



HERALD of HOLINESS

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WHOLE NO. 907

THE OATH OF CONSERVATION

(Isaiah 62:8, 9)

THE Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness."

Under a beautiful figure drawn from simple agricultural life, Isaiah portrays the advent of Him who came that the people might have life and have it abundantly. Corn is for sustenance, the pure blood of the grape for exhilaration and refreshment. The apostle Paul used in part the same figure when he said, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." The oath of conservation, therefore, guarantees to the church two things: *first*, sufficient grace for the communication and sustenance of spiritual life; and *secondly*, grace to purify the heart and flood the soul with abundance of life through the Spirit.

For several years we were possessed with a fear lest the church, filled with burning love for God, intense hatred for sin and a holy enthusiasm for the salvation of the lost, would lose this urgency of divine love, become complacent toward sin and sink into perfunctory and mechanical routine in the work of evangelism, while outwardly maintaining the semblance of life. But assurance came to us when the Spirit flooded our mind with a deeper understanding of the oath of conservation—that God had sworn by His right hand, that He would not only secure to us the grace necessary for bare spiritual existence, but that He would preserve in us the holy intensities and enthusiasms of divine love and power.

The oath of conservation has its conditions of fulfilment. The promise is that those who gather it—through the toil and sacrifice and faith of those who plough and plant and reap—shall eat the bread of sustenance and praise the Lord; and those who have brought it together—through pruning the vines, gathering the vintage, and treading the winepress like their Master alone amidst the sorrows of earth—these shall drink the wine of the kingdom and rejoice in His love.

HERALD OF HOLINESS

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PROGRESSIVE STAGES IN THE REVELATION OF GOD

GOD has revealed Himself to man by two different means and expressed His will in two different testaments. In the first testament God spoke to man in divers manners through the prophets; in the New Testament, He has spoken to us by His Son, Jesus Christ. The Old Testament having been mediated through human agencies was external; being external it was of necessity ceremonial; and being ceremonial was therefore preparatory. The New Testament mediated by the divine Son of God was internal; and being internal was spiritual; and being spiritual was perfect. In the Old Testament, therefore, God spoke to men, but this was preparatory to a better covenant in which God speaks from *within* man; and the *mystery* which for ages was hid under the external symbolism of the Old Testament comes to its perfection in the New Testament which is *Christ within you*, the hope of glory.

But while the will of God is expressed in two testaments which stand out like mountain peaks on the pages of human history, there is an intermediary or transitional stage marked by the earthly life of Jesus, in which the Old Testament finds its fulfilment and completion, and which in turn merges into the fullness of the New Testament ushered in on the day of Pentecost. Dr. Bresee wrote in his sermon, "Lo, I Come," that "the Old Testament is one side of the great arch of revealed truth; the New Testament is the other; the keystone is Jesus Christ. The whole utterance of the Old Testament is that of the coming Christ. There are many local conditions and personal things—the staging as it goes up—but the arch itself, the real utterance, is the coming of Christ. Upon it all is plainly written—'He abideth forever.' The late Joseph Cook in his last Boston lecture said, 'Once I was told by an engineer who had thrown a bridge over one of the rapid rivers of the Adirondacks—a sixty foot span—"there are two necessities about an arch"—the man stuttered a little—"these necessities are that the f-feet must not s-slip and that the m-middle must not b-bend."' Joseph Cook was showing that the feet of the Old Testament are so down in human history, and feet of the New Testament are so down in

the life of men that they cannot slip, and that the center—the veracity of Christ—cannot bend. It is perfectly in order to put any typical utterance of the Old Testament in the mouth of the Christ as He comes to fulfill it." From this threefold aspect of progressive revelation, we may speak (1) of the truth revealed in symbol; (2) the truth fulfilled in history; and (3) the truth universalized in human experience. There is a deep underlying philosophy in this unfolding of divine truth which serves to give a comprehensive view of redemption as wrought out in Christ.

1. *In the Old Testament God used history to teach spiritual truth by means of symbolism.* The history of the chosen people, their national feasts and the ceremonial forms of worship became the symbols of a deeper and fuller revelation of spiritual truth which was to be fulfilled in the person of the Messiah—the Redeemer of Israel. It must ever be remembered that ancient Israel was not saved by the mere observance of a ritual, but by faith in Him whom these symbols revealed. It is true that the light shined but dimly compared with the later glory of the more perfect revelation, but they were able from the Passover in Egypt to look forward to the coming of Christ, our Passover, and by faith rely upon the atoning blood of the Lamb slain from the foundation of the world. And from Sinai in the wilderness where the law was given on tables of stone, they could by faith pierce the future and apprehend Him who through the Spirit should write the law upon the fleshly tables of the heart.

2. *In the earthly life of Jesus God used history to actualize spiritual truth in the human race through Jesus Christ.* It is not enough that truth be taught in symbol—this is but its outward representation to the mind. It must also be actualized in human life—must be written *within* the minds and *upon* the hearts of men. Here is to be found the fallacy of much that passes for worship. The chanting of a ritual in a great cathedral, where the soft light streams through stained glass windows and falls upon white-robed priests and surpliced choirs—the burning of candles, the swinging of censers, the intoning of the service and the responses accompanied by the swell tones of the great organ may impress the mind with a sense of the beautiful and produce a sense of awe akin to fear, but it can never transform the heart and renew the affections. This was the failure of Sinai. This is the failure of modern pageantry—and herein lies the evil of the theater in that it stirs the emotions without renewing the affections and thereby deadens the sensibilities and clogs the channels by which the Spirit moves upon the heart. Here too will be found a refutation of much that passes for religious education, built as it is upon the assumption that sin lies in ignorance, and enlightenment of the mind will correct the errors of the life. But it is as true now as in any age of past history, that the world by wisdom knows not God.

Man, however, in his depraved condition was incapable of receiving and transmitting this further revelation. Accordingly in the council chambers of heaven it is recorded, "Lo I come to do thy will, O God . . . a body hast thou prepared me," and this body by means of which the Word became incarnate and dwelt among us, made our Lord the racial man and brought back again into our fallen race, the Spirit of God as the re-establishing of communion between God and man, and the restoring the possibility of an inner spiritual transformation of the heart of man.

3. *In the New Testament God uses history to universalize the life of Jesus through the Spirit.* What Christ wrought out for us as the racial man, is made ours through the Spirit. Christ in the incarnation was the forerunner of the Christ of the Holy Ghost. What He could not do when shut up in the chrysalis of the flesh, He can do in the power of the Spirit. It was for this reason that our Lord said, "I have a baptism to be baptized with and how am I straitened until it be accomplished." But when the veil of His flesh was rent, and the blood shed, then it was that through His death and resurrection He received of the Father the promise of the Holy Ghost which He shed forth upon His waiting disciples at Pentecost, purifying their hearts and taking up His abode within them through the Holy Spirit.

There is therefore in the revelation of spiritual truth, (1) a Passover and a Pentecost in symbol; (2) a Passover and a Pentecost in history; and (3) a Passover and a Pentecost in the spiritual experiences of men.

THE NEED OF PERSONAL WORK

The value of personal work in winning souls to Christ can scarcely be overestimated. It is a field open to the layman as well as to the preacher, and a work lifted to dignity by the example and practice of Christ himself. John Wesley is said to have won sixty thousand souls by personal effort. Henry Clay Trumbull was won to Christ by a letter from a railway clerk. Ten minutes' conversation led F. B. Meyer into the path of service.

Harlan Page made it a rule never to be with anybody fifteen minutes without trying to do him good. He looked upon others as a responsibility resting upon himself.

An aged minister put his hands upon a boy's head in a Scottish church and between sobs said, "God bless you my boy, you may be a missionary." That boy was Robert Moffatt of missionary fame.

Thomas Scott, the great commentator, called at the house of young Carey's employ, and becoming interested in the "sensible looking lad" led him to see his need and to put his trust in Christ. India and the world have felt the power of his life.

A lady whose name is unknown to history, invited a little Arab to Sunday school. This young man was

Amos Sutton, one of the founders of the Telegu mission, and is held in great veneration.

An unknown Christian student led a reckless profligate to a prayermeeting. That wild youth was George Mueller who "robbed the cruel streets of victims, the jails of felons, the workhouse of helpless waifs," and who will ever be celebrated for the simplicity of his faith.

Another unknown man in Cadiz, Ohio, by a hearty handshake and a low, kindly word, brought a little low-browed, white-haired boy to Christ. That little boy afterward became the sweet-spirited, silver-tongued, clear-brained Bishop Simpson.

A Presbyterian elder who sat beside a little boy in a college chapel in Carlisle, Pennsylvania, spoke to him of Christ's love. That little boy was Alfred Cookman, one of the saintliest men who ever lived and who died shouting, "I am sweeping through the gates, washed in the blood of the Lamb!"

Robert Eaglen, a plain, uncultured Primitive Methodist, brought Spurgeon to Christ. Edward Kimball, an obscure Sunday school teacher in Boston, influenced Dwight L. Moody to become a Christian. Joel Stratton, a humble and unnoticed man, found John B. Gough, the trumpet voice of temperance.

William E. Gladstone, crowded with political cares, sought out and led two notorious intemperate men to Christ, one of whom afterwards became a minister.

GOD STILL BLESSES THE TITHERS

That God still blesses those who bring tithes and offerings into the church and opens the windows of heaven for a poured out blessing was remarkably demonstrated a short time ago in the church at Jackman, Maine. The following letter from the pastor, Rev. Paul A. Southard, is interesting and instructive. We believe that when the Church of the Nazarene takes God's plan of tithes and offerings as its accepted method of financing the church, and the preachers give attention to this truth as well as other vital matters in the work of the church, we shall witness great advances in the kingdom of God.

Sunday night, July 14, the entire church came to the altar en masse after the sermon to pray for a revival and a great wave of intercession and blessing came upon us like a torrent. People were groaning, shouting, weeping and praying for nearly a half hour. We believe it to be the biggest break since the church was organized and we give God all the glory. The people are going about awed at His presence. The prayermeetings are full of fire. It is not uncommon to have several get up to testify three or four times. Their hearts are full.

The month of Stewardship and Prayer set the church thinking and afire. Our budgets are paid ahead with a monthly balance in the treasury. The Penny a Day Plan is fully subscribed and everyone paid up but those who are away on vacations or have just joined. Our church notes are paid regularly and special offerings for missions, district tent and other things have been raised. Glory to God! We are praying for a great revival to break in on this biased town, and it will in Jesus' name.

GEMS OF TRUTH ON HOLINESS

From the writings of President Mahan

Entire Sanctification

We may now attain to a somewhat distinct understanding of the following words of the apostle, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The original word rendered *wholly* I would observe is one of the strongest words known in the Greek or any other language. It is made up of two words, *olos*, or all, and *telos*, everywhere in the New Testament translated *perfect*. The word made up of *pantos*, all, and *telos*, and rendered *utmost* in the passage, "He is able to save unto the uttermost," is a word of the same strength of meaning. In the passage above cited, the words "sanctify you wholly," from their original meaning namely, sanctify you entirely in all respects, and in the connection in which they here stand, can mean nothing less than this—a total renovation and purification of all propensities, dispositions, temperaments and activities, mental, moral, spiritual and physical. The words "I pray God, your whole spirit and soul and body be preserved blameless," also impart to the phrase, "sanctify you wholly" this full breadth of meaning.

Crucifixion of the Body of Sin

To the Christian, the apostle says, "Ye are dead, and your life is hid with Christ in God." Such language implies more than this, that his old propensities, "the body of sin," "the old man," is yet living and warring in the soul, but by the grace of God held in subjection. Mere subjection is not death. What the apostle undeniably intended to teach is this: that his propensities, dispositions and temper had been so renovated that the world, with its affections and lusts had no more power over him than they had over the dead. Christ, on the other hand, lived in him and occupied all his affections and held undisputed control over all his activities.—"Out of Darkness into Light," p. 270.

Condition of the Unsanctified

We can now understand clearly the difference in the condition and relation of the believer before and after the promises of the new covenant have been fulfilled in his experience. An individual, we will suppose, has through the Spirit, been convicted of sin, and has exercised genuine repentance toward God and faith toward our Lord Jesus Christ. As far as his *voluntary* activities are concerned, he is now in a state of supreme obedience to the will of God. His old propensities, dispositions, tempers and tendencies, however, remain as they were, and remain to war against this new-born purpose of obedience. If the convert is left here, just where the mass of them are left under the teachings they commonly receive—if the convert is left here, what, I ask, will be his future experience? Nothing, I answer, but the loss of his first

love, the dying out of his primal joys, and sad falls and lapses, with periods of rejoicing and victories few and far between. It is infinite presumption to expect better results under such circumstances. And this is just what we do witness in the general experience of the church. Open and gross immoralities excepted, the convert carries with him into the Christian life, the same propensities, dispositions and tempers that he had before his conversion, and these when strongly excited, overcome him as they did before. How absurd for a believer in such circumstances to "reckon himself dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—"Out of Darkness into Light," pp. 270, 271.

The Renewing of the Holy Ghost

This all-cleansing, all-renovating, and all-vitalizing process the apostle calls "the renewing of the Holy Ghost." Our salvation is commenced with the "washing of regeneration" and is consummated by the "renewing of the Holy Ghost." Into what new relation does the convert enter when he has passed through the first state, and entered into all the light and privileges and enduements of power of the second? He is now delivered from his enemies and may serve God without fear, in righteousness and holiness before Him, all the days of his life. With the old man crucified, imbued with a new and divine nature, filled with the Holy Ghost, and with the power of Christ resting upon him, he may, with all assurance, reckon himself dead indeed unto sin, but alive unto God through Jesus Christ his Lord."—"Out of Darkness into Light," p. 272.

The Baptism With the Holy Ghost

Behind all these forms of sin, "the works of the flesh," lie certain propensities, dispositions and tempers, which, when touched by corresponding temptations, set on fire burning and warring lusts and evil passions, and these induce the sins and crimes above designated. Suppose now, that those old propensities, dispositions and tempers are taken away, and in this state new ones of an opposite nature are given; in other words, that "the heart of stone is taken out of our flesh," and in its stead there is "given us an heart of flesh." Under our renovated propensities and new dispositions, tendencies and tempers, or "divine nature" it becomes just as easy and natural for us to bear "the fruits of the Spirit" as it was under the old ones to work "the works of the flesh." Here, then, we perceive clearly what is provided for and promised to our faith in the new covenant, what Christ as the Mediator of that covenant promises to do for us when He is inquired of by us to do it for us, and what He will command the Spirit to work in us when He shall "baptize us with the Holy Ghost."—"Out of Darkness into Light," pp. 267, 268.

REVIVALS AND THE SECOND COMING OF CHRIST

By General Superintendent Chapman

MANY thoughtful persons believe that human progress has entered practically every possible field. All habitable land masses on the globe have been explored and utilized or exploited, the sea and the air have been safely navigated and the radio has practically annihilated distance, so far as the transmission of thought is concerned. There can be further refinement, but many think there can be no major fields discovered.

But it is not possible for humanity to stand still. There must be either progression or retrogression. If there is further progression it will have to be spiritual; for in the first place, this is the one field left, and in the second place, our moral and spiritual foundations are not sufficient to sustain further material development. Already we are breaking down under the weight of material prosperity.

And careful observers pretty well all agree that we are approaching a crisis. What will that crisis be? Well, we believe it will be either a wide-spread, deep, genuine, old-time Holy Ghost revival or the personal appearance of Jesus Christ in the glory of His second advent. There is only one other thing it could be and that is moral and spiritual catastrophe. Only a divine intervention can keep our ship afloat much longer.

The world and the nations of the world have come to times like this before now. Sometimes catastrophe has followed as in the cases of the antediluvian world. Sodom in the days of Lot, Tyre and Sidon, Judea and Jerusalem, Greece, Rome and Russia. Sometimes a revival has averted or postponed the threatened calamity as in the instances of Nineveh in the days of Jonah, Jerusalem in the days of Hezekiah, Germany in the days of Luther and England in the time of the Wesleys. Only the magnitude of the present crisis distinguishes it above all that have gone before, and this requires that the remedy shall be greater.

Our own faith is that the remedy in the present instance can be both a genuine revival and the second coming of Jesus Christ. It is sometimes charged that belief in the soon coming of Jesus is paralyzing to missionary zeal and evangelistic efforts. But we do not believe this to be necessarily true. It is even possible that this faith shall stir up more intense activity for the conversion of sinners and the sanctification of believers. Belief that the end of probation for all, in addition to the knowledge that the end for each in death draws on apace, is at hand should indeed make us doubly zealous for the saving of souls. For whatever the construction of this precious doctrine may posit for men in that golden age yet to come, there is no legitimate way to make the holy Scriptures say that one who has turned down Christ during this age of

grace will have an opportunity to repent when this life and dispensation have ended. Men who die in their sins today not only miss the bridehood, but sink to wander in midnight darkness forever.

And we have not the slightest sympathy with the idea that the Holy Spirit is now being gradually withdrawn from the Church and from the world by divine decree. There never was a time since the world began when an individual could seek God more successfully and find a fuller portion in Him than now. And in spite of the apathy of the many, there never was a time when investments in spiritual things would bring better returns than now. The heavens are pregnant with blessings ready to be poured out upon every waiting church and every earnest, believing preacher.

And as to the times: material things can no more satisfy the heart now than they could when men rode in ox-carts and sail ships. Hungry, thirsty, weary hearts are plentiful in every throng, and acknowledgments of human failure come as often from the city and the mansions as from the hills and cottages. While the world has more to offer than formerly, the aspirations of men have increased faster than all, so there is more discontent, more need of God than ever.

Revivals have never been easy. Soul-saving has always required travail. And we do not mistake our present plight—the price today is heavy and the terms exacting. If there are to be indeed “showers of advent blessings” in these last days, then there must be Simeons to watch, Annas to pray and John Baptists to preach. And there must be multitudes who will willingly work as road hands to prepare the way of the Lord; for there are valleys to be filled, hills to be leveled and crooked places to be made straight.

The Author of our glorious gospel needs no apology. And the gospel itself will be its own defense, if we but preach it in faith and in the unction and power of the Spirit. The task is our challenge and the fulness of Christ our resources. In the providences of God, we have “come to the kingdom for such a time as this.” And as followers of the white horse Rider, we must go forth “conquering and to conquer.” We have had enough of defenses, it is time for an aggressive drive. We have dallied with schoolboy debates on artificial themes proposed by modernists; let us move out to the front line where holy men encounter wicked spirits in high places.

Indeed, I am praying for a revival and preparing for its coming. I believe too in the soon coming of Jesus. But to me there is no contradiction. While wicked men and seducers are waxing worse and worse, people who know God are to be strong and do ex-

plots. While waiting for the coming of the King, I trust for the ingathering of an abundant harvest. A revival is promised, and the means for its accomplishment are at hand. And the glory of our Savior's com-

ing revelation is in no manner bedimmed by the joy of celebration in the present weeks of harvest. A revival today will not impede the King's coming tomorrow.

THE UNRETALIATING CHRIST

By Rev. J. F. Harvey

THE caption of this article points us to one of the most beautiful among the myriad of qualities that shine out so wondrously in the character of Jesus the Christ. What a wonderful character He was as He walked the paths of this world in that land beyond the blue sea, so many years ago. Men have studied Him from every conceivable angle and have found that never man lived nor spake as the meek and lowly Nazarene.

The common people in that day and in all days heard Him gladly and followed Him in deathless devotion. Here and there some of the great of earth have seen Him lifted up and have been drawn to Him. Today, after two thousand years have flown into the eternity of the past, He is still the marvel of the centuries, and to the children of God He is the fairest among ten thousand and the One altogether lovely.

It is true that Isaiah, prophesying of the Christ said, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." This was a prophecy of the Christ of Calvary, and had special reference to events connected with His crucifixion. At this time He was not attractive to the world nor to His disciples, who could not understand His plan of redemption. As He went through Gethsemane and out to Calvary, He went alone, a man of no reputation and one acquainted with grief, and men hid their faces from Him. He was hated by his enemies, misunderstood and forsaken by His disciples and fair weather friends.

It was at this time, when He was going alone the last steps of the way; when He was ascending that hill "lone and gray"; when foes hated and friends shunned Him; when false accusations were hurled against Him; it was at this time that one of the most beautiful qualities of His lovely character shone forth. The chief priests and elders accused Him before Pilate and "he answered nothing." Pilate questioned Him but "he answered him to never a word; insomuch that Pilate marveled greatly." He said not a word in His own defense. He was the "unretaliating Christ."

How the Pilates and chief priests and elders of to-day would "marvel greatly," if the disciples of Jesus in this twentieth century day would emulate, in this particular, the Master whom they profess to serve. If the spirit of the Christ who bore patiently and silently the hatred, scorn and false accusations was more manifest in His followers today, there would be more people who would take knowledge that they had been with Christ.

What spirit do you show when you are falsely accused? Do you "talk back," and try to defend yourself, or do you commit your soul to Him who judgeth righteous judgment? Jesus never "talked back" in defense of Himself. He was in the Father's hands and He trusted the Father to vindicate Him in His own way and time. We seem sometimes to have forgotten that it is written, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Remember it is said that lying lips shall be put to silence that speak grievous things proudly and contemptuously against the righteous. God will take care of them. You do not have to do it.

