

W. B. DUNKUM,
1353 HEMLOCK ST.
LOUISVILLE, KY.

HERALD of HOLINESS

Official Paper
Church Of The Nazarene

VOL. 20. NO. 20

KANSAS CITY, MO., AUGUST 12, 1931

WHOLE NO. 1009

THE CHURCH AT SARDIS

AND unto the angel of the church in Sardis write . . . He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels."

Sardis was the capital of the Lydian empire and a city of great wealth. Cræsus, the richest man of ancient times, was its governor, and Thales, the Father of Philosophy, was one of its celebrated residents. Solon, the wise man, once visited the city, but mistrusting the power of material wealth he prophesied its ruin.

The city was situated on a high bluff overlooking the plain of Hermus, protected on three sides by rugged precipices which were supposed to be unscalable. The only approach to the city was on the fourth side by means of a narrow strip of land which formed a causeway connecting with the higher ground behind it. On this narrow causeway, a score of men could protect the city against thousands of invaders. But although the city was supposed to be impregnable, Cyrus besieged it, and while its inhabitants rested securely, either by accident or treachery, it was revealed to the invading army that there was a possibility of scaling the rocky cliffs. Near the edge of those precipitous cliffs, there was a crack or a ledge which had been overlooked by the defenders, and up this narrow pathway the soldiers of Cyrus climbed and attacked the city. When Cræsus awoke from his slumbers, it was to find his capital already in the hands of the Persians. They had rested in a false security.

There seems to have been something of the same weakness revealed in the church at Sardis as was found in the civil and political life of its citizenry. When this message was addressed to the church the city had sunken in importance, yet still maintained its former pretensions, not willing to relinquish its title as chief city of the realm. It had a name to live, but was dead. It was living on its past reputation. So also was the church—yet there were a few names left even in Sardis, and these faithful ones were to be clothed in white and walk with Christ for they were worthy. To the overcomers, therefore, were to be granted the priestly robes and priestly functions of the Christ who is a priest forever after the order of Melchisedek—one who is alive, and alive forevermore.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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

Subscription price—\$1.00 a year, in advance. In change of address, name the Post Office and State to which the paper has been sent, and the Post Office and State to which you wish it sent.

Entered as second-class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

CONCERNING THE REPORTS

ONE of our exchanges carries this paragraph in a recent number: "There are those who are still wondering our reason for not publishing reports in our columns. This we have explained a number of times. It is because so many untrue reports appear in holiness literature. So we believe the safest thing is not to publish any reports which might be sent to us from any part of the world." The Bible tells us that David once said that all men are liars, but later was compelled to admit that he said it in haste. Just what it is that gives an editor the privilege of ascending the judgment seat and there making the pronouncement that his brethren are so given to untruthfulness that he cannot conscientiously publish any reports from any part of the world is something we cannot fathom. Is there some special gift vouchsafed to editors which will enable them to sit in an office chair and render a more accurate judgment concerning a meeting a thousand miles away than eye witnesses on the scene of battle? If so we are ready to go forward for prayers, for we confess that we lack this ability.

Who does not know that there is always a subjective factor to be taken into account in this matter of reports, and also a personal equation? The apparent discrepancies in the gospel narratives have been the subject of many attacks on the part of infidels and skeptics, yet what seems to be a weakness is in reality the highest possible evidence of their genuineness. No two people see things from exactly the same viewpoint, and these differing viewpoints enrich the gospel story. According to the notions of these hyper-sensitive people, the Gospels should never have been published, because Matthew, Mark, Luke and John told the story from different angles of vision.

People judge things to be important or unimportant largely according to their feeling tone. A brother, speaking of a campmeeting in by-gone days, said to us, "Was not that the most wonderful meeting you ever attended?" As we recalled it, that particular camp was not marked by anything of an outstanding nature. The preaching was very ordinary, the singing poor and the congregations small. We then discovered that this brother had been sanctified wholly in that meeting.

He had knelt at the altar of prayer and the Holy Ghost had filled his being with the warmth and glow of divine love. So wonderful was the work wrought that the memory of that meeting still retained its heavenly sweetness. Suppose that each of us had sent in a report of that particular meeting, how different those reports would have been! But whose report would have been nearest the truth—mine or this brother's?

Jesus once said that there is more joy in heaven over one sinner that repents than over ninety-nine just persons which need no repentance. That is, a cottage prayermeeting in a little out-of-the way place somewhere creates a greater stir in heaven than a big tent meeting, with four hundred and ninety-five people in the congregation, the preachers scraping star-dust, the soloists trilling high notes, with plenty of religious whoopee and nobody getting to God. In a revival meeting held in England there were but two people converted—a man and a sickly boy. To human eyes the meeting was doubtless a failure and would have been so reported in our coldly correct papers with the worldly viewpoint of external things only. But then that sickly boy was David Livingstone!

The apostle John in closing his Gospel waxed warm in his admiration of Jesus and in his enthusiasm exclaimed, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." We can almost see our hyper-sensitive objectors raise their righteous hands in horror. A man living the short span of thirty-three years, and yet accomplishing so much that books covering every available space on the globe and piled mountain high, could not contain the accounts of His wonderful works! Exaggerations! Draw a blue pencil through it! Keep the sheet clean! Don't accept any more articles from this man! In fact don't take any more articles from anybody—we might accidentally publish something that would not be true according to our infallible judgment!

For our part we have been in meetings where the fire fell and the glory rolled in such tides that words seemed too weak and futile to express the unutterable glory which rested upon the people. Had we attempted a report, doubtless we should have been accused of exaggeration. If then, some of our reporters grow enthusiastic over the meetings God has given them, perhaps they are reporting them from a fresh vision of eternal things and judging them by eternal standards of value. We not only want the facts in our reports, but we look for the warmth, the glow, and the fervor of holy love. When this is absent, we decide that either there was no glory upon the meeting or the reporter was so far away from God that he failed to get a touch of it upon his own soul.

THE ETHICS OF ATHEISM

The lengths to which blatant infidelity and atheism will go is well exhibited in the anti-Christian demonstrations which occurred in Moscow at the time of the Easter celebration. While thousands crowded the churches, the young atheists paraded the streets displaying such signs as "Down with Jesus Christ," and "Long Live Leninism." Old tramcars were fitted out as altars, and the atheists dressed in exaggerated priests' robes conducted mock services as the cars moved through the principal streets of Moscow. Who would have believed that there could be such an outburst of anti-religious feeling. Russia has had but a thin veneer of Christianity for generations, and the carnal mind, ever the same in its enmity to God, and now even the outward restraints are removed and the nature of depravity is revealed in its hideousness.

One of the oldest monasteries of the city has now been turned into an anti-religious museum, and was the scene of another burlesque on religion—imitation priests marching about the building at midnight carrying crosses in mock ceremonies.

The people who attended the Easter services in the churches were largely the older people and tourists. Russia cares but little what the older people do, it directs its attention to the education of the youth. What can be expected of youth who are interpretations of the Ten Commandments found in the report of The Churchmen Afield as published in the Boston Transcript: "Anything is moral that is useful to the Communist party," declared Lenin, summarizing the teachings of the Communists in a singular formula. The Ten Commandments given to Moses are too positive in their statements to be useful to Communism. Three forming the bed rock of civilized morality, are thus nullified in Soviet literature, as reported by the Evangelische Pressedienst:

"'Thou shalt honour thy father and mother.' No, we recommend to the youth to honor only such parents who hold a proletarian revolutionary standpoint and who expressly and energetically defend the interest of the proletarian class. Other parents must be converted through communistic children. We do not recognize reverence for parents as a general principle.

"'Thou shalt not kill.' No, this commandment was given as a precept for affected piety for the bourgeois. The proletarian is the only social class in history which never took refuge in affected piety. In case an individual is harmful or dangerous to the revolutionary conflict, you have a right to kill him in obedience to the command of the legal organ of your class. In moments of greater danger it is unnecessary to await such a command. Murder of a stubborn enemy of the revolution is an ethical, legal and allowable murder, a legal judgment of death, for communism does not recognize a metaphysical or spiritual value of life.

"The commandment, 'Thou shalt not steal' in the Bible of the profiteers has ever so long ago been supplanted by the ethical formula of Comrade Lenin, 'Steal that which has been stolen.' Who can lean to Communism after reading this."

WHEN THE DIP TOWARD LAWLESSNESS COMMENCED

It is a significant fact to many, The Christian Statesman says, that the present crime wave was first felt about twenty years after the Bible was put out of the schools. In this period of time a new generation arose, who, robbed of their religious inheritance, with no knowledge of God's Word and no moral standards, set out upon an unprecedented era of lawlessness and crime. There are many who will deny these facts have any connection, but if the Bible is able to reform those who have committed crimes, it ought to be very useful in preventing them. It is an ironical gesture of our legislatures to provide chaplains and Bibles for reformatories and prisons but not to provide for its use in the public schools. We cannot heal a disease without reaching the cause; we cannot empty our penitentiaries by teaching their inmates truths they should have learned long ago.

EDITORIAL OBSERVATIONS

We find ourselves this morning comfortably located in a cottage on the Nazarene Camp Grounds at Little Rock, Arkansas. The room is new and screened on three sides which makes it unusually comfortable during the hot weather. The evangelists for the camp are Rev. and Mrs. Oscar Hudson. John E. Moore is the soloist and song leader. Brother and Sister Moore have already arrived and Rev. and Mrs. Hudson will arrive later in the day. Many new improvements have been made and the camp presents a beautiful appearance. A new dining hall has been built, screened on three sides and equipment installed for a cafeteria. A new workers' cottage has been made out of the old dining hall and the grounds put in excellent shape. The credit for the rapid manner in which this camp has developed is due to the District Superintendent, Rev. J. W. Oliver, who has not only supervised and planned the work, but has performed much of the manual labor necessary to bring the camp to its present condition. We shall give a fuller report next week.

Rightly carried on, campmeetings are of great benefit to both the souls and bodies of men. Ten days in the open, with healthful food, crisp mornings, early prayers, tabernacle meetings, altar services, Bible studies and a wholesome social life can but be beneficial. God instituted the ancient feasts for the good of His people. These feasts were times regularly devoted to higher social intercourse and spiritual communion, and were intended to draw the people apart from the ordinary course of life, and then prevent them

from being submerged in material things. Generally our lives flow on in separate streams and we fail to realize the great loss we sustain in sharing fellowship. It is in gatherings such as these that God designed to bind the people closer together in the fellowship of social life on the high plane of spiritual communion. Men cannot violate God's thought for them without suffering dire consequences; and these consequences are becoming more and more evident in the little care that men have for each other; the growing restlessness and dissatisfaction with life, the stress and strain of earning a living, and the loss of high spiritual ideals. God grant that Christians may come to see the necessity of giving less attention to preparation for living and more to the enjoyment of life itself.

Comparatively few people realize the rapid advances made in Arkansas in an educational way. Ten years ago this state took the lead of the Southern states in stamping out illiteracy and the present educational program ranks as one of the most comprehensive in the nation. The enrollment in the public schools has increased fifty per cent since 1900. From 1900 to 1909 the number of high schools in the state was so small that it did not seem worth while to collect statistics of them. In 1910 there were 5,600 pupils enrolled in all types of high schools, public and private. Last year there were 6,536 high school graduates from accredited schools in the state. Within the past five years high school enrollment has increased 63 per cent. In 1910 the average length of school term in Arkansas was 69 days; in 1930 it was 155 days. More than two-thirds of the children of the state attended schools that were in session more than seven and a half months. Great progress has also been made in the last few years in consolidating school districts—a total reduction of 1,224 having taken place since July, 1929. During this same period of time the number of children transported to consolidated schools increased from 13,000 to 36,000. The era of the one room, frame school building at the side of the road with its wooden

benches and its eaves bulging with sparrows' nests, its cracked bell and gravel gullied school yard is fast disappearing, and instead beautiful brick and frame structures built on modern, scientific plans are being erected.

The present generation of college men and women are both taller and heavier than their fathers and mothers, according to the Department of Anthropology of Harvard University. The survey included the study of 2,000 pairs of fathers and sons over a period of three generations, and also 501 pairs of mothers and daughters from Vassar, Smith and Mt. Holyoke Colleges. The findings reveal the fact that the sons are 2.2 inches taller than their fathers or a gain of one inch for every 32 years, and are also eight pounds heavier than their fathers at the same age. They are not only taller but relatively more slender than the previous generation. There is the same increase with reference to college women, who average 5 feet 4.8 inches in height, or 1.1 inches taller than their mothers. They are 7.25 pounds heavier. It is said that few of the ancient coats of mail found in museums could be worn by the men of the present generation.

The unique and striking interpretation which oriental peoples often give to Scripture is well illustrated in Mr. Kagawa's summary of his program for Japan as based on Jesus' first sermon found in the Gospel of Luke (4:18, 19). He says, "In the sense in which Jesus Christ used the word, the 'Gospel' means 'emancipation' . . . His Gospel of emancipation meant five things:

- "1. Economic Emancipation 'preaching to the poor.'
- "2. Psychological Emancipation, 'healing the broken-hearted.'
- "3. Social Emancipation, 'preaching deliverance to the captives.'
- "4. Physical Emancipation, 'recovery of sight to the blind.'
- "5. Political Emancipation, 'setting at liberty them that are bruised.'"

"Wherever in this land the wet-dry issue has been raised, there American Protestantism—and your particular church—is on trial. For the questions involved in the Eighteenth Amendment are not partisan. They are not political. Fundamentally, the churches have stood for prohibition and stand for it today, because liquor and its outlawry constitute a moral issue. Evangelical Christians through a century of experimenting came finally to the conclusion that the liquor business, however regulated, was the constant menace to the development of the more Christian social order, and that liquor itself, was a persistent destroyer of those human values and that abundant life which Jesus came to provide.

Church Directory

FIRST CHURCH OF THE NAZARENE
7th and A Streets, N. E., Washington, D. C.
Rev. Leewin B. Williams, Pastor

FIRST CHURCH OF THE NAZARENE
24th and Troost Ave., Kansas City, Mo.
Rev. L. A. Reed, Pastor

CENTRAL CHURCH OF THE NAZARENE
402 N. Haskell Ave., Dallas, Texas
Rev. Ralph C. Gray, Pastor

CENTRAL CHURCH OF THE NAZARENE
Sixth Avenue North and Valley St., Seattle, Wash.
Rev. E. E. Wordsworth, Pastor

NOTE: Church cards similar to the above will be run twice a month for a charge of \$2.50 for a period of six months.

IN SOUTH AMERICA

By General Superintendent Chapman

IT IS evident that the man who invented the phrase "little old world" had never been to South America. Here is a continent with a coast line 16,000 miles in length. One republic—Brazil—is as large as the United States including Alaska, and the Argentine, from which I send these lines is as large as the United States from Kansas City east. Besides these are the other countries large and small which go to make up South America. And its rivers: the La Plata here at Buenos Aires is so wide that when you are out in the middle on a clear day you can just dimly see either bank. And yet it is two hundred miles from here to where the river enters the Atlantic Ocean. And the Amazon; why our biggest rivers would scarcely make a gargle for its throat or a wash for its one hundred and fifty mile wide mouth. And there are cities also. Rio de Janeiro, over in Brazil, which I am to visit next week and which is to entertain the World's Sunday School Convention in 1932 has over a million population, while Buenos Aires has over two millions. But the development is largely on the coast line—within a hundred miles of the ocean—and there are even yet unexplored sections in the far interior.

I left Monsefu, Peru, May 25. Brother McHenry accompanied me to Lima. We went down the west coast on a Chilean steamer—the *Bio Bio*—and reached the capital city on the fourth day. We had two days in which to secure my visas and arrange passage on the Italian steamer *Virgilio* to Valparaiso, Chile. In Lima we visited the old cathedral, built in the old Spanish days, and saw the mummified remains of Pizarro the conqueror. McHenry had been my faithful guide, interpreter, and protector for over a month. He saw me to my stateroom on the *Virgilio* and I felt lonesome and alone when he put back to shore.

Having now been in Spanish countries for five months, I felt that it was time for me to begin making use of the language. But my attempts were not very successful. At Mollendo the porters swarmed the decks soliciting the privilege of taking passengers ashore. One held on to me persistently. Finally I began to say "No tierra, no tierra" (and make sure you flutter your tongue when you pronounce the words). Still he held on. At last I said "I am not going ashore." And then that swarthy porter relaxed and answered in good old Kansas City language, "Oh, you are not going ashore."

When we stopped at Antofagasta, in northern Chile, the port doctor ordered all of us who had taken ship at Callao, to be vaccinated. And since I had been vaccinated at Wollaston, had taken three rounds of serum in the endeavor to avoid typhoid, and in Peru had endured three hypodermics of malarial serum—all this in addition to what the sand flies, fleas, ticks and mosquitoes did for me, I felt I wanted this to be the

last, if possible. So I asked the ship's doctor for a certificate, after he had vaccinated me. That big, broad-shouldered Italian looked more like the picture of Kaiser Wilhelm—mustache and all—than any other man I ever saw. He copied my name from the card the port doctor sent down, and then he asked me a question in Italian. When I seemed to not understand, he repeated his question in Spanish. Then I thought I might know what he desired if I could see his question in print. But when I leaned over to look on his blank, he spoke up in a voice that sounded like a fog horn, and said, "How old are you?"—just like that. I said, "Forty-six." But I think the shock had weakened my voice; for he caught only the *six* and seemed about to write that down as my answer. And just at that moment I felt that it might not be far wrong after all. One day at the table the head waiter came and gave me quite a lengthy discourse. I supposed he was asking me if I liked the fare and if everything was all right, etc. So I did not indicate to him that my Spanish vocabulary was limited, but continued to answer him back, "Si, Si, Si Senor" (yes, yes, yes sir). He turned and explained the conversation to the regular waiter and he came in a little time with a big dish of fried eggs. It was the noon hour and those about me were served beef steak and vegetables and fried chicken, while I had only fried eggs. And so I suppose he had told me that if the regular dinner did not suit he would have something extra fixed. And then I suppose he asked if I would prefer fried eggs to the regular menu. And since I had answered him so enthusiastically, I ate the fried eggs and said nothing. But anyway I changed my method, and now I insist on knowing what people mean before I make any sort of an answer that might involve me in any responsibility.

It is practically as far from Peru to Valparaiso, Chile, as from Peru to New York. I reached Valparaiso on June 6 and waited there until June 8 for a train across the Andes and the Pampa to Buenos Aires.



THE TENT AT MONSEFU, PERU, A MEMORIAL OF BROTHER JACK SANDERS, SENT BY 5TH STREET MISSION

The distance across is approximately one thousand miles, and it is said to be one of the most expensive railroad trips, accommodations considered, in the world. It cost me 125 United States dollars—934 Chilean dollars for the train fare alone. Starting at sea level, within the space of 154 miles the train ascends to an altitude of more than ten thousand feet, crosses the great mountain range and comes down to the Argentinian Pampa which is just a few hundred feet above the sea. On the way the train stopped to permit us a view of the Puente del Inca—a natural stone bridge which spans a considerable stream. We also saw the "Penitentes," a curious rock formation which gives the illusion of a procession of cowed monks slowly wending their way up the slope toward an ancient Gothic cathedral; the wierd and uncanny Mt. Tupungato, 21,550 feet high; and Mt. Aconcagua the loftiest peak in the Western Hemisphere measuring 23,080—a mile and three-quarters higher than our Pike's Peak—and covered with eternal snow. The crest of the range is the Argentine-Chilean border, and that line is in the middle of a tunnel nearly two miles in length. Then there was the Inca Lake, set among the mountains over 9,000 feet above the sea, and the water of which never increases or decreases in quantity. On the border of the two countries, on a high elevation—12,800 feet above the sea—and barely visible from the train, stands the "Christ the Redeemer" Monument, inaugurated on March 13, 1904, on a spot selected by the late king Edward VII of England, and which is inscribed with these words: "Sooner shall these mountains crumble into dust than the people of Argentina and Chile break the peace which they have sworn to maintain at the feet of Christ the Redeemer." Only yesterday, as it were, this crossing of the Andes was one of the perilous hardships of the world. And it is so yet wherever it must be made by mule and primitive footpath.

A very large portion of the great republic of Argentina is occupied with that vast, level plain called the Pampa. And here I saw farming on a scale which I scarcely knew existed anywhere. The farms often contain eight or ten thousand acres, and the whole is practically as level as a floor. This is not for a mile or so, but for hundreds of miles. I judge the Argentine Pampa is a thousand miles north and south and almost as much east and west. Cattle and horses are here in great abundance. I give up—we have nothing in North America that anywhere near approaches the Argentine Pampa for extent and fertility. Here is the wheat granary and the corn crib of the world. I sat by the car window all day and looked upon the fields and wonderful farm improvements and live stock and stacks of alfalfa. To me this was even more interesting than the mountains, for it represents homes and life and opportunity for the spread of the gospel.

Rev. Breckenridge of the British and Foreign Bible Society at Valparaiso was exceedingly kind to me. He

assisted me in securing hotel accommodations, railroad ticket, and everything I needed about the place. I appreciate his thoughtfulness more than I can tell. And the longer I am in the mission lands the more I appreciate the work being done by these Bible Societies—the British and Foreign, and the American Bible Society.

I arrived in Buenos Aires, at 7 p. m., June 8, and was met at the train by our missionaries, Brother and Sister Frank Ferguson, who came here first in 1909. We hastened to their house for a little supper and then away to the meeting of the evening. Our missionaries had arranged a great welcoming service for me. They had rented a special hall, and it was full to the overflowing. There were songs and prayers and addresses of welcome by representatives of the various churches and groups, and then I responded and also gave a gospel message, Dr. Browning of the Comity Committee of South America acting as interpreter. Since that the days and nights have been crowded with activities, and I am just overworking the program to even write these lines. The District Assembly is on in full blast, and we are having a wonderful time. Last night the altar was well filled, and as Brother J. P. Roberts of Pilot Point, Texas, would say, "The creek is still rising."

But my stay here is to be quite short. Brother Ferguson has worked faithfully for months in the endeavor to find a better way for me to make it from here to South Africa. But I am sailing on June 14 by way of the Madeira Islands. And if you will look on your map you will see that these islands are up almost on a line with the southern point of Spain. I go there and change and thence down to Capetown—thirty days on the water.

And that reminds me that my idea of an ideal sea voyage can best be fulfilled between Miami and Key West, where you make it on the train. But I have many sympathetic friends. Missionary Robert Ingram of Guatemala, wrote me a letter, inclosing a clipping which said that Cyrus W. Field was so interested in trans-Atlantic cable enterprises that he crossed the Atlantic sixty-four times despite the fact he always became desperately seasick. President Bracken of Bethany-Peniel College wrote me that something I said reminded him of the jingle:

As a rule a man's a fool;
When it's hot he wants it cool.
When it's cool he wants it hot;
Always wanting what it's not.

