perplexing a great many. It is a sincere and convincing book and should afford profitable meditation for those who are preaching, those who contemplate preaching and also for those who desire to become more deeply rooted and grounded in the fundamentals of Christian doctrine. 280 pages. Price \$2.50

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But this was the first effort at a real District Camp.

Evangelists Bud Robinson, J. T. Little and Professor L. C. Messer were the main evangelists, with Mrs. Elsie Hipple in charge of children's meetings, Mrs. Florence Davis in charge of young people's services, and Miss Mildred Kratzer presided at the piano.

While we had prayed, planned and looked forward to a good camp, yet it went beyond our expectation in every way. The evangelists were at their best throughout the camp; the attendance was good, with the large tent crowded almost every night, and many were the happy seekers and finders, in both the day and night services.

There were people in attendance from at least seven or eight different states and there were many more campers than we had really expected. The glory of God was upon the camp from the very first. We appreciate the faithful labors of the evangelists and the beautiful spirit that prevailed throughout the ten days.

Most of the finances were raised on the first Sunday of the camp, and on the last Sunday, without any begging, the people pledged more than nineteen hundred dollars toward the support of the camp in 1931.

One night a count was taken of the preachers present in the service, and fifty-five were there. A good many different denominations were represented.

Plans are now under way for a bigger and better camp in 1931. Bud Robinson, C. B. Fugett and L. C. Messer are the engaged workers for the next camp. A large number of people have already expressed themselves as going to be there and camp on the ground.

Colorado is an ideal place for a great campmeeting and it is a fine idea for people in other states to plan their vacation and come to the District Camp covering the last two Sundays in August, 1931.

C. W. DAVIS, *District Superintendent.*

REST COTTAGE, PILOT POINT, TEXAS

The other day I stopped at Pilot Point. Of course I drove out to that splendid institution known as Rest Cottage to visit with my dear friend, Brother J. P. Roberts, and his people. He met me with his usual shout of victory. Hardly had I alighted from my car than the sound of hammers informed me that there was something going on besides professing religion. The walls of Sister Roberts' Memorial Laundry were rising in the air! Brother Roberts told me that it would be impossible to install all of the machinery at present but the building itself is to be a wonderful improvement. Also I noticed that carpenters were busy on another structure, and was informed that this was to be a fine two-room office building. Our heart was made to rejoice at the work being done at this noble institution.

We held a couple of services with the matrons and girls, and how God blessed our soul. The greatest thing of all was the testimony meeting. The girls stood

up to tell of the power of Christ and they wept and shouted as they told it. Surely such practical work as this—the redemption of girls from the hell of shame and sin—will draw the eyes of unsaved humanity toward the cross! May God ever bless Brother Roberts as he toils through ten and twelve hour days with this great work and may the church pray for and give to this noble cause. We feel safe in declaring that no Christian could visit Rest Cottage and leave without having a greater conception of Christ, a stronger feeling of responsibility and a larger determination to go on with God.

LOAN R. WOODRUM.

CHICAGO CENTRAL DISTRICT ASSEMBLY

The Chicago Central District Assembly of 1930 is now history. It was the general opinion that the last year was the best in our history. We had substantial gains on every line. The spirit of co-operation is fine.

We are always glad to have with us Dr. R. T. Williams as our presiding officer. This time he seemed better than ever. His eight o'clock talks to the assembly, his opening service Tuesday night, his great missionary address on Thursday night and his Sunday morning message were exceptionally fine.

Then Dr. Williams helped us to raise \$2,100 for the Olivet deficit, to raise \$2,500 special offering for missions on Thursday night. In other words there is no way that our good people of the Chicago Central District can express their appreciation of the self-sacrificing service of our dear General Superintendent. Professor A. S. London gave some fine addresses.

Our young people's service on Friday night was one of the high marks of the District Assembly. D. Shelby Corlett brought us a very fine address and Brother J. M. Brown, our N. Y. P. S. President, told us there was a 25 per cent increase in the membership on the district. This part of the work is functioning and we are really growing, and plans were made for forwarding steps among our N. Y. P. S.

The W. F. M. S. brought us a fine report and Mrs. R. Howe, our District President, told us we had seventy-eight local societies on the district, also Brother Purinton, chairman of the Sunday School Committee, brought us a fine report and there is very substantial increase in the Sunday school enrollment on the district.

There has been a substantial advance made in building and improvements. A number of new tabernacles have been built and a number of church debts have been paid. The total amount of giving shows an increase and the total amount given to pastors of \$10,000 increase, also the District Budget shows an increase as well as the General Budget.

Our very good and efficient Treasurer and Secretary were re-elected, and the District Superintendent received 255 votes out of 256 on the nominating ballot. Plans were made for the most aggressive forward steps in the history of the district. The keynote of the assembly was "Re-

vital at any cost." The district slogan was set as follows:

1. An old-fashioned revival.
2. Every church increasing its membership twenty-five per cent.
3. Keep pushing Home Missions.
4. Ten new churches in the state of Wisconsin.
5. Fifteen new churches in the state of Illinois.
6. An increase in Sunday schools of twenty-five per cent.
7. An increase in the N. Y. P. S. of twenty-five per cent.
8. An increase in the W. F. M. S. of twenty-five per cent.
9. That churches pay their budgets monthly.

Reporter.

HALLELUJAH CAMPMEETING

It is good news to report that the Hallelujah Campmeeting at Oregon, Wis., for 1930, is now history. But it is blessed history. Souls were saved, believers were sanctified, bodies were healed, and the saints edified and blessed. That is enough to make anyone shout hallelujah.

Our workers came to us filled with the Spirit. They preached and sang to the glory of God. More people were in attendance than at any previous year and more prayer was offered to God. It is good to know that God still has folks. He can depend upon to pray and lift. People from more than forty towns and seven states were in attendance. The radio was used and broadcasting was done four times.

It is hard for people to believe that this, the most beautiful campmeeting ground in the world, was ten years ago a tobacco field. If you never saw a converted tobacco field, visit the Hallelujah Camp. Next year's camp will be held from August 7 to 23, with Rev. T. H. Gaddis and the Moser Sisters as the principal workers. Pray for this needy work in Wisconsin.

JACK LINN, Secretary.

OAKLAND CITY CAMPMEETING

The 36th Annual Campmeeting of the Southern Indiana Holiness Association was held at the Oakland City camp grounds, August 21 to 31, inclusive.

Rev. Earl Delaney of Ashland, Kentucky, and Rev. Holland London were the special workers. Professor Kenneth and Eunice Wells were the leaders in song; Rev. W. C. Morris of Evansville, missionary speaker, and Misses Mary Francis Emerson and Etta Greek in charge of children's services.

It was indeed a great camp; from the very first service the power of God was upon the people. The pastors of the surrounding churches added much to the meeting by their faithful attendance and interest. Rev. Ed Montgomery of the Methodist church and Revs. Gatecliffe, Weida, Banning, Tooley and Stofer of the Church of the Nazarene were in attendance at almost every service. Rev. Delaney and Rev. London are a great team and no camp will make a mistake in giving them a call. This was the second year for Rev. Delaney. Rev. London is recalled for the 1931 camp. The

Wells cannot be excelled as leaders of song. One of the features of the special singing was the new songs that they sang, not the old ones we have heard so often but all new ones. How they blessed the people as they sang in the Spirit. The last night closed with a blaze of divine glory and the altar filled with penitent seekers. The president, Arthur Emerson, was re-elected for another year, as also were most of the other officers. Pledges were taken for the 1931 camp and in spite of the financial depression it came easily. God's people have an advantage over the world, because God can and will supply our needs. More than one hundred bowed at the altar for pardon or purity during the meeting. The writer camped on the grounds and if there was any dissension or sectarianism in the camp he failed to discern it or note its presence. Thank God for Oakland City Camp.

REV. T. W. STOFER, Reporter.

CENTRAL FLORIDA ZONE MEETING

Rev. Amos T. Eby and his fine church at High Springs entertained the August Central Florida Zone Meeting.

Many of the members of this zone were away on vacations, but there was a fine representation from all but two of the zone churches.

This program was given by the laymen, and after listening patiently for some months, to the preachers expressing themselves on church affairs and what laymen ought to do, it was with real keen anticipation the meeting opened.