David said, "The wicked watcheth the righteous, and seek to slay him, the Lord will not leave him in his hand, nor condemn him when he is judged." And when we read these sayings of David, let us remember that he was saved from the spirit of retaliation against his enemy Saul. When the news was brought to David of the death of Saul, he rent his clothes, and wept and mourned; and called on all Israel to mourn, for he said, "The beauty of Israel is slain upon thy high places, how are the mighty fallen." How beautiful the spirit that he displayed. No wonder God called David a man after His own heart.

God save us from rejoicing over, or taking pleasure in, the downfall or misfortune of those who have mistreated or in any way wronged us. Jesus was wronged more than any man. Wronged and vilified by those who should have been His friends and followers, He wept over them and their city.

Oh, how the precious Savior was abused and falsely accused. How they scourged Him. How they platted a crown of thorns and crushed it down on His matchless brow. How they bow the knee in mockery saying, "Hail, King of the Jews." How they spit upon Him, and smote Him, and mocked Him, and led Him away to crucify Him.

*"Behold, faint on the road,
'Neath the world's heavy load,
Comes a thorn-crowned man on the way
'Neath the cross He is bowed,
Yet still on through the crowd,
He's ascending that hill, lone and gray."*

And there amid the hatred, scorn and ridicule we hear no word of retaliation, but only the prayer, "Father forgive them, for they know not what they do." He was ever the "unretaliating Christ." God forgive us

that we have not been more like Him. How have we acted when the tongue of slander was wagging? When someone who has wronged you is overtaken by trouble or misfortune what are the secret feelings of your heart? When someone talks about you do you talk back and give them a piece of your mind? Someone has aptly said that you can give people a piece of your mind until you will not have any peace of mind left.

May God help us to the end that the mind that was in Christ Jesus may be in us also. This world is no friend to him who walks the holy way with Jesus. Even those of our own household (family or church) may be our enemies. Pray for grace and more grace to be kept from the spirit of retaliation. Move on tempest-tossed and tried child of God, for "he is able to keep that which thou hast committed unto him."

*"If men thy work deride, what can they more?
Christ's weary foot thy path on earth doth trace;
If thorns wound thee, they pierced Him before;
Press on, look up, the clouds may gather round
Thy place of service He makes hallowed ground."*

*"Self-vindication shun; if in the right,
What gainest thou by taking from God's hand
Thy cause? If wrong, what dost thou but invite
Satan himself, thy friend in need to stand?
Leave all with God. If right, He'll prove thee so;
If no, He'll pardon; therefore to Him go."*

These are some of the lessons we should learn from our blessed Lord. There is no limit to the lessons. We may learn if our eyes are fixed on Him. Oh, the lovely Christ! Lord make us more like Him until we awake in His likeness and see Him face to face.

NO FINALITY IN CHRISTIAN EXPERIENCE

By REV. A. W. ORWIG

PROGRESS is the spirit of the age. It is so in many things pertaining to human affairs. What was considered almost the climax of achievement, a few years ago, is now often regarded as initial, or even obsolete. Men are ever reaching out for new and greater things. The genius of man seems to know no limit. It must soar higher and higher, or be extinguished in the attempt. And from a certain standpoint all this is commendable.

And if ceaseless progress is the watchword in earthly matters, surely it ought to be so with Christian experience. And the more so, since divine things are inexpressibly more important. God intends and commands that we shall "go forward." "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ," applies to all stages of the Christian life. There is absolutely no safe standing still. Progression alone means true, normal life. Stagnation is death begun.

HOLINESS NOT THE FINALITY

There are those who imagine that when holiness or entire sanctification is obtained, the highest point is reached. This is a great and dangerous error, and the holding of it must, sooner or later, be attended with no little unhappiness and failure. Here Satan has deceived many. No, beloved, holiness is by no means the finality. There is no finality in the realm of grace. The Word says, "He giveth more grace." And several times it speaks of "grace and peace" being "multiplied." It also speaks of "adding" to what we already have. And the poet truthfully says,

*"Of His grace have you received?
Still there's more to follow."*

True regeneration and entire sanctification are but the foundation of a spiritual superstructure which has no actual completion either on earth or in heaven. This is one of the glories of Christianity. Its illimitedness surpasses our highest thought and reaches beyond our utmost pursuit. Even the apostle Paul, with his extraordinary gifts and graces, pressed forward to still greater things. His mighty soul swept a spiritual horizon far beyond most men; and yet he knew no ultimatum in divine attainments. Holiness or heart purity is but the more favorable condition enabling one to soar all the more rapidly to loftier summits in the God-life. He may very appropriately sing or pray,

*"Lord, lift me up and let me stand
By faith on heaven's table land—
A higher plane than I have found;
Lord, plant my feet on higher ground."*

Paul gives us to understand that we are to "abound" and to "increase more and more." All experiences, as such, however desirable and great, are not the highest goal. God himself is the ineffable goal. With regard to any experience it may truly be said, "The Lord is able to give thee much more than this," as also, "There remaineth yet very much land to be possessed." It is after one has entered the sanctified life that his spiritual vision enlarges far more rapidly. Many obstacles to his faith and general outlook will have been removed. Just as the mighty telescope reveals planets invisible to the naked eye, so the richest things of God are revealed and imparted only when we mount spiritual Pisgah's lofty heights. Then the promise "to do exceedingly abundantly above all that we ask or think" will be more wonderfully verified.

The problems of today are answered by the prophecies of God's Word. What of the land question? "The meek shall inherit the earth." What of the great labor question? Ah, the cries of them which have reaped, whose hire is kept back by fraud, "are entered into the ears of the Lord of Sabaoth."—A. E. HATCH.

Many a meandering discourse one hears, in which the preacher aims at nothing and hits it.—WHATLEY.

EVANGELISM

By General Superintendent Goodwin

GOSPEL evangelism must ever be the watchword in the Church of the Nazarene. The movement was born in a mighty passion to proclaim full salvation to all people. Holiness evangelism caught fire in the hearts of a large number of sincere and devoted preachers of the Word. They carried on the battle into campmeetings, tents, brush arbors, mission halls, until organization of the work became imperative; and naturally the Church of the Nazarene became a necessity to conserve the efforts and more aggressively carry forward this God-given message. The divine fire of soul winning, the burning passion of holy testimony and heart throbbing prayers, must ever live in our midst and fill the atmosphere of every service.

Our activities in church work may be various and properly separated into Sunday school and Young People's meetings, however these must only be means to the great end of soul winning. The Sunday morning Bible school must have for its main objective the salvation of the children and young people. If this effort stops with mere teaching and does not go on to win the children for Christ, we have failed in this department. What an opportunity is given our people to win the coming generation through the Sabbath school. Let us lay well the foundation and build our churches with this God-given vision to gather young life for Christ and the church. Our Young People's meetings must never drift into an hour just to fill in the time. Every program should be made and worked with this holy passion to win souls for Christ and build young life into holy character.

How carefully our people should plan for the coming revival. What devotion and prayers must fill the services leading up to the coming of the workers. The advertising and entertainment of the workers should be thoughtfully planned for the comfort and blessing of the evangelists. It is hard work to carry burdens, preach and pray and toil to bring conditions worthy of a revival. The best rooms and proper food for the workers, who are called to change locations every few days, is none too good. Rooms for quiet and rest should be carefully selected and a rich and hearty welcome given the workers on their arrival. Many a revival has been ruined on account of the poor and cheap reception of the workers. I hear a man say, "If it is good enough for me it is good enough for the evangelist." This is not true, my brother, and only bespeaks thoughtlessness, if not selfishness on the part of the speaker. Even if his home was of the richest and the best, the evangelist must have some special opportunities for quiet and prayer in harmony with the demands of his service.

Most of our revivals are hurt and hindered from the poor financial planning of the pastor and the church. Every pastor and local church should know that there will be financial responsibilities in a revival campaign. So many have a plan—or the neglect of a plan—and thus allow the financial obligations to drift on to the closing day of the meeting, only hoping that there may be some special manifestation so as to make the offering come easily, or the Lord might send in someone who might get blessed and help pay the bills. Many a public service has been ruined in a long drawn out pull for money. This is no way to have revivals, this is the way to hinder and kill revivals.

No one really wants a revival, only in proportion as he is willing to sacrifice for the revival. The dollar is the acid test of nearly all men. Why not plan for the financial side of the revival before the meeting begins? Take up the offering for the revival two weeks before the campaign opens. If the church is willing to pay for a revival and put something into the effort, it will help and inspire prayer and make prayer much more effective. I am fully convinced after thirty-five years of experience that many failures in revival effort have their direct cause in the fact that there has been no burden on the church. And real burden is always filled with sacrifice and toil.

After the church has done its part in giving for the revival and funds have been provided, either by private subscription or public offerings before the revival opens, there will always be plenty of room for gifts and offerings during the effort from those who may become interested. But this method will give much more ease and blessing to strangers who attend the services.

I look forward to the time when our evangelists will be properly cared for in a proper way, and not become embarrassed by long drawn-out efforts and hard pulls for money, or poor and half-hearted pulls on the part of the pastor. I shall rejoice to see the day when the revival can be cared for either through the budget or in an effort beforehand so the services may be free from such disagreeable money pulls. Let the friends and strangers know that the church has already given and sacrificed for the revival, and if more is needed it will come very easily.

I believe a Church of the Nazarene anywhere and time can have a revival if they are willing to pay the price. The price is not high or hard to pay. Holy unity, sweet fellowship, mighty passion for souls, much devoted prayer, willing co-operation, thoughtful care for the workers, revival properly financed with a glad liberal offering beforehand, all these put together into

personal invitation and effort to win souls for Christ, will bring results any time and where, all things being equal.

If we have failed, then let us try again. We must not become weary in well doing. Keep at it until conditions are reached which will bring results. Let

us not put prayer in the place of giving, or giving in the place of prayer. Each must fill its own place in evangelism. But evangelism must be filled with mighty passion for souls if we are to have continued success. On with the battle, then. Let us have more prayer and mighty passion in our evangelism.

CHRIST ON YOUR DOORSTEP

By Evangelist Paul J. Goodwin

ARTICLE I

THERE is a famous bridge in Austria upon which is sculptured twelve representations of the Christ. He is shown at the Garden, upon the Mount, feeding the multitudes, entering Jerusalem in triumph, but the one upon which travelers most gaze is that which shows Him standing at the door, lantern in hand and knocking. Of all the pictures of the Master that one seems to have gone deepest into the heart of a lost humanity.

Hanging in an obscure chapel at Oxford University, England, there is the great picture of Holman Hunt, so familiar to you all, which authorities have pronounced to be one of the world's most famous paintings. It is the artist's picture of the very words of Christ, "Behold I stand at the door and knock." It has been the object of the pilgrimage of countless thousands. It shows the slender and delicate form of the Son of God. His face seems still stained with blood from the crown of thorns. His patient and tender and loving countenance is upturned and His right hand is raised while He knocks at the great door. His sandaled feet are dust covered and He is tired and weary with the journey. The light from the lantern in His left hand discloses the unkept and dilapidated doorstep, and the wild vines and grasses partly cover the door. It is fast shut and rusty upon its hinges. It has not been opened for a long time.

That is a marvelous picture, but it is great because it pictures your heart and mine and the hearts of countless others as Jesus comes to the doorstep and knocks for entrance. When Jesus wanted to tell us how He presents His claims upon us He chose a scene common to the experience of men for all time. He said, "Behold I stand at the door and knock."

I want you to note that the door is of first importance in every house, in every home. It is the door that bars the enemy. It is the door that swings wide to the friend. At the end of the day it welcomes the tired worker. It shelters the weary traveler. It receives the wandering prodigal. Through the door troop the cares and joys, the pains and pleasures of a lifetime.

The home is what it is largely because of what comes through the door. Over that doorsill and into your home come evil men and women, with influences which will drag down and destroy. Or through that door

may come those who uplift and sanctify by the radiance of a pure and holy personality.

Of more importance than the costly rugs which may spread your floors. More vital than the pictures upon the wall, the furniture that graces the rooms, the architecture which makes your home beautiful both without and within, more important than all these is what and who comes through that door. I call you parents to a high and holy sense of responsibility. You are the guardians of that door. I call you to stand like adamant upon that threshold to bar books or magazines or things or people which will poison and blight the atmosphere of the dearest place on earth—your home.

But the door in this picture in a larger sense stands for the human heart. It stands for that moral and religious nature in every person which is the entry way to the heart—the high and holy sanctuary of the human soul.

You are the guardian of the door of your heart. Without is worry and sin and fear and black and evil thinking. Without is doubt and hatred and malice and temptation to low and unworthy conduct. Without is the tempter himself. They all knock for entrance. But guard the door. Close it to the affections of those who are low and sordid and vile and unworthy of your friendship. Close it to the world of sin and unwholesome and ungodly pleasure.

But of most importance is the fact that a heavenly guest, a divine personality stands upon your doorstep and knocks for entrance. "Behold I stand at the door and knock." He is knocking tonight. He pleads for entry. The most important question you ever decided in your life is this question: what will I do with Jesus. Your moral destiny here on this earth and your eternal destiny hereafter rest upon your choice. Will you bar the door to Jesus, or will you gladly open and let Him into your life?

If you will look in fancy again you will see that the doorstep is dark and grown rank with weeds and grass. And within the house is only darkness and gloom. It has been a long time since the door was opened. But tonight a heavenly guest stands and knocks.

Is it not so with many a heart? It was so with me. Often I had rejected and turned Him away. Evil

habits had begun to twine about my young life. Habitual rejection had bound the door of my heart with tough and resisting vines. Lack of interest in the welfare of my immortal soul had made the door rusty upon its hinges.

But then Christ came knocking at my heart's door. He said, "Son, let me in, son open your heart and life to me." But sin and habit and a good deal of false pride and fear of what my friends in the world would think held me fast.

FAITH

By R. H. M. WATSON

PROBABLY no word in the Bible means more to the Christian than the word faith. In Hebrews we are told that without faith it is impossible to please God, and that faith is the substance of things hoped for, the evidence of things not seen. If we ask the meaning of faith, we are told that faith is believing, and that saving faith is believing God. Of course there are conditions that would make believing impossible. For instance, no man who is a habitual liar can believe that he is truthful. A thief, who is engaged in theft, cannot believe that he is honest, however much he may try to believe it. He must first quit stealing, and pay back what he has stolen as far as he can, before he can believe in his own honesty. Neither can a man believe that God has saved him, when he knows that he has not met the requirements for pardon, or consecration for purity. Nor may we pray for faith, as though it was an attainment, because everyone has faith. We could not live in society and do business with our fellow-man in this world without faith. This we prove every day of our lives. We prove it by trusting each other. John tells us that if we receive the witness of men, the witness of God is greater. This is a simple subject, and yet it is, we fear, little understood. Its very simplicity makes it difficult, when it comes to trusting God, because while we do not demand of our loved ones and friends any evidence of their promise except their word, we refuse to take the word of the Lord without some other evidence.

God has conditioned salvation upon faith in Jesus Christ, and there is no other way. A sinner can do nothing on his part but repent, which means he is sorry for his sins, he forsakes them, making restitution as far as possible; then as he calls upon God he is to believe, not that God will save him some time, but that He saves him now. The same is true in receiving the baptism with the Holy Ghost. We consecrate, which means that we abandon ourselves unreservedly to God, means, time, reputation, all we have or may have, in all time to come. Then we are not to believe that God will sanctify us some time, but that He does even now, the moment the consecration is made. But some may ask, how can I believe without the witness? I would first ask, how can you trust your banker, or how do you know that you own your home?

Oh, but you say, "I have a deed to that." Certainly, and so you have a deed to the blessing. "For this is the will of God, even your sanctification." Furthermore, if we were to receive the witness before we believed, salvation would not be by faith at all; because we do not know anything better than we know the Lord when He comes; hence the preaching of salvation by faith would be all wrong. Now I may not agree with those who say, do not expect any feeling at all, and that your emotions have nothing to do with it. Certainly your emotions have nothing to do with accepting God, nor must you look for the blessed witness of His presence before you believe, but that does not mean that you are not to have the witness of the blessing. Most assuredly you will get the witness. Not the speaking in tongues, or some physical demonstration, but the unmistakable witness of God himself, in sweet fellowship, nor does He come to visit you, but to abide with you forever. Do not seek the witness, but trust God for the blessing. Praise Him that it is done and the witness will come sure and soon.

THE ONWARD MARCH OF CHRISTIANITY

By E. M. VAUGHT

THIS is that for which the saints have died. This is the Rock to which we must hold until the breaking of an eternal day—for "other foundation can no man lay than that is laid, which is Jesus Christ."

With the divine fires kindled by their sacrifices the Church of God has gone marching on until her blameless banners wave under every sky, upon every sea, and from every mountain top. The world with paganism, superstition and unbelief has again come forward to annihilate Christianity. It has again and again sought to rekindle its expiring lamps with skeptic sparks from the wisdom of man, while turning its back on the Sun of Righteousness from whom all wisdom is derived. It has striven to exalt the philosopher and the scientist to a parallel with Christ. It has waged bitter war against all who have defended the honor of His name. It has burned them at its stakes. It has hung them on its gibbets. It has denounced them by its bitter words and condemned them by the unjust decisions of its courts. It has tried to down their divine courage by every fiendish device of human torture. It has flung ridicule and railing in their dying faces.

But "he who falls for the love of God shall rise a star," and above every hill and plain of human torture the Sun of Righteousness rose, and Christianity outstripped its persecutors on the bright wings of faith and by the irresistible might of patience and gentleness shook the world. Truth exploded false arguments; faith exposed the feebleness and vanity of infidel philosophies. The annihilation was a beginning. The night was a morning. And Christianity, waving her banners in the light of a Sun that can never set,

has gone marching on, ennobling and purifying the world!

"Silence the voice of Christianity," said Theodore Parker, "and the world is well-nigh dumb; for gone is that sweet music which kept in order the rulers of the people, which cheers the poor widow in her lonely toil, and comes like light through the windows of the morning to men who sit, stooping, feeble, with failing eyes and a hungry heart."

Since that first Christmas day, the only day for which the whole world halts; since the birth of the Babe Christ, born in a manger, the only birth which for two thousand years the whole world has celebrated, and every bell has chimed, and every organ pealed, and every carol sung—Christianity has gone marching on! With its bright lamps spreading illumination under every sky, it has become the theme of nations, the most powerful and the most populous upon the earth, speaking in increasing number of languages, in more fluent and oratorical tongues. Liberating the enslaved, reforming the lawless, opening the path of deliverance to sin, making the stars to declare His truths and throwing wide the door of hope to unhappiness; refining literature, inspiring the best music and poetry, sending forth science and art as hardy prophets of God to give in canvas and stone to mortal eyesight immortal vision.

Christianity is marching on! Marshaling more intelligent and perfectly trained armies, halting at no gates, fearing no foe, surrendering to no enemy, rising triumphant over every obstacle, shattering the high walls of human philosophies that exalt themselves against God, making the printing presses rush and whirl under the demand for her Scriptures, and the steam-giants of the railroad track and the leviathans of the sea groan under the weight of her charities.

Christianity is marching on! Carrying help and progress to the civilization that honors His name; abolishing the curse of slavery and selfish exclusiveness; teaching the inalienable rights of humanity; inspiring nations with the spirit of liberty; lifting a panoply of adamant over the oppressed; teaching that all men by regeneration may become the children of God; transforming heathen islands into Christian states; stopping cannibals from eating their own flesh and blood and Indian mothers from throwing their babies into the Ganges; converting the clubs of savages into altars before which Fiji heathen call upon the name of Jesus Christ: repeating Pentecost in huts where poor men lie.

Christianity is marching on! Sailing all waters, cabling all oceans, scaling all mountains. And now, with airplanes, the clouds will soon be weighted with Bibles winged to the most inaccessible spots of the earth. Onward, Christian soldiers, with more resounding tread and greater speed; with heads higher, with hearts truer, with spirits braver, and we shall soon have over all the globe a new heaven and a new earth!

TO DESIGNATE OR NOT TO DESIGNATE

SO MANY churches have sent money to the General Treasurer designated for Foreign Missions; so many have asked the W. F. M. S. to raise their General Budgets for them, and all W. F. M. S. money belongs to Foreign Missions; so many have utilized the Prayer and Fasting money for General Budget—but, all Prayer and Fasting money belongs only to Foreign Missions—

That the amounts needed by the General Treasurer for general administrative expenses have almost reached the zero mark. He must have money for the current expenses of Headquarters. He cannot use designated funds. These he must constantly expend just as they are designated, or prove himself faithless. *What can be done?*

There is a cure. *Send money undesignated.* Then the General Treasurer divides it pro rata as the General Assembly directed him to do. Then each general administrative cause receives its portion. After these are cared for the great remainder flows out to bless the mission fields.

Pastors, church treasurers, as far as possible, please do not designate your funds!

So many churches and individuals love to give to a special missionary project; so many are devoting their money to this kind of missionary effort; so many others are sending money direct to the field; still other many are supporting independent missions—

That many districts do not pay their General Budget; churches fail also to do this, and the great reservoir out of which we must pay the administration expenses of the church, support struggling home mission districts, care for the worn-out preacher veterans, and feed, clothe, equip, support, hospitalize, furlough and return sixty-three missionaries is placed in constant jeopardy.

Besides, remember, when the great General Budget is low, it threatens the very specials, in which so many are interested; that if this central reservoir fails, your money direct to the field may return because there was no General Budget to support your missionary and he was recalled; that supporting an independent mission outside the Church of the Nazarene is a pretty sure method for keeping the General Budget of your own church insufficient for aggressive work.