And this came just when I was chilly in Chile and just as I am setting out to cross the equator three times—up to Madeira, down to Capetown, then back up to Brava. But in spite of all they say, I think I am like the man who fell from the twenty-second story of a building. As he passed the window of the second story from the ground, he called out cheerily to his friends, "All right so far." I may not be that near my landing

place, but so far I am all right. Next week I will tell you something about the Church of the Nazarene in the Argentine.

In closing today I wish to thank the large number who remembered to write me and whose letters were waiting for me here in Buenos Aires. One of the outstanding letters in the list was from Northwest Nazarene College and was signed by twenty-two members of the faculty and over two hundred members of the student body. I had a letter some time ago signed by thirty-six members of the Woman's Missionary Society of First church, Lansing, Michigan. But I do not remember to have ever received a letter before with more than two hundred and twenty signa-

tures—each signature being written by the signer's own hand. And I want President DeLong, the members of the faculty and the students of Northwest Nazarene College to know that I appreciate this kindness of theirs more than I can tell. The nearest to this I have had before was the card and letter shower from Brother and Sister Benedum and their wonderful crowd at East Liverpool, Ohio. About two hundred of them wrote me, most of them sending their letter or card separately—a few containing two or three signatures. But I am sure it is the prayers and interest of our people which sustain me on this strenuous journey and which prevail for the divine blessings which have been so copiously poured down upon us everywhere.

JESUS' CALL TO PERFECTION

By A. M. Hills

Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:48).

HOW natural and proper is this divine requirement! What else could be expected of God? Since God is our Father, it is most natural that He should want us to be like Him and carry His moral image. Nobody ever heard of a noble parent who was not anxious that his best traits should be repeated in his child. Would not an immortal painter wish his child to be an artist? Would not Bacon wish his child to be a philosopher; Gladstone, his son to be a Christian statesman; and a Lincoln or a Roosevelt choose his child to be an American patriot? And the nobler a father, the more intense the desire.

So God, who is infinitely holy, wants us to repeat His character. "Be ye holy for I am holy." So Jesus spake the text.

I. *What is this perfection demanded?*

A Greek Lexicon defines the adjective "perfect" in this verse thus: "Perfect in some point of character without shortcoming in respect of a certain standard."

Now the text makes God the standard, and the previous verse names *love* as the point of character. So we are to be *fully developed in love*.

Old Richard Hooker said, "We count those things perfect which want nothing requisite to the end whereunto they were instituted." We always want a saw that saws perfectly, a razor that shaves perfectly, a watch that keeps time perfectly and a pen that writes perfectly. God wants us to serve Him with a perfect heart. A lack here is not perfection.

Dr. Wm. McDonald said, "We say that is perfect which has what perfectly belongs to it, and nothing else." If a teaspoonful of arsenic is put into a glass of pure water—life-giving water—it is no longer perfect. A deadly element has been added. Well, God made man in His own image with a holy inclination to goodness. But the devil injected carnality, depravity, the poisonous inclination to sin. It destroys man's

perfection. That foreign element must be removed to again have perfection.

John Wesley once said, "Christian perfection implies deliverance from all sin." So the sin-question after all is the touchstone that decides the quality of our lives, whether we are like God; our attitude toward sin; whether we hate it or love it; our freedom from sin, or our possession of it either as actual sins practiced or as inbred sin cherished and from which we refuse deliverance—our relation to sin locates us infallibly, and reveals to angels whether we are "perfect as our Father in heaven."

II. *Our spiritual beings must be freed from sin before we can be pleasing and acceptable to God.* He cannot be pleased to have hostile aliens in his household. Nobody can blame the heavenly Father for this. "For the carnal mind is enmity against God," etc.

Thus carnality, passed on from generation to generation by the law of heredity, has multiplied itself endlessly in the propagation of the race. The earth has been covered with sin as a garment and all the appalling consequences of evil have been perpetuated and have made the home of man a scene of ruin, the abode of desolation and woe and death.

God cannot be pleased with any such spectacle. These agonies of earth are no delight to Him; and the wails of suffering in his ear. He did not plan these things, and has no delight in them. They are out of harmony with His nature, His laws, His purposes of love concerning the race. This indwelling sin is hateful in His sight as truly as scarlet fever would be hateful to a mother when it had fastened its deadly grip upon her lovely babe. God knows the fell ravages of inbred sin in His great human family, and the woes it occasions, and He turns from it with loathing and abhorrence.

III. *Inbred sin is a great subtraction from our usefulness.* We were all created for the service and glory of God. "Herein is my Father glorified, that ye

bear much fruit." But how could a diseased vine produce a maximum of luscious fruit?

"Ye are my servants," but how could a servant crippled up with rheumatism do his full share of toil, while his limbs were racked with pain? How can the mind be clear in its apprehension of truth when biased toward evil? How can it think lucidly when blind to truth and loves darkness rather than light because its deeds are evil? How can sensibilities brace up the will in holy choices and right affections when they are seething with turgid passions and evil proclivities and unholy lusts?

O we cannot and will not be at our best until this abnormality of our being is removed and all appetite for sin is taken away and the disease of our moral nature is gone. Until then our zeal will be unsteady, our loyalty to God uncertain, our devotion to His will unreliable, and the fire of love for God will often be but smoldering embers of the consuming flame of other days. The gift of power to such a one would only be perverted to self-aggrandizement instead of the glory of God.

IV. *Only God can perfect the life into His own likeness.* Jesus commands us to be perfect and so the responsibility is our own. It is ours to consent to be made like unto God. It is ours to submit to be made holy. It is ours to feel our need and confess our spiritual poverty, and "hunger and thirst for righteousness." It is ours to turn over our entire being to be possessed and filled with God. It is ours to exercise faith for healing.

And when we have done all—then it is God's time and turn. Our extremity and willingness are His opportunity. He responds to our faith. The importuning prayer is answered. The Spirit is poured out in cleansing power. The impurity is removed, and we are made perfect in love. And so God, with our consent and co-operation, can make us to become what He created us for, and He is pleased to call it "perfection."

COMFORTLESS

By LON R. WOODRUM

She had no comforter (Lam. 1:9).

THIS text breaks like a sob from the torn heart of Israel's weeping prophet. Jeremiah is lamenting the sad condition of Jerusalem, the pride of ancient Israel. Jerusalem! where stood the temple of a chosen people of God. Jerusalem! where the smoke of service had long curled from the holy altar. Jerusalem! that had been likened to Jehovah's Bride!

"How doth the city sit solitary, that was full of people!" moans the heart-broken prophet. "How is she become as a widow! she that was great among the nations! . . . She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her! . . . Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness:

yea, she sigheth, and turneth backward. Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: *she had no comforter!*"

What a picture! A ruined, bedraggled and forsaken woman sits in loneliness by the wayside. Her dress is soiled, her hair is tangled and sodden. Her cheeks, that once blushed with the bloom of untarnished youth, are sallow and sunken and streaked with tears. Her eyes, once lit with laughter and joy, now hold the haunted look of one who constantly gazes on the ghosts of a golden but irretrievable past. Her flatterers are departed. Her fickle lovers are gone. Dejected, dishonored, comfortless, she sits in the night and weeps over her plight. This degraded creature is the type of Jeremiah's fallen nation.

If a fallen woman can represent a sin-ruined nation, she may well represent a sinful individual, for a nation is but a collection of individuals. God intended humanity for His Bride, but she forsook Him, and followed after unholy paramours. She became deeply enamoured with the world, the flesh and the devil. She went after false lovers; but in the end they will forsake her, and laugh at her shame. Then, when her phantom-delights have vanished, she will discover that she has no comforter.

Scripture likens man to an eagle. And an eagle is not an earthling. Better were he dead than earth-bound. He was made to soar, and bathe his plumes in the rainbow. You may cage him; but as long as an eagle's heart beats in his breast he will have an eagle's urge to climb to the high places! The soul of a man is like this bird. He was created in the image of Him who sits enthroned in the halls of eternity. He was made to pillow his head on the bosom of God and listen to the heart-beats of Deity! He is God-created, and God is his only source of comfort. Satan may hold him captive in the miry clay, but his soul was made to be bathed in the clouds of infinite grace. Without God, whatever his estate, he has no comforter!

The world is full of *false comforters*. Many of them are in the pulpit. They squeeze sinners' hands and try to console them in their sins. They say, "O you're all right!" to a poor man whose feet are on the brink of everlasting despair! Without repentance or prayer lost humanity crowds into the church world. And sometimes it seems like signing a man's death warrant to scratch his name on a church book and the man still unsaved!

The world is full of *miserable comforters*—people who pretend to comfort us in our sorrow, when in reality they are using the occasion of our grief to "give us a piece of their minds." There is a Bible record of an old man who had a trio of such comforters. The old man's name was Job; and he had had what folks today call "hard luck." Cattle thieves had stolen his live stock; gangsters had murdered his hired

hands; a cyclone had wrecked his house and killed his sons. By the time the devil was through with Job he had nothing left but plenty of boils and a back-slidden wife! Then came Eliphaz, Bildad and Zophar. In critical silence they watched his writhings; then they presented their consolation with speeches that in essence sounded like this: "Job, you're in a terrible fix! You have something covered up in your life! The best thing to do is to come clean and confess it!" And only a little while previous God had told the devil that Job was perfect! Oh, how many miserable comforters we find in the world, yea, even in the church.

"She had no comforter." No doubt the woman of Jeremiah's picture was comfortless in both soul and body. However it is quite possible for the soul to be devoid of consolation, even while the body is wrapped in material comforts. Modern science has achieved much toward temporal comfort. Its accomplishments enable us to glide easily over ocean and earth and through the air in luxurious palaces. Science "hitches the lightnings to language," and brings us a voice that is speaking on the other side of the earth from us. It warms us with steam heat in the winter, and cools us with electric fans in the summer. Only a fool would attempt to minimize the works of modern science.

But there is one thing it cannot offer—*contentment to the soul!* Old-fashioned as it may sound, only the Creator of a soul knows how to comfort it!

How empty is life without a divine Comforter! And then, when that comfortless life is spent, how fearful to stand on the brink of the icy river of death, soon to be swept away on the crest of the cold flood—and devoid of the touch of the gentle hand of God! And how dreadful to leap into the fathomless abyss of everlasting existence—to live forever—with no Lamb of God to wipe away your tears! Comfortless in life, in death, and in eternity! Dreadful contemplation!

"She had no comforter." But, thank God, there is a Comforter! "As him whom his mother comforteth, so will I comfort thee," declares the God of heaven. "I will send the Comforter to you," promises the Christ of glory. Ah, this is the Comforter we need! He comes to dwell within the real man—the soul. That glorious Comforter has girdled men with deathless courage and made them more than conquerors in the very midst of the martyr fire, on the gibbet, and in the lion pit! He has been, and is, and will be, the only Comforter of a God-created soul—yesterday, today and forever. Oh, how the dying sons and daughters of Adam need Him!

MUSIC, ITS TYPE, MESSAGE AND INFLUENCE

By J. E. Williams

FROM the earliest days of civilization religion has been wedded to song. In all types of worship and all races of people and every stage of civilization this has been true. From the rude ululations of the savage medicine man, with the monotonous beat of his tom-tom, down to the splendid Levitical choir of the Hebrew temple with its stringed instruments, or the most modern religious service with its stately hymns or religious jazz, the record does not vary.

How rhythm and melody react upon the religious emotions and why religious experience seems to flow in rhythmic utterance, we leave to the psychologist or historian of sacred hymnology. But suffice to say, even the ancients recognized the relation of rhythm and religion. A large part of the sacred books of the Old Testament were poems, and a true prophet of Israel was a poet. The very heart of the Hebrew religion was its poems and religious songs and it is this part of its ritual that has survived the march of the centuries.

Should we look back to the beginning of Hebrew history we hear Miriam breaking forth under a prophetic impulse singing of the deliverance of Israel from the Egyptians on the shores of the Red Sea. The chorus of this hymn has survived thus:

"Sing unto the Lord for he hath triumphed gloriously,
The horse and the rider he hath whelmed within the sea."

That this was the ordinary or usual part of their program is evidenced in the fact that Miriam's countrywomen accompanied her with the guitar and joined in the chorus.

The songs of Deborah illumined the period of the Judges. They are among the noblest lyrics of antiquity. The New Testament dispensation had its birth to the accompaniment of songs of angels, shepherds, and the immortal *Magnificat* of the mother of our Lord. From that day the church has been inseparable from the joy of song. Leaving sacred history we find that the Protestant Reformation was borne along on the waves of sacred song. The sweet voice of the lad that appealed from the street to the heart of Ursula Cotta, and opened her doors to Martin Luther, was typical of the new day, and everywhere within Germany's borders his musical taste and talent left its impression upon Germany.

The Hebrew Psalter embodies the religious experiences of the chosen people. Yet it is not to be supposed that the 150 psalms were the only ones that the poets of Israel sang. These have become the property of all peoples and faith, in their simplicity and spiritual sympathy. Whether it be the Calvinistic Toplady, Watts and Bonar, or the Methodist Wesleys, or the Romanist Faber and Newman all the godly sons and daughters of the Father above sing their hymns in uttering the devotion of their souls. There is some-

thing so godlike in the sacred poems of the church that it seems to burn out the dross of sectarianism.

So much for the message and influence of music. The last question before us, the type. The vernacular of any people must essentially color its expression of truth. Some tell us that while the gospel is the same old truth that men and methods must keep pace with the march of events or be left behind. We do not conduct our Sunday schools as we did fifty years ago but with the dawning of modern school methods have in a measure followed and adopted grading and grouping and systematizing—yet we are teaching the same lessons that the oldest one here heard when he was a boy. In this day when men can hear a dozen different sermons, without the bother of shaving or an offering, simply by the turning of a dial, the competition becomes keener and the old theory that there was nowhere else to go, becomes *passé* so far as public appeal goes. That indicates that Luther did not sing as did Deborah or Miriam, nor the Wesleys like Mary or Zechariah. Therefore the type of hymns of this age cannot but be different or rather affected by the vernacular of this century. However this does not argue for a discard of the stately hymns of the past. It rather creates a demand for them. Many of our modern songs are hybrids, and neither devotional nor metrical. It would surprise you to find that there are many songs in the average hymnal with no Christ, no blood, and no real gospel in them. Remember that songs are poems or truth plus the beauty of music and as vital in preserving the same. Therefore we dare not drift into a colloquial Nazarene vernacular that may resemble a religious jazz, but must remember that our songs are typical and a part of our life. Essentially our hymns must be characterized by joy and gladness, but this is not a sort of mad intoxication of a syn-copation of harmony that makes its appeal to the feet rather than the head or heart.

In the Sunday school we must bear in mind that our congregation is rather cosmopolitan. That is, we have all ages from the cradle roll to adults. And happy is the chorister who can sing the hymns in such a way that the children will love them and join in with him, as well as sing the song that the children want in such a way, that the adults feel that it is worship. A service of the old classic hymns for the Sunday school alone will not suffice. By the same law, continual repetition of a program made up entirely of the modern songs with a modern swing, may have a tendency to divorce the fact of worship from the preparatory work of your Sunday school. May the writer suggest this. Use enough of the old hymns that have stood the test of the ages—that have been the joy of saints when they came to the valley of the shadow of death, use these as a background or the framework of your service. Then garnish this substantial meal, with enough of the more modern, good spiritual hymns to give color and brilliance to the whole setting.

REVIVALS AND THE WORLD-WIDE WORK OF THE CHURCH

By H. O. FANNING

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

ONE of the prime functions of revivals is that of awakening an interest in spiritual matters in the minds of the people of the community in which it is being promoted, and stirring them to a consciousness of their spiritual needs. This has been so apparent in the great revivals of history, that they have been spoken of as "great awakenings." Everywhere that the apostles went in the early days of the church such awakenings followed. Jerusalem was stirred until the ecclesiastical hierarchy of the day put forth its most strenuous efforts to stop the apostles in their work of preaching the gospel. At Thessalonica they said, "These that have turned the world upside down are come hither also." The church that does most to awaken an interest in spiritual things in the hearts of the people of the community in which it is located, and follows this awakening with soul saving effort, is sure of success, because it is functioning normally as a church. The church that fails to produce such an awakening will be a failure as a spiritual force in the community in which it is located.

A revival for the recovery of a backslidden church is an anomaly. It is a confession of failure on its own part—of helplessness instead of power. The church that is in need of a revival on its own account—that needs recovery from its own backslidings—cannot hope to create an awakening in the minds of the people of its community to a sense of their spiritual needs. The people of the community are already awake to the spiritual needs of the church, and will not be easily awakened to a sense of their own spiritual needs, especially by such a church. The church that allows itself to get into such a condition will have a hard time coming back to the place where it will be a spiritual force in its own community. The church that is not awake to its own spiritual needs is not awake to the spiritual needs of the people round about it. Until such a church is awakened it will be powerless to create an awakening in the minds of the unsaved in its vicinity. The church that is not itself moved will be of little use in moving others.

Normally, revivals should be for the benefit of the community, rather than that of the church. The prime object of the revival should be the glory of God in the salvation of the lost in the community in which the church is located. The benefit to the church should be incidental. When the church is so moved, the benefit it receives will be greatly enhanced, and the suspicion that efforts to proselyte are being made will be removed. The people know the difference between

an effort on their behalf, and an effort on the church's behalf. The church has an obligation to the community in which it is located. It is the steward of God's grace for that community, and must be faithful to its trust, or fail God and the people committed to its care. It is to be feared that in our desire for funds to put over our own programs, we are seeking to make the people of the community feel their obligation to support the church, rather than make ourselves feel our obligation to evangelize the community—to seek the salvation of the lost at our doors. The need of the hour is not to make the people of the community feel their obligation to support the church, rather than make ourselves feel our obligation to evangelize the community—to seek the salvation of the lost at our doors. The need of the hour is not to make the people of our community feel their obligation to support the church, but to make the church feel its obligation to give the gospel to the people of the community. They are not going to be more interested in our programs until we are more interested in their spiritual welfare.

If our churches are of little use in the salvation of the lost at our doors they will be of little use in the salvation of the lost who are distant from our doors. If our prayers do not avail for the salvation of the lost who are our neighbors, they will be of little avail for the salvation of the lost in distant lands. That we may do our work in distant fields, we need a tremendous revival in the home fields. When the church moves forward at home it will move forward abroad. Money, important as it is, is not the paramount need of the hour, but power from on high that we may see the glory of God in the salvation of the lost, both at home and abroad. We need a mighty outpouring of the Spirit that will reach our church from center to circumference, that will stir it to its uttermost bounds, and energize it for the glorious work God has called it to do, and which it is capable of doing with such an endowment.

HAMLIN, TEXAS

THE MISSING LINK

By M. L. CUSTER

WITH delight and pleasure have I read the "Home Missionary Number" of the *HERALD OF HOLINESS*. It is superb, could not be better. It will have a telling effect on our entire church.

The writers are men of experience, vision and accomplishments. They visualize with no little inclination to sound the alarm of possible breakers ahead, and the need of qualifying for the great work immediately at our door.

I would not pose as a critic, nor even suggest anything other than what is so self-evident, even indirectly implied in a number of articles by these writers, namely, an *inefficient pastorate*.

I presume that the shortage of the General Budget this year could be traced to this same cause—the missing link.

We speak in terms of passion for souls, revivals, pentecosts, money, organization, Bible schools, education along all lines—these are all incidentals, based mainly upon a previous qualification. The talents were distributed according to every man's "several ability."

The value of any position or calling is perhaps appreciated only after we have suffered its loss. Take the work of a pastor out of the church and the world, what have we left? There will be no need for general officials; the missionary cause would go begging; the evangelist would be at sea, the cause of temperance abortive, the morals of our towns and cities unbridled and debauched. The pastor is the hub in the wheel; all other activities revolve from this center.

Primarily the work of an evangelist is to go out in the big woods of the world, and hew down the tall timbers for the efficient shepherd-pastor to house his well-fed lambs and sheep. Thus, the five gifted officials will all have their specific work in the great organization of Christ's Church, the perfecting of the saints, apostles, prophets, evangelists, pastors, and teachers; all of which are co-related to the hub—pastor.

I contend that no man or woman should be given any pastorate or the responsibility of souls, who has not served a satisfactory apprenticeship, under a well tried and efficient shepherd—pastor. This would work great transformation. Our church would soon do exploits. I contend that our general and annual assemblies in harmony with our colleges, should make this a standing rule.

All responsible positions in the world demand from their applicants a satisfactory amount of time service as an apprentice, before allowing them to assume the responsibility of a charge where other souls are in jeopardy—*excepting the pastorate*. What a stigma upon the most holy calling in all the universe.

Our founder, Dr. Bresee, came down from being a high official to become a pastor. My, how the hungry sheep did flock around him! Result: "The Church of the Nazarene."

COTTAGE PRAYERMEETINGS

The last two years I have had charge of the cottage prayer-meeting in the First Church of the Nazarene at Fort Wayne, Indiana. Our meetings have been a success in every way. God has come upon the scene and blessed our services. We have reached people who have never gone to church or Sunday school, people who were poor and had no money to buy clothes. But people are never too poor for us to take the gospel of full salvation to them. We must reach them regardless of color, race or creed. Our business is to do this. If we fail Jesus will hold us responsible. Souls have prayed through in our meetings. People have come to church and Sunday school through our efforts in our cottage prayermeetings. Discouraged hearts have been helped, afflicted bodies have been healed, several who were on their death beds were restored to health.

We have our cottage prayermeetings on Friday nights as this is a very convenient time for us. I would like to ask the pastors this question, "Are you doing all you can through cottage prayermeetings to reach the people who have no way to come to church or Sunday school; to reach the sick, the discouraged and the bereaved?" Cottage prayermeetings help build up the church, help create a fervent atmosphere. Let us use all our local preachers and workers. In every town, city or place where there is a Church of the Nazarene, let us do our best. I believe that the fire will break out and many souls be won for Christ by this means. Will you do it for Jesus' sake?

By CURTIS F. MARTIN, Local Preacher
in First Church of the Nazarene, Ft. Wayne, Ind.

N. Y. P. S. TOPIC FOR AUGUST 16

Literature and Character

Scripture Lesson: I Timothy 4:12-16

This is a very important subject and should be of much interest to our young people. The lesson may be discussed under four divisions as follows: I. Why Should Young People Read? II. The Value of Good Literature. III. What Should Young People Read? IV. Finding Time to Read. (For further discussion see August number of *The Young People's Journal*).

OUR DAILY DEVOTIONS

Sunday

SCRIPTURE READING: John 17:17-23

Sanctify them through thy truth; thy word is truth (John 17:17).