Sister Gladys Hardin of the High Springs church led the devotional, followed by an address of welcome by the host pastor, Rev. Amos T. Eby, with response by Rev. Paul Southard, zone chairman.

Brother Eby acted as zone secretary pro tem during the absence of Rev. Nelson Mink.

Miss Grace Meredith of God's Bible School brought a beautiful message in song, after which a number of guests were introduced and vote taken to extend to them the privileges of the floor.

At this time a motion was made that greetings be sent by wire to our beloved District Superintendent and wife, Brother and Sister J. E. Redmon, who were in Kentucky on their vacation. This met with a hearty response.

Mrs. G. W. Vincent brought the first paper, "What Constitutes a 100% Nazarene Layman." Being one of the tried and true of the High Springs church, she covered this subject in a 100% way. The comments on this paper were very interesting.

Mrs. Geo. Hardin followed with a paper, "Every Layman an Active Worker." Sister Hardin is another High Springs soldier of the cross and her interests are not only in the High Springs work, but extended into our work in general around the globe. Her paper brought forth discussions, not only from among the Nazarenes, but the visitors from other denominations commented freely on this paper and were blessed and said so.

Rev. Eby has a rather unique open air basement in his church. This was used

for a dining room, and a bountiful dinner was served to all zone members and visiting friends.

The devotional in the afternoon was led by Miss Ola Mae Merriweather. This young lady, though only about fifteen years old, is one of Brother Southard's local preachers from the Avon Park church. Her life is a testimony of the power of God unto salvation and her sincerity in prayer brought a benediction on the opening afternoon service.

Sister Bert Tanner sang in her usually sweet manner, paying the way for the very important paper by Sister Starkey from the Avon Park church, "The Layman and Church Finances." Of all the important factors to be seriously considered by Nazarenes today it is the question of finances. Salvation is our object, but without intelligent handling of our finances our campaigns for the upbuilding of the kingdom are hindered and crippled. Sister Starkey certainly covered the ground in an able way, and then gave her personal testimony. In one of the numerous Florida bank failures she had lost all of her money and with it close to one hundred dollars of God's tithe. She told what a blow this was, but gave us the details of how God led her step by step and the lessons He



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CHURCH NEWS

taught her and how she had been enabled to repay the tithe, thereby learning the lesson that the storehouse was the place for the tithe, not the bank. God so owned this paper and testimony that a real melting time came on the assembly and a vision was given to the people of God's working plan. This is not the first time on the district that tithe money has gone in a bank failure. This paper was followed by a wonderful time of discussion, seasoned with personal testimonies.

Sister Bert Tanner had been assigned the subject, "What We Want Our Pastor to Be." She went at this without fear or favor and gave the pastors present ample territory to check up their lives and work. This was a splendid paper.

Concluding the afternoon session Sister Grace Meredith had charge of the Sunday School Rally. She had arranged a nice program, herself bringing a very comprehensive paper on Sunday school work.

This zone meeting came during the young people's week of revival, so naturally the evening service was under the direction of the Young People's Society. Brother Eby had charge of the song service, and also gave us a solo. The healing service was conducted by Rev. Paul Southard of the Avon Park church. Six reached out by faith to touch the hem of His garment.

Rev. Earl Vennum and his half brother, Rev. Warner Glenn, who are touring the district in the interest of the young people's work, were in the second night of a prayed down revival, and it was a beautiful climax for the zone day program. Brother Vennum preached to a splendid audience, and eleven young people responded to the altar call.

ELEANOR A. TREMERE, Reporter.

Any book or article for church or S. S. use may be secured from the Nazarene Publishing House, Kansas City, Mo.

MINERAL WELLS, TEXAS—"It has been some time since we have reported our work through the pages of the *HERALD OF HOLINESS*, but we have been on the job for God and His cause, and have been very busy in the Master's service. The hot weather 'slump' has affected us some, yet in spite of the hot weather our Sunday school has held its own with Mr. Chas. Fleming as superintendent and the N. Y. P. S. has been rendering some very helpful programs and is looking forward to a great future with Mrs. Beulah Knight as president. August 24 we closed one of the best revivals we have had in many respects. A goodly number found God precious to their hearts and many other friends were won to our work and the cause of Christ. Rev. A. O. Henricks was the evangelist and those who know him know what that means, for he certainly did carry his part well; his great, masterly messages captured the great crowds that came to hear him night after night. Brother Henricks preached the whole truth with great love and tenderness. He understands the problems of the pastor and church and seeks to help solve the same. He is a safe, sane and sound preacher of full salvation. He is held in very high esteem of the pastors and laymen of other churches as well as our own people. We plan to have him again. We secured John and Beulah Knight as special singers and their singing was enjoyed by all who heard them. The town gave us splendid co-operation in every respect. Many who had never heard holiness preached before, heard the gospel with all its power and purity and we believe that seed was sown that will bring forth fruit in days to come. We received five fine members into the church last Sunday making twenty-six members received since coming here ten months ago. This has been the best year of our lives, we have never enjoyed working for our Lord better in our lives. We are only waiting His leading for another year, our will is lost in His will. We say on with the battle till

Jesus comes."—J. B. Gatlin and Wife, Pastors.

DULUTH, MINN.—"Rev. Bruce arrived here June 14, and spent three and one-half weeks tramping the city and looking for a church building, hall or vacant lot to hold a meeting. At last a vacant lot was secured and the district tent pitched and the services commenced Thursday evening, July 10. The attendance was fair from the start, the spiritual tone of the meetings improving from night to night and climaxing with the closing service Sunday night, August 3, when Rev. Taylor, the District Superintendent, brought the message to a tent full of people with an equal number listening on the outside. The meeting was advertised daily by street car signs and nearly 2,000 persons were invited to attend the services. About 1,000 persons heard the message of salvation plainly and clearly stated by Rev. Bruce. Only two souls professed salvation but the seed was deeply sown and the name of the Church of the Nazarene was brought before the people. Walter Tink, of Chicago Evangelistic Institute, won the hearts of many with his songs and the meeting closed with a good feeling for the Church of the Nazarene. This meeting cost the district but fifty dollars and the use of the tent although there were but three Nazarenes in town. At the close of the meeting Rev. Taylor organized the Duluth Church of the Nazarene with five members and set about to call a pastor. Duluth is a city of 100,000 souls and the need is great for holiness churches. There is one small holiness church here but the city is spread out from east to west and there is plenty of room. Only a man of courage and vision need apply for this charge as it will take much sacrifice."—Jesse L. Holden, Reporter.

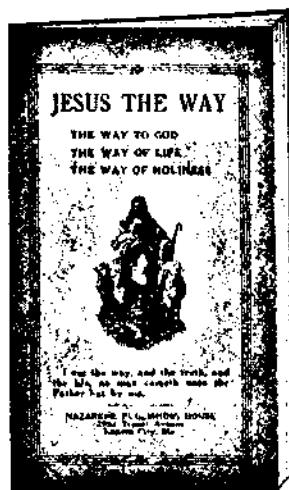
CHEYENNE, WYO.—"We are glad to report that the Church of the Nazarene here is constantly gaining on all lines. To God be all the glory! August 24 we closed a special series of meetings which began August 1, with Rev. Chester Smith, his wife and daughter as the evangelistic party. The meetings were conducted under the district tent which was pitched in a good residential section of the town. The attendance was somewhat depleted, due to considerable rain during the month. A very unusual occurrence for this portion of the country. However God proved to us that He was not limited by rain or lack of large crowds and gave us a real revival. There were but few services when souls were not definitely seeking God and nearly every seeker found definite victory. Praise the Lord! The last night of the meetings twenty-seven people testified to receiving definite help from the Lord and two or three others were unable to be there that night. There were six men, heads of families, definitely saved. There were two whole families who plunged into the living stream. There are people who do not believe that God delivers a man immediately from the tobacco habit but last night in our prayer service three

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men testified to being completely delivered from that filthy habit during the past few weeks. An indication of the success of the meeting was the ease with which the people gave financially. There was no pull for finances. We are also expecting to add about a dozen new members to our church soon. Brother Smith conducted morning meetings also which were a great blessing to all seeking a closer walk with God. For about one solid week during the meetings there was a constant stream of prayer going up to God; someone or ones on their knees each hour of the day and night. The last Sunday afternoon there was a baptismal service with eight people being baptized on the shore of one of the several beautiful lakes around Cheyenne. A large crowd attended this service and a wonderful spirit prevailed. We had seventy-five in attendance at Sunday school that morning. Rev. Smith is a good preacher and a real man of God in the pulpit and out. Mrs. Smith and Lucille are good singers, prayers, and workers. Brother Smith and his family won the hearts of pastor and people here. One of our greatest needs now in Cheyenne is another place of worship, our present quarters being entirely inadequate as to size and location."—Roy M. Bowers, Pastor.