The days are on us, when, if we would see the church function at its greatest efficiency, we must avoid anything that will scatter our forces and dissipate the effect of a united impact. Altogether, each doing all he can, through the regular channels of the church, and we can quadruple the effect of the Church of the Nazarene on this age.

J. G. MORRISON, *Executive Secretary.*

ANGELIC INTERVENTION

By REV. A. W. ORWIG

In all ages God has sometimes employed angels to deliver His people from impending harm. Many such instances are recorded both in the Old and in the New Testament. Verily "the angel of the Lord encampeth round about them that fear him, and delivereth them." Especially does he deliver them when it is for His glory to do so. And no true Christian will desire deliverance from any physical evil when such is not God's will. The apostle Paul declares, "Christ shall be magnified in my body, whether it be by life or by death."

The history of the church furnishes not a few instances in which the violent death of some missionaries by the heathen has promoted the glory of God in the salvation of souls. Just as Samson slew more in his death than during his life, so has it been with some of God's children. Their heroic and self-sacrificing life, as well as their sweet spirit and holy joy when put to death, has more deeply impressed some of God's enemies and led to their salvation than all the teachings of the victims of their hate and persecution.

In Africa some savages determined to kill a missionary and his wife, and several times appeared before the house at night to execute their evil purpose. But each time they were awestricken by beholding some white-robed shining figures around the house and fled. They afterwards confessed their wicked intentions and never returned.

In India a prominent Christian teacher was assaulted with sticks and stones and took refuge in a cave. As his enemies came near they saw a being of unearthly brightness beside the man, and were so deeply impressed that they listened to his gospel message and were saved.

In Russia some men went to the door of a house where religious services were being held, and began to throw stones at the worshipers. But suddenly a shining angel appeared on the scene and the men were frightened away.

In France, during the Papal Inquisition, a frail young man was terribly tortured to compel him to tell the hiding place of his father. So great was his resignation to his dreadful suffering that his tormentors remarked, "The gods are with him," and in fear released him. Afterward friends asked him if it was not very hard to endure those awful sufferings, to which he replied that it was hard indeed, but that at the worst of it a beautiful angel stood beside him and all the pain left.

In South Africa a man determined to kill a missionary, and one night while the latter was out of his dwelling, the desperado was about to commit the deed. But seeing a strange being by the side of his intended victim, he hastened away, later met the missionary, confessed his sin and became a Christian.

During the World-War, From memory I relate substantially what I read during the great conflict of how several God-fearing soldiers, either British or American, were delivered from harm by angelic intervention. The men had been detailed for a very hazardous service during the night. Suddenly a far larger group of the enemy confronted them, determined either on the capture or destruction of the few undaunted men. Instantly the latter were surrounded by such dazzling celestial beings as to cause the affrighted enemy to precipitantly retreat.

"*Ministering Spirits*." Thus we see that God occasionally employs real angels to protect His children from threatened evil. But other providential dealings or circumstances are His methods generally. It is not for us to suggest or prescribe how He shall do it. Nevertheless the Bible assures us that angels are God's messengers or "ministering spirits" to promote both our spiritual and physical welfare. Angels ministered even to Jesus in the dark and tragic hour of His mental and bodily suffering. However, God has doubtless ordained that His blessed Word and the Holy Spirit shall minister instruction and comfort requisite for a successful Christian and earthly career. "Thou hast magnified thy word above all thy name." "When he, the Spirit of truth, is come, he will guide you into all truth."

THE HEADQUARTERS LIBRARY

By E. J. FLEMING, General Secretary

Whenever any benevolent organization begins to function properly it is natural for it to accumulate books. Books are too valuable to be lost or destroyed wantonly, and too useful to neglect or ill-treat.

For the last fifteen years we have been gradually accumulating a general library consisting of books of biography, history, literature and science, but more particularly books of religion. The accumulated volumes have recently been cataloged and indexed properly in the library room at Headquarters. There are over 1,000 volumes.

We greatly desire to increase this library to 5,000 or 10,000 volumes and offer to our Nazarenes and their friends an opportunity to donate books, old and new, or contribute to a fund to purchase needed volumes or sets. There are several ways in which this may be done.

First. Are there not ministers who have built up private libraries, and who, because of old age, would be glad to donate a part or all of their libraries to the Headquarters Library?

Second. Are there not relatives of deceased ministers who would be pleased to donate a part or all of such deceased ministers' libraries to the Headquarters Library as a memorial to the deceased loved one?

Third. Are there no ministers and laymen who would gladly donate one or more volumes to this library?

Fourth. Are there not Nazarenes and friends who would take pleasure in contributing cash for the purchase of certain books of a select character for this library? The General Secretary has a long list of much needed books of reference, some single volumes and some in sets. The books purchased would be inscribed as memorial volumes for the contributor or any person he might name. (The Nazarene Publishing House could purchase these at a considerable saving to the Library Fund).

All contributions of cash for this purpose should be made payable to the "Nazarene Headquarters Library Fund" and sent to General Secretary E. J. Fleming.

FINALLY. If you can help us in one or more of the ways suggested above,

1. Write us a letter giving full information regarding books to donate, giving number of volumes, titles, and names of authors. Do not send any books until you receive our reply. This will avoid an unnecessary duplication of volumes.

2. If a cash contribution, it may be sent at once. If you desire information regarding purchases, or books, or our needs, write to us for information stating particularly what you desire to know.

3. Address all communications to Rev. E. J. Fleming, General Secretary, 2923 Troost Avenue, Kansas City, Mo.

GROWING HABITS OF DISHONESTY

Mr. L. D. Peavy who is connected with the Babson Statistical Company, sends us the following clipping from an Indianapolis paper concerning the increase of dishonesty. The clipping is from the editorial section as follows:

Public sympathy for criminals is aroused frequently because the average man or woman does not appreciate how extensively crime is undermining society. The public does not realize how frequently business failures are caused through dishonesty. Stealing by employees is so general in many lines of business that the management will tell you that to stop loss from stealing becomes a major business problem. Banditry and robbery are a form of thievery that obtains the big headlines but the sneak thief and petty larceny specialist causes a much larger loss because this type of dishonesty is more frequently practiced.



Home Life

THE LITTLE CHURCH WHICH MADE YOU THINK OF THE WORSHIP OF GOD

By MRS. JOHN T. BENSON

THE following facts were told me by the Rev. Emmett McClurkan, son of the late Rev. J. O. McClurkan. They were so interesting to me that I am passing them on to you.

A few years ago, when young Mr. McClurkan was pastoring a little church in a mining town in Tennessee, the people felt that the time had come when they must have a new church building, and asked him to secure a plan for one which would meet their needs.

Now Mr. McClurkan had a personal friend who lived in a large city not far distant. He was a noted architect, and the young pastor went to him for help. "We do not want to go into debt," he told his friend, "therefore we have raised the money for our church beforehand and it is in the bank ready for use. We have decided that this is all we can afford to put into it, so we are going to keep strictly within the limits of that fund."

"How much is it?" asked the architect. Mr. McClurkan told him, and added, "Of course we cannot put up a big or a fine building for that very modest sum. But there is one thing which I believe is possible, and that I have set my heart upon. It is that the building shall look like a house of God; that its very outside appearance will speak a message something like this to the passers-by: *'This is a place set apart for the reverent worship of God.'*"

"Only a skilled artist like yourself could draw a church like this, but we haven't the money to pay you, so I am hoping you will offer to do it for nothing."

His friend did not answer for a few minutes, then said, "Well, young fellow, fortunately for you it happens that you have touched upon a hobby of mine, so I am going to consider your proposition. I have drawn the plans for a number of handsome churches. Some costing many thousands of dollars. But I have not yet planned one church which measured up to my ideal of what a church building should look like.

"Why? Because I am held down by the building committees of the churches and these committees seem to want something which might be taken for an art gallery, or a municipal hall, or an exposition building, or a Moorish temple; anything but a church.

"Now I should really like to design one church, even though a small one, which will look like a church and nothing else. So I will make you this offer. I will

draw up plans for the building keeping strictly within your budget and will do the work free of charge. But when once the plans have been accepted, your official board will have to sign a legally drawn paper that they will not interfere with my carrying out of these plans; and if they do, even in the smallest particular, they must agree to pay me my usual fee at once. It won't be a small one, either; my days for small fees have long since passed."

Mr. McClurkan put the proposition to the board and it was accepted. The church stands there today, a plain, simple building of heavy hewn clapboards, painted white. It reminds one of some of the old New England homes of worship. In general outline it is on the order of the famous old Presbyterian church of Savannah, Georgia, which was designed by Sir Christopher Wren. Some of you may have seen this historic church which stands upon a quiet corner, shaded by huge live oak trees, and is the pride of the Georgia city.

It doesn't attract your attention because of its size; it isn't a very large church; nor because of its ornateness; it is really exquisitely plain and simple, with white clapboard walls and tall, slender windows of clear glass, across which the shadows of the oak leaves flicker. What is it that puts a hush upon your spirit when you look at it?

It is that the noted English architect succeeded in building a church. And because it is a church, it has a message to the passer-by. It doesn't beckon him to reading and recreation, and clubrooms and a community parlor. No, it seems to say, "I am a place set apart for the worship of God. Turn aside from the noise and cares of life; kneel here before Him who is thy maker and seek to worship Him in Spirit and in truth."

And that is what the architect succeeded in doing for Mr. McClurkan in the Tennessee town; he built a church, and the little church, plain, simple, beautifully finished within and without speaks its message to restless, hurrying men and women: *I am a house of God. Turn in here and worship Him.*

Have you missed that note from most of our church buildings? Is it possible that the thought of worshipping God enters so little into our plans that it shows in the very architecture of our churches?

Do you ever get hungry just to quietly worship God in the house set apart for Him, and do not find it possible because of the noise and the confusion which follow the dismissal of Sunday school, and the visiting between members?

When I was a child we were required to come quietly into the auditorium.

There were no social activities going on, no talking or handshaking. People sat quietly, meditating perhaps, while a few bowed their heads in prayer. When the music began to sound softly through the church, the pastor opened the door of his study and went into the pulpit where he knelt in prayer. He then sat quietly like the rest of us until it was time to read the first hymn. It made a great impression upon my childish mind that the minister talked last with God before he began to talk to us.

A year ago I was back in a church of the same denomination for a certain service. The door of the pastor's study stood open as we passed in and we could both see and hear him as he chatted with some of his official board.

He came rather hurriedly into the pulpit, prayed a few moments, took his seat, looked around restlessly, rose, stepped down from the platform, straddled the altar rail, darted down the aisle, held a whispered conversation with a man he had spied half way back in the church, came back, straddled the altar rail again and sat down. When he stood up to preach it seemed to me that his spirit must have more of the touch of men upon it than the touch of God; he had been so busy with men before he began.

We are deeply concerned about the lack of reverence in our children and young people. *I wonder if we are looking in the right place for much of the cause of it.*

A friend was telling me of a relative of his, a woman of wealth, into whose life some sorrowful burdens had come. When driving into the city, this woman had to pass a large Catholic church, and had formed the habit of dropping in once or twice a week. It is true that no service would be going on, but my friend was much troubled about it, and finally asked her if she thought of becoming a Catholic.

"Oh, no," she answered. Then said, "If you really want to know what attracts me, it is that it is the only place of worship in the city in which I can get quiet. My own church is closed during the week and on Sundays there is so much handshaking and visiting and talking and singing and preaching that there is little opportunity for me to get quiet before God. I don't know Him very well, but I long to. I seem to get closer to Him when I am still. That is why I go into that church."

A well known writer sounds this warning: "We Protestants who belong to churches which have no hard and fast ritual congratulate ourselves that we have escaped the dangers of cold, formal worship. But let me warn you that there is a second peril which is just as deadly as

(Continued on page fourteen)

Uncle Buddie's Good Samaritan Chats



BELoved SAMARITANS:

I left you last week at Kearney, Nebraska, just as we were leaving for Litchfield. Well, we arrived in time for a good supper and our good pastor, Brother Williams, and his good wife had everything well announced and the service was to be held under the nice tabernacle in the city park and we had plenty of folks and a number of our good friends from Kearney came over and from other towns, as far as Arnold. We spent the night in Litchfield and had a fine night's rest. On Tuesday we made a run to Arnold. Here Brother Sprague is our splendid pastor and he had the service well advertised and the house was packed to its limit and we had a most beautiful service. Of course in every service we represented the HERALD OF HOLINESS and also represented the Tabernacle Fund.

On this trip we are not raising money to buy gospel tents, as some of the readers might suppose, as Nebraska is not well suited to tent work. First, the season is very short and again at the tent season the wind is very strong so we are making a pull for money to build good wooden tabernacles. The plan is, to go into a good town and lease a good lot for six months or a year and have the understanding that at the end of that time we will buy the lot and all that has been paid on the lease will go on the first payment on the lot and in that way we are not losing anything on the lease and then we raise the money and build the tabernacle and then put on the Home Missionary Campaign. Then we organize and then the church that is organized can pay for their tabernacle by the month, say ten dollars a month, and that money will be used in erecting another tabernacle and by working that plan it won't be long until we can have good tabernacles in at least a dozen good towns where we haven't a single thing today. I think that this one campaign will secure enough cash and pledges to build three or four good tabernacles. Brother Marvin Cooper has a great vision for this great state and his people are standing by him and we are making a great headway on the district.

Well glory to Jesus for what He is doing for our dear old Nazarene boys. They are the greatest bunch in the nation; all down to the job and no loafers but every man a puller, and a pusher, and a booster, and a lifter. So we are bound to succeed.

Well, from Arnold we made a run to North Platte. Here we spent a part of the day in the nice home of Brother and Sister Myers, although Brother Myers was in the great harvest field hauling grain and I did not see him. Now at this time Brother Kirby Fields and Broth-

er Elwood Taylor are in North Platte in a fine tent meeting that Brother Cooper arranged for and put on the campaign and had these young men to carry on the meeting. We had a great crowd on that Wednesday night and I think that we must have preached to several hundred people. I think there must have been two hundred good people that raised their hands, saying by so doing that they wanted a Church of the Nazarene in North Platte, and I think in the next few weeks that we will have a fine church organized in that beautiful city and then in a few weeks more have a splendid wooden tabernacle and a good pastor on the ground. That is what we are now pulling for and looking for and believing for. After the great service, we made a run out some thirteen miles to Maxwell and spent the night with some fine Nazarenes, Brother and Sister Caruthers. I judge as fine people as walk the earth. Our stay in this home was a most delightful one.

Thursday morning came crawling around the corner and crawled through our window and called to us in a very loud tone and said, "Men, it is time that you were shaking the sand out of your socks, and scratching gravel." So after a fine breakfast and a good season of prayer, we left for Curtis, Nebraska, and arrived just about noon and drove to the parsonage where they had a fine dinner just about ready. At Curtis we have a most excellent pastor, Brother Vogt. I haven't met a family that made a finer impression on me than this good man and his noble family. We have a good church at Curtis but Brother Vogt did not think that it would hold over half of the people that wanted to attend our services and I judge that not half of them could have gotten into the church. So he secured the First M. E. church. Their pastor was out of the city and the church board was as kind to us as men could be.

On Friday morning after breakfast and prayers we made a run to Farnam. Here Miss Anna Nutter is the pastor and out some eight miles at Lone Star Brother Frank Shea is the pastor and the two churches came together and rented a big hall and it was filled to the last seat. We spent the day in the home of a very fine Nazarene family, had a fine dinner and a fine rest in the afternoon and a good supper and a most beautiful service. We did well with the tabernacle fund and got some subscriptions for the HERALD OF HOLINESS. We left the little city of Farnam and drove to Hastings by four o'clock on Saturday morning. We slept until between eight and nine as we were very tired all day on Saturday. After answering a lot of mail we left at two o'clock and ran out some thirteen miles into the country to the nice home of Brother Bohike and had a fine supper and some rest and then ran down to Kenosaw and had a fine service. Here

our beloved Brother Smith and wife are the fine pastors and they are as fine young people as I have met in years.

We drove back to Hastings and spent the night and early Sunday morning we were up and made a run to York, Nebraska, and here Brother and Sister Johnson are the fine pastors and they are very fine young people and we had a great service at York and did well for the HERALD OF HOLINESS and also for the Tabernacle Fund. After dinner Sister Johnson and the two sweet little tots made a run to Grand Island for the Sunday night service. Here Sister Elizabeth Mead is the fine pastor and I judge that we have no finer on the district than Sister Mead. We had the church packed to its overflowing and a most beautiful service.

At ten fifteen we took Sister Johnson and the baby to the depot and just before twelve she got a train out that would take her out some thirty-five miles to her home, that is, the home of her mother and father. We had the pleasure of taking her and the sweet tots from York to Grand Island and then to the depot. Then old Marvin and old Bud made a run back to Hastings and got in at twelve-thirty. You have seen the sign on the billboards near the tourist camp that was, "Tumble Inn." Well, that was us. This is Monday morning, August 12.

In love,

UNCLE BUDDIE.

THE LITTLE CHURCH WHICH MADE YOU THINK OF WORSHIP

(Continued from page thirteen)

formalism. It is *looseness* in the worship of God; that is the danger which threatens us. All thoughtlessness and slovenliness, and irreverence and clownishness are as great a travesty against the worship of God as is the empty ritualism we condemn in others, and will just as effectively grieve the Holy Spirit."

Another writer says: "Why is it so often the case that a preacher seems to be helplessly beating the air for the first ten minutes or so of his sermon? What is the matter with him? Why can't he get going? In many instances it is because it takes that long for his congregation to settle down from its social activities and create some sort of atmosphere for the reception of a message.

If a pastor will train his people, and himself, to come into the house of God with quietness and reverence the atmosphere will be there from the beginning of the service. And he will save time and a great deal of energy now lost in futile threshing about the bushes."

Do you not think we need these words of warning, and advice? If so, let us take them to heart, praying that we will learn to behave with reverence in the house of God.

**LESSON FOR SEPTEMBER 8, 1929**

By M. EMILY ELLYSON

LESSON SUBJECT: Nehemiah Rebuilding the Wall of Jerusalem.**LESSON TEXT:** Nehemiah 2:1-7:4.**GOLDEN TEXT:** *The people had a mind to work* (Neh. 4:6).

NEHEMIAH was the third person to lead a company of the captives from Babylon back to Jerusalem. Reports had come to him of the conditions, especially the broken down walls and lack of protection at Jerusalem. He became greatly concerned and petitioned the king whom he was serving as cupbearer that he might be permitted to go to Jerusalem and rebuild the walls. I am wondering if broken down walls concern us as they should. The king granted Nehemiah's request and he appointed him governor, giving him full authority to repair the walls and fortify the city as it was before Nebuchadnezzar destroyed it. Recovery from the fall is possible.

When Nehemiah, with his company arrived in Jerusalem he immediately enlisted those who had already returned from Babylon and were living in Jerusalem in his program. They had been much discouraged but the coming of these recruits, and the new leader with his vision and enthusiasm gave them courage so they had a mind to work and were willing to co-operate. Here are the two things that are essential to success—a leader with vision, enthusiasm, wisdom, and a co-operating people.

This new activity in Jerusalem immediately provoked the opposition of the surrounding people—the Samaritans, the mongrel people resulting from the mixing of Jews and Gentiles in the land by the Babylonians after the destruction of Jerusalem. This opposition was strong and persistent but Nehemiah was able to overcome it and successfully accomplish the work. Whenever God undertakes special work through the church Satan at once becomes more active and increases his opposition. We may always expect such opposition, and it will only be the stronger as the possibility of success is the greater. No such opposition should lead to discouragement. When Satan gets stirred up it is a sure sign that something worth while is in prospect.

A very great secret of Nehemiah's success in building this wall under these trying conditions was the splendid co-operation. If we will but trust the Lord and co-operate as did these people Satan cannot hinder us seriously in any of our church programs. One of our greatest weaknesses is this lack of co-operation. The people do not co-operate with the pastor as they should; the local church

does not co-operate with the district as it should; the local church and the district do not co-operate with the General Departments as they should. This should not be the case in a holiness church. We say that holiness brings union, but this is often not apparent. We are learning to do better but the process is rather slow.

This co-operation did not make them all leaders. Nehemiah remained the leader and there was division of labor among the people. There were the under rulers, the sectional or department supervisors, and then half of the people "wrought in the work and the other half of them held both the spears, the shields, and the bows, and the habergeons;" there were the builders, the bearers of burdens and the trumpeters or watchers. Every man in his place, doing his work, following the leader: this means success.

"Zerubbabel and Nehemiah did not co-operate with the Samaritans, and neither should we co-operate religiously where it would require a compromise of what we believe to be vital truth. Nevertheless Christian people can and should co-operate in various ways."—OLMSTEAD. What we call "team-work" is very desirable in all the work of the church, in fact, it is essential to success; but there must be no teaming with or for evil. Co-operation does not mean any compromise with wrong, but it will call for adjustments to each other. Team-work means harmony—pulling together at the same load.

These workers were also wide awake, watchful and prepared for emergencies or sudden attacks. "The builders every one had his sword girded by his side, and so he builded." Each builder needed both his sword and his trowel. We too must have the Sword of the Spirit, the Word of God, ever at our side; within easy reach where we can quickly get it when we need it to drive off the enemy.