Why did Jesus pray for the sanctification of His disciples? Many true answers might be given. (1) He wanted those disciples to be made meet for heaven. When friends are about to deace, they manifest earnest desire, if they themselves are prepared for the great change, that their loved ones about to be left behind shall meet them in heaven. Jesus was about to leave behind His beloved friends, and so He manifested a loving solicitude for a reunion. John tells us that "when Jesus knew that his hour was come that he should depart out of the world unto the Father, having loved his own that were in the world, he loved them unto the end." Doubtless that love became warmer and tenderer in view of the fact that He was soon to leave them. He said to the Father: "And now I am no more in the world, but these are in the world, and I come to thee . . . Father I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." For such beatific vision spotless holiness is necessary. Without it no man shall see the Lord. So the loving Lord prayed that His beloved might be prepared for a glad reunion with Himself. (2) He wanted those disciples to be used for the conversion of the world unto Himself. He had come into the world that the world through Him might be saved; and while He had very tender feelings for His disciples, who were not of the world even as He was not of the world, He also in those last moments had loving solicitude for the world of sinful men, for whom He was about to die. So He gives as a reason for His prayer for the sanctification of His disciples, "that the world may believe that thou hast sent me . . . and that the world may know that thou hast sent me." Unsanctified professors of religion may positively hinder the advancement of Christ's cause.—DR. E. F. WALKER, "Sanctify Them."

Monday

SCRIPTURE READING: Romans 8:27-30

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren (Rom. 8:29).

There was a famous sculptor in Paris who executed a great work. It stands today in the Gallerie des Beaux Arts. He was a great genius, and this was his last work, but like many a great genius, he was very poor and

lived in a garret. This garret was his workshop, his studio and his bedroom. He had this statue almost finished in clay, when one night a frost suddenly fell on Paris. The sculptor lay on his bed, with the statue before him in the center of the fireless room. As the chill air came down upon him, he saw that if the cold got more intense, the water in the interstices of the clay would freeze, and so the old man rose and heaped the bed clothes reverently upon the statue. In the morning when his friends came in, they found the old sculptor dead; but the image was saved! That is the greatest thing about you. Preserve that at any cost—the image into which you are being changed by the unseen Sculptor, who is every moment that you are in His presence working at that holy task.—HENRY DRUMMOND.

Tuesday

SCRIPTURE READING: Luke 12:22-30

And seek not what ye shall eat, or what ye shall drink, neither be ye of a doubtful mind (Luke 12:29).

A Christian once, in doubt and discouragement, considered the darkness which overspread her soul as a proof that she was finally cast away. She stumbled over mole-hills when she should have been removing mountains. To an old minister who was trying to comfort her, with impassioned emphasis she said, "Oh, I'm dead, dead—twice dead and plucked up by the roots!" After a pause he replied, "Well, sitting in my study the other day, I heard a sudden scream, 'John's in the well! John's fallen, fallen into the well!' Before I could reach the spot, I heard the sad, mournful cry, 'John's dead! Poor little Johnny's dead!' Bending over the curb, I called out, 'John, are you dead?' The lad replied, 'Yes, grandfather; I'm dead.' I was glad to hear it from his own mouth." Many doubts are so absurd that the only way to combat them is by gentle ridicule.—SPURGEON.

Wednesday

SCRIPTURE READING: 1 Timothy 4:13-16

Till I come, give attendance to reading, to exhortation, to doctrine (1 Timothy 4:13).

A small library of well-selected books in his home has saved many a youth from wandering into the baleful ways of the prodigal son. Where paternal strictness and severity would have bred nothing but dislike and a fixed resolve to abscond at the first opportunity, good books and pleasant surroundings have weaned many a youth from his first wild impulse to go to sea or cross the continent, and made him a docile, con-

tented, obedient and happy lingerer by the parental fireside. In a family, however rich or poor, no other good is so cheap or so precious as thoughtful, watchful love.—HORACE GREELEY.

Thursday

SCRIPTURE READING: Matthew 11:27-30

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls (Matt. 11:28, 29).

One can give to another only what one has owned oneself, and as soon as Jesus makes His will and leaves peace to the twelve, it comes to our mind that He has endowed them with the chiefest good, and has given what, beyond all men that ever lived, He himself enjoyed. He had neither houses nor lands. One other thing He did not have, unrest. He had shame and suffering. One other thing he did have, rest. With evident fitness and intense conviction He could face a crowd of harassed, over-driven, hopeless people, heavy laden in soul and body, and offer them rest. Never had anyone seen Jesus disturbed in soul, save in grief for a friend's death, or in pity for a doomed city, or for some other reason outside Himself. If a multitude would make Him a King, He was not exalted; if they cried "Crucify Him," He was not cast down. It mattered nothing to Him what was said of Him or done with Him; and through accumulated hardships, disappointments, injustices, cruelties, Jesus preserved His high serenity. Whatever storms beat on the outer coast of His life, His soul was anchored in the fair haven of peace.—J. WATSON.

Friday

SCRIPTURE READING: John 17:1-8

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John 17:3).

The prayer of Christ from which this text is taken is in some respects the most precious relic of the past. We have here the words which Christ addressed to God in the critical hour of His life—the words in which He uttered the deepest feeling and thought of His Spirit, clarified and concentrated by the prospect of death. Even among the prayers of Christ this stands by itself as that in which he gathered up the retrospect of His past and surveyed the future of His Church; in which, as if already dying, He solemnly presented to the Father Himself, His work and His people. Recognizing the grandeur of the occasion, we may be disposed to agree with Melancthon, who, when giving his last lecture, shortly before his death, said, "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more faithful, more sublime, than this prayer offered up by the Son of God Himself."—MARCUS DODS.

Saturday

SCRIPTURE READING: Isaiah 55:8-11

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isaiah 55:11).

Back of the rain and the snow, the gentle showers and storms and waterbrooks, are all the forces of the infinite God. God does not fail. The rain and the snow come and the earth is made fertile and produces and no man can stop him in His work. A man might undertake to thwart God's purposes. He might by incessant labor succeed in keeping some little spot from producing, and yet a few feet away the grass would spring up to mock him. Every shower that falls, every murmuring stream, every blade of grass, every flower, head of grain and waving harvest laughs him to scorn, vegetation still goes on; rain and snow come and the earth buds. God is not dead. A man may not work with him and thus starve himself, but the great purpose of God goes on. So it is with His utterances to men. Out of the depths of the heart of God, by infinite power and love, it comes, borne on the wings of the Holy Ghost, to human hearts. This plan and work of God is too great to be successfully hindered or interfered with. "It shall not return unto me void." You can abort everything in the little patch of your life. You may succeed in the cutting down of every flower; in the hoeing up of every tuft of grass; the keeping out every head of grain. You may succeed in spite of rain and dew, in making the little patch of your life utterly barren. It is not much, taken in a broad sense; it is much to you. A man may make a little spectacle of himself—he may declare that there never was any good in vegetation and that he will blast the sunshine and stop the processes which we call nature; but it would be still more difficult, if one impossibility can be more difficult than another, to dry up the fountain of the life of God which flows from His infinite heart by the power of the Holy Ghost.—DR. BRESEE in "The Conquering Word."

WHAT IS THAT IN THINE HAND?

"And the Lord said unto him, What is that in thine hand?" (Exodus 4:2).

During the week of prayer preceding Easter, I was pleading for an offering—\$25.00! Yes, that would be the least we could do. But could we get it? O we just, can't have less! Then the still small voice whispered, "What about your \$25.00?" But I need it so badly for necessities; I intend to give some but not the whole thing, I reasoned. On Good Friday Jesus gave His all. I must drink of the same cup. If God could make the dresses of those African girls last twice their usual length He can give me grace to mend my stockings weeks longer and He shall have the glory, and, incidentally, the money. When a need arises I know of no other way to start to pray for it but to go down into my own pocket and see what I can do. No, I'm not rich, just honest. If Maude Cretors can live on dirt floors and Eltie Muse take her airplane ride from one, surely I can sacrifice pride and wear mended stockings.—MRS. G. MCGURLEY, *Minot, No. Dak.*

IF YOUR BROTHER HAVE AUGHT AGAINST YOU

By ANNA HOWE LANGLEY

IF WE confess our sins, He is faithful and just to forgive us our sins." "Repent and be baptized, every one of you, for the remission of sins." "Bring forth fruits meet for repentance."

Jesus said, "When you bring your gift to the altar and there remember"—what? the something you've done against your brother that gives him reason to have aught against you—"when you there remember it"—"leave there your gift [God can't accept it until you've righted the wrong done your brother] and go and be reconciled to your brother—then come and offer your gift" and it will be accepted—and not before.

You are not remembering "that your brother has aught against you" if it is only in his mind. If you "there remember" it you can be sure it is real, and must be confessed and righted before you will progress farther. You disobey at your peril.

Your confession is not so much to make it right for your brother's sake as it is for your own, to get your own sin—the wrong you've done to him, forgiven you, yourself.

YOU are the guilty party, seeking forgiveness—not he. You are to make right the wrongs; the things "your brother has against you"—what you've done to him—your own wrong doing—not what you have against him—that's his sin, not yours; he will have to answer for that; we are not discussing that now. Just do your own confessing—not his. God is here talking to **YOU**.

Endless harm has been done by well-meaning folks trying to bring things together by doing the other fellow's confessing, by doing their own part and the guilty brothers' also, endeavoring to patch up a fuss by the innocent, conscientious soul going to the guilty one for a reconciliation. Pressing a reconciliation on an unwilling, unawakened soul, does harm and gets one nowhere for he is in no frame of mind to receive it. That is not God's way and it won't work. If there is no acknowledgment of sin, there can be no forgiveness of sin, for in the mind of the sinner is no felt need of forgiveness for the reason that there is in his thoughts no sin done and nothing to repent of so how can I forgive "nothing" or how can he accept forgiveness for something that to him does not exist.

But—"if he there remembers" and won't obey, he can't hope for His forgiveness and as he hasn't asked for his brother's forgiveness, he can't hope for his brother's either. The brother is only commanded to hold, like his Lord, an attitude of forgiveness, to forgive the wrong when asked.

God asks me to forgive on exactly the same terms which He Himself demands, asks, i. e.—confession, repentance and restitution.

This Scripture applies to the sinner seeking salvation as well as to the Christian who in his communion with God is reminded of a slip from grace and of the way back to God's favor.

Just how often one may disobey "the still small voice" without forfeiting all I do not know, but I do know the only wise and safe way is "whatsoever he saith unto you, do it."

LOVE does not ask how little it may give and "get by" but how much it can give to Him who hath loved us with an everlasting love.

LOVE counts no sacrifice too great to render. **LOVE** gives all.

You may think some matters small but there is nothing small that separates the soul from God or mars His fellowship with us, or interferes with our communion with Him. We may do many things that seemingly look small, but we do them at the price of power and the loss of His close fellowship, "If ye love Me, ye will keep my words." God gives His all to that one who gives God his all. To that one Jesus says, "If ye shall ask anything in my name, I will do it." It will pay us to keep a tender conscience, a listening ear, "mind the checks"

and "grieve not the Spirit," if one covets being at one's best for God and keeping His smile of approval at all cost.

We may do it. This is not a vision, but a living reality—this is our daily privilege through Jesus as we obey Him we find it true.

"The Lord will give grace and glory."

MAANSFIELD, ILL.

THE CARE OF TENTS

By OSCAR HUDSON

The season for tent meetings is here. From one side of the country to the other, and from the rippling waters of the Gulf of Mexico to northern Canada the white canvas waves in the breezes, a challenge to faith and a threat to the kingdom of sin. These tents represent an outlay of a considerable sum of money, and their care should be a matter of concern. In many cases they are placed in the hands of workers who are inexperienced in the care of tents, or who, having no personal investment in them, do not feel the responsibility necessary for thoughtful care. So a word from one who has lived in and worked with tents for a quarter of a century may not be out of place.

When a tent is to be erected a center pole should be provided of sufficient length to permit the canvas to hang properly. A center pole of insufficient length, will permit the canvas to bag where water will collect, straining the fabric and sometimes bursting the tent. A tent 40 feet in diameter should have a center pole 26 feet long, and larger tents in proportion. All ropes should be stretched taut, and stakes driven into the ground sufficiently to make them secure when the earth is softened by rain. Border poles and quarter poles should always be in place. In time of storm they should be moved in at the bottom to relieve the strain produced by contraction of cloth and ropes when wet.

In erecting a tent the center poles should be raised before the canvas is spread, as poles accidentally falling, while being raised, may cause a rent in the fabric. In taking a tent down, the canvas should always be folded before the poles are lowered, for the same reason. A tent should never be taken down before noon, unless it is to be raised again, without delay, and should have at least two hours sunshine on it before being lowered. A tent that appears to the sight and touch to be perfectly dry, may contain sufficient moisture to cause mildew, when folded, rotting the threads and producing small holes. A tent that has become leaky may be made to turn water perfectly again, by using it awhile, wrong side out. There is a nap that is beaten through by falling raindrops, and hangs down on the underside, which conducts water to the lower end where it drops off, causing the leak. When the tent is turned over, this nap lies down, forming a sort of shingle-like lap, that runs the water off. A few rains will beat this nap back into the fabric, when the right side of the tent may be turned out again.

There is an art of folding a large tent. After it is unlaced, and before the top end is loosed at the center pole, spread it out, carefully removing all folds and wrinkles. Take hold of the second rope from the lace and fold this rope over to the lace. Repeat this operation until the entire section is folded into a triangle the shape and size of space between two ropes. Tramp this carefully for packing, then take hold of the ring, at the center pole, and bring it down to the border. If the tent is roped every other seam, it is ready to roll. If it is roped every third seam, it will be necessary to fold it again, so the bundle, when rolled, will not be too long. Roll it tightly and cord with a guy rope. All canvas should be sacked before shipment.

When a tent is to be stored, a perfectly dry place should be provided, and the bundles swung from the ceiling. If allowed to lie on the floor, rats, mice and vermin will infest them, cutting holes in the canvas, in making their nests.

PROPER METHODS FOR WINNING YOUNG PEOPLE

By D. A. WEIDA

On every hand we hear the cry from pastors, "How can we win the young people and keep them in the faith of Jesus Christ?" Recently we have heard several pastors express themselves as being greatly concerned about their young people. When it is understood that the world with its allurements is apparently becoming more attractive and the forces of evil are increasingly arrayed against old-fashioned salvation from sin, our sympathy goes out to the young people. The trend toward evil is dragging many down to eternal night. We believe that there is a sincere desire on the part of many to be religious and live in devotion to Jesus Christ, but it is hard to resist the charms of the world. What a terrible thought—this great company of young people lost to God and heaven! We must, therefore, win them and to do so we must observe proper methods. Many religious movements have resorted to social programs with the hope that they might attract the young people, but these have utterly failed. The right method is the appeal of the gospel of Christ. Young people want the truth and are drawn to those who preach the Word of God. The following suggestions are offered for those who would succeed in winning young people to Jesus Christ.

I. We must preach and live the gospel of Christ which saves, sanctifies and satisfies every longing of the human heart. If we expect them to give up the world we must give them something better. Young people do not want the newer ideas of religion, and the proof of it is the empty churches. Let the church lift up Jesus and the standard of salvation. If we hold them to the church we must see that they are saved and sanctified on the terms of the gospel. They will admire us for our firm stand.

II. If we would win young people we must be aggressive. They are ambitious and full of life. We cannot walk all day on a dime and interest them. They are attracted to the church that is making progress. Get a high tide of spiritual life on in a church and see them come. We must keep the revival fires burning, we must keep an active interest in all the departments of the church and the young people will respond.

III. We must keep an atmosphere of optimism. We must have a note of victory in our services. We cannot hope to win them if we sit in the proverbial chimney corner and look down our noses. Young life is not pessimistic. They want a challenge. If we are always mourning over debts and budgets we shall drive them away, but if we meet our obligations with a shout of victory, and put the whole church program over with a holy tide of triumph, we shall win and hold their confidence and admiration.

IV. We must employ them in useful work if we would hold them in the church. We believe that our church is wise in giving the young people representation on the church board. The talented should be used in the Sunday school, missionary societies and other activities. The choir and orchestra always present ways of using the young people to excellent advantage. They should lead prayermeetings, be encouraged to do personal work and to help in the altar services, in fact do anything that the older people do. Build them into the life of the church with its responsibilities and they will not wander away.

V. We must always be patient in our attitude toward young people. We must not expect them to display the wisdom and knowledge of those of more mature years. Many will be their mistakes, but prayer and patience will do much toward establishing them in the faith. We must commend their holy enjoyments as well as their serious efforts for the work of the kingdom. There must never be an attitude of criticism. An unflinching standard, with much love and patience will not fail to attract them to Christ and to the church.

OAKLAND CITY, INDIANA

FIVE STONES

By RUFUS H. CLICK

And he took his staff in his hand, and chase him five smooth stones out of the brook (1 Sam. 17:40).

David met Goliath in the best of faith. He was sure God had delivered the enemy into his hand and he was perfectly confident, doubtless, that one stone would be sufficient with which to accomplish the task God had assigned him. He depended on God to direct that stone to the giant's forehead, which He did; yet David chose five stones and put them in the shepherd's bag. He used one; the other four remained secure in the keeping. One might ask why he chose five when one would have been enough—why he went with five times the amount necessary for the work before him. He was prepared for other attacks should they have come.

God wants His followers, His servants to humbly and patiently wait before the throne for the refreshing from the Lord. There are so many ways and from so many different angles by which the enemy may approach us we should be ready for any and all attacks. "Be filled with the Spirit," and amply prepared to withstand afflictions, and the discouraging disappointments and losses we may encounter. Under ordinary conditions one may pass through one trial or more than one of the lesser type, but when financial depression—a crash in business and hard times of every description come upon us; when those in whom we trusted as our confidential friends turn from us and against us; when unjustly criticized or falsely accused, one with a shallow, puny experience of grace may be overwhelmed and swamped by the adversary of the soul. Much patience, too, is necessary. God has a way by which we may pass triumphantly through it all with the conqueror's tread and a song of victory on our lips. He has said, "My grace is sufficient for thee." List to His voice and wait on the Lord. Let us not be content to dwell too near the border line of the enemy where the multitudes have met defeat, but rather, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil," and march forward into the unconquered territory like the youthful David with five times the amount of strength that one might have considered necessary, with abundance in reserve for the unseen foe that might seek to take us unaware—"David chose him five smooth stones."

FREED FROM THE TOBACCO HABIT

By W. C. SIMPSON

In a recent number of the *HERALD OF HOLINESS* I noticed someone giving his experience in the use of tobacco after he was sanctified and said that he did not get saved from the desire for it. I chewed tobacco for about twenty-five years and never thought about its being wrong—often losing money to use it. But when I heard holiness preached it was one of the first things for which I was brought under conviction. I had never previously heard a preacher mention it. He said it was wrong to use it. I was then seeking the blessing so I threw away my tobacco. I was thoroughly convinced that holiness or sanctification was the one thing I needed more than anything else so I met the conditions and found the blessing. Bless the Lord! But the Lord did not save me from the desire for tobacco although He gave me grace to sustain me and I fought it out until the nicotine was eliminated from my system. I then weighed 115 pounds; after I was free from the tobacco habit I began to improve and in two years weighed 182 pounds. While I used it I had palpitation of the heart and a very bad cough so that everybody thought that I had tuberculosis, but that all left me when I stopped using tobacco. That was about forty years ago. I am now 81½ years old and in fine health. Well, the blessing holds good yet and is more real every day.

"Kindness is the disposition which leads us to promote the happiness of others."

The Home Life

A HOME STANDARD

By MABEL BEALS

Many things outside the home aid in character building in a child's life, but the quality of life which he absorbs at home goes deepest. The home creates in the child a spiritual background which sets a standard for him in everything. Whatever children are or become they build up out of their environment. Therefore it is essential to impress upon them early in life the value of the sterling qualities of kindness, truthfulness, fair play, tolerance and reverence.

A home standard might well incorporate physical, mental and social, as well as religious training. Proper care of the physical body, definite and instructive reading to stimulate the brain and fit the child for larger responsibilities, the value of a smiling, cheerful personality, together with a deep religious trust will help him to expand contacts with the beautiful things of life that he may be of greater service to mankind.

The real responsibility of the home is to create an atmosphere of confidence and faith and hope, an atmosphere that will bring the truth and warmth of the spiritual side of life so close that a child can easily grasp it. To train children so that they will be able to live in a world of fact without surrendering their faith should be the aim, the definite goal of every Christian home. Every unkind word, every criticism, every failure in sympathy and understanding takes away some of the meaning and beauty of the home standard and mars the purity of God's love. Love and joy and peace are the rightful heritage of mankind and as we accept and use them in our own home they grow to be a natural standard and as such a part of our children's lives.

We are taught to pray "Give us this day—" The spirit of generosity is bound up in this plea. Give us! Let us remember that others have equal rights, an equal place in life. Let us give our children a sense of fair play by example. We must give in order to receive; love in order to be loved. Teach the child to be generous and the warmth of generosity and love brings peace and happiness. The sweetest things of life, after all, are the simple, beautiful, homey things, love and kindness and thoughtfulness for others.

The following wish brings a beautiful thought into the beginning of a child's day, carrying with it the true warmth of a noble and generous spirit: "What can I wish this day may bring to me? Nothing that shall make the world or others poorer, nothing at the expense of oth-

ers; but just those few things which in their coming do not stop with me, but touch me rather, as they pass and gather strength."

Children receive their lasting impressions more through practice than precept, and a home where love and generosity rule creates healthy, happy, normal children—kind, courteous, considerate, gentle, cheerful and unselfish. Let us set up a home standard.

TELL IT TO THEM

By EMMA GARY WALLACE

Children naturally love stories because they are led forth into the world of imagination where they love to wander.

It is better to read a story to a child than to deprive our children of beautiful and worth-while stories altogether, but it is better yet if we can manage it, to tell some of the stories we wish them to hear, directly to them.

Some mothers declare that they simply cannot tell stories to their children. They have tried and failed, and they think it better to read a good story and read it well, rather than to spoil it in the telling. All too often this statement of affairs is really an excuse, for there are few people indeed who cannot learn to tell a story and to do it well.

In the first place, stories for little people should be short, because their interest cannot be held long. So the task, or rather the privilege, should not daunt a grown-up of ordinary intelligence.

To read a story is like running a car on a track. We must go *exactly* where and how the writer of the story has decided and planned. Telling a story is like riding about in an easy and delightful automobile, or even winding our way through the sky in an airship. We can if we wish, go just a little outside of the beaten paths of travel, and we can stress and admire those things which are desirable to stress and admire in the telling.

It is a great thing for the story teller to be able to look right into the eyes and faces of her little hearers, and to give her entire attention to the story itself and the reaction it is awakening on the part of the small listeners.