WINCHESTER, IND.—"We are now entering our fifth year as pastor of this church. The past assembly year was one of progress and victory. We received into fellowship twenty good members during the year. Our loan payments on our building of \$675 per quarter were met regularly and without difficulty. We raised for all purposes \$11,789, a per capita amount of \$84.21, not a stingy crowd, you see. In spite of financial conditions their giving ran a little over \$3,000 more than last year. Had lots of seekers and some finders all along during the year at both regular and special meetings. I believe about three hundred seekers in all. None of them got through except those who chose to pay the price. Our Sunday school averaged 175 this year and could be made to average 300 in this town of 4,500 with eight churches, if we will stir ourselves and get busy along this line. Our W. F. M. S. is faithful in all ways, having raised next to the highest amount of any society on the district at the close of their last fiscal year. Our church is blessedly knit together in holy fellowship and will stand by any pastor that will preach the plain truth to them. They are so sweetly preserved in grace and have such a good knowledge of what the Bible says that they will not co-operate with or pay for a soft-pedal religious program. They have all come out of that kind of an arrangement and are not intending to go back to Egypt any more. God is unusually pouring out His Spirit upon our services in the beginning of this assembly year, several having sought God already since the assembly two weeks ago. Personally we love God, His people and His cause, and since recently attending two other assemblies besides my own and seeing God's blessing resting upon

our people, we are more appreciative of our church and its program than ever before. Our plan is to labor and live among the people called Nazarenes as long as they permit us to do so. May God bless the whole family! Pray for us. Many battles are ahead for this year and we must have God's help."—Leo C. Davis, Pastor.

MIAMI, FLORIDA, NORTH SIDE CHURCH —"August 4, I handed to our church board my resignation as pastor to take effect at our District Assembly, November 30. It was a time of tender words from members of the board and God was there. All our hearts were together, some of them cautiously inquiring of the pastor if I was sure it was the will of God. I felt it was. It is doubtless proper for me to make a few observations of the work at North Side as I began with it at its organization six years ago, having been pastor of what is now First church for three years. Thus I have had nine years in the magic city and the Lord only can chronicle the years of service in this sunny land. The church was begun under a little white tent on 24th St., in 1924. This was two or three months before my pastorate expired at First church. North Side was a self-sustaining church from the beginning and the records will show it has paid hundreds of dollars into the General Budget above assessments from year to year. During the boom days our Sunday school ran as high as 165 per Sunday for months. Money was easy. We also had a splendid orchestra of fourteen pieces. North Side has been the scene of some marvelous revivals. Freddie Thomas, in his teens, gave us two unusual meetings. Some of the best talent of the church have ministered to our people. We entertained the assembly the past year and it was at North Side the first Sunday School Convention for this Nazarene Zone was held last July. Our Woman's Missionary work has made some marked records. Last year the money

paid into the missionary cause was striking when we remember our membership is but about 62. It seems to me, however, that North Side has majored in the development of young people for the gospel work. During the six years our congregation has furnished twelve or fifteen young people for Trevecca College, among them some who graduated from high school and some from college. All were helped greatly. The President of our District N. Y. P. S. is a member of our congregation. It was the suggestion of Brother Powell that the state-wide revival began among the young people. Earl Vennum and his half brother, Rev. Warren Glenn, were the evangelists. They are both members of North Side. They begin their meeting at First church next Sunday which closes this particular campaign. These meetings have had a marvelous unifying spirit among all the churches of Florida. Brother Powell's report shows results in numbers of conversions. Not only has the young people's work been blessed but the churches, pastors, and our District Superintendent have lent their unstinted endorsement. It all spells better days for the Florida District. God is working. Last night Elizabeth, our daughter, closed a country-wide union revival at Ft. Lauderdale with a packed auditorium, gallery and several Sunday school rooms made available in the largest church building in Broward County. There were thirty conversions and one of the greatest seed sowings I have witnessed in the state. Meeting lasted just a week. It seems I have a right to thank God and take courage. Elizabeth and her mother are up early this morning getting daughter ready for Eastern Nazarene College which she hopes to enter September 16. Put me on your prayer list."—J. L. Roby.

PASTORS L. E. AND ELLEN CELLAN, COLEMAN, TEXAS—"God has recently blessed us in two good revivals; one at Whon with our good pastor, Rev. John

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Hampton, where a goodly number prayed through. The crowds were large and there was good interest. Brother and Sister Hampton have the confidence of the people in Whon. The people gave a love offering to the good pastor and wife. We went from this revival to Caney Schoolhouse, ten miles north of Bonham, where God gave us great victory. Last year in August we held a meeting here and we are glad to say some were standing true. We had thirty-one professions here. We are glad to say that at Caney Schoolhouse there are a number of holiness lovers. We expect in the future to see a work in that rural district. A number of the people spoke a desire for regular services each month. We gave the names of those subject to membership in the Church of the Nazarene to the pastors of nearby towns. We are glad to be at home with these good people of Coleman. We believe we have some as good people here as in the state. Pray for us."

EVANGELIST J. E. BRASHER—"We closed our fourth revival meeting last Sunday night. The first one of these four revival meetings was held near DeFuniak Springs, Florida. This meeting was only four days long but the great God who is able to do great things blessed us with a great meeting. The next one was near Laurel Hill, Fla., where the Lord blessed us with a good, successful revival. The third one was near Crestview, which began on July 27, and closed August 30, which was another good revival. The fourth revival was near Florala, Ala., and was another very successful revival. God is renewing our youth like the eagle's and helping us preach regeneration and entire sanctification. I did not count the professions or those which were added in membership. Before I close I must say

a word about Jim Davis' meetings. This is his fourth meeting that he has conducted inside of thirty miles of Crestview, Fla., this last spring and summer. He has had from three to four thousand to preach to at each one of the four places where he has held meetings. DeFuniak Springs, Fla., Crestview, Fla., Milton, Fla., and at Florala, Ala., where he is at present. He had from fifty to 100 join the various churches and scores of converts. His choir is 100 strong. Mr. Bush, a blind man, leads the music. It is great. Beloved, pray for me."

EVANGELISTS ALLIE AND EMMA IRICK—"This summer campmeeting season has been the best and most fruitful for us in many years. The revival at Norman, Okla., was one of the big times of our ministry. Then at Madill, which was a time of blessed victory for the kingdom of God. The old Ft. Jessup Camp, Many, La., went down on record as a great and far-reaching campmeeting. More campers, larger attendance, better order, wider interest and more folks sought and found God in pardon and purity than for many years past. Much and valuable improvements were made in and on this famous camp. Our next place of engagement was at Bonnie, Ill. This was the 38th annual encampment of this great and growing gathering. The crowds were immense, and the interest was gratifying to evangelists, singers, committee and people. Rev. Elmer McKay of Greenville, Ill., was my coworker and Professor John E. Moore, the leader of holy song and choir work. There were from fifty to seventy-five preachers of different churches and distances in attendance. There were nine great campmeetings represented at this camp. Many scores sought and found God in justifying grace or in sanctifying glory. Many were divinely

healed. Finances came freely and fully and more easily than in former years. At this writing we are witnessing a gracious revival with Pastor Dalton and his noble people of Wister, Okla. Altars full and many finding victory and a week ahead yet. Go next to Pastor Wooten and church at Salina, Kans. Our slate is filling for fall and winter. Address us by wire or letter or phone at Box 918, Bethany, Okla. We are crying to God for greater revivals and deeper spirituality for our church and people. While my husband went to Bonnie, Ill., to help in that great camp, my daughter Ruth and I went to Illinois Bend, Texas, for an eleven days' campaign. There are a few true and tried Nazarenes in these parts that prove their faith by their works, and made it possible to have this fruitful revival. Brother Dan Hoover and his faithful wife and their children rallied in every way to make the camp go. The crowds came early and the grove services were attended by men and women, thirty to forty in each service. Old-time prayermeetings are the power house for real and lasting revivals. From the time the first altar service was called there were seekers and finders in every service. Somewhere between forty and fifty knelt at the altar. The last day was fine, though a much needed rain fell and roads were slippery. Sisters Minnie Kurtz and Arbaugh and Mary Lee Roberts and two orphan girls came up for the last Sunday and had a good Rescue Rally in the afternoon in behalf of our institution at Pilot Point. We find that these services are valuable assets to a revival and campmeeting. We have enjoyed pushing our great church organ, the HERALD OF HOLINESS, during our services in camp and church. We find that folks who are not Nazarenes appreciate our most excellent paper. May it grow and glow is our prayer."