Do you remember how Jesus used this Sword in His wilderness temptation? It is not so much that we carry a Bible with us, although this is not a bad thing to do, but it is that we have the Word hidden in our hearts so we can call it to mind and use it quickly. He who would do God's work must not be faint-hearted; he must be well armed with the spiritual weapons of warfare and face the enemy with boldness. As Nehemiah succeeded, so may we succeed. Let us take courage.

A PLEA FOR CO-OPERATION

For two weeks we have been telling you about the Rally day for September 29. It is our desire that this day shall be the beginning of a great Enlistment Campaign for Christ and the church

through the Sunday school. First, we want as large an attendance for Rally day as possible. Second; we want the best, most interesting and attractive spiritual program for the Rally day possible. Third, we want a complete list of names and addresses of all visitors on the Visitors' cards. Fourth, we want an aggressive effort at least through the month of October to secure just as many of these as possible as regular members of the Sunday school. Fifth, we want aggressive effort also to secure regular attendance on the part of those who have been irregular. Sixth, we want as many as possible won for Christ and the church. Seventh, we want a large list added to the Home Department.

"We don't want much." But what we want, we want. We do not usually get all we want, but what we are now wanting we should have. And what we are now wanting is all possible. All that is necessary is co-operation. If we could but have Nehemiah's company of workmen we could have what we want. Suppose we do all co-operate in this Enlistment Campaign and see what can be done.

This is not a mere plan. Nor is it just some popular movement, or seeking to follow others. It is a sincere desire to build up the work, to please the Master by winning as many as possible. Would it not surprise Satan and cause him anxiety to see us all enthusiastically working together this way? Let's do something that will endanger his hold upon many people. And such a simultaneous move would certainly please Jesus.

Here is the question: Can we depend on you and your school?

WHAT WE COULD DO IF WE TRIED

It yet remains to be seen what we could do if we would really try—if we would try intelligently and enthusiastically. Only in a very few places have we taken the Sunday school work as seriously as it deserves. If one man could invite two hundred and fifty-six persons to Sunday school in one week, and induce one hundred and nine of these to attend, what could we all do if we were to really try? This is what actually happened recently in connection with a special rally day. Of course this cannot be expected of all. But if every member of the Sunday school were to win one new member a month this would double the enrollment each month. It does look like we could at least each bring one new pupil during the year and double the enrollment for the year. But our goal has been set far below this. To reach an enrollment of 200,000 for the next General

(Continued on page eighteen)



Foreign Missions

The tap root of Christianity is the missionary spirit. Jesus himself, its founder, was "the sent One," of God, heaven's missionary to earth. "Go into all the world, and preach the gospel to every creature," are His orders. The missionary spirit is the very germ and juice of genuine Christianity—its flavor and fragrance—its very life sap.

In preaching the gospel we are not simply furnishing facts, nor mumbling mere words to men; rather are we thrusting the live wire of God's power into the lives of men; disinfecting their souls of sin, and welding them together into new spiritual relations.

Preaching the gospel is the deepest, vastest work ever committed to men.

Making the world over again. That's the missionary's work.

"Increased interest in foreign missions. Work done in conventions is still bearing fruit. Hope to have similar ones this coming year."—J. Walter Hall, District Superintendent, Western Oklahoma District.

Through the generosity of Rev. W. G. Bennett, the author, we have presented to each of our missionaries on foreign fields a copy of his splendid little booklet, "The Conflicts of the Intercessor."

We have many responses from the "cow poem" by Miss Haselwood, of Peru, pathetically portraying the need of a Jersey cow for the Peru mission. A few remittances have been forwarded to us for that purpose. Just at this writing we cannot give accurate information as to the cost of such an animal; whether they are to be had in South America, or whether we must send one to them by parcel post. We have written for information, and as soon as we hear from Brother McHenry, our District Superintendent there, we will give our readers information. Most people like good milk, and the dirty kind our good workers in Peru have to drink impressed many with a desire to send them a Jersey cow.

WILLING TO SELL COW

"I received my copy of the *HERALD OF HOLINESS* today and I note the plea for a Jersey cow which our dear missionaries in Peru so sorely need. Now I have one cow and four children from 4 to 11 years old, but if I can sell our cow for enough to buy the missionaries there one, we want to do so, and we will buy our milk. My cow is a good one—a Guernsey and worth about \$125"—L. M., No. Dak.

S'MORE ABOUT THAT COW

"Has anyone promised to furnish that cow in Peru? Would it be permissible to send that crowd a cow for a Christmas present? We would not count it at all. It would be a present. I think I could work this. I am very fond of bread and milk and hot milk toast and I feel sorry for a crowd that has to put up with dirty milk."—C. W. J., Pa.

FORWARD, FORWARD!

From Corydon, Pa., comes this cheering message: "We are happy to be able to tell you that the missionary enthusiasm here has paid our General Budget ahead to November. We hope by overpaying the budget to encourage the Board to plan a greater advance."—RALPH D. SCHURMAN, Pastor.

LOOK OUT

In the rules for a New Testament church laid down by the Master, the covetous (i. e. stingy, close, tight-fisted, ungenerous, illiberal) were to be excluded from membership, and were placed in the same class as fornicators, extortioners, idolaters, revilers, drunkards. See Mark 7:21, Rom 1:18, and 1 Cor. 5:1. Stinginess is no respectable sin. It smells of hell. The fornicator, wrecking the home life of his neighbor; the extortioner, wringing out with greedy hand the honest living of his fellow-beings; the idolater, hewing to a false god; the reviler, cursing and abusing; the drunkard, wallowing in slime, and poisoning his neighbor with strong drink—these are all vile sinners; and, in the New Testament teaching, in the eye of God, the covetous man is as vile as any of these.

DELIBERATELY PLANS TO GO OVER

"We are planning one of the best missionary services here that our church has ever had. We plan to pay the budget in full, and hope with extra gifts to go at least \$500 over the budget." (Letter from Illinois pastor).

"HOLD STEADY!"

"Hold steady. We shall do our part to wipe out the July shortage. Am sure we'll raise more than our budget this year." (Letter from District Superintendent).

A FURLOUGHED MISSIONARY WRITES

"Jesus whispered a secret to me lately: 'If you will weep over the hell bound millions, and fast and pray, as you keep in touch with me, I'll attend to the finances,

and the saving of the millions dying in the dark.' My soul says 'Amen' to all He whispers to me. I believe God is wonderfully undertaking for my return to Africa soon."—MINERVA B. MARSHALL.

"MORE EARNESTLY THAN EVER"

"I fully appreciate the earnest efforts of your office for the financial success of our church. I shall try even more earnestly than ever before to bring up any delinquent churches." (Letter from a District Superintendent).

ONLY FORTY-TWO MEMBERS

From Walbridge, Ohio, comes the following: "The Lord has blessed us in keeping the home fire burning. We have also done all that has been asked of us as to the district, and more. We have a membership of only forty-two but we have our shoulder against the wheel. Our portion and record for the general interests are as follows: General Budget, \$150 Paid by church treasurer, \$63; N. Y. P. S., \$50; W. F. M. S., \$87; Sunday school, \$5.50; special offering, \$80. Total amount, \$285.50. Overpaid, \$135.50. The Lord helping us, we want to do even more next year. Always yours in His service."—JOHN CRIDER, Pastor.

WHERE THERE'S A WILL THERE'S A WAY

"The tone of your mission appeals have the right ring in them. I am fully convinced, and have been for years that missions is our greatest field. I have a church that is pushing missions and making it interesting to the church. We got fifty Indian Head banks and will make a desperate effort to fill every one full. I have taken one bank and put in a convenient place for the whole church and Sunday school to take part in filling it with dimes. I am offering a good Bible as a prize to the one that will guess the nearest the number of dimes we can get into it. I felt in this way we ought to be able to get about seventy dollars more for missions. If it will hold five hundred pennies it ought to hold seven hundred or more dimes, and we purpose to find out how many it will hold. The people are taking to it readily and all seem to be co-operating in filling this one with dimes."—P. C. N., Colorado.

The great missionary commission, "Go ye and disciple all nations," is the boldest, most universal, most final order ever given to men. Ours not to reason why, ours not to make reply, ours but to do and die!

NEWS AND NOTES FROM NEW ENGLAND

DISTRICT SUPERINTENDENT

After the assembly closed we visited some of the churches. June 5th Rev. D. Shelby Corlett joined us and together we visited about twenty-five of our churches in the interest of District Home Missions. As a result of the fine work of Brother Corlett we received about \$2,000 to help finance our summer tent campaigns.

Following this campaign came our New England District Campmeeting with Drs. R. T. Williams and C. H. Babcock, also Rev. C. C. Rinebarger, as the workers. Under the blessing of God and the splendid ministry of these brethren we had a wonderful meeting.

Just after the campmeeting we visited the churches in Nova Scotia and Prince Edward's Island. We were pleased to find such a delightful and blessed company of folks. In Oxford, Hanford and Springhill, Nova Scotia, the hosts are led on by Rev. and Mrs. Stanley Dixon, who are much loved by the people to whom they minister. Over in P. E. I. in the O'Leary church Revs. Ernest and Irva Phillips Myatt are the pastors, who as successors to Rev. J. W. Turpel are in great favor with the people. Rev. Archie Stanford, as pastor at Elmsdale and Alberton, is in the midst of a parsonage building enterprise to which he is devoting much of his time and attention and which when completed will make a very commodious home for the preacher and his family.

Mt. Pleasant church is being supplied by Brother Grace, a fine young man, who is planning to attend E. N. C. this coming year. We held a meeting in the home of Sister Dunning in Summerside where there was gathered a good company of people, interested in our work, many of whom desire the organization of a Church of the Nazarene. On the whole we have no more loyal and sacrificing people in our church than we found in the Provinces.

On our return trip we visited a number of the churches in Maine and the tent meeting in Bangor conducted by Rev. D. S. Deware, assisted by Willard Parker and Miss Grace Griffin; also the tent meeting in Skowhegan, conducted by Rev. J. H. Garrison, assisted by Alton Perkins and Everett Mayo. We are hopeful that each of these meetings will result in the organization of a church.

JOHN GOULD.

NEW BEDFORD

Greetings from the city of New Bedford. We are most happy to report our church was never in a better condition spiritually or financially. A splendid spirit of unity and co-operation predominates. Men and women are getting saved and sanctified. Rev. R. J. Kirkland is tireless

in his energies to seek and save the lost and backsliders and preaches the Bible with no trace of modernism and God answers with results. The budget system as introduced by our beloved former District Superintendent, Rev. H. V. Miller, is eminently successful, and we are happily climbing to higher heights and greater victories ahead, bless God. August 1 we were very fortunate in having the Vaughan Radio Quartet with us. The church was crowded. They sang the glory down accompanied by shouts and hallelujahs from joyful hearts who know God. They are the most willing singers in the land I believe; and if there is a better quartet singing the gospel, we haven't heard them. Such songs as the "Harp of a Thousand Strings," and "Going to Shout All Over God's Heaven," will linger in our memory. They enjoy singing and their voices blend harmoniously together. The campmeeting or church that secures this talented group of gospel singers will be greatly helped and God's work advanced. Our prayermeetings are largely attended and testimonies, shouts of praise and marching are very frequent. The campmeeting at Smith Mills, three miles from New Bedford, was very successful, and the two evangelists, A. B. Carey and Stella Crooks, preached with unction and they are one of the best teams that ever worked at camp Smith Mills. Well, thank the Lord for the joy we have in our souls at this time of writing. Glory be to His matchless name forever—William W. Atwood, Secretary.

PROVIDENCE, RHODE ISLAND, PEOPLE'S CHURCH

We are in the land of campmeetings, being within two hours' drive of five holiness camps. More or less of our people attend all these meetings. Added to this the vacation season; you can readily see the cut in our regular services at home. We never find fault with our people going to campmeeting if they will bring some holy fire back with them, and that will mean that they are not going on a picnic when they go to camp. We do not believe that picnics (as good as they may be) are very conducive to spirituality; but campmeetings should be. Attendance has been fair during the summer at our regular services and the spiritual atmosphere good. Finances are all paid to date, but we need better things and are looking forward to the fall and winter months for a revival. Evangelist J. A. Rodgers and the Lehmans will be with us Oct. 27 to Nov. 10. We desire your prayers. --Geo. D. Riley, Pastor.

NEW HAVEN, CONN.

We have been pastoring the New Haven church for about eight months. When we

came here the church was at a low ebb, but the Lord has marvelously helped us to revive the work. We have increased our membership by five and expect to take in a class of members next Sunday. Our church attendance is steadily increasing and our Sunday school is making good progress under the able leadership of Brother Ford. Our District and General Budgets are paid up to date, and our work in general is showing marked improvement. We are commencing a revival meeting September 3, with Rev. A. B. Carey of New York as our evangelist. Pray that God will give us a mighty time of victory in seeing many unsaved brought to Christ—Harris B. Anthony, Pastor.

BROCKTON, MASS.

We first came here two years ago with District Superintendent Miller and held tent meetings. Following this we were privileged to stay on here through our last two years at college as a student pastor. During this time God graciously helped us in our church. The revival spirit was kept burning by quarterly week-end conventions at which time preachers and singers, filled with the Spirit, wonderfully refreshed us. From the organization of our church until the present time we have been amply supplied with workers from Eastern Nazarene College. Contrary to the modern trend of event and belief, we have a beautiful group of saved young folks. Many of these are talented musicians and we do not want for music in our services. Since organizing we have been able to purchase our piano, seats, communion set and hymn books. We feel that our Sunday school is a vital part of our church and every effort is being made to thoroughly equip the several departments for their special work. Our big problem now is to secure a location and have our own church building. As in other things we are trusting and praying God that He will lead us out and establish a strong center of holiness in Brockton. Remember us and put us on your prayer list. God bless you all.—H. G. Gardner, Pastor.

BATH, MAINE

There seems to be some little progress in the work of God being made by the Nazarenes here. There is more of an upward look than we have witnessed. There seems to be a little glimmer on the horizon of some of us that something might be done, at least there is a cloud the size of a boy's hand. There have always been clouds but they have been wind and storm but no rain. We are now getting a few drops of rain and are trusting the drought will break in reality. The finances are in good condition and

the people are willing to give. We felt desperate a few weeks ago and talked to the people after that fashion and called a special prayermeeting of the church. We prayed and discussed matters for four hours and the Lord helped us a little. We are continuing the special prayer for God to come among us and it is telling in results. Last Sunday night we had a good break and eleven sought God at the altar. Two were at the altar in our prayermeeting a week ago. One blind woman who has been very wicked professed to get saved when we called on her and brought forth three dollars and fifty cents worth of cigarettes and destroyed them as fruit meet for repentance. She seemed blessed in the deed (no wonder). We preached to a full house Sunday night, one of our record crowds. The Sunday school has held an unusually high record for the summer months. There is more progress all along the line, for which we are deeply grateful to God. Next Sunday we are to baptize five candidates. We covet the prayers of God's children for a gracious outpouring of His Spirit in Bath, Maine.—Howard P. Jett, Pastor.

BAYFIELD, NOVA SCOTIA

The members of the Nova Scotia and P. E. I. new church zone, might be pleased to learn that the people of the scattered settlements of Bayfield, Alton and Grosvenor, Ant and Guy counties, N. S., are now worshipping God in their new church. Between July the 8th and 20th this building was erected and will accommodate over one hundred people. We want to thank those who made this work possible.—F. W. Randall.

WORCESTER, MASS.

We are praising God for progress among the Worcester Nazarenes. The Holy Spirit's presence is in all our services. Some have been seeking the cleansing of the blood, while the already sanctified have been reaching out in their grasp of faith for mightier things. New faces are seen from time to time and a feeling of certainty that brighter and better things await us down the road is possessing us generally. We are just now coming into possession of a property, which, five years ago sold for \$21,000, but God is enabling us to buy for \$10,500. It consists of nearly 11,000 square feet of land on which stands a fourteen room house in good repair and a three car garage. The location is most desirable, near the center of the city in a splendid residential section about 100 yards from Main St. At a small cost we can remodel the building so as to secure for ourselves and the work of holiness an almost immediate home for the pastor and family and a commodious auditorium in which to worship. Then there are future possibilities which if properly realized should give us a place of distinction second to none in this great New England District. With less than a dozen wage earners, our little society has within the past three weeks given five hundred dollars and through their friends a hundred dollars, an equal amount with which to make the initial payment of one thousand dollars and secure the property title.

We are trusting God to help us raise the amount sufficient for temporary adjustment and then on to a permanent church structure. Pray for us! We expect to make it uncomfortable for sin and easy for God to rescue the sinner. There are many looking on; some with suspicion and others with hope. In both classes we are assured of future material for church membership. Praise God, "the ark is coming up the road." In perfect love.—J. W. Turpel.

WHAT WE COULD DO IF WE TRIED

(Continued from page fifteen)

Assembly we will need but 15,000 gain each year. This will mean for each ten pupils to gain one new member. Will it not be a shame if we do not do this? What do you suppose Jesus thinks of this small effort and results?

Too many of our schools are satisfied to drift along and take what comes with no special effort. Too many superintendents have no aggressiveness and no vision; they give but little thought to the subject of how to build the school, they pay no attention to suggested plans, read no books, attend no conventions; they are too busy with the affairs of the world to make efficient superintendents; they are unwilling to pay the price for success. And the same may be said of too many teachers.

Another place of weakness is that when we do undertake to do something special or put on some new program too often we do so with very hasty, and hence poor, preparation. We have so much else to do and are in such a hurry we cannot take time for careful and thorough preparation. No wonder there is no large success.

Again, there are those who are unwilling to co-operate with those who are making a special study of the work and are trying to lead on to greater things. Leaders must have co-operation if there is to be any large success. Leaders are to take us forward, and the true leader can do this for all who will follow and co-operate. Who can forecast the results if we could have wide awake and aggressive superintendents and teachers; if we would but study our problems, and plan our work, and if we would but receive the suggestions and co-operate with the district and general officers? It yet remains to be seen what we could do if we would really try our best.

DALLAS DISTRICT

We are coming along slowly, it seems, on the district, but I believe we are making progress. We are not seeing things go as we would like to see, but I am sure we will be able to come to the assembly, which meets two months from now, at Beaumont, Texas, with progress made on all lines. Let me urge you pastors to do your best to get your budgets up in full by the time of the assembly. No one should think of coming to the assembly without at least having his General Budget paid in full. Let us do our best to have all of our churches placed on the Honor Roll at the assembly. It

is only two months now till the assembly meets, and if we get our budgets up in full, we are going to have to begin at once to urge our people to do their best.

There are a number of things of interest we could report on the district. We had a great spiritual time at the District Campmeeting at Peniel this year. Most of the churches were represented at the campmeeting and the N. Y. P. S. Annual Convention which met during the camp. The Young People's Convention was the most interesting, and the most largely attended of any they have ever had on the Dallas District. Plans were laid for an aggressive forward move among the young people another year. I feel wonderfully encouraged over the inspiration the folks seemed to get at the convention and campmeeting.

A number of good revivals have been held on the district this summer, resulting in the salvation of a number of souls, and the increase of membership in the churches. We are pushing the Home Missionary campaigns on the district. We have a number of places we have arranged to enter between now and the assembly where we hope to organize new churches. The new church at Alvin, is just doing fine. Rev. Joe M. Tyson organized and took charge of the church. They began paying \$25 a week from the start. He has arranged for a revival before the meeting of the assembly. Alvin is taking its place among the good churches of the district. M. M. Snyder, the newly elected District N. Y. P. S. President, is on the job, and I am sure has some aggressive plans for the coming year. There are a number of things of interest among the local churches that we would like to mention, but space forbids, so we will close by asking that you pray for us and this great white harvest field. There are many open doors to us on the Dallas District if we can just get to them some way.

I. M. ELLIS, District Superintendent.

THE ALBERTA CAMPMEETING

We have recently concluded at Red Deer, Alberta, a campmeeting that in every particular was probably the largest and most fruitful we have had in our work thus far.

Anticipating an increase over the attendance of last year there was an enlargement of accommodation in the matter of the building of permanent cottages on the grounds and the lengthening of our dining room, and also in the perfecting of organization in every particular. While the new equipment greatly facilitated caring for the well being of the people, it was evident that this annual gathering is meeting with such wide and increased acceptance that further plans will have to be put on foot and in the very near future looking to the accommodation of larger numbers next year.

Revs. Haldor and Mrs. Lillenas and daughter of Indianapolis, and Mr. W. Coulter of Calgary were the engaged workers. Our Canadian people have learned to esteem them very highly, both for themselves and their work's sake. Their messages in sermon or song were

owned and blessed of God, and after the first few meetings there were suckers in nearly every session. Often in the night meetings additional altar accommodation had to be improvised until the row of seekers stretched from one side of the large tabernacle to the other. While the Canadians are not counted a demonstrative people, there were occasions when the hearts of the people overflowed in some real campmeeting shouting. Folks were saved, sanctified and reclaimed, some church difficulties were washed away by the rising tide, and some hard pressed saints received an accession of strength that will take them miles on their pilgrimage. Brother W. Coulter gave us many sacred selections on the bells to the delight and edification of all who heard him. We hope to have the Lillenas Party with us again in the not far-distant future.

Two tents and two evangelistic parties are operating at the present time on the Alberta District, "drilling" new prospects and "shooting" some of the older workings with a view to increasing the "oil-flow." Profitable campaigns have been held at Bowden, by Rev. E. S. Mathews and at Murray Valley by the District Superintendent. One tent is now in the great Peace River country and the other at Ferintosh. Tent operations will continue till cold weather. The Lillenas Party are now in a meeting at Calgary.

