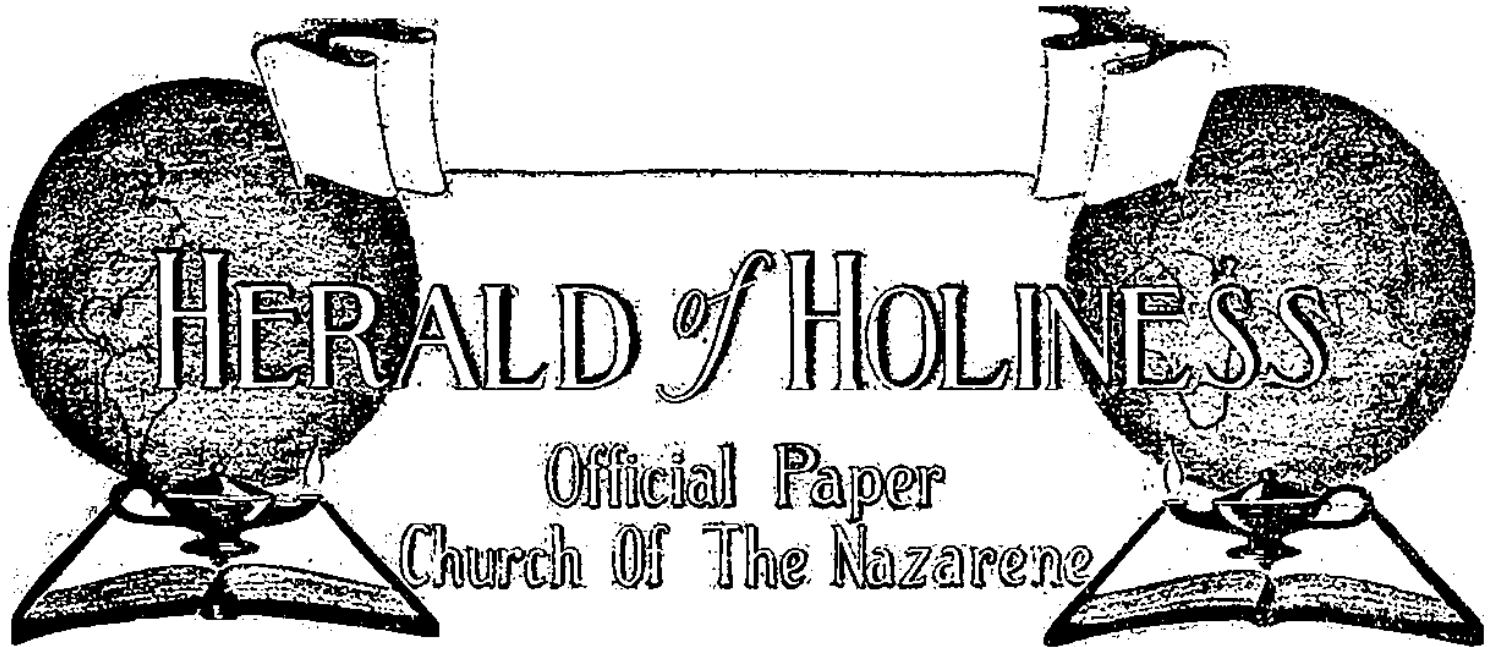




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WHOLE NO. 948

HARDENING THE HEART

WE LIVED for some time in a house which was next door to the home of Mrs. Charles G. Finney. The great evangelist had gone on to glory a number of years before, but Mrs. Finney kept his library intact and it was my good fortune and great pleasure to read his books in his own library. There always seemed to be something sacred about the room and the spiritual power which so often accompanied the services of this great preacher of the Word, seemed to linger still as we read his books.

One of the summaries of the things which hardened the heart greatly impressed us. The sun which melts the wax hardens the clay is a familiar adage, but it comes with special significance to those who live under the truth as it is preached definitely and clearly from our Nazarene pulpits. When the light shines clear and bright, it is easy unless a proper attitude of mind and heart be maintained to become calloused in religious matters. There is a sort of a religious crust which forms on the experience of the holiness man or woman who gives way to carelessness, which is always indicative of a dangerous condition spiritually. There is great danger of unconsciously hardening the heart. Preachers and other Christian workers need to exercise great caution at this point. There is danger of falling into a professionalism or semi-professionalism which is disastrous to success in Christian work. It is possible to rest in the form of sound words and be devoid of the power of that truth. Here according to Mr. Finney are some of the things which will harden the heart and against which we should exercise greatest caution. (1) When the heart is too much open to other voices. (2) When one makes the intellect rather than the heart supreme. (3) When the life does not keep pace with the light. (4) When we attempt to walk by sight rather than by faith. (5) When we rest content with our present condition.

HERALD OF HOLINESS

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THE MIRACULOUS ACCOMPANIMENT

THE gift of speaking in "unacquired languages" on the day of Pentecost was not so much one of the inaugural signs, as a miraculous accompaniment of the advent of the Holy Spirit. We use the term "unacquired languages" rather than the term "speaking in tongues" because the latter has come to connote a meaning entirely different from that of the words "spake with other tongues" as used in Acts 2:4. As the inaugural signs accompanying the advent of the Holy Spirit were indicative of the beginning of a new dispensation, and as such could not therefore be repeated, so the miraculous accompaniment of "unacquired languages" was likewise associated with the opening of the dispensation and are never repeated in the New Testament. Only in one place do the words *tais heterais glossais* appear in the New Testament, i. e., on the day of Pentecost as recorded in Acts 2:6.

There are two other instances in the New Testament usually understood to teach that the disciples spoke in foreign tongues, but a careful reading of these accounts shows, not only that they did not speak with "other" tongues, but that the verses cited as proof texts teach directly otherwise. In the account of the gift of the Holy Spirit to the household of Cornelius about eight years after Pentecost, it is said that "they heard them speak with tongues, and magnify God" (Acts 10:46). Here the word "other" (*heterais*) as used concerning the "speaking in tongues" at Pentecost is omitted, which destroys entirely the thought of a gift of "unacquired languages" such as was bestowed upon the disciples at Pentecost. Instead they "magnified God," i. e., gave utterance to words or shouts of praise in an attempt to express the fulness of joy which they had received. The other account is in Acts 19:6 and is a record of the apostle Paul's meeting with the disciples at Ephesus about twenty-three years after Pentecost. Here the account states that "the Holy Ghost came on them; and they spake with tongues and prophesied." The apostle Paul in his first letter to the Corinthians defines prophecy as follows: "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Cor. 14:3). It is evident therefore, that according to the apostle's own statement, the Ephesian disciples when

the Holy Spirit came upon them, "spake unto men to edification, and exhortation, and comfort." The word "other" (*heterais*) which would indicate "unacquired languages" is not used here as it is concerning the account of "speaking in tongues" on the day of Pentecost. Nor can these words by any means be perverted to mean the "speaking in tongues," such as "unknown" or "gibberish," as has been taught by the so-called "tongues movement." They gave utterances, Paul says, which served to edification, exhortation and comfort.

In order to appreciate more fully this miracle of accompanying "unacquired languages" which took place on the day of Pentecost, it should be borne in mind that the gift of the Spirit, and the gift of utterance which accompanied it are two separate and distinct things. A double miracle was performed, *first*, the gift of the Holy Ghost as a purifying, abiding Presence; and, *second*, a miracle which enabled the disciples to embody in language, and properly express to the hearers, the wondrous work which God had wrought within them.

The term "tongue" simply means "utterance." They spake as the Spirit gave them "utterance." This is the sense in which the apostle Paul uses it also in 1 Corinthians 14:1-50, closing with the words "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order." According to the argument of the apostle there are various kinds of "utterance" of the pipe or harp, but if the trumpet give an uncertain sound, who shall prepare himself to the battle. Or if one speak to another in a foreign language, they are as barbarians the one to the other because there is no common basis of communication. "There are, it may be," says the apostle Paul, "so many kinds of voices [*utterances or tongues*], and none of them is without significance." It is in this sense that we are to understand the deep emotions of the soul which can only find expression in "utterances" of praise; but to those who have no such spiritual experience, these "utterances" can mean nothing. They can only be interpreted by one who has a like spiritual experience. Thus it is, that when the saints are gathered together and God pours out His Spirit in holy tides of blessing, the exultant shouts of praise become edifying because they are significant of otherwise inexpressible joy. But if there come into the service, some who are unfamiliar with this character of service, and who do not understand the significance of this shouting, "will they not say that ye are mad?" (1 Cor. 14:23). And we have found it to be so. However helpful and blessed a time of rejoicing may be among the saints, when the gospel is presented to unbelievers, it will fail of its mission unless presented in a manner understood by them. Some apparently seem to think that the sole end to be attained is an outward manifestation of "exuberance" and that this will convey

truth to the hearers. It will if they understand the signification of the shouting, but otherwise it will prove valueless or even detrimental.

Just here is the significance of the two complementary truths which the apostle binds together in a single sentence—"Covet to prophesy, and forbid not to speak in tongues." We are to be so filled with the Spirit that the joy within will burst forth in varied utterances of praise and gratitude to God. Then instead of repressing this inner spiritual exuberance, we are to pray for utterance by which we may voice it to others. We are then to seek for fresh infillings of the Spirit, and then pray for a wider range of utterance to properly express the enlarged measure of the Spirit which we have received. And this is to be repeated over and over again.

Here a word of caution may be needed by some of our preachers and people. There are those who are given to casting reflection upon those who are naturally demonstrative, or to making flings at "shouting" and other forms of expression of inward spiritual life. Those who do so, whether preachers or people, will quench the Spirit and soon have about them a barren and lifeless people. It is against such as would repress the spirit of praise that the apostle writes, "Forbid not to speak in tongues;" but instead they are to teach them that they are to be filled again and again with fresh incursions of the Spirit, and with every new infilling pray that God will give them the power of utterance that they may be able to express this fulness in words of edification, and exhortation and comfort. Prophecy is a "bubbling over" in an intelligent way of an inner spiritual fulness. If instead of repressing the Spirit we will instruct the people to seek for more of the fulness of grace dwelling in Jesus Christ, and then pray for the gift of prophecy to adequately express our inner spiritual experience, we shall soon be able to "lift up the everlasting doors and let the King of glory come in."