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WINNIPEG, MAN., CANADA—"We are no longer at Moose Jaw, Sask., nor are we now District Superintendent. Brother A. J. Smith, our returned missionary from China, who together with Dr. West and others, was so signally used of God to bring that remarkable revival a few years ago in China, is now the District Superintendent on the Manitoba-Saskatchewan District. Brother Smith is a deeply spiritual man, in fact I have met few men who in my judgment are more spiritual. We believe God will greatly use him on this district. We have accepted the call to the Winnipeg church. We were going to return to Michigan but when we got to Winnipeg the church here was without a pastor and they got busy and gave us a call which we accepted as being God's will for us. Brother C. O. Wisler, the former pastor, has accepted the call from the Bridgewater, Nebraska, church. God has been greatly blessing us since we have come here to Winnipeg. While we were District Superintendent we gave special attention to the Winnipeg church. We helped them in getting out of the old basement and located where they are, in a nice church building on the corner of Simcoe and St. Matthew Streets. The first thing we did upon accepting the

call was to get busy and give the church a regular housecleaning. We calcimined the walls and the ceilings and painted all the woodwork as well as having the roof painted, which greatly added to the appearance of the church. We have been doing a lot of calling and under the blessing of God we are realizing an increased attendance in the different departments of the church. Shortly after we came the church got together and came in on us one night and gave us a good 'pounding.' It is delightful to be once more settled down with my family after being gone from them so much, and then to be free from the care of all the churches and the burdened district and to be able to be in my study every day, to tell you it is a luxury is putting it mildly. The Winnipeg church is made up of as fine a people as you will find. We are believing for a time of victory. Remember us when you pray and write us." Geo. Beirnes, Pastor, 666 Victor St., Winnipeg, Manitoba.

MALDEN, Mo.—"We have just closed a ten days' revival here with Brother Cox, our pastor, doing most of the preaching, Brother Frank Doerner of Norris City, Ill., as song evangelist. This was a hard-fought battle. Brother Roach, our District Superintendent, was with us for a few services. Brother Cox preached the old-time gospel truths and they were surely true to the souls of the lost. We feel that the church received a great blessing as well as a heart-searching time. We feel that the people of Malden and nearby community were privileged to hear the truth concerning old-time salvation. Brother Doerner is a great song evangelist. His messages in song were inspiring to all as the Holy Spirit accompanied each one. He won the hearts of the children and had them singing well. He called them his booster choir and they surely did some fine singing. The co-operation was good in this meeting, especially the General Baptist people co-operated with us in a wonderful way, helping to push the battle. Brother Freeman, the pastor of the General Baptist church, was right on the job most of the time. He is a fine Christian gentleman. We thank God for Christian unity. Our meeting was not what we would like to have seen, although we know there was much and lasting good done which eternity will reveal. Six or seven claimed victory and about fifty hands raised for prayer. We desire the prayers of God's people that this dear old church at Malden will get back on the old paths as it once was and that it will be a great soul saving station."—S. A. Absher, Reporter.

EVANGELIST C. W. JOHNSON, PENIEL, TEXAS—"The Pleasant Grove revival with Pastor J. H. Vines, was a great success. God was there and His presence was clearly and increasingly felt from start to finish. There were shouts of victory in almost every service. There were many cases of young and old dying out to sin and finding God in glorious experience. Our next revival was with our Johnson Chapel church with the good pastor, C.

A. Alexander. It was a splendid meeting in the salvation of about thirty-five precious souls who were saved, reclaimed or sanctified in the old-time way. A gracious spirit of love prevailed throughout the revival with great victory in every meeting. We are now near Pittsburg, Texas, in a great revival. The crowds are large with deep conviction on the people and we expect a great revival here."

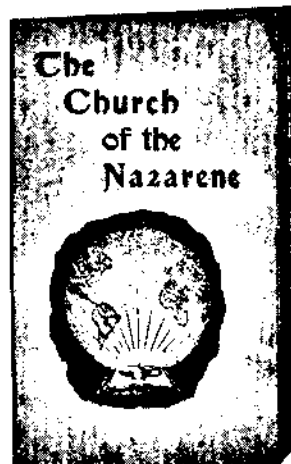
SANTA CRUZ, CALIF.—"The church here is rejoicing in what the Lord has done for them in the past year and a half, and especially in the last sixty days. Beginning July fourth when the forms for the foundation of a new church were laid there has been constructed a house of worship 60x28 on the corner of Seabright Ave. and Effey Street which was opened for worship the first Sabbath in August. We humbly acknowledge the goodness of the Lord in what He has done for us, and look for greater things to take place in the days to come. The pastor, E. F. Dunn, labored night and day to carry the work to the end, as well as many of the members who donated a great deal of labor, and we have a house which we are glad to enter. Since then we have had an evangelistic meeting held by Miss Gertrude Knight evangelist, and Miss Amy Schultz and her brother Earl which resulted in the strengthening of the saints, in the sanctification of some and the building up of the church. The work is still going on and a beautiful

spirit prevails. If any Nazarene should pass through this city stop and worship with us over the Sabbath, or if you are looking for a location why not stop here? We will welcome you with wide open arms and give you a job at once. We need workers in the church. In closing I wish to ask every holiness person to put Santa Cruz town, as well as church, on your prayer list."—H. M. Brady, Reporter.

BROKEN BOW, OKLA.—"We are glad to say that the work here is alive for God. The Sunday school has increased and the interest shown is encouraging to note. Our number of young people are increasing and we are learning many good truths in each lesson which I am sure will not only help us now but in later life. The W. F. M. S. has attracted the attention of many worthy ladies of our church and town, and gives us reason to believe we have prospects of accomplishing something greater than ever before in the history of our church. Our regular services are times of refreshing and blessings. Our pastor is not behind but leading us on. Brother Neill has been bringing us some real practical and needed messages from God's Word, and the anointings of God are upon him. His church and congregation are upon his heart, it is plain to be seen, and he is concerned in the results of his messages. We believe that better pastors than Brother and Sister Neill would be hard to find."—Mrs. D. Skaggs.

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PASTOR R. J. KUNZE, BUFFALO, N. Y.—"We are glad to report victory at Buffalo. Ever since we started our services in the new location we have been gaining ground. In the four months' campaign just closed last Sunday night, a great gain was made. We took in 12 fine new members last Sunday and will take in at least three next Sunday. During the campaign we had the best hearing we have ever had since coming here three years ago. At last it seems Buffalo is coming up the road. Next Sunday night we have a Young People's Rally and will organize a N. Y. P. S. soon. Next week we will have a reorganization meeting and will soon have every department of the church working full speed ahead. Among our new members are some of the finest workers we have ever met anywhere. Our advertising campaign has put the Church of the Nazarene before Buffalo. Besides carrying an ad. in the daily press every Saturday we printed and distributed in our locality 12,000 pieces of literature. The eyes of many are on us here. Some who have watched us a year or two say we are going to put it over now and are going to join soon. The special workers who had a part in making the campaign a success were Evangelist James Miller and daughter Dolores who were with us the first three weeks, District Superintendent H. V. Miller and Frank Smith the singer who were with us the closing week, and Miss Miriam Auxier who did much calling leading up to the campaign and during the same. Both the General Board and district backed us up with finance

for the workers in the campaign. We are at the present time calling on all interested parties trying to conserve the work started. We are planning another campaign just as soon as we can make arrangements. We purpose to hold one big campaign after another as we can make arrangements. This is the year for advancement in Buffalo and we purpose by the grace of God to not fail Him. Pray for us brethren. And if you come through this way drop us a line and we will arrange a service for you, as we want our good folks to meet as many different Nazarenes as we can get to come this way. Personally I never loved the Lord any more and never had a greater burden for lost souls and never felt more in the center of God's will in being in Buffalo as right now. Amen! All glory be to Him. Pray for Buffalo."