The Northern Bible College, in process of erection, is beginning to loom large on the skyline. Old students and those coming to us for the first time are looking forward with keen anticipation to the enlarged advantages that the new plant and the stronger faculty will provide for them this coming winter session. Information can be had from the vice president, Rev. D. A. Prescott, of Red Deer, Alberta.—Reporter.

DALLAS DISTRICT N. Y. P. S. CONVENTION

The Dallas District N. Y. P. S. Convention convened at Peniel, August 2 and 3, in connection with the campmeeting. This convention, while only three years old, was inspiring and helpful. The business sessions and reports from the different societies are proof enough that there are a few young people who are willing and ready to step into the ranks and carry on the work when the old soldiers fall.

Also the excellent papers rendered on such subjects as, "How to Conduct a Successful N. Y. P. S.," "How to Keep Out of the Ruts," "Duties of Officers," and such like, are conclusive proof that our young people have the ability to put things over for God, and they are getting the vision as never before; the convention created interest in one society for another, gave us greater understanding of our different needs and fields; bound us closer together and inspired greater interest in the general work. If you missed this convention you have lost something. We urge that every society on the district be represented next year. Begin now to lay your plans, and don't miss this gathering of young people.

The attendance was not as large as we hoped for this year, but we are glad to

report the interest is growing, and we hope for greater things next year. That we might be able to give more time and attention to the problems of the N. Y. P. S. it was decided to change the time of convention, beginning next year on Thursday night before the third Sunday in June, and running through Sunday night. The convention will be held in Dallas First church.

Brother M. M. Snyder was elected District President, Sister Wiese retiring that she might be more efficient as a pastor's wife. She has done splendid work, and with such a good beginning we predict great things for the young people of the Dallas District, under the leadership of Brother Snyder, who is a great worker with young people.

We pledge him our hearty support and co-operation. Let's do our best, and come up to the convention next June with glowing reports of great things accomplished for God.

Mrs. L. C. WORTHINGTON, Reporter.

SILVER LAKE CAMPMEETING, WILMINGTON, MASS.

Silver Lake Campmeeting of the Evangelical church, New England District, closed Sunday night, August 11, in great victory. It was unanimously agreed that this was the best meeting in the camp's history of fourteen sessions. Many things contributed to make it a great meeting. The weather was ideal and the attendance steadily increased, reaching the climax on the last Sunday when the spacious tabernacle was filled to overflowing. A beautiful spirit of unity and harmony prevailed and much prayer was offered. The music of Brothers Edwards and DeWarc was an attractive feature. The leadership of presiding elder Rev. Thomas Laite, was tactful, aggressive and spiritual. Finances totaling \$2,200 came easily. Too much cannot be said of the able ministry of Rev. W. H. Link, pastor of the Evangelical church at Owosso, Michigan, who was our evangelist. He was at Silver Lake four years ago in the same capacity. All who heard him then say that he excelled his former efficient ministry. His Bible studies and sermons were most scriptural, logical, unctuous and persuasive. Many responded to his appeals and sought either pardon or entire sanctification. There was a shout of victory indeed at the last service. After a splendid altar service, fully 150 of the saints headed by a cornetist, and singing "Onward Christian Soldiers," marched in single file through the illuminated grove, and around the tabernacle, forming a great circle. The evangelist and his wife, who had been a great help in the meeting, were given a cheer of appreciation, and all joined in singing "Blest be the tie that binds."

Plans were formulated for a still greater camp in 1930. Rev. Fryoff, Quaker evangelist, of Columbus, Ohio, is to be our special worker. A large dormitory is to be erected to the memory of the late Rev. D. F. Burns of Cambridge; a large publicity campaign will be instituted. During the last years about six acres were added to the beautiful ground. With

its rapidly developing material equipment, and the rising tide of spiritual interest, not only in the immediate vicinity, but all over the district, we see a splendid future for the Silver Lake Campmeeting.

W. EDMUND SMITH, Secretary.

DALLAS DISTRICT CAMPMEETING, PENIEL, TEXAS

The Dallas District Campmeeting was held at Peniel camp ground, August 1 to 11. This meeting was in some respects the best held here in years. District Superintendent I. M. Ellis was the evangelist, and he did some of the best and most timely preaching we have ever heard. He is a wonderful man of God, fearless, yet tender and kind, feeding the sinner with all diligence, and warning the sinner with all the earnestness of his soul. Through his ministry God gave us some soul searching messages, causing the child of God "to take heed to himself," and the sinner to realize his need of God.

About thirty-five or forty found pardon at the altar of prayer or were gloriously sanctified; and many were greatly blessed in their souls, though making no definite testimony.

One of the contributing factors of the services was the good music rendered by Brother and Sister Jack Carter and Miss Ruby Dallas. We thank God for consecrated, talented young people. It was interesting to note a number of the new professions at once sought membership in the church. This, and the great throngs of attentive people attending these services, are conclusive evidence that the world takes note of "pure and undefiled religion."

This meeting was a great help to the pastors from over the district, Brother Ellis giving them spiritual food to carry home to their flocks. We feel the district was greatly benefited and that "brotherly love will continue;" and holiness be spread, for which we give God all the glory.

Our godly pastor, Brother Farmer, was untiring in his efforts for the meeting with all the responsibility of the local pastor at the camp, looking after the needs at the dining hall, and duties too numerous to mention, he was on hand from the sunrise prayermeeting till a late hour at night. How we should appreciate our godly pastors!

Mrs. L. C. WORTHINGTON, Reporter.

IDAHO-OREGON DISTRICT CAMP

The Sixth Annual Camp was held Aug. 1 to 11 in Nampa, Idaho, and is now a matter of history. General Superintendent J. B. Chapman, and Rev. Jarrette and Dell Aycock were the evangelists. They did their work well and God was with them. Their ministry was a great blessing to our people.

The camp was well attended and its influence is and will be felt throughout the district. There were many seekers at the altar for the two weeks of grace, and there were many happy finders. All the institutions and the auxiliary organizations of the district were represented, and took part in the camp. There were some wonderful answers to prayer during

this camp, and much good was accomplished. We truly thank God for these victories.

The four tents of the district have been up all summer, and gracious results have been accomplished in each place. All hands are pressing the battle over this way, and God is blessing His people. We expect good victories for the cause during the fall and winter months.

A. E. SANNER,
District Superintendent.

CHURCH NEWS

EVANGELIST HAROLD VOLK—"We just closed a good meeting in La Junta, Colo. One more time God answered prayer in His own way. There were more than half a hundred souls bowed at the altar and sought the Lord. Most of these professed to find peace, and the evidence in most cases backed up their profession. A number joined the church the last night, and some others will come in in the near future, I am sure. The pastor and church are looking up and God has encouraged their hearts very much. I like to work with Pastor F. C. Savage, because he has the work at heart, and loves the Lord. And while the meeting did not close in a blaze of glory, yet there were seven or eight in the altar and victory came to those who were willing to pay the price. Praise His name! Pray for me that God will use me as a servant and soul winner."

CORYDON, PA.—"The last summer has been a season of blessing here in the Corydon Church of the Nazarene. We have just closed a revival campaign with Evangelist Earl Stillion, in which we reached scores of people with the gospel message who had never before been in our meetings. God gave us some good victories and we are entering the fall months with increased vision and purpose. The summer months have brought one hundred and thirty visitors in our Sunday school classes, and a fine boys' class of sixteen members which the pastor has gathered around him. A week ago we broke both our attendance and offering records with ninety-one present and over eight dollars in the offering. We are planning now for an enthusiastic Zone Rally of the N. Y. P. S. to be held here Labor day, Sept. 2, in which the Warren, Bradford, Du Bois, Oil City and Corydon societies will have part. Plan, pray and come with us for a great day together in the most beautiful valley along the Allegheny."—Ralph D. Schurman.

PASTOR B. H. POCK, WELLSVILLE, OHIO—"I have taken the pastorate of the First Church of the Nazarene here and anyone desiring to correspond with me will note the change from my old address to the new. Wellsville is a town of between 10,000 and 15,000, with great opportunities. There are a lot of holiness folks in Wellsville, and it is only about 10 or 12 miles from the great historic Hollow Rock camp. While I am now writing they are having a great camp, with C. W. Butler, John and Mona Flem-

ing, Professor Moore of California, and Miss Jennie Bradford as workers. We are also only four miles from the East Liverpool church, with its over five hundred members. Then we have a good church at Newell, W. Va., and Chester, W. Va., with their splendid pastors and people. We pastored for five years at Chester, W. Va., four miles from here. We have held three revivals in the Wellsville church and why they should extend to us a unanimous call, we do not understand. Our prayermeetings are well attended, and a building program is on foot, and we are expecting God to do great things for us. We have good crowds at preaching services. With the great Pittsburgh District back of us, and C. Warren Jones, leader, with East Liverpool, Chester, W. Va., Newell, W. Va., Hammondsville, Ohio church, and this coming Wellsville church situated on the Ohio River, at the foot of the beautiful hills of the old Buckeye state, the devil will have to go. We believe we can put 1,000 or more in our Sunday schools, and get the gospel to thousands. Pray for us. New address: 406 Seventh St., Wellsville, Ohio."

EVANGELIST B. F. HARRIS—"Since my last report, it was my privilege to hold a meeting for the Free Methodists at Sacul, Texas. The pastor, Rev. Arthur Clemons, is a fine young man and is doing a good work there. At this meeting several souls prayed through to victory. I am now in a meeting at Konawa, Okla., with our pastor, Rev. A. E. Greene, and God is owning and blessing the services. A goodly number have prayed through at the altar for either pardon or purity. Brother Greene is a good pastor and his people love him, and he also has the confidence and respect of the people of the town. Professor Carl Harns of Durant, Okla., is leading the singing, and is doing his work well. God has been blessing all through this meeting, but we are still trusting him for even greater blessings than we have yet received. I go next to Aurora, Mo., for a meeting with our pastor in that place. Pray that God may give us great victory in this campaign."

EVANGELIST C. B. JERNIGAN—"We had a fine meeting at Paden City, West Va., with Rev. Albert Walters, pastor in their new and beautiful church, which was dedicated during the meeting, by the District Superintendent, Rev. C. Warren Jones. This church building is the best church in the town, and is a beauty indeed. It was mainly by the efforts of J. J. Parker and wife, that Paden City has such a building. The meeting was good, and quite a number prayed through at the altar, and several additions to the church. Rev. Walters is a fine pastor, and loved by his people. All expenses were easily raised, and the debt on the church was nearly all provided for. Next we went to Lawrenceburg, Tennessee, where we have a Radio Station and conducted a revival, and God was with us there. This is where we have had two revivals before, the entire services were broadcasted, over Station WOAN. This station

is owned by James D. Vaughan, and operated in connection with his school of music, for the preaching of full salvation. This is the home of the Vaughan Radio Quartet. We are at present in the beginning of Harrison County Holiness Association Campmeeting at Ramsey, Ind., with Rev. J. B. McBride and Brother C. C. Rinebarger, singer. The camp starts off fine. We are going to work this fall in the Pittsburgh District."

EVANGELIST STEUBEN D. COX—"Since my last report I have conducted meetings at Bedford, Ind.; Cedar Rapids, Ia.; Iowa Falls, Ia.; and am now at Chariton, Ia., with Rev. A. K. Jones. Our meeting here is starting off in great shape. We had eight at the altar the first Sunday morning and the temperature is rising rapidly. I contemplate a great revival here before the close, which will be August 18. Also I enjoyed my meeting with Rev. E. E. Russell at Cedar Rapids. A number sought God, especially the last night, when we had a full altar of young people seeking and finding Him. Our meeting at Iowa Falls was timely, a Home Mission meeting, the first tent meeting ever held in the town, and I had the privilege of preaching the first holiness sermon ever preached in the place. God came and soon we had seekers at the altar, especially for holiness. We closed our part of the meeting with at least fifteen ready to join the Church of the Nazarene. Rev. Short, the District Superintendent, continues the meeting two more weeks with other workers. In this meeting I had for my helper Miss Gladys Hadley of Richmond, Iowa, who is a very splendid worker along all lines of Christian activity. Our meeting at Bedford, Indiana, was a hard fought battle with some good results. Rev. Pendry is the pastor at this place. Anyone desiring my services this fall or winter can address me at 1249 N. Holmes, Indianapolis, Ind."

EVANGELIST W. W. LOVELESS—"The last ten days of June we spent in Pittsburgh, Pa., in a big Missionary Convention with the colored people of that city. Rev. Charles Slater and Miss Bulden, who have both spent many years in Africa were our co-laborers. My what a time we had preaching to these fine folks! It was nothing unusual for us to stop preaching while the folks shouted the praises of God. Here was one place in which collections and offerings were very frequent, but did not hurt the spirit of the meeting. They would take about three every service, and seemed to do it so gladly. The Missionary offerings amounted to near a thousand dollars during the convention. All expenses were met, and the workers well paid. We found Rev. J. W. Hart, the pastor, and his assistant, Rev. C. G. Britton wonderful men of God, and they have a wonderful people to preach to. The writer received a hearty invitation to come back, and we certainly will be glad to do so. Our next engagement was in Celina, Ohio with the Nazarene church. Rev. Robert Goodwin is their good pastor. This was a tent meeting. God gave us

some good fruit in this campaign. They have no church building in Celina, but have their lots to build on. During our campaign something like \$500 was pledged and given toward a new church, and as soon as the tent came down they started to put in their foundation for their new church. Celina is having a struggle but we feel sure that they will win out. Our last meeting was in a tent in Middleport, Ohio, Rev. C. T. Moore pastor. Here we had big crowds, and God gave us some souls at the altar that were brightly saved. Before we left Rev. Moore received five new members into the church. We were looking for a great closing out day, on the last Sunday, but I received a telegram that my dear old father had suffered a stroke of paralysis, so I hastened to my home on Saturday, and stayed by his bedside until Monday, when without a struggle he slipped off to heaven. I have not heard how the revival closed up, but I feel sure that Brother Moore and his good people closed the campaign on Sunday night with victory. I am resting a day or so since father's funeral, and then I will go to Chillicothe, Ohio, to give our new Nazarene church there a short meeting before our District Assembly, which convenes on August 28th."

CHELAN, WASHINGTON—"In northern Washington on the east slope of the Cascade Mountains lies a long, narrow body of water known as Lake Chelan. This beautiful lake, *one of the most beautiful in the world*, pierces directly into the heart of the Cascades almost sixty-five miles. The scenery is sublimely grand. At some points the mountains rise sheer from the water's edge ten thousand feet into the air, their majestic bulk, every detail of which is perfectly mirrored in the crystal depths below. The town of Chelan nestles at the foot of the lake and is becoming a well-known tourist resort. Our Church of the Nazarene has an organization in this town so beautifully located in this picturesque valley and Rev. H. S. Spray is pastoring it. He, with his faithful wife, is doing a good work there. There is a church property in good financial condition, the church building being entirely free from encumbrance and the parsonage carrying a small debt. Evangelistic work is emphasized in the Sunday school and children are converted from week to week. Other aggressive work is done. It was my privilege to spend Sunday, August 11, with this people, preaching both morning and evening. One child was converted in the Sunday school service and in the evening a man seventy-six years of age came forward for prayer and claimed the forgiveness of his sins. Brother and Sister Spray have a great work on their hands and they need and deserve the cordial support of the whole church. The peculiar location of the town makes it a point of more than ordinary interest. The Great Northern Railroad Co. has developed one of the great water power plants of all the country. A dam was built across the outlet of the lake, thus raising the water of the lake 22 feet. Beneath this vast reservoir a fourteen foot underground tunnel has been constructed to the Columbia

River three miles distant with a fall of four hundred feet in the three miles. From this great plant many miles of the railroad is electrified and the plant is so arranged that, as conditions justify it, another tunnel seventeen feet in diameter will be run from Lake Chelan to the Columbia River. It is easily seen that this is one of the great water power plants of the world. At times there are thousands of laboring men at Chelan and many tourists stop in the town on their way to the head of the lake. This is an important point for gospel work and the Church of the Nazarene has its flag in the air and is doing all it can to win men to salvation."—H. D. Brown

EVANGELISTS E. D. AND WINNIE SIMPSON—"Since our last report in January, we are now in our twelfth campaign and souls have found God in every meeting, for which we give God the glory. We have seen about four hundred precious souls receive definite experiences either for pardon or purity, around the altar in these meetings and a large number united with the Church of the Nazarene and are pushing the great work for God and holiness. We have also received several subscriptions to the *HERALD OF HOLINESS*, the best paper published. For all the victories that have been won we give God the glory and we are glad to report that we have the fullness of the blessing now. Our greatest desire is to see precious souls weep their way to Calvary. We love God and His work better than ever before. Pray that God will make us soul winners. We are now in the camp at Wellington, Texas, with Brother and Sister Dillingham as the good pastors, and Dr. A. O. Henricks as evangelist, and God is giving us great victory."

OSHKOSH, WIS.—"We closed on July 21 a very successful revival with Revs. Theodore and Minnie Ludwig as evangelists. God not only gave us about twenty seekers for pardon or purity at the regular services and about that many in the Sunday school, but placed the Church of the Nazarene and its teaching before this city of forty-two thousand in a way that can never die but will bring forth fruitage in the years to come. God wonderfully used these splendid preachers of full salvation and the people said there had been nothing like it in this town for many years. Besides their preaching and singing God blessed Sister Ludwig's illustrated songs and many were drawn to the tent to see these artistic crayon productions. A fine class of new members came into the church on the last Sunday of their meeting and others will come later. Miss Kathryn Collins of Alexandria, Minn., graduate of Chicago Evangelistic Institute, ably assisted at the piano and in the special singing. Miss Collins came to us after the meeting was well begun but she fitted into the group of workers and filled her place in a splendid way. She was a great blessing to all but especially to the young people. We have just had the pleasure of having with us for four nights Revs. J. E. and Ada Redmon of Indianapolis, and Rev. Horace A. Booker, a blind musician and preacher

from the Southland. They came to us from the camp at St. Croix Falls, Wis., enroute to the Hallelujah Camp at Oregon, Wis. They were very tired and worn but God blessed them, rested them, and gave them splendid services and some fruitage in nearly every service. Brother Booker too was surely used of God. He can sing and play and preach and pray and get souls to God. We are just beginning to succeed in getting the gospel of holiness to this city and surrounding territory. All around us is a blessed opportunity, with six good cities with a large manufacturing population, lying within a radius of fifty miles. We have begun cottage meetings in the home of one of our members in Appleton, a city of twenty-two thousand, lying nineteen miles to the north of this city. Our church in Oshkosh is the youngest in the state, being less than one year old. The pastor, Rev. S. M. Adams, is being wonderfully used of God. She came to the ministry from a wide experience in teaching in both public and Christian schools and makes an excellent Bible teacher and leader as well as evangelist and pastor. She with the writer began work in this city just one year ago almost single-handed and began to push the battle for God and holiness. Difficulties, darkness and the devil have almost seemed to prevail but God has given victory in His name. We are rejoicing today in answered prayer and praising Him for the victories ahead."—Lillian E. Birkey, Reporter.

JACKSONVILLE, ILL.—"Monday night, August 5, closed a ten days' meeting with Brother and Sister R. Wilkinson of Keokuk, Iowa. This meeting was a hard pull, the evangelists applied God's truth and preached red-hot holiness and quoted scripture until the fire fell and eleven souls wept and prayed through to victory. Conviction was on the crowds that came and the tent was full almost every night. Brother and Sister Wilkinson won the hearts of the people in Jacksonville and they gave them a good offering."—Mr. and Mrs. Wm. Kerby.

PASTOR F. E. CHAPMAN, CYPRESS, CALIF.—"We just closed a very successful revival on August 1, with Rev. Miss Gertrude Knight as evangelist and Miss Amy Shultz as pianist and singer. A goodly number were saved, sanctified or reclaimed and six united with the church. The girls endeared themselves to the people. The interest increased until at the closing service the house was full. This has been by far the best revival we have had at Cypress. God has answered prayer and we are on the upward way. The Cypress church is beginning to grow; the battle has been long and hard but the victory has come. Praise the Lord. We are making some improvements and hope to build a new parsonage this year. The finances came easily and the pastor was given a good pounding. I want to testify to the glory of God that I am delighting myself in the abundance of peace. I do enjoy the work of the dear Lord and am thankful to have a place in God's great harvest field. We earnestly request an interest in the prayers of the saints."

PASTOR F. R. MCCONNELL, SAPULPA, OKLA.—"This has been a good summer to us, instead of the usual slump in crowds we have been able by the help of God and our good people to make it a hump. Our average in Sunday school is a little over twenty-five more than it was last year. We have averaged 225 since last assembly. We appreciate our people and thank God for victory. In the soon to be four years we have been here, we have taken 146 into the church and there have been 604 prayed through at our altar, to God be the glory. Our General Budget is overpaid and our District Budget almost paid for the year. While we were on our vacation, making a trip through Kansas and to Kansas City, our church board called the church together and gave us a recall for another year, which we appreciated and have promised them we would accept. In July we had Professor C. A. McConnell from Bethany with us, giving a series of Bible lectures. These lectures were well attended, the people enjoyed them greatly. Some people said the lectures did them more good than any revival they had ever attended. We are planning on having Professor McConnell with us again next year. The Vaughan Radio Quartet will be with us September 24, and our District Assembly convenes with us October 1 to 6. The District Sunday School Convention convenes with us Tuesday, October 1. We are expecting a great time on these occasions and looking forward to a greater time this next year in our church."