We can now better understand this miracle of Pentecost. With the advent of the Spirit there was granted a special miracle of expressing this wondrous grace in intelligent but unacquired languages—a miracle never again recorded in the New Testament. Like the inaugural signs it was significant of the nature of the new dispensation in which the power was to burst forth from consecrated hearts and tongues of fire until it reached every kindred and tribe and nation and people. As the inaugural signs were never repeated so it is not recorded that this miracle was ever repeated. When Jesus shall come again, then "tongues" shall cease—lost in a common and universal medium of expression through which shall burst the new song of praise unto Him who hath loved us and washed us from our sins in His own blood. Until then we are to be filled with the Spirit in ever enlarging measures, and to covet the gift of prophecy by which we are to tell out to others the story of redeeming love.

THE FIGHT AGAINST PROHIBITION

The anti-prohibition forces have organized for the avowed purpose of breaking down public sentiment in favor of prohibition, and are waging a determined battle. It is high time for the law-abiding, prohibition loving citizens to meet this attack with a tremendous educational drive which will inform everybody of the marvelous results achieved since the adoption of the Eighteenth Amendment. The National News Bulletin prints the challenge of the wets from a statement made by James W. Wadsworth, now chairman of the New York State Division of the Association Against the Prohibition Amendment. He says:

"When we organized it was very difficult to get people who shared our views to come out publicly for those views. It wasn't respectable. . . Now, we have two hundred and fifty directors, executives and responsible heads in transportation and industries, employing more than three million men.

"For three years we have been sending investigators into European countries and Canada. . . All the information we sought is now in and nearly ready for release.

"We have established the respectability of our motives.

"Public sentiment, growing by leaps and bounds, is beginning to meet us.

"And we are on the threshold of sustained, resistant, political activity.

"We are not taking the responsibility of urging any legislation at Washington at present. . . To the states our association has got to go, and that is where we are going now.

"This policy of work among the states, we shall pursue, thus disintegrating the whole picture.

"*We propose to take one stone and then another from the Prohibition fortress, until it shall finally crumble.*"

The thing that is needed in order to combat this effort of the wets is to build up an increasingly strong public sentiment. Abraham Lincoln said, "Public sentiment is everything. With public sentiment nothing can fail; without it nothing can succeed. Consequently, he who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed." Large sums of money are being expended by the anti-prohibition forces along the following lines:

1. To spread a smoke screen of misinformation, deception and misrepresentation.
2. To challenge public sentiment by ridicule and falsehood.
3. To break down observance of Prohibition law.
4. To breed contempt for law and the officers of the law.
5. To repeal the National Prohibition Act.
6. To nullify the Constitution and make Prohibition a dead letter.

George W. Wickersham, Chairman Federal Law Enforcement Commission, Washington, D. C., has this to say on the necessity of public sentiment for law enforcement. "We believe there is a great body of calm, balanced sentiment in the country, which believes in obedience to the law, which responds to an appeal to support the institutions of the country and which will support conservative measures for improv-

ing the machinery of law enforcement. This sentiment, however inarticulate under ordinary conditions, at times exercises a strong pressure upon political opinion, and when aroused is as resistless as the flooding tides of the ocean. It is that body of public opinion to which we shall look for support of the recommendations we have made and those we shall make in the future."

BROWNING ON EVOLUTION

We were privileged recently to spend two days with Rev. Raymond Browning, pastor of the First Church of the Nazarene, Columbus, Ohio, who has been championing the cause of the Holiness League in Ohio State University along with his many other duties as pastor and radio preacher. He stated that one of the daily papers recently referred to the league's opposition to evolution as "silly" whereupon the league promptly challenged Dr. Howard Osborn, the head of the Science Department of O. S. U. to debate the question, "Resolved: that man evolved from a lower order of creation," and secured the services of Dr. Andrew Johnson to take the negative side of the debate. Dr. Osborn at first announced his willingness to debate and then backed down completely. "Here is the difference," says Rev. Browning. "The holiness people are ready to die by the old Book if necessary, but the evolutionists will not even risk a handful of fur for Darwin's Descent of Man." The following lines are by Rev. Browning:

EVOLUTION

Back in the dark of intangible nothing,
Billions of years ere the earth gathered form,
Somehow the gloom changed to volume and substance;
Some way came motion, came light, and came storm.

Nebulous fire floated up out of nowhere;
By some strange movements suns rolled from the flame;
Then by the millions came stars, moons, and comets,
Found their own courses and rolled in the same.

This tiny earth like a dark lonely dustmote,
Wandered about for some million years more,
Gathered some atmosphere, rivers, and mountains;
Made the land stable, set tides on the shore.

Then came the cell or the soft protoplasm,
Perhaps the amoeba—just happened, you know—
Stirred from its shapelessness, took form and motion,
Learned by experience just how to grow.

Thus as the ages dragged by it ascended
Through all diversified forms that we see
Till, by environment made, ape or monkey
Scratched, grinned, and chattered—then climbed up a tree.

And now if some son of an ape will come forward
And kindly remove the mysterious veil,
Perhaps he can tell how his nimble ancestry
Succeeded in shedding the fur and the tail.

This the weird fable he puts above Genesis;
This gruesome myth of man's climb from the clod;
Maniac's dream in exchange for our Bible;
Nightmare of science instead of our God.

EDITORIAL CORRESPONDENCE

Following the Cleveland Assembly we spent three days with the church at Coshocton, Ohio, where Rev. Harold Bottemiller is the pastor in charge. It was our privilege to graduate Brother Bottemiller from Northwest Nazarene College a few years ago, and of course we rejoice in his success. Sister Bottemiller was for a time also a student at the same college. This was our first visit to Coshocton, which like other cities of the country is coming to be known for some outstanding feature of its civic life. Coshocton is the "Art Novelty Center" of the country. Here are the factories at which are made most of the advertising novelties used throughout the country. Many of our people find employment in these art novelty works. There is also a fine agricultural country surrounding Coshocton, where they raise chickens and many other things, which we had abundant opportunity to sample, and sampled abundantly. A great company of people are those Coshoctonians, they are courteous and friendly, know how to pray and shout and sing, and we enjoyed preaching to them three days. Brother and Sister Bottemiller have not been in charge but a few months but are enjoying their work. This church has a commodious brick building in which to worship and their services are exceptionally well attended.

We spent two days also with Brother and Sister Browning at Columbus, preaching on Wednesday and Thursday evenings. We have been in and out of Columbus so much recently that it is beginning to seem quite homelike to us, and are always pleasantly entertained at the home of Brother and Sister Browning or Brother and Sister Gibson. Brother Browning is building up a great interest in his radio work in addition to his many duties as pastor, and is also interested in doing what he can to try to get some holiness work established in Ohio State University—at least to get the message before them. While in Columbus the Brownings drove us over to the Warren Avenue church, and we had the pleasure of meeting Brother and Sister Haynie and also Sister Stella Crooks who is now in a revival meeting with the Warren Avenue church. It was a pleasure to meet these good people again, and to rejoice in the way in which God is blessing the revival and building up the churches in Columbus. The new church under the leadership of Brother Shelton is gaining ground rapidly. Columbus is becoming a great center for the work of the Church of the Nazarene.

A life may be very brief in this world, and yet complete. The man of sixty summers in the world of sin cannot say at death that his work is done, while the little babe that has brought joy into the home and then, after a year or ten years, returns to God can say, "I have finished the work Thou gavest me to do."—ZIMMERMAN.

THE CASE AGAINST TOBACCO

By General Superintendent Chapman

IT WAS our privilege to hear William Jennings Bryan but once, and on that occasion he spoke on the prohibition of the liquor traffic. He began by telling a story borrowed from an old preacher he heard in his boyhood. The preacher said he one day brought a small tree to his farm gate intending to drag it through the gate intact. At first he brought the tree top foremost and began the tedious task of drawing each branch toward the center to make the passage possible. But upon further thought he drew the tree back and reversed the order, bringing the trunk of the tree through first. Then the branches of the tree readily bent upon pressure against the gateposts and took their proper places along the side of the trunk and the passage was made without difficulty. Then Mr. Bryan said the liquor traffic presents many intricate and apparently isolated problems, but the best way to approach the subject is through principle and not through the incidentals involved, and the principle involved is that alcohol is injurious to the human body. This is the trunk of the tree, the principle of all arguments for prohibition of its traffic and for teetotalism in regard to its use.

And we would build our case against tobacco on the same foundation that Mr. Bryan built his against liquor, although we are discussing individual practice and not the enacting or enforcement of laws against traffic. The use of tobacco is injurious to the human body, therefore its use is prohibited by the standard of personal holiness and traffic in it is also prohibited to those who make the Golden Rule their principle in law.

Mr. Bryan said that between the times when he first thought upon laws governing the sale and use of alcohol and the time when he was making the speech which I heard that the whole liquor business had undergone a radical change and that it had now become a great octopus which is a menace to individual, church and nation. And we can say practically the same thing about tobacco. From a simple beginning the tobacco business has gone on until it has developed one of the most powerful and conscienceless trusts in the history of the world. This trust seems not only willing, but anxious, to blast childhood and debase womanhood as well as weaken and benumb manhood in order to add to its patronage for the sake of money gains. The subtle use of beautiful women in the advertisement of the cigarette business is one of the outstanding marks of modern moral rottenness. The tobacco trusts have undoubtedly set out on a deliberate campaign to put cigarettes in the mouths, not only of the men and boys, but also in the mouths of the women and girls.

But if tobacco were an advantage to the body—even if it were of neutral effect upon the body—none

but business competitors could justly complain of any efforts on the part of the trusts to make tobacco using universal. If tobacco were a food to growing boys and girls, even though its use is expensive and offensive, it could be tolerated. If it made for good health and sound morals among men and women, nonsmokers could well afford to endure the nausea caused by the poisonous fumes which coarse companions insist on blowing from tubercular lungs into the air—they could even afford to inure themselves to the awful effects which the initial user feels and learn the art for themselves.