In order to learn to tell a story well, we may need to make a little preparation, but that is a good investment of time. First, we will need to pick out the story and read it to ourselves two or three times. First we will read it to get the story itself, or to find out what it is about. Next we will need to read it to determine just what the message of that story is. And lastly, we will be wise to

read it again to be sure that we are familiar with all the little significant incidents which lead up to the climax or conclusion.

It will be quite a tragic thing to tell our story and to leave out an important part, the omission of which makes later developments impossible for the child to understand.

It is an excellent training for mother or any other grown-up to learn to trace, connect and relate those incidents or happenings which constitute the backbone or plot of the little tale. Such ability makes for connected thinking and logical reasoning.

No older person should be discouraged if he is not a finished story teller right in the beginning. That is not to be expected, but practice makes perfect. Keep on reading good stories, studying them, and telling them over and over. Happily children delight in repetition. They love to anticipate what they know is coming, and to wait for it in breathless suspense. Grown-ups are not without something of this same characteristic. We love the old Bible stories with which we are familiar. We love to read the report of a meeting which we have attended. We enjoy reviewing what has interested us.

It is helpful for the child on his own part, to tell these stories back to Mother or Grandmother or Daddy sometimes. Often the child will reveal in his own retelling what he has not understood because perhaps of failure to know the meaning of some word.

Learn to tell a few stories well, and mastering the art of these will open the door to the real art of fine story telling.

WHEN SHALL WE TALK WITH GOD?

By EDGAR L. VINCENT

You have asked yourself this question. Your boys and girls have put the same question to you. In giving our answer, we must take into consideration all surrounding conditions. Some men make for themselves the habit of getting up a little earlier in the morning to read their Bibles and to seek God's blessing and watchcare for the day. They find that when all is still and their minds are fresh from the rest of the night they can understand the Bible better and pray more effectively than they can at any other time of the day.

It fell to me to stay all night at a hotel with an old man. I was tired and went to bed early. Far along in the night I woke and my friend was still sitting in the room studying his Bible and seeking divine help. All was quiet at that hour and he could get into close touch with God.

And we may cultivate the habit of praying at any time through the day and lead the way for our loved ones to do

the same. Stated hours for prayer there must be for the best growth in religion, but God is always near and as we go about our everyday work we may breathe ourselves out to Him in love and thanksgiving. His ear is always open, at midnight, at morn or at noonday, and He loves nothing more than to find His children constant in prayer.

THOUGHTS FOR EVERYDAY USE

By FRANCES MCKINNON MORTON

1. We should never feel sorry for ourselves because we have to work and give service; the people to be really pitied in this world are those who have no daily task, and who love no one enough to give joyful service.

2. We need never be afraid to seek for the whole truth about anything in life; it is little half-truths, only half-discovered and half-understood that blind the eyes and cripple faith. Truth is one with God and we should seek it as we seek righteousness.

3. The wish to be cured of a disease is in itself a step toward the recovery of health; and the desire to be good and useful is in itself a step toward the attainment of a fine and noble character.

4. The science of medicine cannot cure disease or build up health until it is applied to our daily lives; and no more can the truths of religion cure us of sin or lead us into righteousness until we have applied them in our daily living.

5. A man too busy to take care of his health or too busy to build up his character, is as unwise as a mechanic too busy to take care of his tools or an aviator too busy to keep his airplane in good order.

6. We like to think that we have a free will and may do as we please about things in this world, but a will is only free when it is free from ignorance and prejudice and sin.

7. If we are aiming at a goal we make a mark only when we hit it, never when we miss it; so if we desire to make a mark in this world the idea is to hit the goal at which we are aiming.

MODEL HOMES

Besides model schools, let us have homes crowned with the clambering vine, amid the cooling shade of trees, surrounded with the verdant lawn, with pendant berries, with golden fruits, and clusters of purple grapes. Homes graced with pictures, refined by books, and gladdened with song. Homes in which there shall be no scorching blasts of passion, no polar storms of coldness and hate. Homes in which the wife and mother shall not lose her attractive charms by unrelenting drudgery and toil; nor the husband and father starve his brain and dwarf his soul by hours of overwork. Homes in which happy children shall

ever see the beauty of love, and the beauty of holiness. Homes of plenty, homes of sympathy, homes of self-sacrifice, homes of devotion, homes of culture, homes of love.

Angels from the fruits and flowers, and streams, and fellowships of the home in the upper paradise would be lured to dwell in these earthly Edens.—REV. SAMUEL FALLOWS, D. D.

Our Boys and Girls

WAS IT A MIRACLE?

By HILDA RICHMOND

Old Mr. Kemp had a little garden and some hives of bees and a few fruit trees and some berry bushes, and he loved to potter around trying to make his own living. He did not like to take aid from people as he was very proud of being able to help himself, but if people had not carefully and quietly helped him he might have gone hungry occasionally particularly when his bees did not do as well as he expected.

"No bee pasture any more," lamented Mr. Kemp. "Seems like flowers don't have much honey any more."

"I'll tell you what let's do," said Billy. "I heard my big brother say that if wood ashes were strewn on a meadow or pasture white clover would come up. Bob goes to Agricultural College you know—that's a big school where they teach boys to farm. We could put our ashes on the pasture before Mr. Kemp gets up and maybe his bees would do better."

Of course it was great fun at first, but after a while they all grew tired of the task though they stuck to it. The fine wood ashes were saved and while Mr. Kemp was busy with his hens the children scattered them far and wide. The pasture was not large and there were a good many children, but all the same it was not easy to do.

"Are there white clover seeds in the ashes?" asked Benny as he made it look like snow on the frozen ground with his big pail of ashes.

"No, but somehow when the ashes are put on the sod they coax the white clover seed in the ground to grow and bloom," said Billy.

At last spring came and lovely June with its flowers and sunshine and sweet showers. The children could hardly wait and hardly keep the secret as they hung over the fence at Mr. Kemp's tiny pasture field and looked and looked.

"One million white blossoms!" said Benny as they all looked at the white field. "And see the bees! They are as thick as spatter all over the field."

Just then old Mr. Kemp came out smiling and happy. "Boys and girls, you tell your folks that I'll be able to supply them with honey this year. Did you ever see such a lovely sight and smell such

a scent? White clover honey is the best in the world. I think I'll have some ready by the end of the week. It looks as if God had wrought a special miracle for me so that my bees could do well, for it has been a long time since I had white clover like this," he said.

"Let's not tell him what we did," said Louise in a low voice. "After all God did work a miracle in bringing such a lovely crop out of the ground."

"I'm pretty glad we didn't give out on our job," said Billy. "It's worth a whole lot to see Mr. Kemp so happy."

OLD THINGS

By FRANCES MCKINNON MORTON

Mary found an old chair in the attic of the farmhouse her parents had recently bought, and into which they had moved to make their home.

"The chair is really beautiful," she told her mother, "and it is strong, too, but Marjorie," the girl who was moving out of the farmhouse, "said that they didn't want it because it is so old." So Mary, with her mother's consent, polished the old chair and brought it down into the family living room.

Later a friend from the city, who was a dealer in antiques, came out to visit them and told them that the old chair was worth a great deal of money.

"What makes old things get so valuable?" Mary asked the visitor.

"There are many reasons," he told her, "but usually the object of value was useful and beautiful in the beginning; and then it had strength and endurance to hold over from one period of history into another."

The Bible is one of the oldest books in the world, and easily the most valuable Book in the world. It had use and beauty for its beginning and then just think through how many periods of history it has lasted! Some people seem to think that because the Bible is an old Book it would not be so valuable to us now as when it was written, but its value increases with age, as so many more generations of people have lived to prove its use and beauty and truth. The longer the Bible lasts the more valuable it becomes to the human race; and the more certain we may be that it is God's own Word for us to read.

The Sunday School

Dr. E. P. Ellyson

LESSON FOR AUGUST 23, 1931

By M. EMILY ELLYSON

LESSON SUBJECT: A Gospel for All Men.

LESSON TEXT: Acts 11:5-18.

GOLDEN TEXT: *There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him (Rom. 10:12).*

INTRODUCTION.—How beautifully God works to accomplish His purposes! Here are two men, one at Joppa, and one at Caesarea thirty miles up the Mediterranean coast, each receiving divine messages concerning the other and giving directions regarding the enlightenment of the Roman officer, the result being a Gentile Pentecost. This event arrested Jewish prejudice and proved the fact that Christianity was designed by God to be not a racial but a universal religion.

PETER AND CORNELIUS AT PRAYER.—A devout centurion living in a Gentile city seventy miles from Jerusalem, one day was observing the three o'clock prayer hour, the last of the daily prayer hours which were observed by faithful Jews, when an angel of God coming to him called his name. The angel told him that his "prayers and aims are come up for a memorial before God" and bade him send to Joppa for Peter, giving explicit direction where he would be found. He also promised him that Peter would instruct him in the things he ought to know. Cornelius though somewhat terrified by the resplendent vision, at once sent messengers off to Joppa. He was obedient to the heavenly vision. But before these devout parties arrived, a strange thing occurred in a cottage by the sea. To the flat roof of a tanner's house Peter resorted for prayer at the noon hour. While at prayer he became very hungry (Acts 10:10) and fell into a trance. While in this trance he says: "I saw a vision." Peter's physical condition, his natural hunger, was used by God to impress upon him the lesson that the hungry Gentile world had a right to the "Good News," and that the distinctions made by the ceremonial law were no longer to be observed by him. The sheet that was "let down from heaven . . . came even unto me." This would indicate that the lesson was particularly designed for his instruction. Peter was no doubt perplexed over the meaning of this mysterious sheet, but was fully convinced that it held a divine message for him. While considering and wondering over the vision, he heard a voice commanding him to "kill and eat," and, though famishing for food, he could not bring himself to eat that kind of meat. He answered, "Not so Lord for nothing common or unclean hath ever entered my mouth." In this answer we gather that Peter knew the vision was from the Lord, and yet he remonstrated. But as it looked to Peter, that mass of crawling, foul, repulsive things were far

from being an appetizing dish. We who eat everything from a crawfish to mule steak wonder at his reply, but Peter believed that there was a deeper meaning to the vision than *something to eat*. While considering this, the Voice again spoke, and this time a ray of light made possible the meaning of the vision. The vision was immaterial, so literal obedience was not possible. The distinction between edible and nonedible animals, was, to the Jew, an emblem of the distinction between the Jew and Gentile nations. "And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting," or, "making no distinction" (R. V.).

A WORLD VISION AND A WORLD TASK.—So the "great sheet" that was let down to Peter, was a type of the mingled world races, a mass of good and bad, educated and uneducated, foul and clean, pleasing and repulsive, all mixed together in one great dish, indicative of the need of all world races, and showing Peter that he had a world task to perform.

The lesson is full of suggestion for us in this age. Anyone who ventures out among men is confronted with a similar condition. Especially is this true of our nation, with its cities swarming with men, women and children from all parts of the world. Peoples of every language, faith, custom and color, make up the vast population of these United States of America, and from such a motley crowd, the church must develop a well regulated Christian civilization. The churches of this country have a world task to perform, and while we must not neglect the nations beyond the sea, we must remember that our obligation has increased doubly by the coming to our fair and much loved country the emigrant, who was represented in the mysterious "sheet" of Peter's

vision, with its thrice repeated instruction, to teach him the truth, that the gospel of Jesus Christ *must be preached to all men*. The sun shines on good and bad. The rain falls on just and unjust. So the gospel is for everybody, everywhere, without discrimination. "God hath made of one blood all nations of men" and perfected a plan of salvation as far reaching as is the curse of sin, and "all have sinned and come short of the glory of God."

When Peter obeyed and began to speak, the Holy Spirit fell upon them. "So then, to the Gentiles also God has given the repentance which leads to life" (Weymouth).

WHY A LOCAL CHURCH SCHOOL BOARD?

Every little while we are asked the questions, "Why a local church school board? Is not the Sunday school cabinet sufficient? Do not the two complicate and confuse and overlap?" There is an apparent reason for these questions, but this reason disappears with a fuller understanding of the purpose and arrangement of each. The local church school board is a board of the local church. The Sunday school cabinet is an arrangement of the Sunday school alone; it has no connection with the church. If we have nothing but this cabinet the Sunday school will then be an independent organization over which the church has no control, not a department of the church but an organization affiliated with the church. Do we want it this way? Do we want it to be a church school or an independent religious school conducted in connection with the church. The local church school board makes the Sunday school a part of, a department of the church; places it under the government of the church and makes the pastor the first officer of the Sunday school and gives the church the right to elect the superintendent and have the general oversight of the school. Is not this what we want?

Yes, this makes two—a board and a council—instead of one. But two does not necessarily mean any complication. It may mean efficiency. And there is no necessary overlapping here, any more than there is between a board of regents and a faculty in the arrangement for a college. A careful study of the Manual will show that the function of the local church school board is different from that of the cabinet. When each attends to its own task there will be no overlapping.

Someone now objects, "But the small school cannot have so many boards and committees." This seems to be serious, and it must be overcome. While it is not ideal, and should never be the case when it can be arranged otherwise, yet there is nothing to prevent this board and cabinet being composed largely of the same persons. But there is a fundamental reason for having a body elected by the church to have the over-supervision and one which is a part of the school as the executive body.

The above is offered for your consideration as we are studying together the Sunday school arrangements, seeking that which will be the most efficient for our work.

A CODE FOR PARENTS

Give your child the love that comes from an understanding heart; be a good friend. Give him a home that offers a ready welcome to his friends. Give him a place in the home to call his "own." Give him chores to do and see that he does them because he wants to do them. Give him equipment with which to play.

Give your child the opportunity to use his judgment; encourage initiative. Give him a place to read, get good books from your public library and have wholesome magazines available. Educate him to his fullest capacity, but not beyond; correct bad habits early. Give your child a parent he may emulate; be an example. —From Massachusetts Advisory Council on Crime Prevention.



The Trail Of The Aguaruna

By Amy N. Hinshaw

Life Story of Esther Carson Winans

CHAPTER TWENTY

THE LAST OUTPOST OF CIVILIZATION

—JAEN

THE little town into which the missionary pioneers rode on that dark night in July, 1923, offered no attractions to one seeking a pleasant place to live. It is a sleepy little hamlet consisting of a few mud-and-stick houses thatched with wild cane leaves. It is tucked away amid the foothills of the Andes in northern Peru, much lower in altitude than San Miguel, from which the missionaries had come. Its atmosphere is always heavy with malaria. The population, a few hundred in number—is a motley crowd, mostly of Spanish-speaking people. A few have been attracted thither by the hope of gain, but, weakened by malaria, the populace is sadly lacking in ambition. The dilapidated appearance of the town proclaims a general lack of public spirit. Jaen's chief claim to distinction is the fact that it marks the farthest outpost of civilization in that part of the world, the last post office and the last telegraph station being located within its borders. Beyond the confines of this little village the wild Indians of the forest roam at will amid the shades of the forest primeval.

Although it was not an ideal location, the missionaries deemed it necessary to tarry for a season in Jaen in order to study the Indian situation, and to establish a base of operations for work among the Aguarunas where they could keep in touch with the coast missions, and with the outside world, through the mails and the telegraph.

The party was kindly received by the mayor of the city who allowed them the use of a house to live in until more permanent quarters could be provided. The mud structure of one room (14x14 feet) with thatched roof, a dirt floor and two benches of sticks one each side of the room for beds, could scarcely be called a *shelter*, much less a *house*. Nevertheless, the two families took up their quarters in it together, cooking their meals in a little out-building in the rear. At the earliest opportunity both Roger

Winans and Toribio Suarez pre-empted some government land at Loma Santa on a small mountain just above Jaen. On this elevation they hoped to escape the malarial fever which is so frightfully prevalent in the river bottom lands on the lower level of Jaen. The Winans claim contained twelve or thirteen acres, while Toribio's was somewhat larger. A few months later Toribio's father and brother, Castenada, visited the missionaries and filed similar claims, thus forming the nucleus for a Christian colony which they hoped to build.

The new location was more favorable for health than in the town, and it commanded a view of mountains and valleys, of gleaming rivers and leaping waterfalls, of canyons and gorges and desert wastes, grand and beautiful beyond description. Mosquitoes were not so troublesome as in Jaen, but myriad other forms of insect life caused much suffering both day and night. The Montaña Blanca is especially venomous.

But the most formidable problem was that of subsistence. The pasture was poor and food scarce. Owing to very poor banking facilities, the missionaries were forced to sell their checks to unscrupulous local merchants, half in merchandise and half in cash, always to the missionary's great disadvantage. Milk and eggs could not be purchased at any price. So, for the baby's sake, a cow was purchased.



THREE WILD AGUARUNA INDIANS WITH SALAZAR, A PERUVIAN WORKER, DRESSED UP LIKE THEM

One friendly native presented Mrs. Winans with a hen, another gave her a young rooster, still another offered her four eggs. From this small beginning Esther developed a little flock of chickens. Ducks, cuys (Spanish for guinea pigs) and a little dog for protection were soon added to the Winans' stock. Esther's old-time love for pets revived in full force. Each chicken and cuy received a name and individual attention. She was often reminded of the home in Washington when working with her pets, especially when she constructed with her own hands pens to prevent her live stock from sharing the house with the family too freely.

The said "house" was at first a rented one built of "sticks and upright poles tied together with wild vines, with a grass straw roof overhead." On the dirt floor of this primitive abode the two families lived together while the men were busy constructing two similar "houses," one for each family. They cooked on a fire on the floor, set their pots on big stones, and served their meals on a table made of sticks. They carried water in big pie-melon shells, boiled clothes in kerosene tin cans, ground salt between two stones, sat on a burnt stump instead of chair or stool, and the baby slept in a half-log hollowed for chocolate bean grinding.

This kind of housekeeping was a severe trial to Mrs. Winans, since it is exceedingly difficult for a foreign and a native family to adapt themselves to each other in housekeeping. Nevertheless the building operations were interrupted before either house was completed. Roger Winans received an urgent invitation to visit the Aguaruna village of Pomera without delay, in company with a friendly American mining engineer. Urged by his enthusiastic wife, the missionary saddled his mule and set forth on the three days' journey to Aguaruna land. After a three weeks' investigation, he returned with an encouraging report and a vocabulary of about one hundred words! The Indians expressed an earnest desire for the missionary to come to live with them and teach them.

Although, as in all pioneer fields, material cares consumed much valuable time and energy, the missionaries did not neglect the work of the Lord. From the first Mrs. Winans cultivated every opportunity for the kind of personal work which must always be the foundation in a new field. She visited in the homes and won many friends, never forgetting to tell of Jesus and His power to save from sin. Her husband evangelized among the Spanish speaking population in the Province of Jaen, also in Bagua Chica in Amazonas. The work thus started by the Winans' family in 1923

and 1924 bore fruit in later years. When the missionaries moved to Pomera, the Jaen work was carried on by native Peruvian workers from the coast, who also circulated literature extensively through the province, and in Amazonas, Huancabanca and Cutervo. Persecution was aroused, but the work more than doubled in 1928, when the adherents numbered about fifty.

The short residence of the missionaries in Jaen was enlivened by civil dissensions and political brawls, which were in reality only petty quarrels between opposing factions who were seeking to advance personal and selfish interests. Since Jaen is so isolated from the world, the spirit of lawlessness prevailed and murders were all too frequent. The mayor had made so many bitter enemies that it was no longer safe for him to remain in the town. His predecessor had been murdered not many moons before. He offered the Winans' family the use of his furnished house in return for the proper care of it. The missionaries accepted the offer because their horses were suffering for better pasture, and the mayor's house was furnished with many of the comforts and conveniences which they had sadly missed in Loma Santa. They moved back to Jaen early in December, but Toribio and family remained on the mountain. The move proved unfortunate, for the deadly malaria, which is no respecter of persons, soon attacked them in their new quarters. Mrs. Winans was stricken with a severe attack of the malignant type, while both her husband and little Roger Joseph suffered repeated attacks of the milder type. Mrs. Winans was so seriously ill that it seemed for a time that, like Moses, she would never be permitted to enter her "land of promise," the mountain home of her Aguarunas. But after a long siege she rallied, and took up once more her household duties and the care of Roger Joseph, then a bright, interesting little fellow sixteen or seventeen months old, but very tiny and thin and weakened from malaria and teething.

The long hot season—December, January and February—freighted with so much serious illness, dragged slowly by. The missionaries' distress was greatly enhanced by reports from the homeland that the missions in Peru were about to be closed by the Board. For many long months they were kept in suspense over the matter in the midst of their valiant

struggle with malaria and deadly insects. Nevertheless they faltered not in their determination to follow God at any cost. With a sublime faith they continued to plan for the opening of a mission among the Aguarunas. In all their afflictions these heroic messengers of the cross leaned heavily upon the Everlasting Arm, and the Lord, their strong Defense, did not fail His elect. The prayers of God's people prevailed and the Nazarene work in Peru was not closed.

Roger Winans had already established friendly relations with a number of the Indians at Pomera, and at each visit he had picked up new words and phrases for their Aguaruna vocabulary. Early in April Esther discovered two brown-skinned Indians standing in the doorway of a little shop. Her heart bounded with excitement. Her Aguarunas! loin-cloth skirt, long hair, bangs and all—genuine Aguarunas in the flesh! She sent her husband to bring them to the house, where they engaged in an animated conversation, chiefly through the medium of signs and smiles and laughter. Nevertheless the missionaries fairly "worked" their visitors for words and phrases, which Mrs. Winans noted on paper in phonetic symbol, adding them to the vocabulary already assembled by her husband. The two Indians were Panquit and Etsambi, trusted servants of Kosio, an interpreter, who was a native of the coast. They reported that the chief wanted the missionaries to come to his town—the medicine man was dead. The medical skill of the pioneer missionary is always his most effective card of introduction to a new people. Roger Winans sent a note of friendship to Kosio. The tide of desire in the missionaries' hearts rose higher than ever. They studied diligently their Aguaruna words and phrase lists, and hoped and prayed. A few weeks after Mr. Winans returned from his former trip, they visited Pomera together, in company with Toribio Suarez, endeavoring to learn a little more of the Indian customs and language.

Upon their return they moved back to Loma Santa because they found the house in Jaen occupied by an American who claimed that he had bought it. Later in the summer Mr. Watkins, an English scientist who was collecting birds for the American Museum of Natural History, came to Jaen. He contemplated a trip to Pomera to complete his collection and wished to take his wife with him, if possible. He proposed to take the Winans' family with them for company for Mrs. Watkins. Since he offered to pay all expenses, the missionaries gladly availed themselves of the opportunity to visit once more the site of their prospective labors. On that trip they spent six weeks with the Aguarunas and became thoroughly acquainted with the situation.