SONG EVANGELISTS JACK AND RUBY CARTER—"Since we last reported, it has been our privilege to sing in the following meetings: Floydada, Texas; Shamrock, Texas; Gainesville, Texas; and old Peniel Camp at Peniel, Texas. God has wonderfully blessed our efforts in these battles. His power was manifested in many ways. We saw many precious souls plow through in the old-time way. Many times the altar was filled with earnest souls, seeking God for deliverance from sin, and others to be sanctified. Happy to say that God heard and answered prayer in their behalf. We labored with some of our best evangelists and pastors and it was a joy to be with them. Sunday night, August 11, we closed the great old camp at Peniel. Some said this was the best camp in years. A large number prayed through here and many were healed. Eleven adults were received into the church, among that number was a Free Methodist preacher and his good wife, Rev. and Mrs. R. E. Fletcher. Rev. I. M. Ellis was the evangelist and that means that the preaching was great. How God did help him to preach the Word. Our good pastor here, Brother W. F. Farmer, and many of the other good pastors worked faithfully in the meeting. Also the dear saints at old Peniel as usual got under the load and helped with their means and otherwise. Brother Ellis is doing great work on this district as Superintendent. He has a great vision, and God is blessing his efforts. We go next to Olton, Texas, with our wide awake pastor, Rev. A. L. Dennis."

EVANGELIST A. O. HENRICKS—"Our short meeting with Rev. A. L. Roach, pastor of the LaFayette Park Church of the Nazarene, St. Louis, Mo., proved a blessing and uplift to many. This good pastor and people moved from their humble quarters in a hall upstairs, to a beautiful, spacious church in a much more central and desirable location. We conducted the services for three nights in the old hall and then on Sunday afternoon took possession of the new quarters formerly owned by the Christian church. We could be with them only one Sunday till Friday night, but during that time several prayed through and there was every evidence of a forward march in the splendid new location. We prophesy great things for this wide-awake pastor and people. Our next meeting was with Rev. and Mrs. M. V. Dillingham of Wellington, Texas. They are in the midst of erecting a beautiful new \$30,000 brick church in that growing city. It will be an excellent plant with ample seating space and Sunday school and young people's rooms when it is completed. The campmeeting was held under a large tabernacle erected across the street from the new church. The services were well attended from the first and almost every service saw hungry hearts seeking and finding the Lord. A considerable number prayed through and ten united with the church the last Sunday morning, and nearly that many more had planned to unite Sunday night, but a storm came up and rained us out so that we had to dismiss the service before the sermon. Brother and Sister Simpson were the singers and they did well. We are now in a campmeeting a few miles from Woodward, Oklahoma, under the auspices of the Holiness Association. The meeting opened last Thursday night but we could not get here until last night (Monday) on account of our Wellington camp. God is blessing and we are looking for victory. Remember us in your prayers. We are sending in subscriptions for the HERALD OF HOLINESS."

EVANGELIST LEE L. HAMRIC—"We are at Big Springs, Texas, in a fine tent revival and souls are finding God. Rev. J. P. Ingle of Des Moines, Iowa, began this revival and had to leave but he laid a good foundation and had a good revival while he was here. God is with us and the revival continues until the 11th. Our

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 Grand Rapids, Mich.

last revival was at Wellington, Texas, Kelley church. Here we had a fine meeting with souls praying through in their homes. Rev. R. S. Smith is the good pastor at Kelley church and he stood faithfully by us while we tried to preach the whole truth. The Lord gave us some great manifestations of His presence and power."

EVANGELIST J. W. SLATON—"I am in a tent meeting here in Merced, Calif., with Pastor C. U. Fowler and his people. The meeting is starting with promise but it is too early in the campaign to report results further than that God is with us and the spirit is fine. We are expecting victory in the salvation of sinners, the reclamation of backsliders, the sanctification of believers and the reviving of the church. The battle is hard but God is able and our faith is in Him. We have already met the presence of the enemy in the form of two shows and carnivals to start with but the revival tide seems to be rising. We need the prayers of all of God's people."

NACOGDOCHES, TEXAS—"Jesus Christ the same yesterday, today and forever, has visited Nacogdoches with one of the most wonderful revivals that we have ever seen. Rev. C. C. Knippers was the evangelist and two sons and nephew were song directors. God poured out His Spirit on Brother Knippers and he did some of the greatest preaching that we have ever heard, and such conviction struck the poor lost sinners until they fell in the altar, seeking full salvation and many were the happy finders. Surely God sent him to us. Our crowds were estimated at fifteen hundred people. We did not have room to take care of the people. The meeting is closed but the revival is still on. At the close of the meeting Brother C. C. Knippers received a unanimous call to return as soon as he could. A man gave the Church of the Nazarene a nice lot, close in, on which to build."
 —Mrs. Jim Byrd.

SONG EVANGELISTS JORN AND BEULAH KNIGHT—"We recently helped in a good revival at Spur, Texas, with Rev. Mrs. Viola Dawson as evangelist. At the close of the meeting District Superintendent Cagle organized a Church of the Nazarene with twenty-five charter members. Our next meeting was with the Kelly church with Rev. R. T. Smith as pastor and his good people. You will find some of the salt of the earth there. Rev. Lee L. Hamric was the good evangelist and certainly did some great and wonderful preaching. A number found pardon and purity. Bless His name. From there we went to Wheeler, Texas, Corn Valley church, with Brother O. C. Evans as pastor, who certainly has a great people with which to labor. Rev. H. A. Gregory was the evangelist. He preached the Word with unction from above. A goodly number bowed at the altar of prayer and tarried until glory crowned the mercy seat and Jesus came, their souls to greet. Jesus was never more real to our hearts and His ways were never sweeter to us than at this time.

We enjoy working for Him, and with our dear pastors and evangelists. We are interested in the great program of the Church of the Nazarene and mean to be faithful until the last battle is fought and the last victory won."

STONEWALL, OKLAHOMA—"We closed our summer revival not many days hence, with souls in the altar the last night, praying through. We had one of the best meetings in the history of our church. There possibly wasn't so many saved or sanctified as in previous meetings, but the preaching settled down upon the people as never before. Church members saw the light on holiness as never before and would sit in the congregation and weep and cry but would not yield to God, but we are sure this meeting will never be forgotten. We had with us as our evangelist Sister Gussie Morris Gill of Antlers, Oklahoma. To say she is a great preacher is making it light. I have heard some of the best in Oklahoma and Texas and to my mind she is by far the best I have ever heard. She can preach and shout and get the glory down in the old-time way. We had some of the greatest crowds in the history of our church. We had a large brick auditorium 50x140, filled to capacity every night. There were a goodly number saved and sanctified, for which we give God the glory."—T. W. Stratton, Reporter.

WEST HELENA, ARKANSAS—"God is greatly blessing the work here. Last Sabbath, August 11, was a great day in the camp. Nine precious souls bowed at the altar and several of this number prayed through and got the victory. We received two women into the church in the morning service. We have a good Sabbath school under the leadership of Brother McDaniel, who is a great Sabbath school worker. We surely have some fine people here who love God and the truth and they are loyally standing by their pastor with their prayers and means and we are bound to succeed. We are planning to build a church and parsonage in the near future and are asking and believing God for the money. We count on your prayers. This is a mill town of about 6,000 and I have been told the payroll is about \$60,000 a week. So you can see there is plenty of money. We worship in the Odd Fellows Hall. Brother Oliver, our beloved District Superintendent, is planning to come and help us in a meeting before the assembly. Pray that God will give us a great revival at that time."—C. C. Sellards.

SCIENCE HILL, KY.—"Last week we had the pleasure of having our pastor and wife, Brother E. E. Robinson, of Olive Hill. While here they were entertained with a chicken fry. As Brother Robinson won't come to us until September, Brother F. V. Taylor is our pastor now. Brother Taylor is a great man, bringing us great messages. We covet your prayers"—Eliza Baugh, Reporter.

PASTOR W. A. MENNEKE, INDEPENDENCE, KANSAS—"At the beginning of the assembly year we moved to Halltown, Mo., and took charge of a big tabernacle.

We thought we would pull out of the city and have a year's rest with those good old-fashioned country folks. They couldn't have treated us any better; such harmony and love in the church cannot be found in a lifetime. We were getting ready to stay when the pastor and church at Independence, Kansas, demanded our coming to them. Rev. N. B. Herrell, our District Superintendent, was between two fires and they were hot fires too. I tried to stay out of the fight, but the Independence church prayed me under, and God definitely called me back to the city again, rest or no rest. Independence is a beautiful rich county seat city of about 18,000, an ideal city for a great Church of the Nazarene. We moved here April first. We found a little faithful band about ready to give up. But in spite of hindrances, we have forged ahead until we have about doubled our strength. We will have a little to report at the assembly, September 18. We have just closed a great tent revival campaign with the Lowman Party. The Lowmans came July 21, with their big tent. The city gave us the best location that could be gotten. It was the Washington school grounds, right in the center of the city. We had good weather and large crowds. About seventy knelt at the altar for pardon or purity. Eighteen united with the church, with more to follow. We increased our number of tithers. We have near fifty tithers now. Thank God for that. The pastor's salary was raised five dollars a week. This will enable us to go forward and do more for the church. We made many new friends in the city and broke through in a way that will help us to do greater things. People came for many miles to attend the meeting. The Lowmans sang and played their instruments and preached to the delight of the big crowds. We had to pull a little to get the offering, but the people did well. We raised about \$275 in all. The battle is over and we intend to stay on the job and take care of what we have and add to it until we have a church that is worth while. Pray for us."

BOULDER, COLORADO—"Well, here we are, reporting from the Colorado District. For some months we felt that our work

for another year might be in another district. For twenty years we have labored and given our best in Kansas, and it was not without a strange tugging at the

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AND it came to pass,
Isaac was old, and
were dim, so that he could



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heart that we asked for a transfer from the Kansas District. We shall never forget the faithful saints at Hutchinson, and the wonderful handshaking time together the last Sunday we were there. However we are already at home in this beautiful little city of 15,000 people. We are breathing deeply of this invigorating air, and have only to look to the west to see the great Rockies standing like a guard at our side, to inspire and encourage. We find a band of good people pushing the work here. Last Thursday evening they walked in, without an invitation and Nazarene fashion, everyone had something in his hand which he left when he went home. We are happy because we feel we are in divine order, and that brings the most comfortable feeling a human being can know. We still believe our preach-

ers should live close enough to heaven to get their marching orders from that direction. We are praying for, and expecting a good year, for we are going to do our best to follow the Man with the drawn sword."—A. L. Hipple, Pastor.

PRESCOTT, ARIZONA—"We have been here only a short time. Our work here, having been without a pastor over two months, we find much to do, in getting the work built up again. This is a beautiful city of 7,000, known as the mile high town. Near here is located Ft. Whipple, one of the largest hospitals for veterans in the United States. Prescott also has the best climate in the state for lung trouble, but lung trouble is not our worst foe, but heart trouble; the kind God speaks about in Gen. 6:5. We are

doing our best to visit, preach and pray and contend for the faith once delivered to the saints. We find some of God's children here. Our problems are many and various, but we believe if we truly pray our God will bless us to the end; this work will be built up and become a lighthouse for the lost. Our prayer-meetings are times of refreshing, from the Lord. Seekers are coming to our altar for salvation. We trust that we will find a place in your prayers. If any of our readers have friends or relatives living here whom you desire us to visit; if you will please write to us giving the addresses we will be glad to call on all we can locate. Also we invite all who are passing through here to stop and worship with us. Our church is located on South Granite, only a few hundred feet from the Hassayampa Trail, leading from California east."—G. N. Wickens, 615 S. Granite, Prescott, Ariz.

TREVECCA COLLEGE

Nashville, Tenn.

Aug. 28, 1929

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Godly Homes,
All Over.**

My Dear Young People:

You are truly at the forks of the road, at the parting of the ways. The circumstances under which you secure your advanced education mean more to you than you can at present know. Hence we are answering your questions very carefully.

1. Yes, most emphatically. Both High School and College work are fully accredited.

2. When Trevecca reaches a point where the spiritual tide ebbs away, I will resign and advise young people to seek a school whose altars are still aflame with holy power. Up to this good hour the fires have burned brightly and God has set His seal upon the work.

3. Owing to the high regard in which our workers are held by the officials of the city of Nashville, there are more open doors for personal work than we have been able to enter. Visible results from these efforts have run as high as four hundred professions in one school year.

4. There are about one million books in all the great libraries here, and with few exceptions Trevecca students have access to them. It would be impossible to even estimate this advantage for ambitious students who are possessed of research ability.

5. In addition to being the "Athens of the South," Nashville is headquarters for all the leading Southern Religious Denominations. The city is indeed a center for cultural and religious activities. Studies in contrasts are presented on every side.

6. Yes, we are reasonably strict. But the discipline is of the sort the student appreciates more and more in after years.

Trusting that you will be seated in our large auditorium for the first service, Sept. 17th, and praying God's richest blessings upon you, wherever you go, I am,

Your friend,

C. E. Hardy, President.

EVANGELIST LON R. WOODRUM—"If my memory is true I last reported following our campaign at Memphis, Texas. From that place we journeyed to Des Moines, Iowa, to conduct a meeting with our old friend, Rev. J. P. Ingle. We had a few days to spare and tarried at the Fairbury, Nebraska Camp and District Assembly; and were privileged to hear our dear General Superintendent Chapman do some splendid preaching. We were far from being satisfied with the Des Moines campaign, but one thing came to pass that blessed our hearts. My sister, a Catholic, and her Romish husband were converted and united with the Church of the Nazarene. After we left they were sanctified. We went to Kansas City from Des Moines, and preached through a ten days' meeting at the Rosedale church. Brother Geo. S. Owens is the pastor at this place, and a friend whom we love and esteem highly. We had some real work done at the Rosedale church. The last night of the meeting was a glorious occasion, with the altar full and souls crying to God and hearing from heaven. We began a campaign at Ryan, Oklahoma, July 23. Here we preached in a splendid new modern tabernacle erected by Sister Cassie Brown, a pioneer of the old holiness frontier. The weather was hot and the fight was hard but God gave us some real victory. We've about quit counting professions, but a goodly number dug through to definite experiences of grace. We were disappointed in the number that united with the church. However, there were several who desired to join but their arms were too full of packages to squeeze through the gate. We take no stock in the 'more to follow' proposition, but we're hoping these dear folks some day get in. The pastor at Ryan, Brother Bates, we found to be a tireless worker and an all-around man of God. Sisters Dott Morrill and Hazel Fisher of Blackwell, Oklahoma, did the singing and did a good job of it. We are now at Abilene, Texas. This city will be our headquarters from now on; as we have united with the church here. It is one of the finest churches in the world, and has one of the greatest pastors, V. B. Atteberry. Write me for calls at 633 Chestnut St., Abilene, Texas."

NORTHERN INDIANA ASSEMBLY, Ft. Wayne, Ind.—"Great spirit on assembly, 67,000 increase in finances; J. W. Montgomery overwhelmingly elected on nominating ballot."—M. F. Grose, Reporter.

EVANGELIST J. B. MCBRIDE—"Fine start in the camp at Ramsey, Ind. Brother C. B. Jernigan is my collaborator. Rev. C. C. Rinebarger is at his best as song leader. Keep praying."

MT. VERNON, ILL.—"We have just closed a wonderful revival, conducted by N. Y. P. S., Rev. W. E. Allison of Shelbyville, evangelist. Real victory. Many seekers for pardon and purity. Evangelist's fund was quickly and easily raised."—Lester Oathout, President.

EVANGELIST DEWITT C. PALMORE—"This finds us closing a revival at Hydro, Okla., a new field. There were about twenty-five professions and seven adults lined up with the church at Bridgeport. A prayer band was organized at Hydro and a Sunday school will follow soon. We were assisted by Rev. Arthur Williams who led the singing. We are entering another meeting tonight at Watonga, Okla., and expect to be in the evangelistic work next year."

DEATHS

DEARN—Rev. Ernest Dearn, an elder of the New England District, and for twenty-one years a well-known pastor and evangelist in the Church of the Nazarene, left earth for heaven some time during the night of July 29, 1929, at Winthrop, Maine, where he had been visiting friends. Brother Dearn was born January 23, 1872, at Timperley, Cheshire, England. When thirteen years of age he came to the province of Ontario, Canada. In his early twenties he attended a Methodist revival meeting, where he was soundly converted to God. One year and six months later he was led into the experience of entire sanctification and lived in the clear enjoyment of that grace until his translation. He was a cheese-maker by trade; but soon after his sanctification he felt a distinct call to preach the gospel. He began his ministry in the Holiness Movement of Canada. Under the auspices of this body Brother Dearn spent five years in evangelistic work in the British Isles. He saw some mighty revivals break out under his preaching in the north of Ireland, many souls being won to Christ. His converts were commonly known as the "Weepers," so great a burden for the lost did they carry.

Upon his return to Canada, he evangelized in the province of Nova Scotia, where he organized and for some time pastored two independent holiness churches located at Oxford and Springhill. In 1908, as a representative of the churches, he attended the first Annual Assembly of the New England District of the Pentecostal Church of the Nazarene, held at Lowell, Mass. At that assembly

both he and the churches he pastored united with our church, and he was recognized as an elder among us. He was elected a delegate to the General Assembly at Pilot Point, Texas, where introduced by Dr. Breece as the "Nova Scotia Cyclone," he preached with unction and great power. Subsequently he was a member of both the Nashville Assembly and the first Kansas City General Assembly. Brother Dearn's ministry in the church of the Nazarene, both as evangelist and pastor, was characterized by solid, permanent results. He possessed a peculiar unction in his preaching, and had a remarkably sound judgment. He was a radical without being an extremist—a

type of ministry sorely needed today. As a pastor he served our churches at East Palestine, Ohio; Calgary, Alberta; Marion, Ohio; Danville, Ill.; and Fitchburg, Mass. During the last fifteen years his work had been increasingly interrupted by ill health. Some five years ago he was forced to relinquish the work he so greatly loved, and from that time until he was taken home had not been able to pursue the regular work of the ministry. How earnestly he clung to the hope that God would restore his health, those who knew him best can testify. But God had appointed some better thing for him. In 1909 he married Miss Lottie Davis, of Monhegan, Maine, who has shared his

Scripture Text Calendars for 1930 Are Ready



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Write for application for agency, terms, etc. Calendars may be purchased now and paid for after they are sold.

The retail price is 30c. Agents' price on 100 is \$17.00; on 200 the price is \$32.00. The price to agents is based on number of calendars purchased. Write for complete information.

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labors as a faithful and devoted wife for these twenty years. She stood by his side in the storm and stress of the battle, and ministered to him with loving tenderness when the days of weakness and suffering were upon him. Let all who read these lines remember Sister Dearn in their prayers. There are three ministers in the Church of the Nazarene who were brought to Christ as a result of Brother Dearn's faithful labors. They are Rev. R. J. Kirkland, Rev. James A. Rodgers and Rev. J. O. Schaap. So long as these brethren live and preach the gospel, our brother's voice will not be silent. In addition to his widow, Mrs. Lottie Dearn, who at present makes her home at Monhegan, Maine, he is survived

by three sisters: Mrs. Lizzie Clarke, of Timperley, Cheshire, England; Mrs. A. Ausley Pitman, of Pueblo, Colorado; and Miss Sally Dearn, of Ottawa, Ontario; and three nieces: Mrs. P. A. Keenan, of Ottawa, Ontario; Mrs. Allen Glassford, of Portland, Maine; and Mrs. Nellie Clarke, of Brookline, Mass. On Thursday, August 1, his earthly remains were borne back to Fitchburg, and there, in the church which had been the scene of his last regular ministry, his friends gathered to pay their last loving tribute to his precious memory. The service was in charge of District Superintendent, Rev. John Gould. He was assisted by a number of pastors and others who had been the friends and associates of Brother

Dearn in the battle against sin. Then with hearts saddened at the parting, yet rejoicing in his final triumph, we bore all that was mortal of our precious friend to his resting place, whence he shall come forth in that great day, clothed in a body that is celestial, forever beyond the reach of weakness and pain.—J. GLENN GOULD.

ADAIR—Brother George Adair, an old and respected citizen of Chicago Heights, Illinois, died in triumph, July 27, 1929, in his seventy-sixth year. Brother Adair was converted while attending a union revival meeting conducted in a school-house in Indiana at the age of seventeen. In a revival meeting conducted in the Church of the Nazarene in Chicago Heights last winter, with Rev. Joseph W. Peters as the evangelist, he entered into the experience of sanctification and has given definite testimony to the experience since. When he was first saved he united with the United Brethren church in Indiana, where he was a useful member of that denomination. When he moved with his family to Chicago Heights he united with the M. E. church and was with that denomination until 1913, when he helped establish a Nazarene Mission which was organized into the Chicago Heights Church of the Nazarene, of which he has been a faithful member. The funeral was conducted in the Church of the Nazarene by the pastor, assisted by Rev. A. Bauman, pastor of the M. E. church. The church was well filled with the people of the surrounding country who esteemed him as a good citizen and a consistent Christian. He leaves to await the resurrection his faithful wife, two sons and seven daughters and seventeen grandchildren, also one brother and two sisters. He has gone on but his influence for God and his work will continue.—J. D. Roach, Pastor.