But the wonder is that no one at all stands up and defends tobacco using from the standpoint of its effect upon the body. The best that has been attempted has been the claims of certain manufacturers that their brand of cigarettes does not irritate the throat or cause one to cough—none dare say tobacco using will do you good. I heard a doctor say that tobacco using was less injurious to a mature man than to a boy, and that if none would take it up until they were at least twenty-one years of age the damage would not be great. This is perhaps the most anyone can say, and it does seem remarkable that a practice that has absolutely no positive defenders should find so many who are willing to deplete their life's capital for the sake of an indulgence.

Of the hurtful effects of tobacco upon the body we have the surest and most abundant proofs. But when one does that which he knows is injurious to his body, unless there is a cause worthy of the sacrifice, he commits an immoral act. When a man exposes his life to save another or to defend his country or to execute his duty we call him a hero. But when he makes like exposure for trifling reasons we call him a fool. Likewise, a man who exposes his life or jeopardizes his health in order to discover a remedy for disease or for some other worthy purpose is honored and honorable. But when a man limits his bodily powers, jeopardizes his life and cuts short his days in a practice which has no defense except sensuous enjoyment he is sinning against God and the world of mankind. God and the world have the right to expect every man to be his best and to fulfill his work faithfully. Suicide, either sudden or gradual, is defenseless in the sight of God and men. A man's life is not his own and when he abuses it he commits sin. Of course our principle here applies to the use of liquor and drugs and to over or under eating and to practices and indulgences of every kind which injure the body just the same as to the use of tobacco. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body" (1 Corinthians 6:19, 20).

And having established the central fact that tobacco is injurious to the human body, there are a few subsidiary considerations which are also in place:

In the first place, whatever injures the body dulls the intellect and the sensibilities and hence encourages careless thinking and careless living. There are perhaps the fewest people who ever begin the use of tobacco without having to overcome scruples of some sort at the beginning. As a rule children must hide their practice from parents and guardians at the first. Usually the first indulgences meet a revolting nature. Almost everyone has at first blush the feeling that he is "smart" or "grown up" or "tough." And when one has gone on until one of these has been overcome he has dulled his sensibilities and degraded his own moral standards. And becoming accustomed to living down the corrections of the inner voice, the tobacco user becomes at an early period a careless and indifferent sinner. The cigarette using boy or girl is one of the very hardest cases to reach with the gospel appeal, as every soul winner will testify. Yes, tobacco using tends to make one spiritually dull and difficult to awaken.

And for the reasons already mentioned, tobacco using breaks down the defense of morality and opens the door to associate evils. Think first of the early associates of the tobacco using boy or girl. Who are they? Are they not secretive sinners like themselves or else hardened older heads whose examples are faulty in many other matters? Tobacco is first in the list which continues to include intoxicating liquor, drugs, gambling, impurity and crime. We do not mean that tobacco users are guilty of all these other things, but we do mean that those who practice these other things are practically all users of tobacco and that they used tobacco before they did the other things. Tobacco and scarlet novels, tobacco and harlotry, tobacco and gambling, tobacco and liquor, tobacco and crime; it's always tobacco when the other is something detrimental to life and purity and religion, and the boy who never uses tobacco seldom gets beyond it to the things that destroy.

And just as none will dispute our major premise that tobacco is injurious to the body, so few will dispute that its use is "filthy." A little while ago a man remarked that there are not so many tobacco chewers as there used to be. But another replied, "It may not be that; there are not so many long beards and white shirts as there used to be, you know." But there is nothing one can say in defense of the cleanliness of one whose body is saturated with nicotine and his clothing rancid with tobacco odor. Just how a gentlemanly man or ladylike woman can get his or her consent to sit in a parlor, lobby, public eating place or other place where clean people gather and purposely send forth a stinking savor that is positively as offensive as the perfume of the civet cat is more than an ordinary mortal can figure out. Looks like they would just naturally adopt the old colonial law which

forbade one's smoking within ten miles of a dwelling house. And surely the Christian man, while praying for patience to endure what he cannot enjoy, will have not even the remotest temptation to join in with other burners of incense to Baal to make himself offensive to clean nostrils.

And finally, none will question but that tobacco using entails a waste of money. To many the use of tobacco means denial to themselves and family necessities as well as pleasant luxuries, for the poor are as fully devoted to tobacco as the rich. It is said that once when a committee was making the rounds soliciting for the poor, one merchant proposed that he would furnish groceries for the winter to any family in need on conditions that no member of the family use liquor or tobacco or keep a dog. The committee was elated, but later were chagrined to discover that not one single family in their list could qualify.

But even if one can afford the expense of tobacco using, so far as his income and demands are concerned, surely no Christian man can feel himself permitted to spend the money God has given him for something that will injure his body, set a bad example to others, offend clean people and serve to build up one of the most godless menaces—the tobacco trust—to modern civilization. With the heathen perishing for gospel light and a new generation of people at home in dire need of evangelization, no wide-awake Christian will find himself possessed of more money than he can use for the glory of God and the good of mankind. Every man who spends his money for tobacco is robbing the heathen, weakening the Church and lending to an institution set for the trampling down of the bodies and souls of men, women and little children for the sake of money gain, and has to answer to God and his conscience and the future judgment. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" (Isaiah 55:2).

Be sure your profession of holiness is vindicated in your life by all "the fruit of the Spirit." As it cannot be taken simply upon its own strength, it will go for nothing without the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—J. A. WOOD.

Entire holiness is the extermination of all sin from the soul. It is a pure unsullied heart; it is "death to sin," a "freedom from sin," a cleansing from all the filthiness of the flesh and spirit. The fountain of thought, affection, desire and impulse is pure.—LOWREY.

"Great men never wait for opportunities, they make them. Bunyan wrote 'Pilgrim's Progress' on the untwisted paper to cork the bottles of milk brought for his meals."

BRITISH ISLES DISTRICT ASSEMBLY

By General Superintendent Goodwin

WE LEFT Brother Kauffman and Brother Krikorian at Beirut, sailing on the *Brazil* to Naples. Being so much cheaper, we took train on to Paris and thence to London. This gave us opportunity for a few hours' visit to the ruins of Pompeii, passing through the ancient city of Rome.

It was a special pleasure to see Rome where the apostle Paul spent his last days and wrote some of his letters and where he gave his life for the great truth of the gospel. We took one trip in the American Express sight-seeing bus at the reasonable price of one dollar, which gave us opportunity of visiting the Vatican Museum and other places of interest, but especially the ride along the Old Appian Way where the great hero of the cross, the apostle Paul, walked some nineteen hundred years ago. What a trip by foot all the way from Naples with heavy chains over dusty roads and much of the way alone with the officers. No wonder his heart was refreshed on seeing the brethren who came to meet him a few miles south of Rome. But while going alone to face the great emperor of Rome, unknown and unnoticed, he had with him forces which were destined to shake the Roman empire and change the face of Europe.

But we could not remain long, we must hasten on. Sleepers on European trains are very expensive, so we concluded to brave the night without one. I question such kind of economy as I took a very severe cold which turned into bronchial trouble which lasted over five weeks, but we saved the twenty-five dollars anyway.

We have some good Nazarenes in Belgium doing a great work in that needy field and so felt it a joy to give them a brief visit. What a joy to see Helen and Mary again. Brother and Sister Moncton have been members of old First church, Los Angeles, from the very beginning and while with Dr. Bresee assisting in the pastorate I came in touch with the Moncton family. Helen and Mary were little girls at that time and have grown up in the church full of devotion. A few years ago Rev. Van Goetham fell in love with Helen and took up work in Belgium, where they have done a most excellent work in the Belgium Evangelistic Movement. Mary joined them later and has a call to public service. Brother and Sister Van Goetham have two beautiful girls and are great soul winners. It was a joy to be in their home and visit their work. We visited several of their meeting places and spoke to good congregations through the week and over Sunday.

I wish we could have remained longer in Belgium, but felt compelled to hasten on to London where we met Brother Sharpe, our Superintendent of the British Isles District. As soon as we reached London we began to feel at home, and Dr. Williams said, "Thank

the Lord, we are now in a land where the inhabitants can understand us and can speak our language." It really was a joy, for there is not much pleasure trying to get the gospel out through an interpreter. Then the thought that we were on the last turn of our long course around the world added much to our comfort, for the joyous anticipation of the soon home going gave buoyancy of spirit which can hardly be correctly described.

Brother Sharpe soon gave us the outline of his plans in our visiting the churches before the District Assembly at Parkhead church in Glasgow. Leaving London early Monday morning, March 31, we visited Gilderson and Morley on our way to Glasgow.

Dr. Williams preached a most helpful discourse at Morley, where Brother Purvis is the pastor. Many of our people met Brother Purvis at the last General Assembly. He is a man of strength and has done a most excellent work in this church and proved the man for the hour in lifting the church into larger fields of service. The house was well filled with earnest people who love the truth, and all seemed greatly blessed under the able ministry of Dr. Williams. We feel that the Morley church has a great future under the pastorate of Brother and Sister Purvis.

On reaching Glasgow we were soon in the home of Brother and Sister Sharpe, where we had the kindest entertainment which could be provided for two weary travelers. What a happy soul Sister Sharpe is, and how she does know the needs of a hungry man's stomach. Such cooking can hardly be found, except of course in America—we can hardly afford to slight our native land. Scotland seemed rather cold to us, coming from India and warmer lands, but Sister Sharpe made up for all that by supplying a hot water can in the bed for our comfort. This was a special joy to me as it gave opportunity for my good bed-fellow to get his feet warm on returning from a long ride after preaching at night in one of the neighboring churches. By our going to different places through the week and over Sundays, we were able to visit all the churches of the district and give them at least one service. We were pleased with the outlook for the work and believe the future holds forth greater promise for aggressive evangelism in new fields.