Soon after their return to Loma Santa

they set out on the long trip to the coast to attend the Annual Business Meeting in Monsefu. Once again they journeyed, "Up the steep mountain, and down the steep vale,
Up again, down again, over the trail."

After ten days they reached Ferranafe where they boarded the train for Monsefu. They found the Missionary Superintendent, Rev. J. D. Scott, in attendance. His presence was a great blessing and inspiration to the missionaries. Plans were made for the future of the mission, and Rev. and Mrs. Winans were definitely appointed to the Indian work.

Two Peruvian young men accompanied them on their return. They carried with them a folding organ, and they dispatched five mule loads of supplies over a different road. After waiting several weeks at Jaen for their goods, the missionaries with thankful hearts, proceeded on their way across the Chinchipe River to make their home at Pomera among the Aguaruna Indians.

At last the cherished goal was at hand! The Great Spirit had guided little Esther to the mountain home of her Indian chief's distant kindred in the mountain jungles of the majestic Andes!

(To be continued)

N. Y. P. S. ZONE RALLY, LACONA, IOWA

The N. Y. P. S. of the South Central Zone held a rally at Lacona, Iowa, on July 6, 1931. Three visiting societies from Chariton, Des Moines and Mason were present.

One of the most pleasing features was the presence of Dr. and Mrs. Wm. G. Heslop. They told us some of their work and experiences in Korea, while there as missionaries.

The rally opened Monday morning with singing and a devotional period; also an address of welcome by the local pastor, Rev. E. D. Wolfe, and a response by Rev. A. K. Jones of Chariton. Several songs consisting of solos, duets and quartets were sung and a number of interesting papers were read. Just before noon Dr. Heslop gave an interesting talk on the scriptural meaning of some Bible characters' names.

In the afternoon a business session was held and officers were elected. Then Rev. Nora Heslop gave an address on missions in Korea, telling of the work that is being accomplished and the conditions over there.

In the evening Dr. Heslop brought a soul stirring message and the people were greatly blessed. God was manifest in all the services during the day. Our zone is more determined to work for God than ever before. The date and place of next rally has not fully been decided as yet.

DOROTHY BINGAMAN, Zone Secretary.

Stay not until you are told of opportunities to do good; inquire after them. —SPURGEON.

The Story of "THE OLD RUGGED CROSS" giving data on how this world-famous gospel song came to be written, with brief life sketch of author, and fifteen brief wonderful sermons on various phases of the Cross by some of America's greatest gospel preachers, can now be secured in three different beautiful bindings—rich green leatherette at \$1.00; beautiful gray cloth at 75c; and attractive paper at 50c. The Bennett Music Co., Albion, Michigan, and Hermosa Beach, California.

News From the Field

The constantly increasing volume of news makes it imperative that the amount of space available for reports be limited. Church reports should be 150 words in length or less—never over 200 words. Evangelists should report the last meeting only. District Superintendents and convention reporters will be as economical of space as possible. When reports are received from a church reporter and from the pastor, the pastor's report will be given the preference. No reports can be published without signatures, though the word "Reporter" may be used in print if desired. Type-written reports should be double spaced. Do not send reports on the same sheet with other items of business. Observances of the above will save an immense amount of labor in the office.—Editor.

EAST LIVERPOOL, OHIO, ZONE N. Y. P. S.

Our Zone Rally was held in East Liverpool June 30. There was a splendid representation from the various churches. Three papers were read: "Young People and Personal Work," "Training the Young People for Future Service," "What I Owe My Church." These papers were discussed with much interest. The Eastern Nazarene College Quartet was present and sang several times, also the Barnett Quartet from Akron, Ohio. There were about 160 present for the afternoon services, and 250 for the evening services.

The evening service was filled with many good things, singing, playing, speaking. The sermon was delivered by District President, Rev. G. Howard Rowe, Toronto, Ohio. We are looking forward to greater things.

S. R. HOWELL, Zone Chairman.

A WESTERN ITINERARY

On June 22 I left my home at Lowell, Mass., to fill an engagement at the Gordon, Nebr., campmeeting from June 26 to July 5. This was my third engagement as a worker at this camp, and I can truly say this was the largest and best camp we have ever had at Gordon. The fellowship we enjoyed with the management of the camp, and with the many preachers that gathered there, was most delightful; and we enjoyed working this year with Rev. George Bennard (author of "The Old Rugged Cross") as the other preacher, and Rev. and Mrs. B. D. Sutton as leaders in song. The preaching was easy, and there was good response to the invitations. Many precious souls sought and obtained the work of sanctification.

On our way to Nebraska, we passed by Greeley, Colo., where the Colorado District Assembly was in session. There was a fine spirit of grace and aggressiveness upon the assembly. We enjoyed the privilege of preaching to this great body on

Thursday night, June 25. It had been twelve years since I was in Colorado, but I found there a number of former acquaintances. If I get a proper chance it will not be twelve years before I get back again, for Colorado has a very warm place in my heart.

We also returned through Colorado and Kansas on our way back East, and visited a few days with relatives at Hotchkiss, Colorado, and Chanute, Kansas. On Sunday night, July 12, we were privileged to preach for that ingenious pastor, Rev. L. A. Reed, and his splendid congregation at the First Church of the Nazarene in Kansas City. After the service we took train to Indiana, where we stopped three days with my mother near Newcastle. Upon invitation of Pastor Carl Thornburg, we preached to his people at Hagerstown on Wednesday night, the 15th. Before Sunday, the 19th, we were back with our most excellent people at Lowell, Mass., and are glad to say we found the fire burning and the glory of God resting upon the church. We feel strengthened for the battle.

ROY L. HOLLENBACK.

ROCKY MOUNTAIN DISTRICT CAMP AND ASSEMBLY

We have just closed one of the finest District Assemblies and campmeetings that the writer has ever been privileged to attend. The campmeeting began on June 25 in the beautiful Riverside Park grove near Laurel, Mont. This is one of the best locations for a campmeeting in all this vast country, presenting splendid camping conditions and having a big, fine tabernacle capable of seating several hundred people. Due to the tireless energy, faith and vision of our beloved District Superintendent, Brother Lewis E. Hall, these grounds were secured, sleeping tents were erected, Lum Jones of Ada, Okla., and Mrs. Fred Samms of Moscow, Idaho, were called as workers, the people gathered in and the first District Campmeeting of the Rocky Mountain District opened in a blaze of blessing and glory.

There were souls in the first service, and throughout the entire camp there was never a barren service. Brother Jones preached as only he is able, until mighty conviction settled down on needy hearts and the altars were lined with seekers. We experienced scenes about the altar that were indescribable. Such manifestations of the blessing and power of God are, to say the least, unusual in these days.

On Wednesday following the opening of the camp, our beloved General Superintendent, Dr. Reynolds, was on hand to open the District Assembly and add to the revival flames, already kindled, his own matchless, youthful spirit and fiery zeal. Under his leadership the business of the assembly was so arranged that the work of the campmeeting went forward unhindered. Dr.

Reynolds' beautiful, kindly spirit, wise counsel and deeply spiritual life won for him a large place in our affections. God bless you, Dr. Reynolds!

The district showed a splendid increase along all lines during the last year with a total increase in membership of fifty per cent, giving us a total membership now of four hundred. Smial? Yes, but just watch us grow.

We have received some valuable new members on the district this year, among them Rev. and Mrs. Oje, Rev. and Mrs. Lundgren, Rev. and Mrs. W. D. Godfrey and Rev. George Taylorson who have transferred to us from other districts and have taken pastorates here. Brother Hall, our superintendent, has organized three new churches during the year: one in Sidney, Mont., with twenty-two members; one in Riverton, Wyo., with fifteen members and one in Guernsey, Wyo., with forty-one members. The Rocky Mountain District presents a wonderful opportunity to work for the Master. It is a great, wide-open field waiting for the message of salvation.

Brother Hall was re-elected superintendent, a splendid class was ordained and altogether the business of the assembly moved along smoothly and was marked by a spirit of devotion, loyalty and victory. The finances of the district are in good condition. The last two or three services were times of enthusiastic planning and giving for the campmeeting next year. Between four and five hundred dollars was given or subscribed for which we thank God and take heart.

The music of the camp and assembly was supplied by the Northwest Nazarene College Male Quartet who also broadcast over the Billings Radio Station several times. Russell V. DeLong, president of Northwest Nazarene College, and Rev. Clive Williams, field representative for the Nazarene Missionary Sanitarium were among the visitors and gave us some stirring messages.

Best of all God was with us and our hearts were made to beat high with joy and anticipation of the many victories that will be ours in the days that are before us this new year. We are looking forward to a greater camp and assembly next year than we had this year with a greater increase in numbers and blessings. We have faith in our district; we have faith in our splendid District Superintendent, Brother Hall; we have faith in the cause of Christ and each other and we have faith in God. Therefore you may look for further reports of victory and progress from the new, small but growing Rocky Mountain District.

W. D. GODFREY, Reporter.

1,000 NEW ILLUSTRATIONS

Compiled by Aquilla Webb. Not a "re-hash" of Webb's former books of illustrations but 1,000 bright, sparkling new ones. Thoroughly indexed by subjects. 283 pages; substantial cloth binding.

Price \$2.50 (We pay postage)

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

NEBRASKA DISTRICT CAMPMEETING

The Nebraska District Campmeeting which was conducted in Hastings, Nebraska, early in June, with Rev. I. C. Mathis and Professor Kirby and Juanita Fields, as workers, has passed into history but there are some features which deserve special mention. The days though few in number were well filled. The first service was the early morning prayermeeting where the saints gathered to wait upon God for His definite leading and blessing upon the sessions and services of the entire day. The nine o'clock hour was in charge of the Chairman of the District Church School Board. Several books in the leadership training course were reviewed, helpful talks and practical solutions for the many problems involved in the various phases of church school work were discussed. The regular morning preaching hour was one of mutual helpfulness. The spirit of loyalty and co-operation so manifest in this service added greatly to the profit of the season spent together as local pastors from the district brought devotional messages which led us into the very presence of our gracious Redeemer, who loved us and gave Himself for us. The children's hour at one o'clock was a time of delight to the boys and girls. The attendance, interest and behavior were very good indeed. Much valuable memory work and practical lessons for life were stored away in these youthful minds for future as well as present use, thus making it possible for the Holy Spirit to reprove and admonish them as they meet life's problems. The District President of the Woman's Foreign Missionary Society had charge of the two o'clock hour, in which we became better acquainted with our missionaries on the field and we also learned to stand by them in a more substantial way by means of our prayers and sacrifice. Rev. Mathis usually brought the message in the afternoon service. The N. Y. P. S. hour at six-thirty was in charge of the District N. Y. P. S. President. The helpful messages given at this time by those especially gifted in leading young people were well received by the

splendid group of young men and women who were privileged to attend. The evangelistic services in the evening were seasons of heart-searching for all present for the Holy Spirit pressed the truth home to hearts. The preaching was sane yet fervent and thoroughly evangelistic. The music was of a very high spiritual tone. Neither in the congregational singing nor the special songs was there even a hint of conformity to the jazz age in which we live. Both the preaching and singing were of the decidedly rugged type which brings all hearers with open hearts face to face with the truth of God and urges in no uncertain manner the need of utter abandonment to God for salvation or the fearful doom of the impenitent and neglectful as the only alternative. Although Brother Mathis and Brother and Sister Fields may be young in years, still they are true mouthpieces for God.

The keynote of the campmeeting may well be expressed in a few brief words: "Willing service today for the age in which we live." We cannot save the past generations, for they have gone; we cannot serve the future generations, for they are yet unborn; but it is our task to serve the present age and to send the gospel of full salvation to earth's remotest bound.

"To serve the present age,
My calling to fulfill,
O may it all my powers engage,
To do my Master's will."
MRS. ALICE M. CAMPBELL.

MURPHYSBORO, ILL., HOLINESS ASSOCIATION CAMP

We recently closed one of the best meetings in the history of our camp, with Rev. W. H. Fry as evangelist, and Mrs. Fry in charge of the music.

Rev. and Mrs. Fry are products of Asbury College. They are safe, sure and scriptural preachers of the gospel, and more beautiful spirited co-laborers cannot be found anywhere.

Crowds were good from the beginning, and a beautiful spirit prevailed. There were a goodly number of earnest seekers, and happy finders, both for pardon and purity.

While the Holiness Camp has faced many difficult problems, has fought some hard battles, yet we are glad for the outlook and prospects of the future, and covet your earnest prayers for the cause of holiness in this needy field.

G. N. MITCHELL, *Reporter.*

THE WESTERN IOWA ZONE RALLY

The Western Iowa Zone met in their eleventh N. Y. P. S. rally at Pierson, June 26.

A number of papers vital to the interests of the N. Y. P. S. were read and discussed. Following the reading of the paper, "An Efficient Evangelistic Committee," reports were given of some splendid work done by the different societies in the line of evangelistic campaigns, and street meetings. Other papers were "The Essential Attraction of Our N. Y. P. S."; "Building Christian Character"; "The Local N. Y. P. S. and Olivet College"; "Little Foxes that Will Eat Our N. Y. P. S. Vine."

There being nearly one hundred present, Council Bluffs having the largest delegation of the visiting churches, our hearts rejoiced not only at the increase in attendance but also the good spirit and fine co-operation manifested throughout the program.

During the business session the following officers were elected: President, Mr. Gaylord Rich, Council Bluffs; Vice President, Mrs. Elsie Wikstrom, Climbing Hill; Secretary, Miss Lucille Kehrberg, Pierson; and Treasurer, Miss Ruth Wikstrom, Pierson. The Program Committee was appointed and plans for the next rally were begun.

Special messages in song were furnished by each society represented. A number of trombone solos given by Richard Sullivan of Council Bluffs, were greatly appreciated.

In the evening Rev. Harley Powers of Council Bluffs brought an evangelistic message from the text, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." At the conclusion of the service three seekers came forward for prayer.

LUCILLE KEHRBERG, *Secretary.*

IOWA DISTRICT

We praise God for His many rich blessings and the privilege of laboring in the whitened harvest fields. These are busy days on the district and among the tents.

Most of the pastoral arrangements are settled for the coming year and our pastors and churches have labored faithfully and co-operated with us in a splendid way the past year. Gains are being made and our churches in many places are taking on a deeper spiritual tone. Praise God!

On July 15 we only lacked \$274.79 having our General Budget paid in full, and we hope to report this paid in full at our coming Assembly. Only wish we were that near over the top on District and Home Mission Budgets.

Dr. and Mrs. Heslop have just closed a very interesting and profitable nineteen days' tour among our churches. We invite them to come back.

With little Home Mission money we launched into our ten meetings the first of June, and have kept the six district tents going, also rented and borrowed some others. Some of these tent meetings have been conducted among our weak churches, others in new fields; some good revivals and splendid success in different places.

Brother Steely at Centerville with the Ludwigs had a good meeting; he keeps taking in new members. Sister S. A. Keel borrowed a good tent from Wisconsin and was having a fruitful and well-attended meeting in Vinton, a new field for us. When they wired for the tent, if the meeting could have continued, we would have gotten a work started. We plan to return.

Brother and Sister J. C. Tryon closed a profitable tent meeting the last of June with Pastor Kindred at Ogden, with twenty at the altar the closing night. They are now in a tent meeting with Pastor Scofield, Keokuk, and no doubt will report victory.

Growing Steadily!

EVERY week shows a gratifying increase in the output of the Herald of Holiness. 26,460 copies of the July 29th issue were printed. Every week since the campaign started on March 1st, the requirements have gone up; sometimes just a few hundred, occasionally quite a jump. Through it all we are encouraged and hopeful. Our churches are ordering bundles of ten or more, many of them for one year. No one can predict the blessed results that will come from the distribution of these papers week after week.

Rev. and Mrs. Joe Peters and Helen Peters, with Pastor Goodwin, under a tent at our new church in Creston, stormed the enemy's ranks with gains during June, and for the past three weeks they have been waging a successful fight in a new field for us at Albia. We are continuing there under the tent with Brother and Sister Tryon.

Brother and Sister DeVoll have been having a profitable tent meeting with Pastor Smith at Climbing Hill, and now they are starting in a tent with Pastor Stanley at Marshalltown.

Brother Williamson, pastor First church, Cleveland, Ohio, is starting a big tent campaign with Brother Ireland at Farmington.

In a few days Evangelist Kindred's voice will be heard under the tent at Storm Lake, Iowa. Do your best for God and souls, Brother Kindred.

Rev. Earle Wilde and wife, under our big tent, with Brother C. P. Roberts, are having a great revival at Oskaloosa. They are continuing the campaign so a tent was rented for the Dickerson tent campaign at Chariton with our aggressive Pastor Jones and his good people.

We arranged with our churches near LeMore, Iowa, to back a tent campaign with Jimmie Miller of Indianapolis and the fight is on there now and the end is not yet.

Brother Cummins, one of our fine young preachers from Olivet, spent about three weeks in June with Brother Richards at Muscatine and gathered in some souls.

Rev. R. L. Morgan has been in a fruitful tent campaign for five weeks at Davenport, Iowa, and plans to build a tabernacle which will mean permanency for our work in Iowa's third city in population.

With Evangelist Fred Kerst of Olivet and the Ladies' Quartet of Oskaloosa, a splendid tent campaign is on in Maquoketa; already several families are lined up for a church so we are pressing the battle.

Other tent campaigns are being arranged for. Pray for us.

On August 12-23 we will gather our forces at the beautiful Baptist Campgrounds at Iowa Falls, Iowa, for our campmeeting and assembly, where we are expecting God to walk in our midst in power and glory, where our workers will be strengthened and anointed for the battle. Then we will hurry away to the firing line for another year in the King's service—or hear the shout, "Behold the Bridegroom cometh."

Yours till He comes.

J. W. SHORT,

District Superintendent.

CHICAGO CENTRAL DISTRICT

I am going to comply with the request of our good editor in writing a short report. I am closing my ninth year as Superintendent on Chicago Central District. These have been the best nine years of my life. The good Lord and the Church of the Nazarene and especially Chicago Central District have been very, very good to me and there is no way that I can express my appreciation for this goodness.

We are closing the best year of our lives. During the nine years we increased

the membership 150 per cent. We have nearly a million dollars worth of church property, possibly around 15,000 Sunday school scholars, eighty W. F. M. S. organizations, between sixty and seventy N. Y. P. S. organizations. We have kept our tents going. We are getting some fine home missionary propositions. We are believing for the greatest General Assembly in our history. The spirit of co-operation and unity was never better and we believe whole heartedly in the Church of the Nazarene and all of its leadership.

E. O. CHALFANT,
District Superintendent.

CHURCH NEWS

BATESVILLE, ARK.—"Just a brief report concerning the progress of our church. We think we have the finest and best church on the district; also the best pastor. Our church has just closed a good revival with Brother W. H. Minor and Brother Otho Schwab. We were more than glad to have with us on the second Sunday our District Superintendent and wife and Brother and Sister Hollan from North Little Rock. During the revival our recall was held and Brother Whitehurst was recalled for the fourth year. I say praise the Lord! He is a man who lives the life and we think he knows just how to pastor a church. Our work is coming fine. Every service is like a refreshing rain. Pray for us."—Reporter.

HUDSONVILLE, TEXAS—"We are glad to report a real old-fashioned revival at this place which ran from July 8 to 19 and was conducted by Rev. C. M. Whitley and wife of Broken Bow, Okla. The messages were fearless, God-given messages which found lodgment in many hungry hearts. This was the best meeting we have had for a number of years. Just what many have been praying for and longing to see. There were fifty-five professions, either saved, reclaimed or sanctified. Old-time praying, confessing and repenting were in evidence at almost every service which in most cases resulted in old-time shouts of victory. Sister Whitley was greatly used of the Lord in the children's and young people's meetings. Rev. Casey Grimes and wife were with us and rendered valuable service in song and altar work."—Bessie Polk, Reporter.

SIoux FALLS, S. D.—"We have just closed a tent meeting with Rev. R. R. Sharp and wife as evangelists. We are glad to report some old-time victory. Brother and Sister Sharp are very fine folks and we are glad to recommend them. Sioux Falls is a city of 35,000 population, the largest city in the two Dakotas. Rev. A. McNaughton is our pastor and has made over six hundred calls this year. We believe there is a wonderful future for a good Church of the Nazarene here."—Robert A. Huff, Reporter.

WEST NASHVILLE, TENN.—"Another page of our historical catalog has been turned and on it were penned a few more showers of blessings which God gave us in our Fourth Annual Tent meeting which closed Sunday, July 12.

We were fortunate in securing Brother Cox, our beloved pastor, to conduct these services which were held each morning at 7:45 and each evening at the same hour. The evening services were preceded by a prayermeeting in charge of the young people. Music was furnished by our church orchestra under the direction of Mr. E. O. Hodge, with Mr. L. A. Garrett as choir director. God was present in every service and His Spirit was manifested in the hearts and lives of His people. The splendid co-operation of our neighbor churches was deeply appreciated. Some twenty-five or thirty were saved, sanctified or reclaimed and several additions were made to the church on the closing day."—Elsie Simmons, Reporter.

PONTIAC, ILL.—The J. M. Huff Evangelistic Party of Olivet, Ill., conducted a revival meeting for us July 8 to 26. Much and lasting good was done by these faithful workers. One thing that was evident was that each of them have a real soul burden and spend much time in prayer. They all work at the job to make the meeting a success. Miss Jewel Nicholson was the musical director and to say the least she is very good. She spent much time training the choir which will leave the church with something worth while after the party is gone. Her solo work won the hearts of her many listeners. Miss M. Opal Huff was the Pianist, Chalk Talk Artist and superintendent of the children's meetings. Each night she illustrated a gospel song while it was being sung which was very impressive and helped to bring many into the services. Miss Huff was assisted in the children's meetings by Miss Nicholson, and their work with the children proved a real asset to the Sunday school as we had a steady growth each Sunday which resulted in the breaking of all rec-

NO EXCUSES, NOW!

No person, working with small children has, any longer, an excuse for not being thoroughly posted on proper methods of working with children or for not understanding some of the fundamental principles governing the mental development of little tots. The publishers recently have reprinted three volumes that formerly sold at \$1.25 and \$1.00 each, and are listing them at 50c. Each one of the books should be in every Sunday school library. Teachers of Beginners and Cradle Roll classes would do well to own copies for thorough study and for reference.

The Cradle Roll of the Church School. By Lucy Stock Chapin. Every phase of the Cradle Roll problem is discussed. A practical book. The author is recognized as an authority. 106 pages. Former price \$1.25. Now 50c.

Lessons for Teachers of Beginners. By Frances W. Danielson, a well known authority in Church School circles. Definite suggestions on how to carry on a Beginners class or department. 160 pages. Formerly \$1.25. Now 50c.