HANCE—Mrs. Hattie May Hance was born in Tennessee, March 1, 1873, moved to Texas when about eight years of age and lived there for about eighteen years. In 1895 she was married to W. F. Wells. To this union were born eight children. Her husband was called away in 1906. In 1909 she was married to J. W. Hance and to this union were born three children, making her the mother of eleven children, seven of whom preceded her in death. Sister Hance was converted in early life and began working for the Lord. About six years ago she sought and obtained the blessed experience of holiness and joined the Church of the Nazarene at Erick, Okla. She was true to holiness and the church with her influence, prayers and means until called to her eternal home at 12:30 p. m., June 27, 1929, age 56 years 3 months and 27 days. We will miss her much, but our loss is heaven's gain. Sister Hance lived in this state and county thirty years and made for herself many friends, who will miss her as well as a great number of loved ones. Funeral was held in the Church of the Nazarene, conducted by Rev. R. R. Gilmore, pastor.

LUTTRELL—Sister Lena Luttrell left us to be with Jesus March 29, 1929. Sister Lena was one of the best preachers in this part of the country. She left a husband and four children, a father and some brothers and sisters and a host of friends. We are going to miss her here but we know that our loss is heaven's gain. Funeral was conducted by her pastor, assisted by Sister Mable Smart of Paris, and Brother Arthur James of Hugo, Okla. Her body was laid to rest in the Milton Cemetery to await the resurrection day.—T. W. Cummins, Pastor.

AUGUST SPECIAL AUGUST SPECIAL

August Special

Commencing this month we are going to offer, each month a special in the way of a book, Bible, Testament or other article. These specials will be odd lots of merchandise dropped from our catalog list; special purchases that we are able to sell at reduced prices, etc., etc.

Here is the first special which will be sold at this price DURING AUGUST ONLY:

Cruden's Concordance - \$1.50

We have imported from England, 125 copies of Cruden's Complete Concordance to the Old and New Testaments. This book is the great Index to the Bible, giving all the words used in the Scriptures arranged alphabetically so that any word can be traced quickly; and any desired record, quotation or phrase, readily found.

The book contains 757 pages; well bound in cloth boards. The type is small so as to get this vast amount of material into as small compass as possible. However, for a reference book small type is not a serious objection.

A valuable feature of this edition is a Special Introduction: "How to Make the Most of Cruden's Concordance."

The price of the American edition of Cruden's Concordance now is \$2.50, but we are able to offer these 125 copies of the English edition at \$1.50 each, plus 15c to pay part of the postage.

Only 125 copies in stock; special price of \$1.65 postpaid, good only during August. If stock sells out before end of month, the special offer is withdrawn. We will not have a new supply. Send in your order today.

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AUGUST SPECIAL AUGUST SPECIAL

GOLDEN—Mrs. H. L. Golden, wife of Rev. Henry I. Golden, of Denton, Miss., went home to heaven on July 24, 1929. She was the mother of nine children, seven of whom survive her. She was patient in her suffering, which lasted 105 days. Her only reply to her suffering was "Thy will be done, I am ready to go." Sister Golden was 62 years old. She was converted and joined the Methodist church when she was eighteen and remained in that fellowship until fourteen years ago, when she united with the M. P. church. Her life was a blessing to many, and to me, in whose home I have often been happily entertained. She was a loyal wife, a loving mother and a beautiful Christian. Truly it may be said of her, "She hath done what she could." Sister Golden has gone from earth, but she has left tracks that the rains of time can never erase. God bless her memory.—R. H. M. Watson.

PITZER—Nancy Eleanor Kerne was born March 8, 1845, Berkley County, West Virginia, and departed this life,

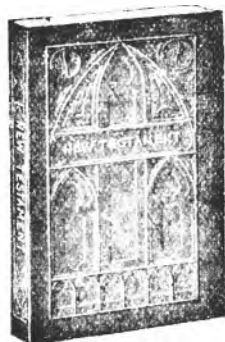
Sunday, July 14, 1929, at Whittier, California. From Berkley County she moved to Ohio in 1866, thence to Illinois in 1871, and from there to Kansas in 1872. She was married to Henry L. W. Pitzer, December 23, 1880. To this union one son was born. The family came to Whittier, California, in 1893. Husband and son preceded the wife and mother in death. Her survivors are six stepchildren, three sons and three daughters, Lewis W. Pitzer, Wasco, Calif., Mrs. Lucy Dixon, Oklahoma; Mrs. Emma C. Skates, Lancaster, Calif., Elma Pitzer, San Fernando, Calif., Mrs. Laura E. Higgins, East Whittier, Calif., Wesley E. Pitzer, Burbank, Calif., Mrs. J. W. Park, Whittier, Calif., besides nieces, nephews and a host of friends. The deceased was converted and united with the M. P. church in November, 1855, and united with the Whittier Friends church in May, 1895. She was sanctified wholly March 27, 1922, in a meeting of the Free Methodists and united with said church. She became a member of the Pentecostal Church of the Nazarene at the time of its organization in Whittier, October, 1907. She was a faithful mem-

ber of the church and by her generous gifts and excellent service, as also by her activities for some years as a consecrated deaconess, she endeared herself to both the church and community. Her great interest in missionary work of the untiring efforts and sacrifices in its support. During her last illness, which covered a period of months, she often expressed her desire to depart and be with the Lord. Her last testimony, which she was thoughtful enough to put in writing is: "I have fought a good fight and have kept the faith." (Funeral services were held at the Whittier Church of the Nazarene).

STRANGE—James Martin Strange was born Dec. 9, 1875 in Cook Co., Tenn. He departed this life July 24, 1929. Brother Strange was united in wedlock to Miss Jennie Damron, June 20, 1897. To this union were born five children. Four are now living: Mrs. B. M. Todd of Jayton, Texas; Rev. J. W. Strange of Big Springs, Texas; Mrs. A. R. Davis of Wichita Falls, Texas; and Curtis

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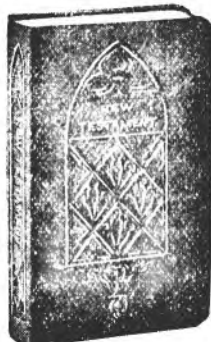


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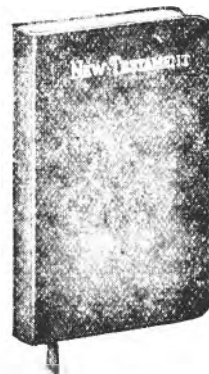


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Strange at home Brother Strange was saved under the ministry of Rev. J. E. Gaar at Hamlin, Texas, in August, 1924. He was beautifully sanctified under the writer's ministry on July 14, and died with only a few moments' notice on July 24, 1929, just a few days later. Sister Strange, who has lived a deeply consecrated life for years, never ceased to pray for her companion and though sorrow filled her heart there was that deep peace underneath it all that God had answered her prayer and sanctified her husband. Since the day he was saved at Hamlin his life has been one of true devotion to God. It has always been easy to preach when Brother Strange sat in the congregation for his heart was so easily blessed. Brother Strange ate a hearty breakfast the morning he passed away and had gone out on the section to work, as he was a section foreman for the Wichita Valley Rail-

way. In a short while he began to feel badly and the boys placed him on the motor car but before they had gone three miles he was dead. It was a great shock for dear Sister Strange but God's strong arm was beneath her. The funeral was held in the little church at Stamford, Texas. Many times the glory of the Master swept down in such billows until shouts broke out amid the sobs of sorrow. Rev. J. W. Strange, his son, who is a young Nazarene minister, was deeply grieved but billows of victory swept his soul and he with his mother and friends shouted the victory together. At the close of my revival meeting at Spur, Texas, on June 30, where we organized a new church, Brother Strange became a charter member and was a faithful member for the few days that God let him stay with us. It was hard to give him up and have the charter broken so soon, but God who is all-wise

knows best and our loss is heaven's gain. We express our deepest sympathy for the loved ones and friends. Just a little while and we may join him with the ranks of the redeemed.—Mrs. Viola Dawson, Pastor.

If the Holy Spirit inspires anything he always gives time to consult upon it with God.—ANTONIA BOURIGNON

When a difficult question came to Webster he would say, "Let me sleep on it." He must give his thought time to mature. Deliberation and patient meditation played a prominent part in the building of his mind.—GRENVILLE KLEISER.



REV. BUD ROBINSON



REV. J. W. SHORT, Dist. Supt.

Robinson-Messer Campaign

On the Iowa District, Aug. 31 to Sept. 30

In Interest of Home Missions and The Herald of Holiness

SLATE SUBJECT TO CHANGE

Davenport	Aug. 31, 7:30 p. m.	Council Bluffs	Sept. 15, 10:30 a. m.
	Sept. 1, 2:30 p. m.		Sept. 15, 2:30 p. m.
Muscatine	Sept. 1, 10:30 a. m.	Glenwood	Sept. 15, 7:30 p. m.
Iowa City	Sept. 1, 7:30 p. m.	Diagonal	Sept. 16, 7:30 p. m.
Marshalltown	Sept. 2, 7:30 p. m.	Chariton	Sept. 17, 7:30 p. m.
Ames	Sept. 3, 7:30 p. m.	Lacona	Sept. 18, 7:30 p. m.
Fort Dodge	Sept. 4, 7:30 p. m.	Mason	Sept. 19, 7:30 p. m.
Webster City	Sept. 5, 7:30 p. m.	Indianola	Sept. 20, 7:30 p. m.
Iowa Falls	Sept. 6, 7:30 p. m.	Boone	Sept. 21, 7:30 p. m.
Waterloo	Sept. 7, 7:30 p. m.	Des Moines	Sept. 22, 10:30 a. m. and 2:30 p. m.
Mason City	Sept. 8, 10:30 a. m.	Oskaloosa	Sept. 22, 7:30 p. m.
Forest City	Sept. 8, 3:00 p. m.	Corydon	Sept. 23, 7:30 p. m.
Lake Mills	Sept. 8, 7:30 p. m.	Allerton	Sept. 24, 7:30 p. m.
Algona	Sept. 9, 7:30 p. m.	Centerville	Sept. 25, 7:30 p. m.
Storm Lake	Sept. 10, 7:30 p. m.	Bloomfield	Sept. 26, 7:30 p. m.
Pierson	Sept. 11, 7:30 p. m.	Ottumwa	Sept. 27, 7:30 p. m.
Climbing Hill	Sept. 12, 7:30 p. m.	Farmington	Sept. 28, 7:30 p. m.
Sioux City	Sept. 13, 7:30 p. m.		Sept. 29, 10:30 a. m.
Missouri Valley	Sept. 14, 7:30 p. m.	Keokuk	Sept. 29, 3:00 p. m.
		Montrose	Sept. 29, 7:30 p. m.
		Fort Madison	Sept. 30, 7:30 p. m.

ANNOUNCEMENTS

NOTICE—Change of Address: After Sept. 1, our home address will be Pasadena College, Pasadena, Calif.—Mr. and Mrs. R. A. Shank.

NOTICE—Missouri District W. F. M. S. Convention will convene Sept. 2 and 3 at Lafayette Park church, California Ave. at St. Vincent, St. Louis, Mo. Pastors and delegates expected to be present.—Mrs. Davis, Secretary.

NOTICE—Rev. Mrs. E. V. Carter of Wellington, Texas, is available for meetings. Anyone needing an evangelist or pastor should correspond with her. The Lord blesses her efforts. She would be glad to go anywhere. Give her a call.—Jack Carter, Song Evangelist.

PRAYER IS REQUESTED for a man desiring to be saved, and that a mother may hear from her boy; for a meeting now in progress at Malden, Mo.; for the reclamation of a husband.

NOTICE—N. Y. P. S. Zone Convention for Warren, Pa., Bradford, Pa., DuRoi, Pa., Oil City, Pa. meets at Corydon, Pa., Labor Day, Sept. 2.—Ralph D. Schurman, Pastor.

NOTICE—We will give the fall, winter and summer to evangelistic work. All dates open at present. Would be glad to work with anybody whose aim is to win souls. We can furnish some special songs and music in connection with the preaching. Our terms are entertainment and free will offerings.—Earle P. Campbell, 215 S. 9th St., Mt. Vernon, Ill.

OHIO DISTRICT HONOR ROLL

AUGUST 1

Ashland, Colma, Cardington, Coshocton, Dayton (Parkview), Felicity, Franklin, Fort Recovery, Fayette, Hamilton, Lancaster, Lithopolis, Lockland, Logan, Mansfield, Mt. Vernon, Newark, Paulding, Portsmouth, Point Rock, Parsons Ave. (Columbus), St. Paris, Sunrise Chapel, Springfield, Troy, The Plains, Wauseon, Walbridge, West Liberty, Wooster, Xenia.

DISTRICT ASSEMBLY INFORMATION

CHICAGO CENTRAL DISTRICT ASSEMBLY, at Chicago, Ill., August 28 to Sept. 1, Rev. W. G. Schurman, Pastor, 6100 Princeton.

OHIO DISTRICT ASSEMBLY, Columbus, Ohio, (Ohio District Camp Grounds), August 28 to Sept. 1, Rev. Raymond Browning, Pastor, 146 King Ave.

KENTUCKY DISTRICT ASSEMBLY, Ashland, Ky., Sept. 4 to 8, Rev. R. J. Kellier, Pastor, Ashland, Ky.

MISSOURI DISTRICT ASSEMBLY, St. Louis, Mo., Lafayette Park Church, corner California Ave. and St. Vincent Ave., Sept. 4 to 8, Rev. A. L. Roach, Pastor, 3023 St. Vincent Ave.

KANSAS DISTRICT ASSEMBLY, Hutchinson, Kans., Sept. 4 to 8, Write Rev. A. F. Balmeier, District Superintendent, 29 W. 16th St., Hutchinson, Kans.

TENNESSEE DISTRICT ASSEMBLY, Trevecca College, Nashville, Tenn., Sept. 11 to 15, Rev. H. H. Wise, Pastor, 3500 Murphy Road, Nashville, Tenn.

KANSAS CITY DISTRICT ASSEMBLY, Topeka, Kans., Sept. 17 to 22, Rev. R. S. Ball, Pastor, 512 Filmore St., Topeka, Kans.

WESTERN OKLAHOMA DISTRICT ASSEMBLY, Bethany, Okla., Sept. 24 to 29, Rev. A. L. Parrott, Pastor.

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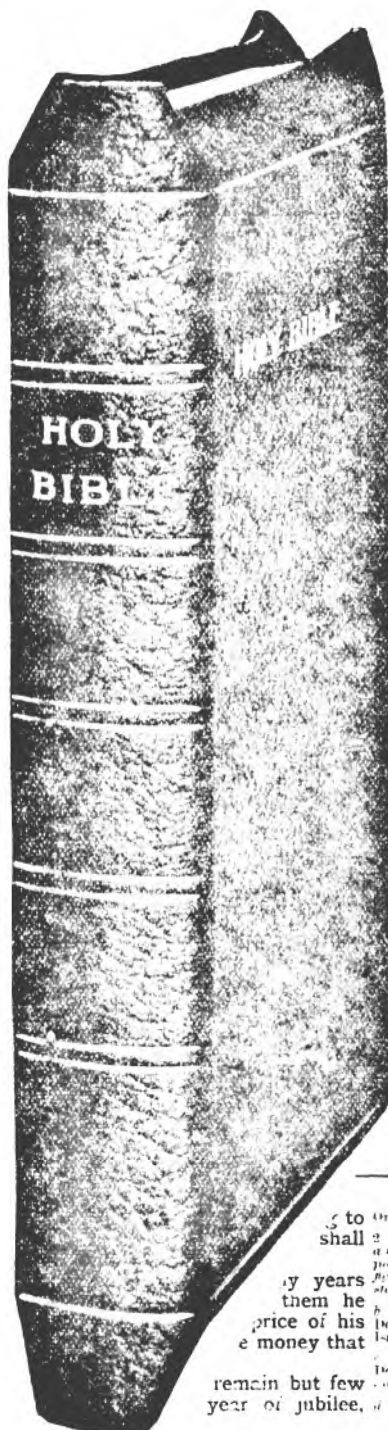
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to shall a of years them he price of his e money that remain but few year of jubilee, 6 And I will give peace land, and ye shall lie down none shall make you afraid. I will rid evil beasts out land, neither shall the sword through your land. 7 And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



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DIRECTORY

GENERAL SUPERINTENDENTS

R. F. HEYNOLDS
Office, 2923 Troost Ave., Kansas City, Mo.
Tennessee (Nashville, Trevecca College) Sept. 11 to 15
Alabama (Tuscaloosa, Ala.) Oct. 23 to 27
Mississippi Oct. 30 to Nov. 3
Georgia (Columbus, Ga.) Nov. 8 to 10
Carolina-Virginia (Roanoke, Va.) Nov. 13 to 17
Florida (Miami, No. Side Church) Nov. 20 to 24
Louisiana Nov. 27 to Dec. 1
Arizona (Phoenix, Ariz.) Dec. 4 to 8
Southwestern (El Paso, Texas) Dec. 11 to 15
(Mexican border work)

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.
Chicago Central (Chicago, Ill.) Aug. 28 to Sept. 1
Missouri (St. Louis, Lafayette Park Church) Sept. 4 to 8

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.
Ohio (Columbus) Aug. 28 to Sept. 1
Kentucky (Ashland) Sept. 4 to 8

J. B. CHAPMAN
Office, 2923 Troost Ave., Kansas City, Mo.
Kansas (Hutchinson) September 3 to 8
Kansas City (Topeka) September 17 to 22
Western Oklahoma (Bethany) September 24 to 29
Eastern Oklahoma (Sapulpa) October 1 to 6
Arkansas October 8 to 13
Dallas (Deamont) October 15 to 20
Hamlin (Abilene) October 22 to 27
San Antonio Oct. 29 to Nov. 3

DISTRICT SUPERINTENDENTS

ALABAMA—J. E. Gaar Jasper, Ala.
ALBERTA—Chas. K. Thomson Red Deer, Alta.
ARIZONA—P. R. Jarrell Peoria, Arizona
ARKANSAS—J. W. O'Neil, 621 Olive St., N. Little Rock, Ark.
BRITISH ISLES—George Sharpe, 8 Buchanan Gardens, South Mount Vernon, Talleroes, Scotland.
BRITISH WEST INDIES—J. J. Hill, P. O. Box 253, Bridgetown, Barbados, B. W. I.
CAROLINA DISTRICT—C. M. Harrison, 1724 Spring Garden St., Greensboro, N. C.
CENTRAL NORTHWEST—B. C. Taylor, P. O. Box 364, St. Paul, Minn.
CHICAGO CENTRAL—E. O. Chalfant, General Delivery, Danville, Ill.
COLORADO—C. W. Davis, 920 E. Williamette, Colorado Springs, Colo.
DALLAS—I. M. Eills, 615 N. Carroll Ave., Dallas, Texas.
EASTERN OKLAHOMA—B. H. Owens, 610 W. 8th St., Ada, Oklahoma.
FLORIDA—Howard Eckel, 535 N. W. Eighth St., Miami, Fla.
GEORGIA—Rev. Oscar Hudson, 125 Moreland Ave. S. E., Atlanta, Ga.
HAMLIN—H. C. Cagle Buffalo Gap, Texas
IDaho-OREGON—Rev. A. E. Baner, 103 Juniper St., Nampa, Idaho.
INDIANAPOLIS—C. J. Quton, 1821 E. Raymond St., Indianapolis, Ind.
IOWA—Rev. J. W. Short, 1304 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 102, Science Hill, Kentucky.
LOUISIANA-MISSISSIPPI—R. E. M. Watson, College Heights, Meridian, Miss.
MANITOBA SASKATCHEWAN—George Beltrac, 928 Caribou W., Moose Jaw, Sask.
MICHIGAN—Rev. R. V. Starr, 918 W. Saginaw St., Lansing, Mich.
MISSOURI—E. C. Dees, 1227 Euclid Ave., St. Louis, Mo.
NEBRASKA—Rev. Marvin S. Cooper, 1419 W. 5th St., Hastings, Nebr.