Brother Sharpe, the District Superintendent, and Brother Lewis, the pastor at Parkhead, had planned a great welcome service Wednesday evening before the opening of the assembly Thursday morning. The women of the W. F. M. S. had gathered large quantities of various kinds of garments and equipments for the mission field in Africa and had the altar and the front part of the large auditorium of the Parkhead church literally packed and stacked with dry goods

sufficiently large enough to start a small establishment, as it seemed to me. It was a sight to behold, but nothing compared with the sights when this missionary box or boxes reach Africa and the goods are being distributed among the workers on the mission field. God bless the hardworking women on the British Isles District. The service was largely attended and the unique sight before the congregation in the display of the W. F. M. S. gave great enthusiasm to the song service. The pastor and the District Superintendent, Brother Sharpe, made appropriate remarks of welcome. Dr. Williams spoke with great force and power in his response which moved the people to tears. It was indeed a blessed service.

Thursday morning Dr. Williams opened the assembly by one of his great and most interesting talks which greatly helped and blessed the assembly sessions. His morning talks were exceedingly interesting both Friday and Saturday as well. This was one of the special features of the assembly, and all spoke of these talks with the highest commendation and appreciation. The preachers were especially helped and blessed, and were led to look forth into the coming year with greater vision and passion for a more aggressive service for the church. The business sessions were carried forward with interest and the yearly matters of business were expedited in Dr. Williams' strong and efficient chairmanship. The atmosphere of the assembly was filled with devotion, and there was the best tide of unity in many years.

The reports were well given and deeply interesting. All gave encouraging reports with some increase, and with their budgets all up for the year. The reports gave evidence that more money had been raised for missions this last year than any previous year in the history of the church. Brother Sharpe was elected District Superintendent for another year, and has a strong backing for his aggressive campaign to push the work into new fields. The country seems wide open for aggressive evangelism and offers the greatest opportunity our church has ever had to spread the gospel of full salvation. Their great need is funds to help carry on the work. Times have been very hard since the war and money has been very difficult to command, but in spite of all this our people are hopeful and filled with heroism to undertake things for Christ.

Dr. Williams gave a great sermon Sunday morning, the closing day of the assembly. The afternoon was given to a mass or platform service at which time we both spoke briefly to a very appreciative congregation. To assist Dr. Williams the writer gave the closing message Sunday night. There were nine precious souls who seemed to pray through and gave testimony. We left the people in good enthusiasm for the greatest year of their history. All were happy that Dr. Williams could visit the work and give them of his able ministry. We now turn our faces homeward, trusting for a safe arrival in New York, and then home to loved ones.

NEGLECTING THE SCRIPTURES

By T. T. Liddell

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me (John 5:39).

WE WISH to bring a few truths from this verse along a line of which we all have been or are guilty of insufficiency of acquaintanceship with God's Word. No one could accuse us of judging or making rash statements or of disrespect for the experiences of senior saints when we say that few if any of the laity and few of the clergy study the Bible to the peak of their ability, in time devoted to, or concentration applied in searching its pages relative to their individual needs. It is a fact that at some time all have been guilty of playing "hooky" from this classroom.

NEGLECTING THE SCRIPTURES

In spite of this command from our Lord there seems to be an appalling increase of neglect of this Book of books among Christians today. Oh, that we might stop to realize that God is grieved at heart, yea, very sad at all neglect of His Word, no matter how diminutive that neglect! There is also a degree of neglect that will change God's grief to a frown of displeasure.

UNAVOIDABLE NEGLECT

But as soon as we mention this neglect a general cry is raised—a cry of defiance, for lo, the criers state, their neglect was unavoidable. Still if we will look closely we will find that God is made to be very sad even at unavoidable neglect. Unavoidable neglect does not grieve God because personal blame is involved. Neither is He grieved because of injury to Him, for He is only indirectly injured, as we are hampered in our usefulness. God is sad because He knows that all neglect, though covered by a legitimate excuse, brings us injury just the same. Let us illustrate: Some few years ago, we boarded in a house whose rule rigidly observed supper hour as being from 6 p. m. to 7 p. m. It was our great misfortune to be held overtime at work for two hours on several different occasions. Innocent though we were of personal, willful negligence, still we were doomed to suffer hunger until the next mealtime, or seek relief elsewhere. Again, there was a man in the old North state who was awakened at midnight by the strong impression that he should withdraw his savings from a certain bank as soon as possible the next morning. An hour or two later he was called to the bedside of a relative, sick unto death, in

a neighboring town. Two days passed before he could return to fulfill his plan. But it was too late. The bank had gone under, and he had lost. His neglect was unavoidable, but this fact did not stop him from suffering the loss of his money. This equally applies to the neglect of God's Word. We may have a bona-fide excuse, but that hour possessed peculiar circumstances, that were conducive to some revelation. Those circumstances may never return, you will never be the same to receive them. Thus that light which might have been received may now be forever lost. It is the recognition of this injury that makes God to be sad. While God does not frown on unavoidable neglect of His Word, the sad thing is that most Christians come to where they let down the bars that separate the unavoidable from the avoidable until almost any little thing becomes an unavoidable cause for neglect.

AVOIDABLE NEGLECT

Do you know that most of the neglect of God's Word by Christians is avoidable? This is the danger point where God's grief becomes a frown of dark displeasure. If we will look facts in the face, we will find that the avoidable is something over which we have power either to yield or shun, to allow or to hinder. At the curb is parked my car in perfect obedience to all the laws of safety, of city and state. Behind me a driver is swaying from one side of the street to the other as he approaches. There is a crash; flying glass and rending metal. Would I be to blame for the wreck? No, it was out of my power of altering, to me, unavoidable. What of the other driver? Any jury would place the guilt on him because he had the power to avoid the accident had he observed safety rules of conduct and driving.

PERSONAL RESPONSIBILITY

Thus the avoidable brings a charge of responsibility home to the individual. What of the Christian's avoidable neglect of God's Word? He becomes responsible for its being a fact. It is clearly evident that such a Christian is on dangerous ground, and if he be guilty, he is deserving of God's frown for he is its cause. But the picture is not finished. There is more involved in avoidable neglect of God's Word. Personal responsibility for the avoidable reveals choice as the motive force behind a person's behavior in dealing with the avoidable. Personal responsibility for the avoidable calls for an act either to do or neglect to do. Not an act of compulsion, for then it would be unavoidable; but rather the avoidable act can only be a free act, or one of choice. Here is where Adam became guilty. He had been warned to leave a certain tree alone. No one could compel him to eat, and no one forced him not to eat. His disobedience was avoidable, and was free of compulsion. What is the awful fact of this story? His avoidable disobedience was an act of choice, bringing the responsibility of God's curse on himself. It is true we are not free to say what we will do every hour of the day. We must eat, we

must sleep, we must work, and many other things we must do. Still there is some time during the day over which we are supreme dictator. Anything indulged in during this time depends on choice for its prominence. Here is a periodical or some other source of entertainment or interest. And here is God's Word. Here also is an evening of leisure. This evening will come and go, bringing age, for with it will go one less evening to live. God places in the hand of mankind an Aladdin lamp, His Word of truth, by which man may have at his command the manna from heaven, the unfolding revelations of prophets, the inspired wisdom of sage apostles, to instruct, while Christ reveals His love as the Spirit opens the door of all truth, yea, even the deep things of God. This life offers things, which while legitimate, yet are of the temporal, earthly, mortal. Into this picture comes a man, and his name is Christian. Why is heaven so still? God has offered His best for Christian's benefit over against the offerings of the temporal, and Christian is about to choose one or the other as his evening's pastime. Alas, angels gasp as Christian chooses from the temporal, a paper, a magazine, book, the radio or some other indulgence for his evening's enjoyment, while the image of the glorified Man of Galilee is left unsought between the pages of a partially or entirely neglected Bible. This is a picture of daily occurrence, a picture of avoidable neglect, the outcome of choice, an insult to God, a thorn in the crown of the Son of Man. It is a picture of all who are ignorant of God's Word, being able to read and long in the way of holiness. Is it any wonder such Christians' prayers are void of power or answers, and their lives are shallow?

DESIRE

But further still, choice is the tool of desire. One does not choose suicide who desires to live, or filthiness who desires to be clean, or crime who desires to be a model citizen. Judas chose to betray Christ, because his sinful, greedy heart desired the filthy lucre he could obtain by doing so. Within the realm of human possibility we are all we really desire or want to be. A man may have a liking for something, still this is not sufficient to force him to exert himself that he might obtain that of his liking. But when he really wants or desires a thing he will choose to exert every effort until that want is satisfied. The writer liked the study of law and of electricity, but has made only a slight effort in the study of law, while he delved very extensively into the study of electricity. One was just a liking while the other was a desire which explains his neglect of one and the search for knowledge of the other. Friend, God frowns in blackness of midnight at avoidable neglect of His Word by Christians, because that neglect speaks unmistakably of a greater desire for the other thing for which the Word is neglected. To neglect God's Word in preference to something else is to tell God that His Word fails to satisfy the desire, thus the choice of the other. If ever the

command of our lesson was applicable, it is today, with apostasy and false doctrine, and ignorance of God's Word on every hand. If we also have neglected God's Word, let us watch lest we incur His frown to where He hideth His Word from us, until 2 Cor. 4:3 becomes our state, which is to be eternally lost. 2 Tim. 3:16, 17 tells us that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Thus the Word is given for our furnishing. While in the South we visited a home whose fireplace was sooty from the use of tar paper as fuel. There were only two old chairs, one having one leg off and a barrel stave nailed in its place. The floor was knotty and full of holes, while the partitions were finished off like a barn. How dreadfully undesirable this home, because the occupants had given little care for the furnishings. Yet many Christians are as careless of their earthly tabernacle, Christ's abode. The Word of God is given that our tabernacle might be thoroughly furnished unto all good works. To neglect God's Word is to denude our lives of all heavenly furnishings, and who knows but that it will affect our heavenly mansion. We would relay our Lord's command, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

CHICAGO, ILL.