Child Nature and Child Nurture. By Edward Porter St. John. A text book for class use or for individual study. Topics relating to the training and development of young children are discussed. Every mother and every worker with children needs this helpful book. 106 pages. Formerly \$1.00. Now 50c.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

ords in attendance since I have been their pastor the last three years. Rev. Huff preached the gospel in the power of the Spirit with such convincing truth that brought a goodly number to the altar of prayer for both pardon and purity. Many new families came to this meeting who never came to our services before helping to support the work and manifesting a real interest in the future of our church in Pontiac. Mrs. J. M. Huff proved herself a real helpmate as a personal and altar worker. She brought the message the last Sunday morning under the anointing of the Holy Spirit, God was there and deep conviction was upon many hearts. The church has taken on much courage and the future looks much brighter.—Chas. Bauerle, Pastor.

EVANGELISTS JACK AND RUBY CARTER—"We closed a good meeting at Ft. Smith, Ark., just recently. There were forty professions, twenty-one adults and one little girl joined the church. Mrs. Eupha Beasley did good preaching. Rev. J. L. Bates and wife, pastors, are doing good work. We have some splendid people in Ft. Smith. We enjoyed our labors with them in giving out the gospel in song. We are now in Gainesville, Texas with Evangelist C. W. Johnson.

CLEVELAND, MISS.—"We have just closed a good revival last Sunday night, July 19, with Rev. E. C. Dees and daughters as the evangelist and workers. The evangelist preached and the workers sang the old-time gospel with no uncertain sound; and God blessed their efforts, and many souls prayed through at the altar in the old-fashioned way. We had large crowds and the altar was fairly full of seekers time after time. Please pray for us."—N. O. Nabors.

OKEMAH, OKLA.—"We are glad to report growing membership in our church and Sunday school. Our church membership has more than trebled in the last year, under the leadership of our hard-working, untiring pastor, Sister Alpha Akers. Our Sunday school has increased from about thirty-five members to one hundred and nine members. Also our N. Y. P. S. has had an increase of about thirty of the most spiritual young people there are to be found anywhere. The spiritual condition of our church is fine, I believe it was never better. We have licensed three young men as local preachers and all of them are holding meetings this summer. There is someone in our altars almost every serv-

ice, and a great manifestation of the working of the Holy Spirit. Our regular services are very evangelistic. Sister Akers and Miss Taylor, her coworker, are very beautiful singers and musicians. They always draw large crowds to our services. Our Wednesday evening prayer-meetings are such as cannot be described on paper. God pours out His Spirit so wonderfully upon us until they are surely times of refreshing from the presence of the Lord. We have paid our church out of debt, also our piano together with other church furniture that we have bought and paid for since Sister Akers has been pastor. But we are behind some on our budget and pastor's salary. We are now having one of the hardest financial problems we have ever faced. Our pastor is offering her resignation the first of August, and going back into the evangelistic work, so we might have an opportunity to catch up with the budget before the assembly. Pray for the church at Okemah.—Mrs. Lillie Johnson, Reporter.

OGDEN, IOWA—"We are glad to report victory through the King of kings and Lord of lords. The Lord has blessed us here in more ways than we can mention. Our General Budget is overpaid and in spite of the depression we are able to keep up our local and District Budgets. We have as many subscriptions for the HERALD OF HOLINESS as we have members. Our people tithe and give offerings to the Lord. We have just closed a gracious revival with what we think are among the best workers in our connection, Rev. J. C. and Dorothy Tryon. They know how to stay on the old line, fight sin and pray until victory comes. Brother Tryon preaches with power and glory, does not spare himself, but acts as if he believes the Word when it says, "Today is the day of salvation." He not only preaches but does his best to build up every department of the church. We had the largest attendance in Sunday school we have had this year. Brother Tryon told his life story, how he was saved from the pugilistic ring. The tent was packed and people on the outside. His story shows up carnality, but also shows the power of God to cleanse a man from all sin. The last night of the meeting the altar was lined with seekers who confessed to each other as well as to God and came through shouting the victory. Sister Tryon is not only a good singer, but a splendid children's worker and missionary speaker. She held our public missionary meeting and gave

a great message regarding our work in various countries. We received six members into the church. We surely praise the Lord for His keeping power and His help in every battle and are determined to help push the battle for the salvation of souls."—L. H. and Gladys Kindred, Pastors.

VONA, COLO., ELPHIS CHURCH—"We closed a good year in many ways and are now entering the new assembly year with much to encourage us; having brought to a close a real revival for us. Not so many outsiders were reached but some not connected with any holiness organization at all were sanctified; the local church was decidedly blessed. Some of our own numbers prayed through to victory. Our evangelist, Rev. H. N. Land, is a rugged preacher of the 'hew to the line' type. We are also thankful for Rev. and Mrs. Dave Severin, evangelist singers, for their faithful and much appreciated labors with us. There are three or four who are not members of our church and who were blessedly sanctified at our altar, looking our way for church fellowship. To God be all the praise."—W. M. Roper, Pastor.

LUFKIN, TEXAS, CHURCH—"Just a few days ago we closed one of the greatest revivals that the church here has ever had, with Sister Morris Gill, evangelist. Her daughter, Jeanette, as pianist was there from Madill, Okla., and Brother M. A. Simmons, Jr., song evangelist, from Tyler, Texas. The Lord blessed in a marvelous way through the entire meeting with souls in the altar each service. Sister Gill preached with unusual anointing and with great convincing power in each service. God blessed the message with such convicting power that the altar would be lined with earnest seekers without any persuasion. Brother Simmons' singing blessed the people, and was a great blessing to our Juniors with around eighty out each evening. The second Sunday we broke all previous Sunday school records with 125 in attendance. Our Sunday school is still increasing from the effects of the revival. Last Sunday we had an attendance of 137, another record breaker. Our goal is set for 200. We were under a large tent just a block from the church, and were unable to take care of the large crowds. At the closing service there were something like one thousand people on the grounds. Sixty-three precious souls prayed through to victory and twenty-five new members were received into the church. Our people are still shouting the victory and our hearts' cry is, 'On with the revival.'"—H. D. Burson, Reporter.

EVANGELIST J. B. MCBRIDE—"My meeting closed with Rev. and Mrs. C. C. Waterman in Pasadena, Calif., who superintend the Old Time Religion Mission, with great victory. Between seventy-five and one hundred souls; old and young came to the altar and sixty or more prayed through. It was like a campmeeting. I was privileged to attend the campmeeting of the Southern California District in Pasadena and can truly say it was great, hundreds came to the altar and sought and found God. It

LILIES, NORTH WINDS AND SWEET SPICES

AN unusual title, you say. Yes, and it is an unusual book. Unusual in the metaphors which it employs and unusual in the beauty of its style and the depth of its devotional tone. The book is a devotional classic. If carefully read and heeded it will solve the problem of worldliness, backsliding, and confusion regarding the experience of sanctification. Also it will sweeten and strengthen the experience of every well established Christian.

It is a modest little book of sixty pages, in paper covers.

The price is 25 cents (We pay the postage)

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

was a genuine revival. The evangelists were Uncle Buddie Robinson and Rev. Allic Irick and they were at their best and we enjoyed them greatly. We have known them both for over thirty years. Dr. J. T. Little, our District Superintendent, was general manager and was assisted in the work by many of as fine pastors as one will find on earth. There were many eminent ministers who visited the camp and were used of God in various ways."

EVAN ELIST LEE L. HAMRIC—"We are here in Leoti, Kans., in the opening of what promises to be a revival; interest and crowds are increasing each service. This meeting is being sponsored by our good Brother E. J. Hobson and others. We are holding this meeting under a tent. The girls' quartet from Bresee College of Hutchinson, Kans., with Miss Elsie Snowbarger as soloist have charge of the music. Those who have heard them know that they can do their part well. Will continue here until August 31, then to the old Vilonia, Ark., Camp-meeting August 1 to 16. Our last meeting was on the plains of Texas at Sudan, under the Beulah camp shed. We enjoyed our labors with dear Brother and Sister Lynn and the Beulah people. Brother and Sister Lynn had charge of the promotion of this meeting and made it possible. We did not see the visible results we had hoped for on account of such a busy time with the people on their farms. However we had a good meeting with souls blessed."

EVANGELIST F. A. POWELL—"We have just closed a revival with our church at Ellensburg, Wash., which was very fruitful for our small band there. We have no place of worship of our own so the meeting was conducted in one of the district tents through the kindness of District Superintendent R. J. Plumb, who planned the meeting. We were assisted in this meeting by a number of our folks of different churches of the district. Our Sunday school superintendent of Seattle First church, Brother Kady was of great value to us, also Brother Fowler, song leader of First church, Seattle, and Miss Alice Carey of Yakima, Wash., greatly assisted us in special singing and at the piano and on her cornet. Brother L. W. Collar and a band of workers of his church at Yakima gave us a good lift. We had 21 professions of pardon or purity. While we were singing the special song of the morning the Spirit swept the audience in such power until there was no place to preach. We made the altar call and seven found God. A class of seven new members was received into membership and a good hall rented and we expect better days for our struggling band there."

WAYCROSS, GA.—"What is considered one of the best revivals in Waycross in several years is on in the Nazarene tent, this city, at this time. We have been plodding along since December as pastor. When we got out of the little tabernacle on State Street into a tent, with Elizabeth Roby, our daughter, as evangelist, the crowds have come and the power of God has been in every

service. From the first God has enabled her to grip the hearts of the folks. The revival is spreading over town. There have been about sixty in the altar for the twelve days and several have been saved or sanctified. On with the battle. God is answering by fire. I met Rev. Horace A. Booker this a. m. at the train. He joins our campaign for a two weeks' siege. Daughter moves on to Florida for revivals there. How we need your prayers. I want every Nazarene in Christendom to pray one prayer for the work here. The opening seems like a miracle in answer to prayer. Our District Superintendent, Rev. Oscar Hudson, is all blessing to us as a pastor. As we have the tent for about three months, cry to God for a great awakening in this lovely south Georgia country. 'More to follow.' O, pray! We have added seats already and have to get at it again. Overflow crowds demand it. We have a loyal little band of Nazarenes here. Some fine material. They are greatly encouraged. Amen!"—J. L. Roby.

O'LEARY, P. E. I.—"We have been three months without a pastor but we believe in God and report victory through the blood. Praise the Lord! Our little church has been going through some testing times. Not all who used to sing, 'I'm going through, Jesus,' have done so, but the little handful that are left are in the fight up to the chin and are pushing on in spite of the devil who at times, seemed to be giving us his undivided attention. We have been especially blessed and helped by having with us for a short time Rev. W. O. Brooks and wife who have been laboring in Palestine. We are proud of the fact that God has an O'Leary boy making good in the soul saving business in darkened lands beyond the sea. God bless them. We were greatly pleased to welcome back to the Maritimes Rev. J. W. Turpel as evangelist in this needy field. It was through his faithfulness to God that O'Leary church was organized nine years ago. Brother Turpel seems to be the only evangelist in our great New England District that has the burden for our great need. It is one thing to go to the big church and walk or ride away after ten days with a pocketful of money and it is another thing to take off your coat, roll

up your sleeves and drive stakes for God in the devil's territory under a down-pour of hypocrisy and stale eggs. Thank God for Turpel and may his tribe increase. We are patiently waiting for him to give us a meeting but as we realize that God would have him serve the most needy churches first we say amen, and press on. Our Sunday school is coming along fine with increasing interest. We are claiming great victory for this year. The missionary society is launching out into greater study and service. Our church was never so burdened financially as now but we are trusting less in the human and more in the divine than ever before. Pray with us for an outpouring of God's Holy Spirit in a devil defeating, sin killing, God honoring revival of old-fashioned salvation. We plead the blood and claim the victory. Hallelujah!"—W. B. Jelly.

LAUREL, MISS.—"We are glad to report that we are still on the map though you hear little of us. We are a small church and if we looked at surroundings such as mills closing out and other financial decessions in Laurel we might whine rather than whistle but praise the Lord, He has wonderfully blessed us this year. Sister Florence Thornton, our pastor brings wonderful messages and some souls are praying through to victory. We have our budget paid up to date and our W. F. M. S. is moving along nicely with twenty members. We are a standard society of which we are proud. Pray for us."—Mrs. Edgar Parker, Reporter.

ERICK, OKLA.—"We thank the Lord for victory through the blood just now. The church is moving on with the blessings of our God. We have been called back as pastor for another year and accepted the call. We appreciate our people and we believe they love their pastor. We are to begin a revival August 17, with Rev. W. H. Minor as evangelist and Jack and Ruby Carter as singers. Pray that God will give us a real, old-time revival."—E. M. Vaught, Pastor.

He who can not forgive others breaks the bridge over which he must pass himself.—GEORGE HERBERT.

Price Reduced to \$1.00

MY LIFE AND THE STORY OF THE GOSPEL HYMNS

By Ira D. Sankey

A book of 363 pages which has sold at a much higher price. This reprint edition is offered at \$1.00. The volume opens with a brief autobiography of Ira D. Sankey, which is full of human interest and inspiration. Following this there are brief stories of several hundred of the more popular Gospel hymns which have been sung around the world, many of which are still in constant use.

It seems that every minister and Christian worker would want this book at such an unusual reduction in price. (Yes, we pay the postage.)

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

ANNOUNCEMENTS

SPECIAL NOTICE—Thousands of tourists enter Canada in the West and most of them coming into Manitoba come through Winnipeg. Any of our Nazarene friends coming on a trip into this country, if you come to Winnipeg, will find our church located on the corner of Simcoe and St. Matthews, one block off Portage Ave. North—George Beltnes, 238 Simcoe St., Winnipeg, Manitoba, Canada.

BORN, to Rev. and Mrs. Walter S. MacPherson of Jersey City N. J. a son, Cornelius Murdock, on July 10.

RECOMMENDATION—Slater Flora M. Bardwell Eaton, who is an elder on the Central Northwest District, has chosen to go to Florida where she formerly labored. She has been on our district the past four years and did splendid work. She is a preacher of exceptional ability and a successful soul winner. We bid her Godspeed and commend her to the love and confidence of the brethren in other fields.—S. C. Taylor, Superintendent Central Northwest District.

DEATHS

FLIPPO—Eunice Elsie Anderson was born April 6, 1907 at her home near Kearney, Nebr., and slipped away to be with Jesus July 15, 1931, in Lincoln, Nebr., at the age of 24 years 3 months and 9 days. On December 9, 1921, at the age of 14 years, she was saved and was sanctified August 21, 1922, and later united with the Church of the Nazarene.

of which church she remained a member until about two years ago she united with the Free Methodist church of Lincoln, Nebr., where she held her membership until she went home. On September 24, 1930, she was united in marriage to Delbert R. Flippo of Lincoln. From the time she was saved she lived a faithful Christian life and was devoted to the work that the Lord gave her to do in the Sunday school and among the young people of the church. She leaves to mourn, her devoted husband, her father and mother, Mr. and Mrs. N. H. Anderson of Kearney, seven sisters and three brothers, all of whom reside in Nebraska, except Ralph A. of Springdale, Wash.; Mrs. Blanche Rich of Maxwell, Mrs. Elva Hopwood of Miller, Earl of Ansley, Mrs. Amy Rudolf of Sargent, Lloyd of Poole, Mrs. Gladys Levina of Gibbon, Mrs. Inez Fisher of Kearney, and Ethel and Thelma who are still at home, and a number of other relatives and many friends who loved her and will miss her loving presence along the journey of life. Funeral services were held in Lincoln Friday afternoon, July 17, at 3 o'clock, at the Free Methodist church in charge of her pastor, Rev. W. L. Wolcott. All that was mortal of our precious one we laid to rest in the Lincoln Memorial Cemetery to await the resurrection morning. In loving tribute to the one we dearly loved, from her sister, Mrs. Blanche Rich.

HARBUCK—On June 8, at 1:05 p. m., W. T. Harbuck of the Fuller Springs, Texas, community went to his reward. Funeral services were held at the little church that carries his name, Rev. H. D. Burson officiating. Mr. Harbuck was born in Wood County, December 27, 1870, being 60 years, five months and 12 days old. In 1891 he was married to Miss Hable Apel. To this union thirteen children were born, eleven of whom survive. He came to Angelina County 14 years ago and has proved himself a valued and highly respected citizen. In a way the last year was his happiest. The pastor and members of the Lufkin Church of the Nazarene held religious services at Mr. Harbuck's home on Sunday afternoons. The regular attendance of his neighbors and friends gave him a great desire for a church nearby where his family and other families of the community could meet together in worship. The ground was donated by Mr. Harbuck, while neighbors and friends brought the material and erected a small church. On its completion, the church was organized as a Church of the Nazarene, with a membership of eight. Mr. Harbuck's death, though long expected, has cast an unusual sadness over that progressive little community. The great consolation is that he faced eternity with a beautiful faith and courage. Those left to mourn their loss are: sons—Guss Harbuck, Longview; Earl, Charlie, Mark, Odie and Joe Harbuck, all of Lufkin; daughters—Mrs. W. H. Jordan, Houston; Mrs. Joe Nerren, Lufkin; Misses Haskie, Corrine and Hable Grace Harbuck of Lufkin; also two brothers, A. C. Harbuck, Dallas, and Bruce Harbuck, Marshall; two sisters, Mrs. R. L. Willice, Mineola, and Mrs. Ceab Whitehurst, Marshall; and also a large number of relatives and friends.

BROCKMAN—Mrs. Ella Head Brockman, wife of George Mason Brockman, was born May 17, 1866, near Alden Bridge, Louisiana. She was married in December, 1889. To this happy union four children were born, three of whom preceded her in death. She was converted at the age of sixteen in a Baptist revival near the place of her birth, and was sanctified in Ida, Louisiana, at the age of thirty-six, under the ministry of Rev. George Ward, evangelist of what was then known as The Independent Holiness Church. Under the stress of persecution she forsook the church of her childhood and united with the holiness movement in 1906 and for twenty-nine years lived the victorious life without a break. At the time of her death, July 10, Sister Brockman was a much loved member of the Beaumont Church

of the Nazarene but had many friends in Texas, Louisiana and Arkansas. It is not easy to characterize the life of one who has lived so gloriously but we do know that as a companion Sister Brockman was tender, thoughtful and devoted. As a mother she was patient, sweet and self-sacrificing. As a friend she was priceless. As a Christian her love and service knew no bounds. Her life was an index to holy living. Funeral services were held Sunday, July 12, at the little Bethesda Baptist church of Ida, Louisiana, Rev. Walter D. Smith, pastor of the Church of the Nazarene at Beaumont, Texas, officiating. Her body was tenderly borne to its final resting place in the old family cemetery at Sulphur Forks, Arkansas, to await the resurrection of the just. She is survived by a daughter, Mrs. O. C. Bland of Beaumont, Texas; one sister and two brothers, Mrs. Ada Dooley, of Sumnerfield, Louisiana, Frank Head of Ida, Louisiana, and Talmadge Head of Doddridge, Arkansas.—Walter D. Smith.

JOHNSON—Ithiel T. Johnson was born at Douglas, Mass., July 26, 1849. When about six months old his parents moved to Oxford, Mass., where they lived for forty-five years or more. At the early age of four God moved on his heart but he was definitely saved in a campmeeting at Sterling, Mass. He joined the Oxford M. E. church and was thrown under the influence of gracious characters who aided him in his soul life. About eight years later he was sanctified at a National campmeeting at Landersville, Pa. Within six months after his conversion he felt he must preach and when he was sanctified he settled this question in the affirmative and from that moment the way seemed to open for Brother Johnson to go to school. He attended East Greenwich Academy and was given a scholarship to that institution. Here he

When will the church in the homeland be prepared to sacrifice as much as a convert from most heathen faiths is called upon to do?

A SPECIAL TESTAMENT!



Publishers are discontinuing this number and are closing out their stock. We have bought a quantity at a very special price and in turn are offering this saving to our readers.

This is a light weight Testament; page size 2 1/2 by a little less than 4 inches; thin paper with gold edges; black, easy-reading print; one colored frontispiece and a number of black and white

illustrations; bound in flexible imitation leather, blue or red.

No. AN84. Easily worth \$1.00. While present stock lasts they are offered at 60c each and we will pay postage. (Money refunded if you are not satisfied) The usual discount to agents on this number

—Specimen of Print—

1021 of divorce ST. MARK. and marriage.
 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.
 50 Salt is good: but
 7 For this cause shall a man leave his father and mother, and cleave to his wife;
 8 And they twain

NAZARENE PUBLISHING HOUSE
 2923 Troost Avenue
 Kansas City, Mo.

The Price has been Cut in Half
 It was \$3.00. Now \$1.50.
The Practical Church Record



Especially designed for use in the Church of the Nazarene. Space for alphabetical listing of members, showing date of joining, etc. Also space for baptismal and marriage record and historical statement. Furnished with alphabetical index tabs for ready reference. Bound in half leather, very substantial. Page size 9 1/2 x 12 inches. Printed on heavy ledger paper. Every church should have a copy.

The leather in the backs and corners of these Records is beginning to deteriorate so we do not feel that they should be sold at full price. They are durably bound and will last for years. This special price, postpaid, is less than cost so take advantage of this unusual offer. After present stock is sold the price of a new edition will be same as formerly, \$3.00.

**A \$3.00 Church Record
 at \$1.50 postpaid**

NAZARENE PUBLISHING HOUSE
 2923 Troost Avenue
 Kansas City, Mo.