NEW ENGLAND—John Gould, 27 Garland Ave., Malden, Mass.
NEW MEXICO—E. E. Hale Artesia, N. M.
NEW YORK—Howard V. Miller, Brooklondale, N. Y.
NORTHERN CALIFORNIA—Frank B. Smith, 2306 McKinley Ave., Berkeley, Calif.
NORTHERN INDIANA—J. W. Montgomery, 3510 Welser Park Ave., Ft. Wayne, Ind.
NORTH DAKOTA—H. J. Hart, Box 532, Fargo, N. Dak.
NORTH PACIFIC—J. E. Bates, 441 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, 728 So. Linden Ave., Alliance, Ohio.
ROCKY MOUNTAIN—J. O. Schapp, 304 No. 33rd St., Billings, Mont.
SAN ANTONIO—W. H. Phillips Hamlin, Texas
SOUTHERN CALIFORNIA—J. T. Little, 1568 Alchison, Pasadena, Calif.
SOUTHWEST—(Mexican)—E. Y. Davis, 1035 N. Hill Ave., Pasadena, Calif.
TENNESSEE—S. W. Strickland, 947 McClurkian, Nashville, Tenn.
WASHINGTON-PHILADELPHIA—J. T. Maybury, 814 Woodley St., Baltimore, Md.
WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

EVANGELISTS' SLATES

J. CLARENCE ANDERSON
Meridian, Idaho Aug. 19 to Sept. 8
MACK AND ETHEL ANDERSON
Hutchinson, Kans. (519 East 8th St., Assembly) Sept. 3 to 8
West Chester, Pa. Sept. 13 to Oct. 6
Norristown, Pa. Oct. 10 to 27
Lansdale, Pa. Oct. 31 to Nov. 17
Columbus, Ohio (675 Stewart St.) Nov. 19 to Dec. 1
Hotie, Kans. Dec. 8 to 22
EMMETT ARMSTRONG
Pocahontas, Okla. (Lacrosse Church) Aug. 12 to Sept. 1
CARL W. BARNER, Song Evangelist
Artesia, N. Mexico Sept. 10 to 24
F. P. BELLEV
Chicago, Ill. (Dist. Assembly) Aug. 27 to 30
Plattsburgh, N. Y. (Gen. Incl.) Oct. 3 to 20
W. O. AND RUTH HARRIS BENNETT
Elmdale, Mich. Aug. 21 to Sept. 8
R. E. AND MRS. BRIDGEWATER
Hutchinson, Kans. (District Assembly) Sept. 3 to 8
CLON C. BROWN
Carolina District March to September
A. D. CANEY
Wareham, Mass. Aug. 21 to Sept. 1
New Haven, Conn. Sept. 3 to 22
New Bedford, Mass. Sept. 24 to Oct. 6
FRED T. CARBY
Irvine, Ky. Aug. 5 to Sept. 1
JACK AND RUBY CARTER, Song Evangelists
Amarillo, Texas (First Church) Aug. 28 to Sept. 8
Goose Creek, Texas Sept. 11 to 29
Port Arthur, Texas Sept. 2 to 13
Beaumont, Texas (Dallas Dist. Assembly) Oct. 15 to 20
ARTHUR AND FRANK COOPER, Song Evangelists with String Instruments
Toronto, Ohio (Nazarene Church) Sept. 1 to 15
Chester, W. Va. (Nazarene Church) Sept. 16 to 30
Rogers, Ohio (Nazarene Church) Oct. 16 to 31
C. H. COX
Bluffton, Ind. (Camp) Sept. 6 to 15
STELLA D. CROOKS
Peoria, Ill. Sept. 1 to 15
Pittsburg, Mass. Sept. 22 to Oct. 6
Everett, Mass. Oct. 13 to 27
Cliffondale, Mass. Nov. 3 to 17
Cambridge, Mass. Nov. 24 to Dec. 8
RAY DAVIS
Thomas, Okla. Aug. 18 to Sept. 1
M. E. AND NINA DEVOLL
Broadwater, Nebr. Sept. 8 to 29
Oconto, Nebr. Oct. 6 to 27

R. N. DICKERSON
Amarillo, Texas Aug. 26 to Sept. 8
Artesia, N. Mexico Sept. 9 to 23
Marcus Hook, Pa. Sept. 29 to Oct. 13
Delmar, Del. Oct. 14 to 27
Harrington, Del. Oct. 28 to Nov. 10
JOHNNIE AND JACKIE DOUGLAS
O'Donnell, Texas Aug. 29 to Sept. 8
Springfield, Colo. Sept. 12 to 29
C. M. DUNAWAY
Fig. N. Carolina Aug. 18 to Sept. 1
Louisville, Tenn. Sept. 3 to 15
Thomas, Okla. Sept. 19 to 29
Los Angeles, Calif. (First Church of the Nazarene) Oct. 6 to 30
Tampa, Fla. Oct. 27 to Nov. 10
Ft. Wayne, Ind. (First Church of the Nazarene) Nov. 17 to Dec. 1
Ottawa, Kans. Dec. 2 to 22
U. E. DUNHAM
Colby, Kans. (Pilgrim Holiness church) Aug. 17 to Sept. 1
W. B. DUNKUM
Calamine, Ark. Aug. 30 to Sept. 8
CHARLES DYE
Columbus, Ohio (Assembly) Aug. 27 to Sept. 1
B. H. EDWARDS AND PARTY
Kingston, Okla. Aug. 28 to Sept. 13
J. R. EDWARDS AND WIFE
Loveland, Ohio (Comargo Camp) Aug. 23 to Sept. 1
Ellet, Ohio Sept. 8 to 22
East Liverpool, Ohio (Cardinal Mission) Oct. 6 to 20
Mt. Vernon, Ohio Oct. 24 to Nov. 10
Greentown, Ohio Nov. 17 to Dec. 1
EMMAUD EVANGELISTIC LADIES' QUARTET
Mare, Okla. Aug. 18 to Sept. 1
Oklahoma City, Okla. (First Church of the Nazarene) Nov. 8 to 24
HARRY J. ELLIOTT
Meridian, Idaho Aug. 15 to Sept. 8
Humidale, Idaho Sept. 12 to 29
La Grande, Oregon Nov. 8 to Dec. 1
THRO ELSNER AND WIFE
Canton, Ohio Sept. 29 to Oct. 13
East Liverpool, Ohio Oct. 17 to Nov. 3
Columbus, Ohio (First Church of the Nazarene) Nov. 10 to 24
Rochester, N. Y. Dec. 1 to 15
KIRRY FIELDS
North Platte, Nebr. (Tent) Aug. 11 to Sept. 1
Scottsbluff, Nebr. (Tabernacle) Sept. 2 to 29
DONA FLEMING
Poncha, Colo. (Camp) Aug. 30 to Sept. 8
MRS. H. A. FORESTER, Song Evangelist
Louisville, Tenn. (Camp) Sept. 1 to 15
Cherryville, N. Carolina Sept. 18 to 29
C. B. FUGETT
Cushing, Okla. Aug. 27 to Sept. 8
Eir City, Okla. Sept. 9 to 23
Nharun, Pa. Sept. 24 to Oct. 6
Cleveland, Ohio (First Church) Oct. 13 to 27
Elkhart, Ind. Nov. 8 to 17
PAUL AND DORA GEIL
Bloomington, Pa. Sept. 15 to 29
Portland, Maine Oct. 8 to 27
Bath, Maine Oct. 30 to Nov. 17
Columbus, Ohio (Shepard Church) Nov. 24 to Dec. 8
MRS. OUSSIM MUMKIS GILL
Tulsa, Okla. (West Side Church) Aug. 16 to Sept. 1
Okmulgee, Okla. (Home Mission Campaign) Sept. 7 to 29
Sapulpa, Okla. (East Okla. District Assembly) Oct. 1 to 6
PAUL GOODWIN
Chicago, Ill. Aug. 27 to Sept. 1
RALPH C. ORAY
Center, Texas Aug. 22 to Sept. 8
Goose Creek, Texas Sept. 11 to 29
Abilene, Texas (Hamlin Dist.) Oct. 21 to 27
THOMAS B. GREENE
O'Leary, P. E. I. Aug. 28 to Sept. 11
Flushing, N. Y. Oct. 1 to 13
H. A. GREGORY AND WIFE
Memphis, Texas Aug. 27 to Sept. 8
ERNEST J. HAEHR
Columbus, Ohio (Parsons Ave. Church) Sept. 8 to 22
Laura, Ohio (Mission) Oct. 20 to Nov. 3
J. C. HAFLEY
Lamesa, Texas Aug. 14 to Sept. 1
Abilene, Texas Sept. 6 to 22

J. N. HAMPER
Cherry Valley, Ohio (Camp) Aug. 21 to Sept. 1
Cleveland, Ohio (Church of the Nazarene) Sept. 7 to 15
Philadelphia, Pa. (C. & M. A.) Sept. 16 to 22
Washington, D. C. (C. & M. A.) Sept. 23 to 29
Pittsburgh, Pa. (C. & M. A.) Oct. 1 to 12
(Annual Missionary Convention)
Cleveland, Ohio (Bible Conf.) Oct. 13 to 20

LEE L. HARRIS
San Angelo, Texas Sept. 1 to 15

B. P. HANDESTY AND WIFE, Song Evangelists
Agra, S. Dakota Aug. 12 to Sept. 1

B. P. HARRIS
Lawrence, Mo. Aug. 18 to Sept. 1

A. O. HENRICKS
Bethany, Okla. (Camp) Aug. 22 to Sept. 1
Ponca City, Okla. (Gen. Del.) Sept. 4 to 15
Dallas, Texas (First Church) Sept. 16 to 23
Chattanooga, Tenn. (First Church) Oct. 8 to 13

LEE HULL
Mena, Ariz. Aug. 19 to Sept. 1
Cavey, Ark. Sept. 6 to 15
Minneapolis, Ark. Sept. 16 to 29

HUPPEBY EVANGELISTIC PARTY
Chicago, Ill. (Assembly) Aug. 28 to Sept. 1
Mannington, W. Va. Sept. 5 to 29

HURST AND HOWARD, Evangelists, Singer and Pianist
Cushing, Okla. Aug. 20 to Sept. 1

ALLIN AND EMMA IRICK
Poteau, Okla. Aug. 29 to Sept. 8

K. RAWLEY JACKSON
Butler, Pa. Sept. 1 to 15
Pittsburgh District (Missionary Conventions) Sept. 13 to Oct. 13
Bloomington, Ind. Oct. 20 to Nov. 3
Spring Valley, N. Y. Nov. 5 to 24
New Brighton, Pa. Dec. 1 to 15

W. P. JAY
Ft. Collins, Colo. Aug. 23 to Sept. 15

A. H. JOHNSTON AND WIFE
Hopkins, Mich. Aug. 22 to Sept. 1

LUM JONES
Tishomingo, Okla. Sept. 1 to 15

MRS. S. A. KEEL
Chicago, Ill. Aug. 28 to Sept. 8
Evansville, Wis. Sept. 3 to 8
Bloomington, Ill. Sept. 9 to 29

J. F. KNAPP
Wollaston, Mass. (Eastern Nazarene College) Sept. 1 to Nov. 1

JORN AND BEULAH KNIGHT, Song Evangelists
Abilene, Texas (Butler Creek Church) Aug. 18 to Sept. 1

MISSSES GERTRUDE KNIGHT AND AMY BRULTZ, Evangelists and Singer
Loridon, Iowa (Gen. Del.) September
Arvin, Calif. (Gen. Del.) Oct. 6 to 20

MASON LEE
Ashland, Ky. (Tent) Aug. 20 to Sept. 5

TRE LEHMANS AND SON JAMES, Song Evangelists
Steubenville, Ohio Aug. 15 to Sept. 15
Pittsburgh District Work, Sept. 20 to Oct. 20
Providence, R. I. Oct. 27 to Nov. 10
West Somerville, Mass. Nov. 12 to 27
Brazil, Ind. Dec. 1 to 15

W. W. LOVELESS
Waterloo, Ohio (Gen. Del., Tabernacle) Sept. 6 to 22

THEO. AND MINNIE LUDWIG
Hutchinson, Kans. Aug. 27 to Sept. 5
St. Louis, Mo. Sept. 7 to 29
Newell, W. Va. Oct. 3 to 20
Jamestown, N. Dak. Oct. 24 to Nov. 10
New Rockford, N. Dak. Nov. 14 to Dec. 1
Pensenden, N. Dak. Dec. 2 to 15

MABEL K. MANNING
No. Attleboro, Mass. Sept. 1 to 22
Union, Maine Sept. 29 to Oct. 20

I. C. MATHIS
Oakland City, Ind. (Camp) Aug. 23 to Sept. 1
Cape May, N. J. (Camp) Sept. 6 to 15

J. B. McBRIDE
Beech Grove, Ark. Aug. 27 to Sept. 8

EDWARD E. MERRAS
Lansing, Mich. Aug. 14 to Sept. 1

B. C. MILBY, Singer
Normal, Ill. (Camp) Aug. 23 to Sept. 1

L. C. AND BERTHA MILBY
Springfield, Ill. (217 W. Capitol Ave.) Sept. 1 to 20
Canton, Ill. (Gen. Del.) Sept. 22 to Oct. 13
Bartaud, Ill. (Gen. Del.) Oct. 15 to Nov. 3

W. B. MINOR
Mansfield, Ark. Aug. 25 to Sept. 8
Ft. Smith, Ark. Sept. 9 to 22

ARTHUR MORGAN
Oklahoma City, Okla. Aug. 21 to Sept. 1

O. C. MORGAN
Andover, Ohio (Camp) Aug. 21 to Sept. 1

HERSCHEL MURPHY AND WIFE
Byers, Texas Aug. 24 to Sept. 1
Trumann, Ark. Sept. 20 to Oct. 6

WM. O. NEASE
Chicago, Ill. (Dist. Assembly) Aug. 25 to Sept. 1

WILL H. AND LILLIE B. NERRY
Bellingham, Wash. Sept. 1 to 15
Kalamazoo, Wash. Sept. 28 to Oct. 13
Portland, Ore. (Brentwood Church) Oct. 16 to Nov. 3
Merced, Calif. Nov. 10 to 24

AUG. N. NILSON
Colling, Mich. Aug. 18 to Sept. 8
Pilot, Mich. Sept. 15 to Oct. 13
Cadillac, Mich. Oct. 17 to Nov. 3

EDWARD C. ONEY
Toronto, Ohio Sept. 1 to 15
Wadsworth, Ohio Sept. 22 to Oct. 6

D. M. PEFFLEY
Mador, Ind. Sept. 1 to 15
New Castle, Ind. Oct. 6 to 20
Springfield, Ohio Oct. 27 to Nov. 10

B. H. PUCKOCK
Cleveland, Ohio (2nd Church) Aug. 18 to Sept. 1

LESTER AND EUNICE PRICE, Song Evangelists
Mansfield, Ark. Aug. 23 to Sept. 8
Ft. Smith, Ark. Sept. 9 to 23

PURKHISER EVANGELISTIC PARTY
Jerico Springs, Mo. Aug. 29 to Sept. 15
Topeka, Kans. (Assembly) Sept. 17 to 22
Bethany, Okla. Sept. 24 to 29

J. E. REEDMAN
Roxana, Ill. (Gen. Del.) Sept. 18 to 29

LAWRENCE REED
Circleville, Ohio (Camp) Aug. 23 to Sept. 1

LEWIS J. RICE
Columbus, Ohio Aug. 28 to Sept. 1
Ashland, Ky. Sept. 4 to 8

C. PRUSTON ROBERTS
Cedar Rapids, Iowa Aug. 21 to 23

J. A. RODGERS
Bloomerville, Ohio (Pioneer Meeting) Aug. 14 to Sept. 8
McDermott, Ohio Sept. 19 to 29
Lynn, Mass. Oct. 6 to 20
Providence, R. I. (First Church) Oct. 27 to Nov. 10
West Somerville, Mass. Nov. 12 to 23
Brazil, Ind. Dec. 1 to 15

VAUGHAN RADIO QUARTET SLATE

Sept. 1, Bethany; Sept. 2, El Reno, 3:00 p. m., Oklahoma City First, 8:00 p. m.; Sept. 3, Edmond, 4:00 p. m., Norman, 8:00 p. m.; Sept. 4, Cushing, 2:30 p. m., Guthrie, 8:00 p. m.; Sept. 5, Perry, 2:30 p. m., Ponca City, 8:00 p. m.; Sept. 6, Tonkawa, 2:30 p. m., Blackwell, 8:00 p. m.; Sept. 7, Enid, 3:00 p. m., Cherokee, 8:00 p. m.; Sept. 8, Woodward, 11:00 a. m., Elk City, 8:00 p. m.; Sept. 9, Dill, 11:00 a. m., Hefner, 2:30 p. m., Erick, 8:00 p. m.; Sept. 10, Jester, 11:00 a. m., Mangum, 8:00 p. m.; Sept. 11, Altus, 8:00 p. m.; Sept. 12, Hollis, 8:00 p. m.; Sept. 13, Frederick, 8:00 p. m.; Sept. 14, Grandfield, 8:00 p. m.; Sept. 15, Duncan, 11:00 a. m., Waurika, 8:00 p. m., Ryan, 8:00 p. m.; Sept. 16, Ardmore, 8:00 p. m.; Sept. 17, Madill, 8:00 p. m.; Sept. 18, Durant, 8:00 p. m.; Sept. 19, Hugo, 8:00 p. m.; Sept. 20, Antlers, 3:00 p. m., Tishomingo, 8:00 p. m.; Sept. 21, Holdenville, 8:00 p. m.; Sept. 22, Ada, 11:00 a. m., Atwood, 3:00 p. m., Henryetta, 8:00 p. m.; Sept. 23, Muskogee, 8:00 p. m.; Sept. 24, Sapulpa, 8:00 p. m.; Sept. 25, Shawnee, 8:00 p. m.; Sept. 26, Davenport, 8:00 p. m.; Sept. 27, Bartlesville, 8:00 p. m.; Sept. 28, Collinsville, 8:00 p. m.; Sept. 29, West Tulsa, 11:00 a. m., East Tulsa, 3:00 p. m., Hominy, 8:00 p. m.; Sept. 30, Cleveland, 8:00 p. m.

We invite all of our people in Oklahoma to arrange to hear this famous quartet. It will be a great opportunity indeed to have them with us for one month. They are being brought to Oklahoma by Bethany-Peniel College. They will be used in the campaign to increase the endowment of said institution.

We invite our people everywhere to pray for us in this campaign.—S. S. White, President, Bethany-Peniel College

KIMU
Columbus, Ohio Aug. 28 to Sept. 1
Boone, Iowa (Primitive Methodist Church) Sept. 29 to Oct. 27
Olney, Ill. (Church of the Nazarene) Oct. 29 to Nov. 10

G. HOWARD ROWE
Cape May, N. J. (Camp) Sept. 8 to 15
Troy, Ohio Oct. 6 to 20
Karlertun, Ohio Oct. 27 to Nov. 10

FRED ST. CLAIR
Bessemer, Ala. July 28 to Sept. 1

OTHO AND BILLIE SCHWAB
Okemah, Okla. Aug. 25 to Sept. 8

RICHARD AND DOROTHEA SHARP
York, Neb. Sept. 1 to 15

B. D. AND WINNIE SIMPSON
Presh, Okla. Aug. 28 to Sept. 8
Elk City, Okla. Sept. 9 to 22
Bethany, Okla. (Dist. Assembly) Sept. 24 to 29
Napulpa, Okla. (Dist. Assembly) Oct. 1 to 6
Lamar, Colo. Oct. 8 to 20

BURL SPARKS
Andover, Ohio (Camp) Aug. 23 to Sept. 1

C. K. SPELL
Austin, Texas Aug. 18 to Sept. 8

E. H. STILLION
Sehring, Ohio Aug. 18 to Sept. 1
South Elliot, Maine Sept. 15 to 29
Portland, Me. Oct. 6 to 27
Rath, Maine Oct. 30 to Nov. 17
Ashtabula, Ohio Nov. 20 to Dec. 8
Norfolk, Va. Dec. 29 to Jan. 12

GEO. W. SUKHOOK
Hurler, Md. (Camp) Aug. 25 to Sept. 8

R. W. SWETEN
Alexandria, Ind. (Camp) Aug. 8 to 19
Richmond, N. Y. (Camp) Aug. 21 to Sept. 2

MRS. LOLA YOUNG TAYLOR AND MRS. LOUISE CORNELL SHUM
Franklin, Ohio Sept. 29 to Oct. 13
Cochorton, Ohio Oct. 30 to Nov. 3

ELWOOD TAYLOR
Lexington, Ky. Aug. 30 to Sept. 10

E. E. TAYLOR AND FAMILY
Jerome, Ida. Aug. 18 to Sept. 8

T. L. TERRY
Quaker, Mo. (Wash. Co. Camp) Aug. 25 to Sept. 8
Spencer, Ind. Oct. 6 to 27
Rydford, Ind. Nov. 3 to 24

C. E. TONEY
Springer, Ill. (Janna Camp) Aug. 29 to Sept. 8

E. E. AND ORA J. TURNER
Sask. Man. District Sept. 1 to 25
Climbing Hill, Iowa Sept. 29 to Oct. 13
Logansport, Ind. (2005 N. St.) Nov. 17 to Dec. 1

N. B. VANPALE, Song Evangelist
Indianapolis, Ind. Sept. 22 to Oct. 6
Johnstown, Pa. Oct. 13 to Nov. 3
Glassboro, N. J. Nov. 10 to 24

VAUGHAN RADIO QUARTET
Bethany, Okla. (College Zone) Aug. 31 to Oct. 1
Nashville, Tenn. (No. Nashville Church of the Nazarene) Oct. 6 to 20
Detroit, Mich. (Holiness Tabernacle) Nov. 11 to 24

H. L. VOLK
Armel, Colo. Oct. 6 to 20

J. P. WEAR AND WIFE
Bethany, Okla. (Camp) Aug. 26 to Sept. 1
Hutchinson, Kans. Sept. 3 to 8

KENNETH AND EUNICE WELLS
Bethany, Okla. Aug. 23 to Sept. 1
Newton, Kans. Sept. 5 to 15

L. E. WILLIAMS
Winchester, Ky. Sept. 2 to 8

LON R. WOODRUM
Abilene, Texas (Butler Creek Church) Aug. 15 to Sept. 1

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15 *The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

16 *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Je'sus began to preach, and to say, *Repent: for the kingdom of heaven is at hand.

A. D. 31.

Ma. 9. 1, 2.
Ma. 42. 7.
Luke 2. 32.
Mark 1. 14, 15.
Mat. 2. 2;
10. 7.
Mark 1. 16, 17, 18.
Luke 5. 2.
John 1. 42.
Luke 5. 10, 11.
Mark 10. 23.
Luke 15. 28.
Mark 1. 13.
20.

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