HOW TO KEEP THE BLESSING OF ENTIRE SANCTIFICATION

By REV. B. H. HAYNIE

In one sense the blessing keeps us, and is very properly called the "keeping blessing." The constant indwelling of Christ, the restfulness of the experience, are delightful features of the life and contribute to its perpetuity. We believe that sanctification is more easily kept than regeneration. Some wonder how a higher life is more easily kept than a lower or lesser experience. The explanation is that inbred sin, the destroying factor of the regenerated man, is cast out in the work of sanctification. The internal war is over. The battle is now on the outside. The first thing in the morning and the last thing at night one feels the blessing stirring in his soul. With the call of duty one feels strength for the occasion. The grace of sanctification can be retained; there is no need for losing it. We have known people who have retained the experience many years, but these people did something to preserve the grace. Just neglecting to do certain things has caused the blessing to depart from many. There are things that if observed and practiced will prevent spiritual lapse. We obtain sanctification by faith, it is also retained by faith. Satan will make a strong assault at this point. If he can inject doubt he at once secures a foothold in the heart from which he was ejected, and will soon rob

it of its birthright and treasure. We have found that under pressure, by exercising faith, repeating some promise, we could soon be brought out from the darkness. It is well to be armed with a number of the promises like, "The blood cleanseth," "the altar sanctifieth the gift," "He is able to keep that which I have committed to him against that day." Faith grows stronger by repeating promises. Here the soul can find rest, does rest. Many confess they lost the blessing by doubting. When you meet the devil, whip him by repeating scripture. Obedience is a life condition. Faith and obedience walk together or go down together. When faith fails, disobedience sets in. When obedience fails faith sickens and will die. It is the little foxes that destroy the vine. Just be careless here, neglect there, and after a while faith seems impossible. We run up the white flag and surrender. Oh, for faith, and obedience to and in the things of the Master. The next essential thing is, "the blood." The instant there is a conscious spiritual hurt we should fly to the blood and claim its immediate application, lose no time in argument, fly to the blood and settle other matters later. If the world would renounce its pilgrimages and works of righteousness and look to the blood of Christ it would be saved.

In recognition of weakness, mistakes and missteps; in view of the fact that some fiery dart of the evil one may pierce the Christian armor, God has provided the ever present, ever powerful, ever cleansing, blood of Christ. The instant the soul is wounded it should fly to the Savior and claim the cleansing blood.

COLUMBUS, OHIO

KEEPING CHRIST TO THE FRONT

By PAUL S. HILL

A man was telling me about his conversion, which took place in Buffalo, N. Y., a few days after President McKinley was assassinated. This man was the third in line from the man who shot, and was in the midst of the excitement, but what impressed him more than the death of President McKinley was the fact of his conversion. He told how he went to the Temple of Music and sat in the gallery, and heard a man preach. So convicted was he and wrought upon that he made his way to the inquiry room and was soundly converted. I told him that he was one of Mr. Moody's converts, but he said he didn't know who the preacher was. I told him that Mr. Moody was holding a meeting at that time in the Temple of Music in Buffalo. The man said he never thought of who the preacher was, but described him as a stout, thick-set man with a beard. I told him it was Moody.

Now this man was an intelligent man, probably above the average, and yet he did not know it was Mr. Moody who preached him under conviction. And the thing that impressed me about it was how little of Mr. Moody there must have been in that meeting, and how much of God. The man who was telling me could describe the meeting and his feelings, and told of the large crowd but did not know the preacher was Moody. Surely Mr. Moody did not put himself to the front. He was hidden behind Jesus. The man saw Jesus, not Moody.

When the man was telling me that I could not help but think of some of the methods that are being used by preachers today to get themselves before the public. Of course we all believe it pays to advertise, but Mr. Moody lifted up Jesus.

OUR THOUGHT-LIFE

By A. W. ORWIG

ALL men live an outer and an inner life; a visible and an invisible life. Man sees only one, the exterior, while God sees both the exterior and the interior. And thus our words and actions do by no means constitute the whole of our life. Our thoughts form a large part of it. Indeed, so greatly is this the case that the divine Oracles declare that as one "thinketh in his heart, so is he." According to this statement, then, we are no better than our thoughts. What a serious fact this is, and how very greatly this should put us on a prayerful guard against all improper thoughts. Aye, that there may be a "bringing into captivity every thought to the obedience of Christ."

To say that we are no better than our thoughts does not however, mean such evil thoughts as are literally thrust upon us by the great enemy of our souls, against our most earnest protest—thoughts that we abhor. For these we are not responsible. It is the willful and pleasurable indulgence of wrong thoughts that displease God, pollute the soul, and rob us of spiritual vitality. Even the perfectly pure and holy Jesus had evil thoughts or suggestions, presented to his mind by Satan, but he instantly and wholly rejected them. So should we, by the grace of God, and remain undefiled.

It is to be feared that some Christians are not as greatly concerned about their thoughts as they should be. Some indulge in unholy thinking. They harbor the vile intruders instead of resisting them at their first approach. Can it be that they strangely imagine that only what is seen and heard in their lives determines their character? It is a subtle snare of the devil. And he most adroitly employs this device to deceive and pollute all such as are susceptible to this stratagem.

Such persons are hardly conscientious as the little girl who said to her mother that everybody called her good, but she felt she was not; for, she added, "I have got a naughty think"—and then related to her mother some of her bad thoughts. This is somewhat like the man who said, "If the world knew all that is passing in my mind, what would they think of me? But I know; what do I think of myself?" Oh, how can we have true respect for ourselves, much less have the smiles and blessings of heaven, while cherishing unworthy or impure thoughts!

We should be alarmed at our condition if we, in any degree, cherish unholy thoughts; not only unclean, lustful thoughts, but all other wrong thoughts. How common it is for some persons to harbor unkind and resentful thoughts, bordering almost on murderous thoughts!

There is more sin committed in the realm of thought than most persons suppose. The vain imagining that as long as no overt act is committed there is no responsibility, is vitally erroneous and perilous. Back of an evil act is always an evil thought, be the time between the two as little as it may. Sometimes a wrong thought lingers long in the mind before it leaps into action. And during this time the moral and spiritual natures degenerate more or less; sometimes to the point of a very sad break with conscience, culminating into reprobation itself.

Years ago, I heard a spiritual and somewhat noted preacher say, while preaching a sermon on holiness, "The great struggle of my soul has not been in my words, actions, passions or appetites, but in my thought-life."

Thus we see that very good persons have this evil to contend with as well as others. Not that they take pleasure in unholy thoughts but are assailed by them as one of the fiery darts of the devil. He knows that by hurling bad thoughts at us there is a possibility at least of securing a lodgment of them. And when once really lodged in the mind, or fostered in any degree, contamination and condemnation begin. It is before these take place that the victory may and ought to be achieved by an instant and prayerful look to Jesus. But, alas!

people sometimes fail to do this, and parley with the devil instead, until polluted and weakened in soul, they are altogether out of harmony with a truly normal Christian life.

Oh, how constantly watchful and prayerful we should be against the very first approach of evil thoughts! They are apt to prove more detrimental to the spirit than some dread disease to the body.

LOS ANGELES, CALIF.

THE PRACTICAL PARSON

By U. E. HARDING

WE HAVE studied some and listened to others who were students on Pastoral Theology, heard bishops and general superintendents lecture on the theme. Forty years ago, which is a familiar term, the pastor lived a great deal among his people. He had but little need of money except for taxes and in some cases he was even exempt from those.

It seems the ravens have flown away or become scared by the modern airplane. If the folks give from the basement or bin it means fresh from the store, for most people not only live from hand to mouth but from store to stove. They have no stored away provisions, it is a cash and carry plan. The prophet's chamber is a rented room at the hotel or the "Y," or maybe a rooming house.

While he used to plan his sermons and songs, now he must be a dime digger or a budget beggar. The question is not what of his sermons but his psychology. He must be a planner and a peacemaker; a justice of the peace and a jack of all trades; not too old or too young; not stern nor yet smiles; not shabby nor slick. Will he take with the young and with the old? Is he hot? Is he cold? Can he teach? Can he train? Can he program and can he plan? As for preaching, if there is any time left he may make a few remarks.

Pastoral calling was one of the duties of the early parson, and it might be said of those early ministers as of the old proverb, "A setting hen grows no feathers," and noncalling preachers receive no appointments today. If the folks of his parish are of the poor or the middle class they work, both men and women; as for his evenings, they are taken by committees and boards. If he has the rich or retired they drive and dine. In the morning it is not proper to call, folks sleep late and may be at their bath; in the afternoon there is no one at home. They are up town, at the park, or gone to the city; it is only ninety miles away.

The writer of this simple story is not trying to apologize for not calling. We do call; we make a record of them. Sometimes in a single afternoon more than fifteen per cent of the doorbells bring no response.

We have adopted the following rule for calling: The sick claim our first attention, they will be at home. They will be looking for you, they can appreciate you, they are not busy, you haven't broken in on their plans. The sick spiritually should have second place. If many of us pastors would work as hard to keep folks from backsliding as we do later to get them reclaimed after they have hurt themselves, the church and others, we would keep many in the fold which we otherwise lose. A pastor that has any spiritual discernment can tell when a sheep is missing, or straying and is not eating well, and does not yield a good coat of wool nor hearken to the shepherd's call. The farmer would take heed; the parent would call a physician; what do we do?

The new members and new converts should have at least third place, for they are young and cannot weather what the older sheep can. Jesus said to Peter, "Feed my lambs." A revival is held and two or three hundred converts are reported; a score are taken into the church, only ten per cent into the fold. Where are the ninety? Turned back into the wilderness of this old wicked world among ravening wolves. If they go back, and many do, "the last state of that man is worse than the first." They are harder to reach; they have tried

it; they are embarrassed. Give them at least third place in your calling.

Prospective members should have no less than fourth place. Keep a list of these and follow them up, for we have learned by experience that the people we got to come on into the church after our big meetings were the ones we really saved. Then after all those who are able to come to church spiritually and physically can come in for a share, but why should the board members, church secretary, Sunday school superintendent and many others, whom we see several times each week, look for a plodding parson around? Things are different, we will have to adjust our program, apply ourselves to the times just as Wesley adjusted his work according to the age in which he lived. It is certain we cannot adjust the age. We must pray, plan and push on and by all means save some.

SANTA ANA, CALIF.