PROFESSOR A. S. LONDON—"By invitation of Rev. J. W. Montgomery of the Northern Indiana District, and Rev. E. O. Chalfant of the Chicago Central District, we had the privilege of speaking each day on Sunday school work at the district assemblies, held at Hammond, Indiana, and Champaign, Illinois. We found great interest manifested in these services and large crowds attended just before the regular service. We found an increase in enrollment in Sunday school scholars of about 25 per cent on each of these districts during the year. This gives around 2,000 new scholars on each of these districts. Rev. I. P. Moore of Elkhart, Indiana, is chairman of the District

Sunday school work of Northern Indiana, and has a vision that will lead our people out to a larger field of usefulness in this department of our church. He is a hard worker. Rev. W. S. Purinton of Danville, Illinois, is chairman of our Sunday school work on the Chicago Central District. He is truly worthy of this position. A new day has come for our Sunday school work. Teachers are beginning to be aroused. Training classes are being organized. Hundreds of books are being sold. It must be so. Our aim should be a general awakening on every district, a training class in every school, with a library in every church, and a steady increase in membership, until our enrollment is doubled. It is our thought in this matter that with such Superintendents as Brother Chalfant and Brother Montgomery, these districts will lead us to the dawn of a new era in our Sunday school work that will spread throughout the whole church."

ST. JOHNS, MICHIGAN—"We are praising God for victory in this little city. Since our church was organized less than a year ago, God has truly been with us, and blessed the efforts put forth in His name. Our membership has been more than tripled, and souls are being saved and sanctified almost every week. When we first started out we had to rent halls, here and there, but now, praise God, we are worshiping in a little church of our own. We have a pastor filled with the Holy Ghost and who has the interest of the work at heart. He has won his way into the hearts of saint and sinner alike and is seeing fruits for his labor. Our Sunday school is growing both in attendance and interest and we will soon have to organize more classes. To God be all the glory. You will hear from us again in the future as we have just organized a N. Y. P. S. and expect great things from our young people."—Sister E. Adams, Secretary.

EVANGELIST JOHN T. HATFIELD—"Thank God, our hearts are beating high with hope. We have another good meeting to report. We believe it is one among the best campmeetings we have ever attended in southern California. It was for the old time Holiness Church, the first holiness church organized in California. Their doctrine is strictly in accordance with John Wesley, but their church government is different from any church we ever worked with. They have no musical instruments in their worship. They take up no offerings. They don't believe in church debts (Amen). They call no evangelist, but sometimes God 'moves in a mysterious way His wonders to perform.' We were invited to attend the camp, but not as a worker. Even that was enough to cause some friction, and there was opposition from a small minority. It was a little embarrassing at the start, but God gave us the right of way. We had united sanction from the official body. The camp continued for seventeen days. The first week they held their assembly in connection with the camp. We did all the night preaching save one



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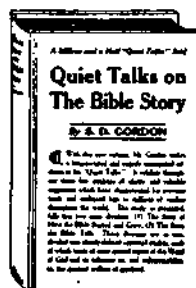
With this new volume S. D. Gordon makes a long-awaited and eagerly anticipated addition to his "Quiet Talks." It exhibits throughout those characteristic qualities of deep spiritual insight and peculiar charm of expression which quickly develop a craving for everything that Gordon has written.

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or two times, and much of the day. We never worked with so many ministers where there was such a spirit of unity. We were the first evangelist in fifty years that was ever given such liberty. They were all anxious for a real Holy Ghost revival, and they did not care how it came, so God was in it. No one had the preacher's 'itch' to get in the way. They were all with one accord, and the revival came. The meeting was well attended, the crowds large, and the order was never better. We don't know when we have listened to testimonies so universally on fire. They were filled with the Spirit and they stirred things. We had scores of seekers and a fine corps of altar workers that knew how to pray, and the best per cent of real victories we nearly ever saw in late years. In these latter days it is so difficult to get the seekers through to a real victory, but we would judge that twenty-five per cent of the seekers really prayed through in this meeting, and if there were that many it was sure good. While these people believe in not letting their right hand know what their left hand doeth, their left hand was quite liberal in remembering us, although no offerings were taken."

FARNAM, NEBRASKA—"Our last report was before the District Campmeeting and the District Assembly. The Lord gave us our heart's desire in making it possible for most of our church to attend some of these services. We have a membership of twenty-seven. Counting the children and friends of the church (not all members) together with the members there were twenty-six attended at least part of the time during the campmeeting and assembly. The children and young people received much help from the services as well as the older people. We have been blessed by having some visitors to help us serve the spiritual food recently. This we have appreciated very much. Mrs. Jones, deaconess of First Church of the Nazarene, Detroit, Michigan, while here visiting relatives, filled the pulpit twice. We had union services three Sunday nights at which times she was given the privilege of preaching in each of the three churches. Miss Geneva Reese with her nephew and nieces from Curtis, Nebraska, was with us one Sunday and brought an inspiring message to a full house. The children sang in all the services of the day. One of the young men of our own number, called to preach, will bring us the message next Sunday evening. One of our young ladies called to sing the gospel, brought us three inspiring messages in song yesterday. Both of these young people are planning to attend school at Bresee College in Hutchinson, Kansas, this year. There are some new members to be taken into the Nazarene Young People's Society soon. The ladies of the Woman's Foreign Missionary Society have made a Bible quilt for the hospital in Africa. They are also preparing bandages and filling a box to

send to Miss Minnie Martin for Christmas. We are expecting Brother Bud Robinson to be with us September 14. Our revival meeting begins September 28 with Rev. M. E. and Nina DeVoll as singers and evangelists. Please pray that the Lord will give us a real revival. The finances are all paid up. To God be all the glory."—Anna Nutter, Pastor.

WANTS

FOR SALE, for cash or easy terms, at a bargain, a ten room modern house and five acres. Olivet College, Olivet, Ill.

I want to place my two boys, 6 and 12 years of age, in good Nazarene homes. Both boys are in good health. Write Sylvester Birrell, Route 2, Walton, Ind.

ANNOUNCEMENTS

WEDDING BELLS

Rev. Bertrand Peterson and Miss Bernice O. Taylor were married Thursday evening, August 28, at Ridgefield, Washington. Their home will be at Fargo, North Dakota.

Rev. Vernon L. Wilcox and Miss Elizabeth Gunstream were married on July 30, 1930, at the Wee Kirk o' the Heather, Glendale, California. Rev. S. M. Lehman officiating. They are now working on the New Mexico District of the Church of the Nazarene.

Mr. Shelby R. Willis and Miss Elizabeth Orene Alexander were united in matrimony at the home of the groom's parents in Amarillo, Texas, Sunday 9:30 a. m., Rev. R. E. McCain, pastor First Church of the Nazarene, officiating.

NOTICE—Revival September 7 to October 8 at Owensboro, Ky. Evangelist

"Bible Gems" Missionary Calendar for 1931



By October 1st we will be ready to fill orders for the new Missionary Calendar for 1931. The accompanying illustration gives only a suggestion of the attractiveness of this calendar. The cover page is printed in colors and the inside pages in black and white. There are fifty-two calendar pages—one for each week of the year; an interesting picture on each page, depicting some scene in connection with the missionary activities of the Church of the Nazarene. And for each day a selected verse of Scripture with a suggested reference for private devotion or for reading at the family altar. Every calendar is mounted on a gilded stick and tied with cord ready for hanging. It is difficult to adequately describe a calendar of this kind. It must be seen to be appreciated. Send for sample copy or better still, place your order for a quantity.