A List (by Districts) of Churches that Have Reached or Exceeded Their Quota of a Subscription List Equaling 50 per cent of the Church Membership

Abilene District

Pampa, Texas
Rev. W. V. Niell, Pastor
Wichita Falls, Texas
Rev. W. B. Walker, Pastor

Alberta District

Calder Church
Rev. W. F. Cross, Pastor
Red Deer, Alberta, Canada
Rev. J. R. Spittal, Pastor
Medicine Hat, Alta., Canada
Rev. S. Kaschele, Pastor

Arizona District

East Side Church, Phoenix, Arizona
W. B. McAlpin, Pastor

Arkansas District

Hot Springs, Arkansas
Rev. Will Brantley, Pastor
North Little Rock, Arkansas
Rev. J. S. Blystone, Pastor
Eldorado, Arkansas
Rev. S. O. Pace, Pastor
Vandervoort, Ark.
Rev. M. M. Mitchell, Pastor

Central Northwest District

Duluth, Minn.
Rev. W. E. Thompson, Pastor
Osseo, Minn., Maple Grove Church
Rev. Ben Mathisen, Pastor
Mt. Vernon, S. D.
Rev. Earl Strong, Pastor

Chicago Central District

Chicago, Illinois
Roseland Church
Rev. J. Y. Jones, Pastor
Christman, Ill.
Rev. J. W. Waltz, Pastor
Roxana, Illinois
Rev. Archie Wilson, Pastor
Taylorville, Ill.
Rev. J. D. Roach, Pastor
Tilden, Illinois
Rev. Robert G. Jones, Pastor

Dallas District

Tyler, Texas
Rev. G. W. McCluskey, Pastor

Florida District

Avon Park, Florida
Paul A. Southard, Pastor
Ft. Lauderdale, Fla.
Rev. Mrs. M. C. Boswell, Pastor
High Springs, Florida
Rev. Amos T. Eby, Pastor
Homestead, Florida
Rev. W. E. Melton, Pastor
Miami, Florida (North Side Church)
Rev. W. H. Parker, Pastor
Princeton, Florida
Rev. F. W. Koehler, Pastor
Sparr, Florida
Mrs. Dora L. Carlton

Idaho-Oregon District

Pocatello, Idaho
Rev. A. D. Preston, Pastor

Indianapolis District

Bloomington, Indiana
Everett and Helen Atkinson, Pastors
Corydon, Indiana
Rev. and Mrs. W. W. Stover, Pastors
Indianapolis, Indiana
Ray Street Church
Rev. Grover B. Wright, Pastor
West Brook Church, Indianapolis, Ind.
Rev. A. L. Kerst, Pastor
Morristown, Indiana
Rev. T. L. Terry, Pastor

Iowa District

Centerville, Iowa
Rev. R. A. Stealy, Pastor
Ft. Dodge, Iowa
Rev. C. W. Grim, Pastor
Iowa City, Iowa
Rev. E. A. Voss, Pastor

Marshalltown, Iowa

Rev. T. H. Stanley, Pastor
Waterloo, Iowa
Rev. M. C. Campbell, Pastor

Kansas District

Cimarron, Kansas
Rev. H. D. Cole, Pastor
Dodge City, Kansas
Rev. Geo. W. Brannon, Pastor
First Church, Hutchinson, Kans.
Rev. I. C. Mathis, Pastor
Johnson, Kansas
Rev. F. R. Guy, Pastor
Liberal, Kansas
Rev. E. Neuenschwander, Pastor

Kansas City District

Ava, Missouri
Rev. Miss Ruth Oneth, Pastor
Cherryvale, Kansas
Rev. H. N. Morris, Pastor
Joplin, Missouri
Rev. Ira F. Stevens, Pastor
First Church, Kansas City, Mo.
Rev. L. A. Reed, Pastor
Quindaro Blvd. Church, K. C., Kans.
Rev. H. E. Furkhisier, Pastor
Grace Church, Kansas City, Mo.
Rev. E. G. Blystone, Pastor
Trinity Church, Kansas City, Mo.
Rev. G. S. Owen, Pastor
Armourdale Church, Kansas City, Kans.
Rev. L. H. Newcomb, Pastor

Kentucky District

Frankfort, Kentucky
Rev. J. F. Simpson, Pastor
Irvine, Kentucky
Rev. James O. Brown, Pastor

Michigan District

East Detroit, Michigan
Rev. John Springhall, Pastor
Flint, Michigan
Rev. Ira Akers, Pastor
New Haven, Mich.
Rev. C. E. Montgomery, Pastor
Shaftsbury, Michigan
Rev. R. F. Wilson, Pastor

Missouri District

Lafayette Park Church, St. Louis, Mo.
A. L. Roach, Pastor
Maplewood, Missouri
Rev. J. B. Ramsey, Pastor

Nebraska District

Beatrice, Nebraska
Rev. William Lambert, Pastor
Broadwater, Nebraska
Rev. C. O. Wisler, Pastor

New England District

Auburn, Maine
Rev. John E. Riley, Pastor
Livermore Falls, Maine
Rev. Lloyd B. Byron, Pastor
Beverly, Mass.
Rev. E. B. Stetson, Pastor
Brookton, Mass.
Rev. H. G. Gardner, Pastor
Everett, Mass.
Rev. Chester F. Austin, Pastor
Fitchburg, Mass.
Rev. Tom M. Brown, Pastor
Malden, Mass.

Rev. S. D. Kelley, Pastor
New Bedford, Mass.
Rev. R. J. Kirkland, Pastor
North Attleboro, Mass.
Rev. L. J. Alley, Pastor
Springfield, Mass.
Rev. Mrs. Edith Whiteside, Pastor
Brandon, Vermont
Rev. F. H. Bowers, Jr., Pastor
St. Albans, Vermont
Rev. Stanley E. Brooks, Pastor

New Mexico District

Albuquerque, New Mexico
Rev. W. J. Ball, Pastor
Clovis, New Mexico
Rev. Vernon L. Wilcox, Pastor
El Paso, Texas
Rev. R. C. Gunstream, Pastor

New York District

Albany, New York
Rev. A. W. Smith, Pastor
Binghamton, New York
Rev. Gene E. Phillips, Pastor
Rochester, New York
Rev. E. E. Turner, Pastor

North Dakota District

Fargo, North Dakota
Rev. B. F. Peterson, Pastor
LaMoure, North Dakota
Rev. David Seever, Pastor
Oakes, North Dakota
Rev. R. L. Hobza, Pastor
Van Hook, North Dakota
Rev. Geo. L. Mowry, Pastor

North Pacific District

Ashland, Oregon
Rev. Wm. M. Irwin, Pastor
Monroe, Washington
Rev. J. S. Maddox, Pastor

Northwest District

Pullman, Washington
Rev. D. R. Martin, Pastor
St. Maries, Idaho
C. E. Coatsney, Pastor

Northern California District

Corning, California
Rev. J. L. Logsdon, Jr., Pastor

Ohio District

Cumminsville, Ohio
Rev. H. E. Watson, Pastor
Delphos, Ohio
Rev. Roy E. Klingler, Pastor
Mt. Washington, Ohio
Rev. O. A. Singleton, Pastor

Pittsburgh District

Akron, Ohio, (First)
Rev. G. Edward Gallup, Pastor
Ashtabula, Ohio
Rev. R. J. Smeltzer, Pastor
Barnesville, Ohio
Rev. Chester Morgan, Pastor
Bethesda, Ohio

Rev. C. J. Reiff, Pastor

Canton, Ohio
Rev. Clark J. Forcey, Pastor
Salem, Ohio
Rev. Floyd F. Cooley, Pastor
Wadsworth, Ohio
Rev. Estella M. Kinsey, Pastor
Youngstown, Ohio
Rev. Warren E. Posey, Pastor
Butler, Pa.

Rev. H. A. Park, Pastor
Lincoln Place, Pa.
Rev. T. H. Arnett, Pastor
Springboro, Pa.
Rev. Geo. P. Woodward, Pastor
Washington, Pa.
Rev. H. B. Schlosser, Pastor
West Sunbury, Pa.
Claytonia Church,
Rev. Helen E. Emery, Pastor
Bruceton Mills, W. Va.
Rev. H. F. Cale, Pastor
Fairmont, West Virginia
Rev. A. H. Elsey, Pastor
Grafton, West Virginia
Rev. A. H. Elsey, Pastor

Southern California District

Ojai, Calif. (Southern California Dist.)
W. W. Myers, Pastor

Southeast Atlantic District

Victoria, Virginia
Rev. Mrs. N. C. S. Riley, Pastor

Washington-Philadelphia Dist.

Lansdale, Pa.
Rev. C. E. Ryder, Pastor
Reading, Pa.
Rev. J. H. Parker, Pastor

Western Oklahoma District

Oklahoma City, Oklahoma
(Capitol Hill Church)
Rev. E. G. Theus, Pastor

worked and preached as opportunity afforded a chance. Mr. Johnson began holding meetings in schoolhouses, etc., when nineteen years of age. Pastors soon invited him to hold meetings for them and the most of his early life as an evangelist was spent in New England, and mostly with the M. E. church. Brother Johnson was married to Miss Mary Lawrence to whom were given four children; three boys and one girl. The oldest boy died in childhood and the youngest died only last December. His wife was a wonderful helpmate and co-laborer. What a team they made working together. What one lacked the other seemed to supply. Mr. Johnson was a great campmeeting worker and his heart was in love with this form of gospel ministry. Several years he had charge of the camp at Richmond, Maine. At Johnson, Vermont, he built a camp of his own with the aid of local help and called this Ithiel Falls Camp. His last weeks were spent at the home of his daughter at Springfield, Mass., who tenderly

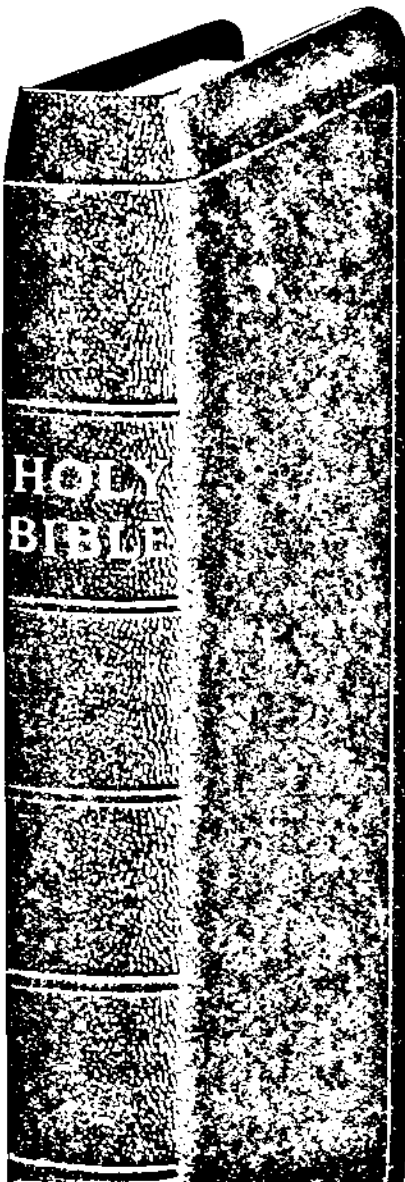
cared for him. Even during these weeks and months of extreme illness he was planning for Ithiel Falls Camp and was concerned in the comfort and welfare of others. A mighty man in Israel has gone and we shall miss him but he has finished the course, kept the faith and now has gone to his reward. For over sixty years he has labored in the ministry, received small financial remuneration, and died a poor man as far as this world's goods are concerned. A daughter, Mrs. Evelyn Otting of Springfield, and a son Ithiel T. Johnson, Jr., are the only members of his immediate family left to survive him.—Rev. Clyde R. Sumner.

BOZARTH—God in His infinite love and wisdom has called Sam Bozarth, our beloved pastor of the Church of the Nazarene in Thompsonville, Texas, from his suffering and toil to dwell forever with Him; leaving us to weep and mourn over our loss. It was so sad to

have to give him up but our loss was heaven's gain. Brother Sam bid us all good-by on May 22. Just prior to his departure he shouted in a whisper his last testimony was that he had not broken with God since being sanctified; that he hated to leave his loved ones but longed to be with Jesus. He left a wife, three sons and one daughter, mother, brothers and a host of true friends. He was reared near Lockhart, Texas, and had made it his home for some time. He had been in poor health for some time but failed to fill his regular appointment only twice. He often stated he wanted to die doing what God has called him to do. The writer has known him for many years; having been in a number of revivals with him. He surely was one of God's chosen disciples; always on fire, putting his entire soul and strength in the service of the Master. While we mourn our loss we know his influence will live on. We hope to soon meet him in the city of pure gold where parting, sorrow and pain will be no more. In his crown will be many stars.—E. B. Hill.

OBERG—On July 13, our Brother Henry Oberg who has been a member of the Church of the Nazarene in Brooklyn, New York, for twenty-three years, went to be with the Christ he loved. Moving from New York City to Brooklyn in 1908, he with his wife and little daughter settled on Sumpter Street near Saratoga Ave., on the corner of which a church was being erected. He said to his wife, "I will attend there when it is finished." True to his word he was at the first meeting, a sunrise meeting. God spoke to him and he went to the altar, the first convert in John Wesley church, and for years he was active in the work, helping in the organizing of Richmond Hill church, and was its pastor for some time; working with his hands for his support. For ten years he has been afflicted in body and unable to take an active part in the work of the church but his heart was there and his prayer was for it. He leaves a wife who has been devoted to him and a daughter, Miss Ruth Oberg, and two brothers and a host of friends to mourn their loss.—Wm. E. Riley, his pastor.

FRAZIER—Cleophas Frazier was born November 19, 1878, at Richmond, Mo. When he was fourteen years old the family moved to Kansas where they lived two years, then moved to a farm near Nash, Oklahoma. It was while living here he met and later married Miss Bertha Crane on September 6, 1903. To this happy union was born one daughter, Mrs. Mary Bowman, who now lives in Wichita, Kansas; and a son, Clark, who is with his mother here in Wichita. The Fraziers left Oklahoma in 1911 and for a while lived in California then to Colorado where they lived nine years, returning to Wichita in 1921. At the age of twelve Brother Frazier was converted and joined the Methodist church. He began as a Sunday school superintendent at the age of nineteen and was an active teacher and religious worker the rest of his life. He embraced and enjoyed the experience of sanctification and in 1911 united with the First Church of the Nazarene in Wichita, Kansas. He passed away July 17, 1931, leaving his wife, daughter, son, four brothers, Jake, Joel, Odia and Wesley Frazier; also three sisters, Mrs. Mona Godfrey, Mrs. Laura White, and Mrs. May Trabert and many friends. His funeral was held Monday, July 20, by the pastor, J. Erben Moore, assisted by Rev. E. H. Williams, pastor of the West Side Church of the Nazarene, with a number of appropriate songs by Mr. and Mrs. Orle Bottenburg. The beautiful floral offerings and the host of friends in the service were splendid tokens to the family of the beautiful Christian life that Brother Frazier lived while among us.—J. Erben Moore, Pastor.



**Special
Combination
Offer**
**LARGE PRINT
BIBLE
WITH
REFERENCES
AND
CONCORDANCE**

Genuine leather covers; bold, easy-reading print; self-pronouncing proper names; full marginal references; complete concordance; colored maps; page size $5\frac{1}{8} \times 7\frac{3}{4}$ in.; $1\frac{1}{8}$ in. in thickness.

An attractive, durable Bible at a very reasonable price. No. 4990½. Publisher's price \$3.30.

Our Special Price

\$2.75

(We pay postage)

Free with each one of the above described Bibles, a copy of Prof. Galloway's 279 page book, **THE WHOLE BIBLE FOR THE WHOLE YEAR**. A handsome volume bound in cloth boards and with gold title.

One book with each Bible ordered.

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

Most failures in missionary work are due to the lack of one "ship"—namely, leadership.

SHANNON—Mary Wochernauer Shannon was born September 14, 1860, at Bethlehem, Pa., and died May 29, 1931, at her home, 204 South 26th St., Council Bluffs, Iowa, age 70 years 8 months and 15 days. She was united in marriage to Edward Oscar Shannon in 1883. Five children were born to this union; one of whom preceded the mother in death. Beside the husband, four daughters remain to mourn her death. Mrs. Rose Brinkman of Missouri Valley, Iowa; Mrs. Frank Fleming of Kansas City; Mrs. R. T. Kissel and Stella Shannon of Council Bluffs, Iowa. She leaves 13 grandchildren. Mrs. Shannon was converted at the age of 55 years and one year later at a cottage prayermeeting in her own home entered into the experience of sanctification. Her heart was fixed and her faith never wavered from that time on. Christ was truly her all in all—the one peaceful center on which her affections rested. Her life was indeed an adornment to the gospel of the Son of God. She was reading her Bible through the third time at the time of her last illness—a fact which seemed unusual for one converted so late in life. She was a charter member of the Church of the Nazarene and surely loved and served well the church of her choice. The church has lost a true friend and loyal supporter. The missionary department of the church has already felt her absence keenly during her five months' illness, and now truly mourns her loss. She was a real missionary at heart—in deeds abundant as well as in word.—Stella Mae Shannon.

MATTHEWS—On Sunday morning, at 11:50 o'clock, the death angel came to the home of Dr. R. L. Matthews of Lufkin, Texas, and took away his wife, Mrs. Flora Matthews, who had been ill for the past eight months. Mrs. Matthews, daughter of Mr. and Mrs. Blackburn Mantooth, was born in Homer, Angelina County, Texas, March 24, 1880. At an early age she developed a religious interest that was remarkable and throughout her life she adhered strictly to the principles and teachings of her Master. She was married to Dr. R. L. Matthews December 25, 1901, and to this union six children were born, one girl and five boys, four of whom, all boys, survive. In the year 1915 Mrs. Matthews, with her husband, joined the Church of the Nazarene at Lufkin and soon thereafter was appointed to the offices of Secretary and Treasurer of that church and served efficiently in that capacity until her death. The people in Angelina County who have been recipients of her untold kindness are many. Although she was the possessor of the splendid attributes necessary for the making of beautiful womanhood, she exemplified the greater of these—love, faith, hope and charity, carrying with her to the end a beautiful and lasting faith. There was always about her the essences of love, refinement, beauty, fragrance and divine aspirations. A noble character indeed! Gone from our midst is an honored citizen, a beloved friend and treasured relative, a blessed and saintly mother, a dutiful and courageous wife. To be with her during her confinement was like glimpsing a bit of heavenly paradise. Her testimony and godly utterances during the last few weeks of her life were revelations concerning the works of God and eternity. Such an inspirational life shall live forever! Those who survive her are her husband, Dr. R. L. Matthews; four boys, R. L. Jr., of Fort Worth; Jared, Henry and Haynes all of Lufkin; her mother, Mrs. Blackburn Mantooth of this city; one sister, Mrs. Pearl Hersher of Lufkin; four brothers—Falcon Mantooth, Weir Gate, Texas; Lee Mantooth, Lufkin; Clifford Mantooth, Mississippi; Cecil Mantooth of Houston and a large number of relatives and friends. Funeral services were held at the Church of the Nazarene, Reverends Burson, Long and McMullen officiating. Interment took place in Glendale Cemetery.

It is a blessed way to be known in the world as one who brings others to Jesus.

SMITH—Lennie E. Smith was born February 14, 1910, died June 2, 1931, age 21 years 3 months and 19 days. He was converted January 30, 1929, shortly afterward joining West Side Church of the Nazarene of Indianapolis, Indiana. He was licensed to preach later. He lived a consistent Christian life until death. He leaves a mother, five brothers and five sisters, beside a host of relatives and friends to mourn their loss. He was liked by all who knew him and made many friends both at home and wherever he went. His heart's desire was to see lost souls saved for which mission he was called. With sad hearts we give him up, but our loss is his gain, for we are sure he safely made the landing on the other side.—His brother, Virgil Smith.

RADIO PROGRAMS

COLUMBUS, OHIO, WAIU (840 Kilo.) "Nazarene Hour" every Sunday from 4 to 5 p. m. Raymond Browning, Pastor First Church of the Nazarene.

LOS ANGELES, CALIF. Every fourth Sunday 5:00 to 6:00 p. m. over KGEF (1300 Kilo.) First Church of the Nazarene, H. H. Hooker, Pastor.

DECATUR, ILLINOIS, WJBL (1200 Kilo.), The Sunday School of the Air, Sunday 9:30 to 9:45 a. m. Hymn Sing and Bible Study, each Thursday 8 to 9 p. m. J. T. Myers, Pastor First Church of the Nazarene.

LONG BEACH, CALIF., KFOX (1250 Kilo.), Sunday, 4:30 to 5 p. m.—First Church of the Nazarene.

MUNCIE, IND., WLBC (1810 Kilo.), Sunday, 4:00 to 4:30 p. m., Central Standard Time.—G. H. Shaffer, Pastor.

STEUBENVILLE, OHIO, WIBR (1420 Kilo.), Sunday, 4 to 5 p. m.—G. Howard Rowe, Pastor Toronto Church.

CAMPMEETING NOTICES

The Herald of Holiness will gladly print campmeeting notices of all holiness camps when desired. However, in order to conserve space, these notices will be run in two successive issues and then listed in our Campmeeting Calendar. This calendar will give date, place, workers and secretary or other person from whom further information may be secured.

This Week's Report of the Herald of Holiness Campaign

WE know that you are eagerly looking for this report. Sorry we had to leave it out of last week's issue. On account of the Printing Department's one week vacation we must get out two papers in one week. That's why there was no report last week and why we double-up this week. The best of all is that we have an encouraging report—1,307 new subscriptions and six churches who have reached their quotas.

The Southern California District sends in bundle subscriptions totaling 190 and they will have more later on. Through a grievous oversight we left out a list of seven sent in by Rev. F. W. Koehler, Princeton, Fla. Also we left out this church from the last list of churches that had knocked the T out of CANT.

We are especially delighted to welcome the Canton, Ohio church to the Honor List. It's a mighty big task for a church of 296 members to rustle up 148 subscriptions but the enterprising pastor, Rev. C. J. Forcey, has 154 to his credit, six beyond the quota.

Another unusual pleasure in this report is the fact that two more churches from the Kansas City District—Headquarters' district, have arrived. You see, we are selling our immediate neighbors as well as the more distant friends, on this Herald of Holiness campaign.