TIRED, RETIRED, TIRESOME, TIRELESS

By HELEN GAUNTLETT WILLIAMS

ONE of my Sunday school scholars, away over Sunday, sent me just the headings of a sermon she heard, the four kinds of people in every church. I know nothing else the preacher said, but these four words have lingered in my mind.

Can you not see them, as they come into church on a Sunday morning? The tired ones, usually, I am sorry to say, the women, who spend all the available time telling you that they never thought they would be able to come. The week has been so busy, so much cleaning that simply had to be done, and the minister was coming to supper one day, and the parlor curtains were frights, and just had to be washed, and there was so much baking to be done, everyone knows that ministers are always hungry, and a thousand and one things came up, and it was such a struggle to get to church, anyway, and I don't know whether it pays, and I do hope the minister will have a short sermon, and make it snappy, so I will keep awake.

Then the retired ones, usually men, who drift in occasionally, but more often stay at home, and they will tell you, "Oh, yes, I always used to go to church, but what's the use? They are always asking for money, and they never seem satisfied anyway, and so I usually just go Christmas and Easter, and then I put a dollar in the plate. If the church had better business methods, I'd go more often, but this eternally asking for money, just because your name is on the church roll, is something I cannot stand."

Then the tiresome ones, both men and women. Always fussing over something, their feelings always hurt because someone has said, or neglected to say, something they think should have been said. Always living in the past, saying the same thing in every prayermeeting, until one wonders, if, in the midst of the years, the Lord has done nothing new for them. Good people, but oh, how they need to be aroused, that they may have some of the abundant energy of the world all around them all the time, and not act as if something terrible were going to happen to them all the time.

Then the ones who rejoice the heart of every minister in whatever church they attend, the tireless ones. Usually the busiest people in the church, with the most to do in every line, leading lives of constant activity, but always with a smile on their faces, always with a yes on their lips when any new activity is suggested for them. People who know the value of a few moments, and who know that for every task He giveth more grace, that no matter how discouraging the prospect, they serve a great God, who listens to the cry of His children, who gives strength in the day of battle to those who will put on the whole armor of God, the tireless few, who carry the church on to victory along all lines.

Oh, that every member of every Church of the Nazarene would leave the tired, retired and tiresome classes, and move up into the tireless class, that with a mighty shout of victory we might go forward and possess the land. "Therefore said he

unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of harvest, that he would send forth labourers into his harvest." "And he that reapeth, receiveth wages, and gathereth fruit unto life eternal."

THE MINISTER'S DAUGHTER

You have heard about the minister's wife and her tribulations before; perhaps you never realized that his daughter has a few struggles too. You probably need your attention called to it again, but some of the greatest people in the world have been ministers' children. I can't think of all of them right now, but one of them was Noah Webster. Who but a man raised under the rigid surveillance of a New England theologian could have written an Unabridged Dictionary? Perhaps a great many of the longest words were extracted from his father's discourses.

I am a minister's daughter, and I would not change places with the leading lady of the land. She is such by marriage only, but the preacher's daughter is predestinated—she can neither accept the position nor refuse it.

Sometimes when I grow tired of being an example to all the young people of the church I think of the many girls who could fill my place so much more ably. But if anyone should question my right to the position I would fight to the last stake to retain it (the position, not the last stake).

The trials of the preacher's daughter are legion. How would you enjoy being used as an illustration for a sermon? I have experienced this heart-wringing exposal several times during my father's career. No one but those sharing my position can sympathize with me.

Then there are the times when my father holds revivals in neighboring churches, and his family is introduced to the staring audience. On these occasions I feel like fleeing to the wilderness and abiding there many days. My hands and feet are abnormally large, my face crimson, and my smile frozen. Some sweet-faced little old woman announces in a stage whisper that "That oldest girl looks like her pa—poor thing!"

Another trial is the visiting minister who grills me with questions. He invariably asks if I have a call to the ministry or foreign field. Upon being informed in the negative, he regards me as an inferior being and turns to my more talented brothers and sisters. I feel properly subdued and uncomfortable, and wonder again why the Lord couldn't use me in China.

But if the trials are many so are the blessings. While the rest of the congregation must telephone or come after the minister when they need help or advice, I can run up the stairs to the study, and there he is, hunched over his typewriter, engrossed in his Sunday morning sermon, but never so engrossed that he cannot take time to pray over a spiritual difficulty, or straighten out a domestic one.

The greatest blessing, however, is the continual spiritual atmosphere of the home. Sometimes I have rebelled at the constant watchfulness and care of my parents, but underneath I know it is right and I am thankful for their protection.

I have almost grown up in a church, and as one minister said, "Cut my teeth on an altar rail," but it has helped me a great deal I know—I have never gone deeply into sin, and I know it was the Lord's gift to me of a minister father that kept me close to the right path.

Another blessing, a very matter-of-fact one to be sure, is the wedding fee he earns. The minister's wife gets that; and usually her daughter is treated to some luxury—one of those extra things that brighten life a great deal. When you get married, be sure and give the minister a good-sized check, especially if he has a teen-age daughter.

I like ministers. To be sure that I will live in a parsonage all my life, I think I shall marry a minister if I can find one as nice as my father.

Submitted with apologies;

A Minister's Daughter,

MILDRED BROWN, daughter of MELZA BROWN.



LESSON FOR JUNE 22, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: The Risen Lord and the Great Commission.

LESSON TEXT: Matthew 28:1-10, 16-20.

GOLDEN TEXT: *Go ye therefore, and teach all nations.* (Matt. 28:19).

INTRODUCTION.—With this lesson we will close our studies in St. Matthew's Gospel excepting for the review. Next quarter's lessons will be in the Old Testament. Throughout it has been the record of the Galilean ministry, the picture of the King of Israel, and of His treatment of those who should have been His subjects. This chapter establishes the fact of His resurrection: but, passing by the Jerusalem appearances of the risen Lord and a number of other important items, we will study the world-wide commission in which the kingdom bursts the narrow national limits and becomes co-extensive with humanity.

A LIVING SAVIOR.—The "women" spoken of in verse 1 have evidently been, for some time, in a condition of waiting; they had seen the Savior placed in the sepulcher just before the sunset hour or beginning of the first day of the week. After that the sanctity of the Sabbath and the darkness of night had prevented them from returning to see it. But now, at the first opportunity, they are coming to do so; starting for the place probably before the darkness had gone. They are looking to see the sepulcher and the face of their much-loved dead and finish the sad but tender task of embalming His dear body. Of the presence of life there they had no thought, but what they found was an empty tomb and a living Savior.

In the story of these first human witnesses of the resurrection of Jesus there is much that distinguishes the peculiar nature of the gospel. It was not the world at large, nor was it the general body of believers, though both could have been used in such a service, for the former was represented by the guards and the latter by the disciples. But the ones selected were those faithful women who lingered at the sepulcher after others had gone, and were now the first to seek it, the Sabbath being over.

Another distinguishing feature of the resurrection story is the method of witnessing. We get but very little preaching from angels' lips but upon this occasion, the glorious pledge of a perfected salvation, we have a very precious message. First it was a message of assurance. "Fear not ye"—the soldiers had feared and fled. He was crucified, He did lie here, but "He is not here for he has risen, as he said," see for yourselves the empty tomb. And now that you are assured,

"go quickly and tell," they are at once made the heralds of the resurrection. He was not only risen, but He was on earth and they would see Him once more in the old familiar scenes of His labors, where He fed the multitude, where He stilled the storm, where He preached to the poor, where He cured the sick. He would meet them there in Galilee, the scene of their common labors as well as His gracious ministrations. Thus we see that the message of the angel was not only one of assurance and comfort, but it was one of authority and commission.

"And they departed quickly," as they were bidden to do, "and ran to bring his disciples word." It was the word within them that impelled them to hasten. The word in their hearts made them to run with the word on their lips. In their eagerness and joy as commissioned heralds to fulfill their trust, they meet the risen Lord and worship at His feet. The Lord bids them do the very thing the angel had commissioned them to do. He confirmed the angel's message in every point. It is in the path of obedience that we meet the living Savior.

OUR LORD'S GLORIOUS COMMISSION.—Jesus met and gave His disciples their great commission in Galilee. Here they were on familiar ground and this province more nearly represented the world than did the sheltered Holy City of the Jews. It was in Galilee that they had been called, and set to work, it was here His mighty works were chiefly done. His presence in Jerusalem was incidental to His life and not the main field of activity. Their work was to "make disciples of all nations."

We note two divisions to the verses constituting the Great Commission which indicate two departments of labor. One denotes the sphere of activity, or the missionary activities of the church; the other the pastoral activities of the church. In both departments the encouragements to undertake and go through with them are sublime and comprehensive. "Go. . . make disciples of all nations." Here we have expressed the fact that if we "go" with this great aim in view, the result is certain. These fishermen of Galilee might well have staggered over such a proposition, no letters, no means, no influence over the humblest creature, were it not for the two encouragements, one at the opening, the other at the close of Christ's commission. "All power is given unto me in heaven and on earth." *Me*, the risen Lord of all, to be by me placed at your command. "Go ye therefore." Because I will empower you, therefore "Go" for there is no other way to get the "Good News" to "all the world." The people will not come unless we "Go" to all the lost races and lands of earth.

The second encouragement is in His closing assurance, "And lo! I am with you always, even unto the end of the world." In going, they do not go alone. They have both His power and His presence. There was never a true missionary placed his foot on a gangplank, and walked aboard the steamer that was to bear him to unknown lands, and peoples, and perils, but that another One walked beside on that gangplank, and boarded that steamer, and was by his side without one day of interruption until he finished his course and was promoted. "Teaching them to observe all things whatsoever I have commanded you." Here we have the pastoral department. It is not enough to "make disciples," they must be taught. Taught the principles Christ had taught them. His doctrines, His commands. Taught that these are to regulate their lives, to control their passions. What He has taught them will hold good for all time, for all races and classes of men no matter how diverse they may be. He reigns alike in the moral and intellectual world. To Christ, the Lord of eternity, all time is one and present. "Go teach!"