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E. C. Tarvin of California, Ky., in tent at Chautauqua Park. We covet the prayers of the Nazarene family that this may be a great soul saving time.

NOTICE—We have accepted a unanimous call to the church at Sapulpa, Okla., beginning August 31, and will consider no more calls for evangelistic meetings.—E. D. and Winnie Simpson.

NOTICE—I am slated up to October 4, after that I am open for calls.—Henry M. Miller, 109 E. Chestnut St., Mt. Vernon, Ohio.

RECOMMENDATION—We take pleasure in recommending Carl J. E. Nelson of Colorado Springs, Colorado. Brother Nelson came to us from the Swedish Free church. He has been a successful pastor in some of the largest churches in that denomination. He is a very fine Christian gentleman and is now entering the evangelistic field and is an ordained elder in the Church of the Nazarene of the Colorado District. Brother Nelson is a very efficient preacher and we should keep him busy. He has some open dates, give him a call. His address is, 825 N. Spruce St., Colorado Springs, Colo.—C. W. Davis, District Superintendent; J. A. Phillips, pastor.

NOTICE—Owing to financial conditions my fall and winter slate has been broken in California and I have some open dates. If you can use me for a meeting, write me at my home address, Bethany, Oklahoma.—W. H. Minor, Evangelist.

NOTICE—New England District Preachers' meeting will be held at Everett, Mass., September 29 to October 2. Opening service Monday night; Dr. H. Orton Wiley, special worker; Rev. John Gould, District Superintendent, in charge.—L. J. Alley, Secretary.

NOTICE—I am at liberty to hold a couple of revival meetings. Anyone desiring my services as an evangelist I shall be glad to serve. I have served both as evangelist and pastor. Shall be glad to hold meetings, either on the Pittsburgh or Ohio Districts. Write me at 726 Broadway, Wellsville, Ohio.—B. H. Pocock.

ASSEMBLY INFORMATION

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

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

EASTERN OKLAHOMA DISTRICT, at Henryetta, Oklahoma, October 1 to 5. Rev. C. C. Rinebarger, Pastor. General Superintendent Williams will preside.

ARKANSAS DISTRICT ASSEMBLY, at Little Rock, Arkansas, October 8 to 12. Rev. M. E. Borders, Pastor, 900 Summit Street. General Superintendent Williams will preside.

MISSISSIPPI DISTRICT, at McComb, Mississippi, October 16 to 19. Rev. V. L. Nabors, Pastor. General Superintendent Williams will preside.

DALLAS DISTRICT, at Sherman, Texas, October 15 to 19. Rev. S. M. King, Pastor, 117 North Walnut St. General Superintendent Goodwin will preside.

SAN ANTONIO DISTRICT, at Temple, Texas, October 29 to November 2. Rev. G. R. Dosier, Pastor, 704 South 4th street. General Superintendent Goodwin will preside.

LOUISIANA DISTRICT, at Shreveport, Louisiana, October 29 to November 2. Revs. M. V. and Bessie Dillingham, Pastors, 1059 Eustis Street. General Superintendent Williams will preside.

DIRECTORY

H. F. REYNOLDS
Office, 2923 Troost Ave., Kansas City, Mo.

J. B. CHAPMAN
Office, 2923 Troost Ave., Kansas City, Mo.

ASSEMBLY DATES

Alabama	Nov. 5 to 9
Georgia	Nov. 13 to 16
Carolina	Nov. 19 to 23
Florida	Nov. 26 to 30

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

ASSEMBLY DATES

Dallas (Sherman, Texas)	Oct. 15 to 19
San Antonio (Temple, Texas)	Oct. 29 to Nov. 2
Arlene (Wellington, Texas)	Nov. 5 to 9
Southwest (El Paso, Texas)	Nov. 12 to 16

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.

ASSEMBLY DATES

Missouri	Sept. 17 to 21
Western Oklahoma	Sept. 24 to 28
Eastern Oklahoma	Oct. 1 to 5
Arkansas	Oct. 8 to 12
Mississippi	Oct. 16 to 19
Louisiana	Oct. 29 to Nov. 2
Arizona (Phoenix)	Nov. 20 to 23

The Nazarene Monthly

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Subjects and authors for the first six months are as follows:

July—P. F. Bresee, A Life Sketch. By A. M. Hills, LL. D.

August—The Holy Spirit. By J. B. Chapman, D. D.

September—Helps for the Prayer Life. By W. G. Schurman.

October—The Secret Place of the Most High. An exposition of the 91st Psalm by Rev. T. M. Anderson.

November—Fundamentals of Christian Beliefs. A simple statement of theology by Rev. Basil W. Miller.

December—The Message of the Manger and Other Sermons About Jesus by J. B. Chapman, D. D.

A NOTE OF APPRECIATION

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

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Enclosed find One Dollar for which enter my subscription to the Nazarene Monthly from July to December, 1930.