Here are the new arrivals:

Canton, Ohio
(Pittsburgh District)
Rev. Clark J. Forcey, Pastor
Vandervoort, Arkansas
(Arkansas District)
Rev. M. M. Mitchell, Pastor
Tyler, Texas
(Dallas District)
Rev. G. W. McCluskey, Pastor
Ava, Missouri
(Kansas City District)
Rev. Miss Ruth Oneth, Pastor
Joplin, Missouri
(Kansas City District)
Rev. Ira F. Stevens, Pastor
Irvine, Kentucky
(Kentucky District)
Rev. James O. Brown, Pastor

New Subscriptions received from July 11th to 24th

Bud Robinson, Pasadena, Calif.	3
Anna Branch, Galesburg, Ill.	10
Mrs. Laura Peck, Nebo, Ill.	10
W. E. Haggard, Hamilton, Ohio	7
C. T. Corbett, Dayton, Ohio	6
F. W. Stofor, Princeton, Ind.	3
S. V. Morgan, Burkburnett, Texas	10
Mrs. J. R. Reill, Tuscaloosa, Ala.	10
R. E. Tabor, Goff, Kans.	14
C. S. Rogers, Bethany, Okla.	10
R. E. Dobie, Cumberland, Md.	3
C. W. Sooter, Iberia, Mo.	10
Marie Coopelin, Springfield, Ill.	3
R. R. Sharp, Upland, Nebraska	3
G. W. McCluskey, Tyler, Texas	3
Will Brantly, Hot Springs, Ark.	20
V. L. Nabors, McComb, Miss.	20
J. A. Nelson, Hot Springs, S. Dak.	3
H. T. Davis, Moberly, Missouri	4
Robert H. Spear, Wilmington, Del.	20
James O. Brown, Irvine, Ky.	20
Clarence Fleetwood, Farmland, Ind.	20
W. O. Hardy, Rogers, Ark.	10
Jarrette Aycock, Brooktondale, N. Y.	12
A. J. Frank, Louisville, Ky.	20
Emma Beaugar, Lebanon, Tenn.	10
C. L. Thornburg, Hagerstown, Ind.	10
Mrs. C. W. Mills, Mobile, Ala.	6
H. C. Baker, Ridgefield, Wash.	10
Harvey W. Locke, Dapp, Alta., Cana.	20
W. O. Fisher, Austin, Texas	3
R. L. May, St. Joseph, Mo.	4
Harry Carter (South Side Church) Indianapolis, Ind.	17
Esther Jordan, Greentown, Ohio	20
A. R. Herring, Jerome, Idaho	10
Jas. M. Price, Bloomsburg, Pa.	20
Clark J. Forcey, Canton, Ohio	7
C. E. Toney, Pasadena, Calif.	10
Everett and Helen Atkinson, Bloomington, Ind.	10
W. E. Allison, Olney, Ill.	20
J. E. Williamson, San Benito, Texas	10
Frank Kerr, Sallisaw, Okla.	20
David Soule, Mason City, Iowa	10
W. H. Minor, Bethany, Okla.	5
Ray DeP. Haas, South Eliot, Maine	6
Virgil Few, Fostoria, Ohio	20
Mrs. W. H. Kindy, Little Rock, Ark.	20
J. F. Young, Bernie, Mo.	20
Mrs. H. M. Bishop, Edmonton, Alta., Canada	6
D. A. Glaze, Kokomo, Ind.	20
Mrs. Hazel Mumbar, Ridgeville, Ind.	10
Geo. Nesbitt, Paris, Tenn.	20
Geo. Knight, Waukena, Calif.	20
C. R. Chilton, Franklin, Ohio	10
Harold D. Woodall, North Star, Alta., Canada	10
Laurence H. Howe, Aurora, Ill.	100
John J. Woodson, Midway City, Calif.	20
J. Leslie Freels, Altadena, Calif.	10
Roy Whisson, Verdugo, Calif.	10
M. F. Grose, First Church, Lexington, Kentucky	20
Ira F. Stevens, Joplin, Mo.	24
Southern California District (Bundles)	190
Singles	263
Total	1,307

August 13 to 23, Camp, two miles west of Millport, Alabama. Workers: Dr. C. E. Hardy president of Trevecca College, Nashville, Tenn., and the College Male Quartet. For further information write to J. L. Shelton, Millport, Ala.

August 20 to 30, Hopkins, Mich. 19th Annual Session Hopkins Holiness Camp, Interdenominational but not undenominational. Workers: Rev. C. H. Babcock, Rev. Arnold Hodgkin and wife; Miss Magdalene DeBoer in charge of children and young people; Professor N. B. Vandall in charge of music; Miss Lillian Scott, pianist. Hopkins, Mich., is on the L. S. and M. S. R., between Grand Rapids and Kalamazoo. For further information write Dr. L. E. Heasley, Secretary, Grand Rapids, Mich.

CAMPMEETING CALENDAR

Arkansas

August 14 to 23, Main Springs Camp, Main Springs, Ark., near Prescott. Workers: Ralph C. Gray, Thurman White, Lester Price and wife. For information write Mrs. Lige Martin, Prescott, Ark.

Colorado

August 20 to 30, Denver, Colo. Workers: C. B. Fugett, Allie Irick, Bud Robinson and John Mandtler. For information write Melza H. Brown, 503 Delaware, Denver, Colo.

Illinois

August 13 to 24, Bonnie, Ill. Workers: Wm. G. Heslop, Warren McIntire, Professor John E. Moore. For information write W. T. Lawson, Benton, Ill.

August 13 to 23, Hillcrest Holiness Camp, Kampsville, Ill. Workers: E. C. Allen, E. G. Grimes, M. V. Lewis and wife and Mrs. Heslop. For information write Mrs. J. P. Suhling, Kampsville, Illinois.

August 20 to 30, Normal, Ill. Central Illinois Holiness Association. Workers: J. C. Long, Charles Stalker, Burl Sparks, Mary Vennard. For information write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill.

Indiana

August 13 to 23, Ramsey, Ind. Workers: Howard W. Sweeten, Virgil Moore, Kenneth Wells and wife. For information write George F. Pinaire, Ramsey, Ind.

August 21 to 30, Oakland City, Ind. Workers: Holland London, G. E. Macklem, Kenneth and Eunice Wells. For information write Mrs. Maud Steele, Secretary, Oakland City, Ind.

August 28 to September 6, Greenfield, Ind. Workers: D. E. Wilson, Alvin Young and Katie McKinley. For information write Hansel Williams, Secretary, R. F. D. 8, Greenfield, Ind.

Iowa

August 13 to 23, Iowa Falls, Iowa. Baptist Campgrounds. Workers: H. F. Reynolds, Earle F. Wilde and wife, Mrs. Mattie Wines, C. B. and Mrs. Widmeyer, J. G. Morrison, T. W. Willingham, Grover B. Wright and Joe Peters. For information write C. Ward Millen, Iowa Falls, Iowa.

Kansas

August 13 to 23, Wichita, Kansas (Benlah Park) Kansas State Holiness Association. Workers: Seth C. Rees, D. E. Wilson, Claude A. Watson, Mr. and Mrs. R. A. Shank, Mrs. S. P. Nash. For information write Rev. Jesse Uhler, Secretary, Clearwater, Kansas.

Kentucky

August 21 to 30, Carthage, Ky. (near California, Ky.). Workers: J. E. and Ada Redmon, George P. Woodward and others. For information write J. R. Moore, Route 1, California, Ky.

September 7 to 20, Fischer Interdenominational Holiness Camp. Workers: W. W. Hanks and Nelson G. Mink. For information write E. J. Fossitt, Route 1, Foster, Ky.

Michigan

August 13 to 23, Maybee, Mich. Workers: John Sturk and wife, and Everett Shelhamer. For information write Clara A. Palmer, 544 Thompson St., Ann Arbor, Mich.

Missouri

August 13 to 23, Highway Church of the Nazarene, five miles north of Ava, Mo., on State Highway No. 5. Workers: District Superintendent N. B. Herrell and family; F. N. DeBoard and family; F. L. Spindler and family. For information write Alice C. Dale, secretary, Route 1, Ava, Mo.

New Jersey

September 11 to 20, Cape May, N. J. Workers: C. H. Babcock, R. E. and Dorothy Bridgewater. For information write Mrs. Eva H. Biddle, R. F. D. 1, Cape May, N. J.

New York

August 13 to 23, Houghton, N. Y. Workers: Dr. H. S. Miller and Dr. John Thomas, Cleveland Colored Quintet, and Rev. and Mrs. Chauncey I. Armstrong. For information write Rev. Walter Radett, Secretary, Lyndonville, N. Y.

Ohio

August 19 to 30, Circleville, Ohio. Mount of Praise Annual Camp. Workers: Paul Rees, B. G. Carnes, Charles Slater. For information write E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 21 to 30, Cherry Valley, Ohio (five miles west of Andover, Ohio). Workers: Evangelist Olney, J. N. Hampe, Rev. and Mrs. H. A. Guller. For information write Rev. G. B. Schlosser, secretary, Pierpont, Ohio.

Pennsylvania

August 13 to 23, Chester Heights Holiness Camp, Delaware County, Pa., off Baltimore Pike, below Media and Wawa, Pa. Workers: John Norberry, Raymond Bush, Mary Hubbert Ellis, Tillie McNutt Albright. For information write Mary H. Ellis, 704 N. 63rd St., West Philadelphia, Pennsylvania.

August 13 to 23, Kittanning, Pa. Workers: C. W. Ruth and T. M. Anderson. For information write Rev. P. I. Boarts, Kittanning, Pa.

Tennessee

August 28 to September 6, Louisville, Tenn. Workers: John Fleming, Eddie Patzsch. For information write Mrs. Walter D. Fouché, Maryville, Tenn.

Texas

August 19 to 30, Dodsonville, Texas. Workers: Mrs. Julia Standridge and B. J. Wilkins. For information write M. M. Lewis, Wellington, Texas.

Vermont

August 21 to 30, Ithiel Falls, Johnson, Vermont. Workers: E. G. Wilson, James H. Jones, C. P. Sumner, W. L. Braman and wife, Ruth M. Belmont. For information write Clyde R. Sumner, Mooers, N. Y.

Virginia

August 16 to 30, Dranesville, Va. Workers: A. E. Wachtel in charge. For information write Mrs. Z. F. McMillen, R. F. D. 2, Herndon, Va.

Wisconsin

August 14 to 30, Oregon, Wisconsin. Hallelujah Camp (160 miles northwest of Chicago and 10 miles south of Madison, Wis.). Workers: Tilden Gaddis and the Musical Moser Maidens. For information write Mrs. Jack Linn, Oregon, Wis.

DIRECTORY

GENERAL SUPERINTENDENTS

H. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.
Home address: 61 E. Elm Ave., Wollaston, Mass.

Spring and Fall Assemblies

Iowa (Iowa Falls) Aug. 18 to 23
Chicago Central (Danville) Aug. 26 to 30
Kansas City (Coffeyville, Kans.) Sept. 2 to 6
Missouri (Poplar Bluff, Mo.) Sept. 8 to 13
Arkansas (Little Rock) Sept. 30 to Oct. 4
Mississippi October 1 to 11

J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.

Fall Assemblies

Kentucky (Lexington) Sept. 2 to 6
Tennessee (Nashville) Sept. 9 to 13
Southeast Atlantic (Richmond, Va.) Oct. 28 to Nov. 1
Alabama Nov. 4 to 8
Georgia (Atlanta) Nov. 11 to 13
Florida Nov. 18 to 22

Sermon Hearts



A
NEW
BOOK

AN unusual book! Not just a book of ordinary sermon sketches but a volume that presents outlines (not skeletons), reduced to 600 words each, of outstanding preachers from the days of Wesley to the present time. These outlines cover the Scripture from Genesis to Revelation. There are 150 of them, each one taken from a pulpit master; among the list being such men as Wesley, Beecher, Quayle, Conwell, Brooks, Jowett, Moody, Morgan, Chappell, etc. The material is indexed by sermon titles, by authors, and by special days. This is a book which should appeal to every minister.

320 pages; price \$2.00
(We pay postage)

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

Fall Assemblies

Indianapolis (Seymour) Aug. 19 to 23
 Kansas (Dodge City) Aug. 26 to 30
 Ohio (Columbus) Sept. 2 to 6
 Western Oklahoma (Bethany) Sept. 23 to 27
 Eastern Oklahoma Sept. 30 to Oct. 4

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.

FOREIGN SLATE

Brava, Cape Verde Islands, care Rev. John J. Dias Sept. 1

District Assemblies

Dallas Oct. 14 to 18
 Abilene Oct. 21 to 25
 San Antonio Oct. 28 to Nov. 1
 Louisiana Nov. 4 to 8

DISTRICT SUPERINTENDENTS

ABILENE—H. C. Cagle, 1226 Peach St., Abilene, Texas.

ALABAMA—J. A. Manasco Nauvoo, Ala.

ALBERTA—E. S. Mathews, 11049-86th Ave., Edmonton, Alberta.

ARIZONA—L. W. Dodson, P. O. Box 607, Phoenix, Ariz.

ARKANSAS—J. W. Oliver, 621 Olive St., N. Little Rock, Ark.

BRITISH ISLES—George Sharpe, 3 Buchanan Gardens, South Mount Vernon, Tollerrow, Scotland.

BRITISH WEST INDIES—J. I. Hill, P. O. Box 253, Bridgetown, Barbados, B. W. I.

CENTRAL NORTHWEST—S. C. Taylor, 1823 N. 10th Ave., Minneapolis, Minn.

CHICAGO CENTRAL—E. O. Chalfant, General Delivery, Danville, Ill.

COLORADO—C. W. Davis, 920 E. Williamette, Colorado Springs, Colo.

DALLAS—I. M. Ellis, 4109 Victor St., Dallas, Texas.

EASTERN OKLAHOMA—Mark Whitney, 923 E. Osage, Okmulgee, Okla.

FLORIDA—J. E. Redmon, 535 N. W. 8th St., Miami, Fla.

GEORGIA—Rev. Oscar Hudson, 135 Moreland Ave. S. E., Atlanta, Ga.

IDAHO-OREGON—Earl C. Pounds, 108 Juniper St., Nampa, Idaho.

INDIANAPOLIS—C. J. Quinn, 1621 E. Raymond St., Indianapolis, Ind.

IOWA—Rev. J. W. Short, 1318 W. 8th St., Des Moines, Iowa.

KANSAS—A. F. Balsmeier, 29 W. 18th, Hutchinson, Kans.

KANSAS CITY—N. B. Herrell, 1500 S. Main St., Carthage, Mo.

KENTUCKY—L. T. Wells, Box 132, Science Hill, Kentucky.

LOUISIANA—G. M. Aklo, 1029 Bustle St., Shreveport, La.

MANITOBA-SASKATCHEWAN—A. J. Smith, 419 4th St. E., Saskatoon, Sask., Canada.

MICHIGAN—Rev. R. V. Starr, 225 N. Butler Blvd., Lansing, Mich.

MISSISSIPPI—E. C. Dees, General Delivery, Hattiesburg, Miss.

MISSOURI—J. W. Roach Piedmont, Mo.

NEBRASKA—Rev. Marvin S. Cooper, 1419 W. 5th St., Hastings, Nebr.

NEW ENGLAND—John Gould, 27 Garland Ave., Malden, Mass.

NEW MEXICO—A. K. Scott, Portales, N. Mexico.

NEW YORK—Howard V. Miller, Brooktondale, N. Y.

NORTHERN CALIFORNIA—Frank B. Smith, 2300 McKinley Ave., Berkeley, Calif.

NORTHERN INDIANA—J. W. Montgomery, 3510 Webster Park Ave., Ft. Wayne, Ind.

NORTH DAKOTA—Ira E. Hammar, Jamestown, N. Dakota.

NORTH PACIFIC—J. E. Bates, 640 E. Main St., Portland, Oregon.

NORTHWEST—R. J. Plumb, 713 W. Nora, Spokane, Wash.

OHIO—Chas. A. Gibson, 1433 Meadow Rd., Columbus, Ohio.

PITTSBURGH—C. Warren Jones, 1434 S. Freedom Ave., Alliance, Ohio.

ROCKY MOUNTAIN—Lewis E. Hall, Billings, Mont.

SAN ANTONIO—W. H. Phillips, 413 Pruitt Ave., San Antonio, Texas.

SOUTHERN CALIFORNIA—J. T. Little, 1568 Atchison, Pasadena, Calif.

SOUTHEAST ATLANTIC—Dr. Howard Sloan, Gen. Del., Greensboro, N. C.

SOUTHWEST—(Mexican)—E. Y. Davis, 2013 East Villa St., Pasadena, Calif.

TENNESSEE—S. W. Strickland, 947 McClurkan, Nashville, Tenn.

WASHINGTON-PHILADELPHIA—D. E. Higgs, 282 Main St., Laurel, Md.

WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

DISTRICT ASSEMBLY INFORMATION

IOWA DISTRICT, at Iowa Falls, August 19 to 23. Rev. C. W. Millen, Pastor. General Superintendent Reynolds will preside.

INDIANAPOLIS DISTRICT, at Seymour, Indiana, August 19 to 23. Rev. L. O. Green, Pastor, 622 West Second Street. General Superintendent Williams will preside.

CHICAGO CENTRAL DISTRICT, at Danville, Illinois, August 26 to 30. Rev. W. S. Purinton, 322 N. Gilbert St. General Superintendent Reynolds will preside.

KANSAS DISTRICT, at Dodge City, August 26 to 30. Rev. G. W. Brannon, Pastor, 302 E. Vine Street. General Superintendent Williams will preside.

OHIO DISTRICT, at District Camp Grounds, Columbus, Ohio, September 2 to 6. Rev. Raymond Browning, Pastor. First church, 146 King Street. General Superintendent Williams will preside.

KANSAS CITY DISTRICT, at Coffeyville, Kansas, September 2 to 6. Rev. M. T. Brandyberry, Pastor, 301 West North Street. General Superintendent Reynolds will preside.

KENTUCKY DISTRICT, at First Church, Lexington, September 2 to 6. Rev. M. F. Grose, Pastor, 633 East Shelby Street. General Superintendent Goodwin will preside.

MISSOURI DISTRICT, at Poplar Bluff, Missouri, September 9 to 13. Rev. F. B. Moore, Pastor, 1116 Gardner Street. General Superintendent Reynolds will preside.

TENNESSEE DISTRICT, at First Church, Nashville, September 9 to 13. Rev. H. H. Wise, Pastor, 3520 Murphy Road. General Superintendent Goodwin will preside.

WESTERN OKLAHOMA DISTRICT, at Bethany, September 23 to 27. Rev. H. B. Macrory, Pastor. General Superintendent Williams will preside.

ARKANSAS DISTRICT, at District Camp Grounds, just north of Little Rock, Ark., on U. S. highways Nos. 64 and 67, September 30 to October 4. Address all mail care of Rev. John W. Oliver, 621 Olive Street, North Little Rock, Ark. General Superintendent Reynolds will preside.

WANTS

FATHERS! MOTHERS! Our school boys and girls are being exposed to the fearful onslaughts of infidelity and modernism these days. Multitudes are being robbed of their faith in God and the Bible. You can help us safeguard them by giving them a copy of that book, "REMARKABLE SCIENTIFIC PROOF OF THE BIBLE," by M. M. Summers, Nazarene pastor. It is a 60 page booklet full of the most convincing scientific facts, figures, quotations, events, discoveries and experiments which so wonderfully verify and prove the Bible to be the neverfailing word of God. Just the thing for young people. Every minister, S. S. teacher and Christian worker should have it. 25c per copy. Five for \$1.00. Special price in quantities. Send orders to M. M. Summers, 2210 Del Mar Ave., Wilmar, Calif.



DEVOTIONAL BOOKS

God's Revelation in the Cross. Dodson. Written from the standpoint that all types, shadows, ritualistic ceremonies, etc., point to Christ and the cross. 1.00

The Grand Old Book. Aycock. Sermons on the Bible. .25

He Giveth More Grace. Chapman. Selected editorials. .50

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

Keeping Faith With the Past. Corlett. A plea to stand for the faith of our fathers. .15

Lectures to Professing Christians (Abridged). Shelhamer. An abridgment of Finney's well known book. Paper .50 Cloth .75

Lilies, North Winds and Sweet Spices. A series of deeply devotional messages on themes that are of interest to those who aspire to a life hid with Christ in God. .25

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

Mary, Martha and the Master. Mrs. Andrew Johnson. A book with an unusual appeal to the devotional life; inspirational and cultural; especially helpful for young people. Attractively bound. A suitable gift volume. .50

Mental and Spiritual Lifting Jacks. Hoffman. Quotations from various sources on topics of interest to every thoughtful person. .50

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

The Risen Life. Corlett. A series of sermons on Paul's letter to the Colossians 3:1-4. The victorious, joyous resurrection life is pictured and we are told how to fully apprehend the meaning of this life and how to enjoy the benefits that it has to give us. .25

Soul Food for Today. A text of Scripture with comments from the writings of Dr. P. F. Bresee, for each day of the year. Compiled by C. J. Kinne. 1.00

NAZARENE PUBLISHING HOUSE
 2923 Troost Avenue
 Kansas City, Mo.

CROSS BEARING

By Rev. J. F. Leist, M. A.

Jesus had just been condemned to death. Pilate had left the judgment seat, and presumably had gone to his private quarters to sign the death warrant and most certainly to write the customary superscription that was to be nailed at the top of the cross to define the crime for which the victim was to be crucified. He delegated a centurion to carry out the execution and gladly adjourned court for the day.

While these legal details were being attended to, the soldiers made sport of Jesus. They took Him to the common hall, and gathering the whole band of soldiers together, they stripped Him, put a scarlet robe over His shoulders in derision, platted a crown of thorns for His brow, and putting a reed in His hand for a scepter, they began to pass by, bowing the knee to Him, and saying, "Hail! King of the Jews."

Presently the centurion, commissioned by Pilate, returned and took charge. The soldiers removed the mock royal robes and put His own clothes back on Him. (Did they remove the crown of thorns? One hopes so). The death procession started for Calvary, followed by an ever increasing multitude.

By custom, the victim of crucifixion was required to carry his own cross to the place of execution. Jesus was no exception in this regard. The cross was accordingly placed on His shoulders and He begins the long journey. (Long because of the suffering). Smarting under the pain, crushed with the weight of the scourging and torture so recently undergone and suffering from loss of blood, He was physically unable to the task and staggered beneath the heavy burden. The soldiers laid hold of one Simon, a Cyrenian, and compelled him to carry the cross the remainder of the way.

Christians of all ages have looked back and heaped their gratitude on the head of Simon for this act, even though it lightened the burden of Jesus ever so little. But to Simon it was a bitter and thankless job. The cross, in his eyes, was only an instrument of death and shame. To touch it, much less handle it as he was compelled to, would make him ceremonially unclean and thus unfit to

partake in the worship of the temple. To be identified in any way with the cross was a disgrace. Strangers seeing him carrying it would naturally think that he had something to do with it, might even think that he was to be crucified with the others.

Simon probably hid his face as much as possible lest some chance acquaintance or business associate might recognize him and forever after make him the butt of ridicule, scorn and cutting jokes. If he was a merchant or dealt with the public in any way this close identification with the condemned might cost him valuable customers. How could he ever explain that it was mere chance, that he only happened to be coming in from the country at the time and that the soldiers forced him to carry the accursed tree. To Simon that morning it was truly an ugly, disagreeable task, involving trouble and certainly discomfort and disgrace at the time, and possibly future loss, scorn and contempt. It was real cross bearing in more than the physical sense.

But wait, Simon, the picture is not so black as you think. There is an end to the cross bearing road. You have identified yourself with Jesus, unwillingly to be sure but in a very real sense. If the city is filled today with the news of the crucifixion of Jesus, it will be only a very few days until it will be electric with the greater news of His resurrection. If you are chagrined, mortified, ashamed, disgraced in the eyes of your fellow-men today because of your identification with Jesus in the hour of His suffering and humiliation, you will have occasion to rejoice with great rejoicing in the hour of His triumph. Carrying the cross will become the romance of your life and will be remembered when all else is forgotten.

Cross bearing in the true sense is ever thus. Much as we may dislike it, it is the discipline of every true disciple of Jesus. "He that taketh not his cross and followeth after me, is not worthy of me," said Jesus.

PASTOR OF THE FIRST EVANGELICAL CHURCH,
NIAGARA FALLS, N. Y.