NAMPA

Another of our colleges has taken up the Leadership Training work. We have just forwarded to our college at Nampa, Idaho, twenty-four red seal diplomas for those who have completed this course. Miss Olive M. Winchester has charge of this department and is doing splendid work. The introducing of these courses in our colleges makes them more valuable to our work. They are thus fitting our people to do our work. These young people will return to their homes to be a greater help in their local churches. All of our people will be pleased with our colleges taking up this line of work.

NEW TEXT BOOK

The third of our own Leadership Training text books is just now coming from the press. This one is, "A Study of the Pupil," by Ellyson and Wiley. It is true to our own doctrines and all of our teachers and officers should study it. Those who have credit for this unit, having used some other text, should get this book and read it. The price is 50c. Send to the Publishing House for it.

"It costs God much to make a man; it costs a man to have God make him. Yet God counts no price too great to pay for a man."

What I must do is what concerns me, not what the people think.—EMERSON.



Foreign Missions

Dr. Cross, a leading Baptist pastor, upon visiting their mission fields writes home enthusiastically as follows:

"I have heard conversations of missionaries concerning the education of their children, high cost of living and the difficulties of winning these pagans to Christ. Yet on and on they go with untiring industry and never a complaint. In my two months over here the difficulties of the mission fields and the magnificent heroism of the missionaries have overwhelmed me. No one would ever suggest the letting-up in missionary endeavor if he once visited the mission fields."

When Gordon Maxwell, a missionary to India, asked a Hindu pandit if he would teach him his language, the Hindu pandit replied, "No, saheb, I will not teach you my language. You would make me a Christian." Gordon Maxwell replied, "You misunderstand me. I simply am asking you if you would teach me your language." The Hindu replied again, "No, saheb, I will not teach you. No man can live with you and not become a Christian."

Don Marcelino, the outstanding Christian character in Guatemala, testifies that he never knew the joy of song until he found the Master; that he never knew the joy of prayer until a missionary taught him to talk to his heavenly Father; that he never knew the joy of service until he began working for his Lord. He has also experienced the joy of sacrifice, which is something so little known among homeland Christians as seriously to rob the home church of a great value. Shall we not learn of this converted Guatemalan the four Christian joys—song, prayer, service and sacrifice?

A CHINESE REVIVAL

Early next morning one of the elders came to see me. As soon as we were alone he burst out weeping. "In the Boxer year," he said, "I was treasurer of the church. The Boxers came and destroyed everything, the books included. I knew I could lie with safety. There were certain church funds in my keeping which I swore I had never received. Since then I've used the money in my business. Yesterday, during your addresses, I was searched as by fire. Last night I couldn't sleep a wink. It has been made plain to me that the only way that I can find relief is to confess my sin before the church and make full restitution."

After my address that morning the elder stood up before all the people and

laid bare his sin. The effect was instantaneous. Another member of the session gave vent to a piercing cry, but then something seemed to hold him back and he subsided without making a confession. Then many, moved to tears, followed one another in prayer and confession. All through the third day the movement increased in intensity. The missionary at whose home I was staying said to me, "This amazes us. It is just like the Scottish revival of 1859. Hadn't you better drop your planned addresses and just let us have thanksgiving services from now on?" "If I understand the situation aright," I replied, "you are far from the time of thanksgiving yet. I believe that there is much hidden sin to be uncovered. Let me go on with my addresses, and after I am through you can have all the thanksgiving meetings you like."

On the fourth morning an unusually large congregation had assembled. The people seemed tense, expectant. During the singing of the hymn immediately preceding my address an inner voice whispered to me, "The success of these meetings is phenomenal. It will make you widely known, not only in China but throughout the world." The human in me responded, and I experienced a momentary glow of satisfaction. Then immediately I saw that it was but the evil one, at work in his most insidious form, suggesting that I should divide the glory with the Lord Jesus Christ. Fighting the temptation down, I replied, "Satan, know once and for all that I am willing to become as the most insignificant atom floating through space, so long as my Master may be glorified as He ought." Just then the hymn ended, and I rose to speak.

All through that address I was acutely conscious of the presence of God. Concluding, I said to the people, "You may pray." Immediately a man left his seat and, with bowed head and tears streaming down his cheeks, came up to the front of the church and stood facing the congregation. It was the elder who, two days before, had given vent to that awful cry. As if impelled by some power quite beyond himself, he cried out, "I have committed adultery. I have tried three times to poison my wife." Whereupon he tore off the gold bracelets on his wrist and the gold ring from his finger and placed them on the collection plate, saying, "What have I, an elder of the church, to do with these baubles?" Then he took out his elder's card, tore it into pieces and threw the fragments on the floor. "You people have my cards in your homes," he cried. "Kindly tear them up. I have disgraced the holy office. I bereave with resign my eldership."

For several minutes after this striking testimony no one stirred. Then, one after another, the entire session rose and tendered their resignations. The general burden of their confession was, "Though we have not sinned as our brother has, yet we, too, have sinned, and are unworthy to hold the sacred office any longer." Then the deacons, one by one, got up and resigned from their office. "We, too, are unworthy," they confessed. For days I had noticed how the floor in front of the native pastor was wet with tears. He now rose and in broken tones said, "It is I who am to blame. If I had been what I ought to have been, this congregation would not be where it is today. I'm not fit to be your pastor any longer. I, too, must resign."—J. GORFORTH, D. D., Presbyterian missionary.

REVIVAL IN INDIA DUE TO BIBLE READING

"We got a great many to learn their Bibles, and a month ago, as the time seemed ripe for revival, we arranged that all our workers, and as many of the Christians as could come together, should wait on the Lord for a revival. This we did, and for sixteen days we had the most wonderful meetings that I have ever attended. The Spirit fell on us with power, and for days men and women were grappling with their sins, and crying unto the Lord for mercy."—A Missionary.

It breaks our hearts to refuse devoted, sanctified and well-qualified applicants the privilege of laboring in the foreign mission fields, just for lack of money. Our people could do a little more if they would. Just the additional payment of one cent a day for a year from 60,000 Nazarenes would give this Department money enough to forward every qualified applicant to the field. Our desk is piled with pathetic letters. Our doors at General Board session would be besieged by weeping, pleading men and women seeking to go and die in mission fields if we did not write them begging them not to come to Kansas City. In spite of our earnest prohibitions, some persist in coming, and then break our hearts with their pleas. O Nazarenes, who buy small gratifications so carelessly, or refuse to tithe, or fail to fast, what will you say to the Master when He faces you? Burn this into your minds: *The payment of two cents a day for a year of an average of 60,000 Nazarenes, would amply finance foreign missions.*

"It is the smaller districts that need help in order to put foreign missions over."—Letter from a District Superintendent.



Home Life

DEAR BOYS AND GIRLS:

Not long ago a friend told me of an incident which I thought very interesting.

This friend has a cousin who lives in another city. The two were close companions when girls and though they now lead very different lives, have never entirely lost sight of one another.

"My cousin spent a day and night with me recently," said my friend, "and she was telling me about a certain young matron in her home city."

It seems that this girl had been reared in a small country community, came to town to attend business college, secured a position with a big business concern and ended by marrying the son of the senior partner.

"Of course we expected to receive her for the sake of her husband's standing," my cousin said. "For while neither Jim nor his parents had ever cared for society, yet the family is an excellent one and we felt now that Jim had married he would take more interest in social life."

"But as we began to call, one after another, upon the bride we found her so lovely in person, so well bred, so simple and at ease in manner that we were quite charmed with her, for her own sake."

"The week after my call I dropped in again to invite her to an afternoon bridge party I was to give. Not only that but as president of the club I asked her to join us. 'This is quite an honor, my dear, for our club is pretty exclusive and we had decided to admit no more members this season,' I told her."

"She looked at me with that sweetly smiling face and said she appreciated my kindness more than she could express but that she did not play bridge. 'In fact, I have never played a game of cards in my life,' she went on to say."

"Of course I was greatly surprised," said my cousin. "I thought everyone knew how to play cards. But I told her of a certain Miss M—who was a splendid coach at bridge and would be glad to earn the money for the lesson."

"And again the girl smiled her lovely frank smile and said, 'But you see Mrs. S—the reason I have not played cards is because my father is a Methodist minister and taught his children that this is one of the things Christians should not do.'"

"I almost gasped at this, but managed to say, 'Probably he feels the same way about the theater and dancing.'"

"Oh, yes, he does," she answered.

"But my dear, you are young and very lovely. Surely you need amusement. What are you going to do about that?" I asked.

"She laughed merrily and replied that being reared in a country parsonage evidently had its advantages."

"There were six of us to be fed, clothed and educated," she said, "and we didn't have much money. If my sisters or I wanted a new dress we must make it, and if we wanted a clean frock we must wash and iron it. If one of my brothers wanted a fresh white tennis suit, he must launder it. If we had young friends in, as we often did, we must prepare the refreshments. In other words, we were so busy with our work, our studies, and doing for ourselves that we never felt the need of being amused."

"Well," I said, "your father must be a very devout, consecrated man, but don't you think he may be a little old-fashioned? People in the cities do not look at things in a narrow way; they broaden out, lose their provincialism. Many members of all denominations feel that there is nothing wrong in their taking part in all these amusements. And really, bridge is very stimulating mentally. So you will probably change your views."

"She shook her head."

"We children have great faith, not only in our father's goodness, but in his wisdom. He has been the most wonderful counselor to us in all our problems. And we have seldom found that he was wrong about things. But even if I thought him mistaken in his convictions, I would never do anything which would bring discredit on his ministry. I love and respect him too much for that," she said.

My cousin, much interested in this very unusual young woman, asked one more question.

"You have married an influential young business man. You live in his lovely home and can afford to dress very beautifully. You have your own car. Do you not think you will have to take some part in the life of the city to which you now belong?"

"Oh, yes, I'll find plenty of things to do," she answered brightly. "Why, you can find interesting, helpful, splendid things to do even in a country community, and of course they are not lacking in a city like this."

"And did she find them, or did she end by becoming a bridge enthusiast?" I asked my cousin.