Name

Address

EVANGELISTS' SLATES

- Mack and Ethel Anderson, 139 E. 7th St., Hutchinson, Kansas**
Hutchinson, KansasSept. 16 to 28
Sylvia, Kans.Oct. 7 to 19
Sapulpa, Okla.Oct. 26 to Nov. 9
- Jarrette E. Aycock, 2938 Troost Ave., Kansas City, Mo.**
Hutchinson, Kans.Sept. 17 to 28
Cleveland, Ohio (13708 Calhorne Ave.)Oct. 5 to 19
Akron, OhioOct. 20 to Nov. 2
Canton, OhioNov. 4 to 16
- C. M. Babcock, 1148 Victoria Ave., Los Angeles, Calif.**
Oskaloosa, IowaSept. 21 to Oct. 5
- Carrie Barbier, 2236 N. 11th St., Indianapolis, Ind.**
Losantville, Ind.Sept. 14 to 28
- Morace A. Booker, 432 13th St. E., Canton, Ohio**
Wadsworth, OhioSept. 8 to 21
Lisbon, OhioSept. 28 to Oct. 12
Akron, OhioOct. 13 to 18
Greentown, OhioOct. 25 to Nov. 9
Stockdale, Pa.Nov. 12 to 24
- R. E. and Dorothy Bridgwater, 1014 N. Plam, Hutchinson, Kansas**
Edwards, Kans.Sept. 14 to 28
Garden City, Kans.Oct. 12 to 26
- A. B. Carey, 76 Prospect St., Beacon, N. Y.**
So. Manchester, Conn.Sept. 23 to Oct. 12
Fall River, Mass.Oct. 19 to Nov. 2
Bath, MaineNov. 9 to 23
- Jack and Ruby Carter, Peniel, Texas**
Carnegie, Okla.Sept. 8 to 21
Bethany, Okla. (Assembly)Sept. 24 to 28
- C. R. Chilton, 511 N. E. 4th St., Ft. Lauderdale, Fla.**
Omaha, Nebr.Aug. 31 to September 21
- Harvey and Marie Chrysler, 3106 Ave. B, Council Bluffs, Iowa**
Idaho Falls, IdahoSept. 21 to Oct. 5
Pocatello, IdahoOct. 12 to 26
- C. T. Corbett and Wife, 722 Walton Ave., Dayton, Ohio**
Vassar, Mich. (207 East St.) Sept. 15 to 28
Cadillac, Mich. (508 N. Simons St.)Sept. 29 to Oct. 12
Payne, OhioOct. 16 to Nov. 2
Piqua, Ohio (Gen. Del.)Nov. 3 to 16
Troy, Ohio (314 Canal St.)Nov. 17 to 30
- Ernest Corryell, Viborg, S. Dak.**
Carthage, S. D., R. F. D., Sept. 15 to Oct. 5
- C. B. Cox, 14 Hudson Avenue, Franklin, Ohio**
Shelbyville, Ind.Sept. 18 to Oct. 5
St. Bernice, Ind.Oct. 8 to 26
Bedford, Ind.Oct. 30 to Nov. 16
- C. C. and Margaret Crammond, 815 Allegan St., Lansing, Mich.**
Lawson, (Breathitt County) Ky.Oct. 24 to Nov. 2
Tampa, Fla. (4703 Nebraska Ave.)Nov. 9 to 23
Miami, Fla. (First Church)Nov. 26 to 30
- Stella B. Crooks, 237 W. 61st St., Chicago, Ill.**
Peoria, Ill.Sept. 7 to 21
West Somerville, Mass.Sept. 28 to Oct. 12
Fitchburg, Mass.Oct. 19 to Nov. 2
Lowell, Mass.Nov. 5 to 11
Springfield, Mass.Nov. 16 to 30
- Ray Davis, 2923 Troost Ave., Kansas City, Mo.**
Trenton, Mo.Sept. 8 to 21
Arlington, OregonSept. 28 to Oct. 12
- W. E. and Nina DeVall, Mason City, Iowa**
York, Nebr.Sept. 7 to 28
Farmar, Nebr.Sept. 28 to Oct. 19
Maxwell, Nebr.Oct. 26 to Nov. 16
- M. N. Dickerson, 3606 Newman St., Ashland, Ky.**
Charleston, W. Va.Sept. 30 to Oct. 12
Harrington, Del.Oct. 14 to 26
Marcus Hook, Pa.Oct. 27 to Nov. 9
- C. M. Dumaway, 316 N. Candler St., Decatur, Ga.**
Atlanta, Ga. (1st Nazarene Church)Sept. 14 to 25
Thomasville, Ga.Oct. 1 to 19
Pavo, Ga.Oct. 26 to Nov. 9
- Charles Dye, 4 Rundle Ave., Piqua, Ohio**
Mitchell, Ind.Sept. 14 to Oct. 5
Lockland, OhioOct. 12 to 26
Walbridge, OhioOct. 28 to Nov. 16
Cardington, OhioNov. 17 to 30
- J. R. Edwards and Wife, Box 39 Elmore, Ohio**
Canton, OhioSept. 15 to 21
Detroit, Mich.Sept. 28 to Oct. 12
- Edwards Evangelistic Ladies' Quartet**
St. Louis (Park Ave. Church)Sept. 26 to Oct. 12
Dayton, Ohio (Parkview Church)Oct. 17 to Nov. 2
- Harry J. Elliott, Route 4, Nampa, Idaho**
Port Angeles, Wash.Sept. 3 to 21
Pullman, Wash.Oct. 12 to 26
- Wayne and Maymie Elliott, Song Evangelists**
Salina, Kans.Sept. 12 to 23
- Theo. Elsmar and Wife, 789 St. Marks Ave., Brooklyn, N. Y.**
Warren, OhioSept. 28 to Oct. 12
Hammond, Ind.Oct. 19 to Nov. 2
Gary, Ind. (First Church)Nov. 4 to 16
- Fahl-Hyatt Party, 133 Kendall Blvd., Oaklyn Manor, New Jersey**
Conshohocken, Pa.Sept. 14 to 28
Port Elizabeth, N. J.Oct. 5 to 19
Burlington, N. J.Oct. 27 to Nov. 9
- W. F. Farmer, 2908 Hemphill St., Greenville, Texas**
Denison, TexasSept. 4 to 21
- Boss Fleming, 3952 Hackworth St., Ashland, Ky.**
Providence, R. I.Sept. 16 to 28
New Bedford, Mass.Sept. 29 to Oct. 12
Cincinnati, OhioOct. 17 to 26
Bloomington, Ind.Oct. 27 to Nov. 9
Winchester, Ind.Nov. 10 to 23
- John Fleming, 2813 Holt St., Ashland, Ky.**
Middletown, OhioSept. 10 to 21
Ephrata, Pa.Sept. 28 to Oct. 12
Oskaloosa, Ia.Oct. 19 to Nov. 9
Fairmont, W. Va.Nov. 14 to 23
- H. A. Forester and Wife, Roan Mountain, Tenn.**
Jefferson, TexasSept. 9 to 21
Winnebago, TexasSept. 24 to Oct. 5
Elton, La.Oct. 9 to 26
- C. J. Frost, 2637 Lyle Ave., Maplewood, Mo.**
St. Louis, Mo. (Assembly)Sept. 17 to 21
- C. B. Fusett, 2917 Moore St., Ashland, Ky.**
Mishawaka, Ind.Sept. 23 to Oct. 5
Decatur, Ill.Oct. 12 to 26
Wellsville, OhioOct. 28 to Nov. 9
Blackwell, Okla.Nov. 16 to 30
- Gaddis-Messer Evangelistic Party, 4605 Barrens St., Cincinnati, Ohio**
Paris, FranceOct. 1 to 12
London, EnglandOct. 15 to 26
Birkenhead, EnglandOct. 29 to Nov. 4
- Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas**
Dallas, Texas (Central Church)Sept. 14 to Oct. 5
Sherman, Texas (Dallas Assembly) Oct. 6 to 12
Sweetwater, TexasOct. 19 to Nov. 2
Wellington, Texas (Ablene Assembly)Nov. 4 to 9
- H. A. Gregory and Wife, 304 North Peak St., Dallas, Texas**
El Reno, Okla.Oct. 17 to Nov. 2
- J. C. and Essie Haffey, Colton, Calif.**
Holdenville, Okla.Sept. 14 to 28
Henryetta, Okla. (Assembly)Oct. 1 to 5
Des Moines, Iowa (First Church, 1244 Sixth St.)Oct. 13 to 26
Ft. Morgan, Colo.Nov. 9 to 23
- J. M. Hampe, 216 Sycamore St., Pittsburgh, Pa.**
Camden, N. J. (Wiley M. E. Church)Sept. 18 to 28
- Lee L. Hamric, Hamlin, Texas**
Brownfield, TexasSept. 7 to 21
Kansas City, Mo. (Grace Church)Oct. 26 to Nov. 9
- Chas. M. Harrison, 1025 Lexington Ave., Indianapolis, Ind.**
Bloomington, Ill.Sept. 14 to 28
Newport, Ky.Oct. 2 to 19
Vincennes, Ind.Oct. 24 to Nov. 9
Connersville, Ind.Nov. 14 to 30
- A. O. Henricks, 1438 E. Washington St., Pasadena, California**
Pittsburgh, Pa. (Emmanuel Church, Ballerue Station)Sept. 23 to Oct. 5
Pittsburgh, Pa. (Calvary Church)Oct. 6 to 19
New Castle, Ind.Oct. 22 to Nov. 9
East Liverpool, OhioNov. 12 to 30
- F. P. and A. Homer, 193 Florence Ave., Pontiac, Mich.**
Richmond, Mich.Sept. 28 to Oct. 19
- John J. Hunt, Route 3, Media, Pa.**
Meadville, Pa.Sept. 14 to 28
Fleetwood, Pa.Nov. 9 to 23
- J. M. Huff and Party, Olivet, Ill.**
Artesia, New MexicoSept. 4 to 28
- Allie and Emma Irick, Box 918, Bethany, Okla.**
Salina, Kans.Sept. 12 to 23
Bethany, Okla. (Assembly)Sept. 24 to 28
Wichita, Kans. (West Side)Oct. 5 to 19
- W. P. Jay and Wife, Nampa, Idaho**
Keokuk, IowaSept. 21 to Oct. 19
- Harold C. Johnson and Wife**
Glenfork, Ky.Sept. 8 to 21
Petersburg, Ill.Sept. 22 to Oct. 5
Cates, Ind.Oct. 6 to 19
McPherson, Kans.Nov. 6 to 23
- G. E. Johnson and Party, 1022 13th Ave. So., Minneapolis, Minn.**
DeWitt, Iowa (200-8th St., care K. Peters.)Aug. 27 to Sept. 21
- Clayton Kidd, 5141 Lawton Ave., Detroit, Mich.**
Lansing, Mich. (1st Church)Sept. 14 to 28
Saginaw, Mich.Sept. 29 to Oct. 12
- A. J. Kindred and Wife, 1117-7th St., Des Moines, Iowa**
Ackworth, IowaSept. 14 to 28
- C. C. Knippers, 106 Jefferson St., Natchitoches, La.**
Detroit, Mich.Sept. 9 to 21
- Lattimore-Simpson Evangelistic Party**
Osage, Okla.Sept. 14 to 28
- Mason Lee, 217 Division St., Huntington, W. Va.**
Evansville, Ind.Sept. 28 to Oct. 12
Latonia, Ky.Oct. 19 to Nov. 2
- Jack Linn and Wife, Oregon, Wis.**
Baraboo, Wis.Sept. 28 to Oct. 12
Moberly, Mo. (416 Wightman)Oct. 19 to Nov. 2
Hooker, Okla.Nov. 9 to 23

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Thos. and Minnie E. Ludwig, 713 N. Euclid Ave.,
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St. Louis, Mo. (Missouri Assembly) Sept. 9 to 30
Lincoln, Nebr. Oct. 2 to 19

Mabel R. Manning, Nahant, Mass.

Derry, N. H. Sept. 7 to 21
Augusta, Maine Sept. 28 to Oct. 12
Cambridge, Mass. (Evangelical Church)
Nov. 9 to 23

Ernest B. Marsh, 3329-19th St., Cuyahoga Falls,
Ohio

Steubenville, Ohio Sept. 2 to 23

J. B. McBride, 112 Arlington Drive, Pasadena, Calif.

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

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

St. Louis, Mo. (Missouri District Assembly)
Sept. 18 to 21
East St. Louis, Ill. Sept. 25 to Oct. 12
Moberly, Mo. Oct. 15 to Nov. 2

F. C. McPeck, Mt. Vernon, Ohio

Jellowsay, Ohio Sept. 17 to Oct. 1

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

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

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

Council Bluffs, Iowa Sept. 5 to 28
Grand Island, Nebr. Oct. 2 to 18
Patchogue, L. I., N. Y. Oct. 23 to Nov. 9
Brooklyn, N. Y. (999 Bushwick) Nov. 16 to 30

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

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

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

East Palestine, Ohio Sept. 7 to 21
Terrace, Pa. Sept. 28 to Oct. 12
Niles, Ohio Oct. 19 to Nov. 9
New Philadelphia, Ohio Nov. 18 to 30

W. H. Miner, Bethany, Okla.

Seminole, Okla. Sept. 12 to 28
Hornby, Okla. Nov. 16 to 30

John E. Moore, Song Evangelist

Atlanta, Ga. (Nazarene Church) Sept. 14 to 28
Detroit, Mich. (14833 Hubbard Ave.)
October, November

Arthur Morgan and Wife, Bethany, Okla.

Moline, Kans. Sept. 3 to 21
Bethany, Okla. (Assembly) Sept. 24 to 28

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

Steubenville, Ohio Sept. 2 to 21
Bethesda, Ohio Sept. 23 to Oct. 12
New Galilee, Pa. Oct. 15 to Nov. 2

Wm. O. Nease, Olivet, Ill.

Livermore Falls, Maine Sept. 21 to Oct. 5
Norristown, Pa. Oct. 12 to 26

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

Snoqualmie, Wash. Sept. 14 to 23
Canby, Oregon Oct. 5 to 19

Edward C. Onay, Rush, Ky.

Wadsworth, Ohio Sept. 7 to 21
Ashtabula, Ohio Sept. 28 to Oct. 12
New Brighton, Pa. Oct. 19 to Nov. 2

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

E. Palestine, Ohio Sept. 14 to 28
W. Collingwood, N. J. Oct. 12 to Nov. 2
Bath, Maine Nov. 9 to 23

Freeman and Helen Pearson, Peniel, Texas

Denison, Texas Sept. 15 to 24
Bethany, Okla. (Western Oklahoma Assembly)
Sept. 25 to 28
Henryetta, Okla. (Eastern Oklahoma Assembly)
Oct. 1 to 5
Sherman, Texas (Dallas Assembly)
Oct. 15 to 19

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

Mt. Vernon, Ohio (care Rev. J. C. Walker)
Sept. 21 to Oct. 5
Brazil, Ind. (care Rev. Perkins) Oct. 12 to 26
Coffeyville, Kans. (care Rev. Brandyberry)
Nov. 2 to 16

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

Oklahoma Sept. 1 to Oct. 5

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

Sebring, Ohio Sept. 21 to Oct. 5
Louisville, Ky. Oct. 12 to 26
Cumberland, Md. Nov. 2 to 16

Perry Reed, Box 268, Chesapeake, Ohio

Savannah, Ga. Sept. 8 to 21
Greens Fork, Ind. Sept. 24 to Oct. 5
Montezuma, Ind. Oct. 5 to 19
Bellflower, Ill. Oct. 21 to Nov. 2
Roanoke, Va. Nov. 9 to 23

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

Walla Walla, Wash. Sept. 28 to Oct. 12
Spokane, Wash. Oct. 19 to Nov. 2
Yakima, Wash. Nov. 5 to 16
Ontario, Oregon Nov. 23 to Dec. 7

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

Kearney, Neb. Sept. 7 to 21
Omaha, Neb. (1st Church) Sept. 28 to Oct. 12
Curtis, Neb. Oct. 19 to Nov. 2
Boulder, Colo. Nov. 9 to 30

L. D. Smith, Salem, Oregon

Dryden, Maine Sept. 16 to 23
Exeter, Mass. Oct. 5 to 26

E. N. Stillian, 31 Home Ave., Oil City, Pa.

Sharon, Pa. Sept. 17 to Oct. 5
Indianapolis, Ind. (1st Church) Oct. 12 to 26
Rochester, N. Y. Nov. 2 to 23

L. L. Sweet, Box 88, Ida, La.

Oil City, La. Sept. 19 to 29
Tallulah, La. Oct. 3 to 20

E. C. Tarvin, California, Ky.

Owensboro, Ky. Sept. 7 to 30
Wartland, Ky. Oct. 12 to 26

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

Ft. Wayne, Ind. (South Side, care A. L. Em-
mert, 3942 Clay St.) Aug. 31 to Sept. 21

W. A. Terry

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

Fred Thomas, 410 North Main St., Elkhart, Ind.

Terre Haute, Ind. (2204 Cleveland)
Nov. 11 to 23

John and Emily Thomas

Manchester, England Sept. 26 to Oct. 2
East London, Tabernacle Oct. 4 to 20

I. N. Toole, 615 E. College St., Alliance, Ohio

Olivet, Ill. Sept. 21 to Oct. 5
McKeesport, Pa. Oct. 12 to 26
Ft. Wayne, Ind. Nov. 2 to 23

G. D. and Agnes Urschel, Olivet, Illinois

Villa Grove, Ill. Sept. 7 to 21

Clarence M. Vale, 130 Potters Ave., Providence,
R. I.

Providence, R. I. (First Church) Sept. 15 to 28

N. B. Vandall, 303 Brittain Rd., Akron, Ohio

Toronto, Ont. Sept. 14 to 29
Moers, New York (M. E. Church) Oct. 5 to 19
Kokomo, Ind. (Grace M. E.)
Oct. 21 to Nov. 9

Vaughan Radio Quartet, Lawrenceburg, Tenn.

Nashville, Tenn. (Third Nazarene Church)
Sept. 21 to Oct. 5
Wooster, Ohio (Nazarene Church) Oct. 12 to 26
Detroit, Mich. (Detroit Holiness Association)
Nov. 2 to 16
Champaign, Ill. (Nazarene Church)
Nov. 17 to 30

Harold L. Volk, 550 Galapago, Denver, Colo.

Brush, Colo. Sept. 1 to 21
Pritchett, Colo. Oct. 20 to Nov. 2

Mrs. DeLance Wallace, 1141-17th Ave. No., Seattle,
Wash.

Pasco, Wash. Sept. 14 to 28
Ashland, Oregon Oct. 12 to 26
Medford, Oregon Nov. 2 to 16
Grants Pass, Oregon Nov. 18 to 30

C. R. Watson and Wife, 1309 Lynn St., Owosso,
Mich.

Steuben, Pa. Sept. 28 to Oct. 19

H. W. Welsh, 2233 Margaret Ave., Columbus, Ohio

Kantoul, Ill. Sept. 15 to 28
Oursville, Ind. Oct. 5 to 19
Auburn, Ill. Oct. 20 to Nov. 9

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

Jellowsay, Ohio Sept. 17 to Oct. 1

Lon R. Woodrum, 633 Chestnut St., Abilene, Texas

Henryetta, Okla. Oct. 1 to 5
Cleveland, Okla. Oct. 6 to 19
Boone, Iowa Nov. 9 to 23

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