"Yes, to your first question, no to the second. For one thing she built up a big class of girls in Sunday school, and in order to keep in touch with them during the week, got them interested in gardening. It seems her father had taught his children botany (he was really quite a cultured man), and that they had learned a great deal about wild flowers. Well, this young woman would take her class

on excursions to the woods to hunt all sorts of specimens. Under her leadership many of these girls have made the most beautiful wild flower nooks, and rock gardens, old-fashioned gardens and even a few pools with water plants, thus adding to the value and attractiveness of their homes. This work attracted such wide attention that it resulted in the forming of garden clubs all over the city and this young woman is the enthusiastic president general.

"I suppose there is no doubt but it does provide innocent and healthful diversion for hundreds of our young people. They have club meetings even in the winter, with discussions and papers, and lectures about plant life. Some of the girls and boys of these clubs are making nice little incomes from the sale of cut flowers, of seedlings and wild flower plants," she concluded.

"Well, that is better than your bridge club," I told my cousin and she agreed with me.

This little story made quite an impression on my mind. To begin with I thought it rather refreshing to know of a girl who had come into the possession of wealth, but who did not feel that wealth necessarily meant fashionable society, cards, theaters, dances.

And then I thought of the words of a very old Book which reads as follows: "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Long years afterward Paul used these words as a text to preach a little sermon to his young people. He said something like this: "Children, obey your parents in the Lord, for this is right."

But it is not only right, and your duty; it is a duty which will pay in the long run. I want you to notice one very significant thing, and that is, that when God gave Moses the Ten Commandments, this one, a command addressed to you children in the home, is the first one which has a promise coupled with it. How does it read then? Like this: "Honour thy father and thy mother, that it may be well with thee." That is to say, that if you will honor your parents, God has pledged Himself to see that you won't lose by it.

I think that is good preaching to young people. And God keeps faith with them just as Paul pointed out that He would.

Think about that the next time you find it a little bit hard to live by father's and mother's convictions. Just remember that God is looking on; that He appreciates the fact that honoring your parents sometimes means a bit of a struggle with your own desires, and that He is going to see that you are the gainers by it.

Mrs. JOHN T. BENSON.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the big rally at Holdenville, Oklahoma, where we had the big night with Brother C. C. Johnson and Brother Minor and Brother Whitney, our beloved District Superintendent. On Wednesday, the 14th, we drove to Ada and that night we were with Brother R. E. McCain and it was one great night. Well, when it comes to doing the job there is one old Nazarene boy who is a typical success, I judge that would be the way to express it; for McCain is all of that and then some. It was on that day that our beloved Brother Lum Jones was undergoing that serious operation at the Baptist hospital in Memphis, Tenn. We haven't heard anything else since we left Ada. I do trust and pray that he will pull through all right. Pray for him all over the country.

On Thursday, the 15th, we drove to Shawnee. Here our beloved Brother Carter is the fine pastor and here we found Brother Bona Fleming in a great revival and the tabernacle was full and even running over. We simply had folks to peddle. My, my, where they all come from is a mystery. We have there a nice wooden tabernacle at the back end of the church and our people use this tabernacle on all special occasions. It surely comes in handy where we have two or three times as many as we could put in the church building. When our little churches were built a few years ago they were large enough but at the present time we scarcely have a church in our denomination that is large enough. We have outgrown almost every church and before we can grow much more our churches will have to be enlarged. Well, thank the Lord, that is something to be thankful for to know that we are outgrowing our churches. Of course we all know that in some localities we have some little churches that are not making much progress but to take the United States we are on the boom everywhere. In some localities we have been hit with bad crops and long spells of dry weather until at present we are having some hard pulling but that will not last long. By the time another good crop is made and our boys get down to an old-fashioned revival they will be back on the boom again.

On Friday, the 16th, we drove to Henryetta and from Friday to Sunday we were in and around Henryetta. The readers may not all know that Brother C. C. Rinebarger and wife are the pastors here. Our beloved Brother Geo. Harmon was there for many years as their pastor and built the beautiful church there. We had one great time on Friday night and on Saturday evening

the Rinebargers and old Bud ran out to Huffman and took dinner or supper with Brother John Seal and family. They were celebrating their 13th wedding anniversary as they were married at the big brown tent in Oklahoma City on the 17th day of May, 1917. Rev. L. Milton Williams united them in holy wedlock and old Bud closed the wedding with prayer. We had one great supper and we all drove from Huffman to Okmulgee.

Our Nazarene tabernacle was packed to the door and we had a beautiful service. My readers will remember that Okmulgee is the home of Brother Mark Whitney, the Superintendent of the Eastern Oklahoma District, and Brother Charlie Smith is our pastor there. After preaching we drove back to Henryetta and on Sunday morning we had a great service in the church at Henryetta. They cannot grow much more until they get some more Sunday school room. After dinner several cars made a run out to Okmulgee where we had a great afternoon service. We were back to Henryetta for the night service. We had every seat taken and extra chairs and then needed more room.

Well, this brings this chat down to Sunday night of May 18. Our stay in Henryetta was at the St. Elmo Hotel where we had such fine treatment. They are surely fine people. On Sunday evening I took supper with my nephew in Henryetta, Brother Freddy Hill, and his good wife and three fine children. They belong to the Christian church. Freddy's mother was my chum in our home and in all my travels I have never seen a girl that was more beautiful than Sallie Robinson. She was a bundle of sunshine and love and kindness. She was as gentle as a lamb and as beautiful as the dewdrops on the clover blossoms. Sister Sallie has long ago gone up to live with Jesus.

Well, after the Sunday night service we all boarded the Studebaker Commander 8, and made a run to Tulsa, as Sister M. M. Snyder was booked to meet some friends on Monday morning at nine o'clock in Bartlesville. We spent the night at Hotel Bliss and on Monday, the 19th, we left Tulsa at seven o'clock and at nine we were in Bartlesville. We had some time there and then made a run for Joplin, Mo. As we passed through Afton we found that I could get a through train right into St. Louis and so I left the party at Afton and Professor and Sister Snyder drove to Joplin. Sister Snyder is so kind and can do so many good things for everybody that she comes in contact with, that I named her the big angel, so I told Professor and the big angel good-by at Afton and boarded the train for St. Louis. I wired Brother John F. Roberts to meet me at the Union Station and my train pulled in at 11:30 and there was Brother

John and son Geron and Brother Allie Erick all met me at the station.

I found that Brother and Sister Erick were in a great revival at the First church. It was good to meet up with the old friends after we have known each other for so many years. We had a great crowd on Tuesday and also on Wednesday. Many precious souls were saved each night. There were between fifty and sixty at the altar during the day on Sunday, the 18th, and several on Monday night. Brother Roach, the District Superintendent, was at home and was with us each night, also his brother, who is one of the pastors in St. Louis.

A few years ago we had almost nothing in St. Louis but today we have four good churches in that great city and room for at least that many more. I met many old friends there. Brother Jim Green from North Carolina, who is now pastor of the Lighthouse Mission and Brother Box and many old friends of other years. Brother and Sister Roberts have a great church and are doing a great work. Their son Geron is the assistant pastor and they are putting the church over the top. With Brother Roach, the young man with fire and pep and good religion and good sense, we ought to have in the next year or two from fifty to sixty Churches of the Nazarene in Missouri, and I think that we will have them.

In perfect love,
UNCLE BUDDIE.

WESTERN OKLAHOMA GROUP MEETING, ZONE SIX

The Group Meeting of Zone Six was held at Elk City, Oklahoma, May 13, with Rev. A. B. Barham, pastor of the Erick church, in charge. The crowd was not as large as was expected on account of the rain that came early that morning. However there were five churches represented and the presence of the Lord was manifested throughout the day.

The devotional service was conducted by Rev. Harry Moyer of Sayre, followed by discussions on "Home Missions or Evangelizing the Community." The discussions were both interesting and helpful.

The preaching service was a feast to our souls. Rev. W. P. Sibley of Jester brought a message from 2 Timothy 4:7, 8, that blessed our hearts and encouraged us to press on until we receive the crown of righteousness. The second feast came when the good people of Elk City spread the lunch. They surely know how to feed a hungry crowd of holiness people.

The afternoon service began with song and prayer followed by a reading on foreign missions by Myrtis Barham Harrison of Erick. Rev. Susie Egan of Jester then gave an interesting talk on "Leadership." An inspiring paper was read by M. B. Organ of Hefner on "How

to Build and Maintain a Sunday School." The Elk City male quartet rendered a selection that proved their talent as singers. Brother Whittenburg of Elk City gave an ideal talk on "An Ideal Pastor." This was one of the outstanding features of the day. Discussions on "An Ideal Layman" were given by ministers only. Then came another important feature, round table discussion on "Tithing."

As this was the first group meeting, officers were elected. Rev. A. B. Barham of Erick was elected president, Rev. L. E. Shaw, vice president, and Rev. Moyer, secretary. We adjourned to meet at Sayre, Oklahoma, the second Tuesday of June. We hope all the churches will be represented to enjoy the blessings of the Lord as we did at Elk City.

RAY HANCE, Reporter.

N. Y. P. S. CONVENTION, HEWITT, MINNESOTA

The Minnesota Sub-Division of the Central Northwest District held its semi-annual N. Y. P. S. Convention at Hewitt, Minn., May 16, 17 and 18.

The presence of God was felt and we had three days of gracious victory. Praise His name. That mysterious something which we designate as brotherhood or brotherly love, was manifested throughout the convention. God through the medium of prayer melted the hearts of our young people into one large group of Nazarene young people. Our young people left this convention with a deeper determination to stand true to God and with a burning desire to press the fight for souls and to bring them into the marvelous light of salvation.

W. E. THOMPSON,
Convention Reporter.

SOUTHERN FLORIDA ZONE MEETING

The Zone Meeting of Southern Florida for the month of May was held at Homestead with our pastor, W. E. Melton, and his church on May 27.

The morning session was opened with a good devotional service led by Rev. M. H. Travis, pastor of our church at Coconut Grove. This was followed by a highly inspirational sermon by Rev. Howard Eckel, pastor of Miami First church.

A bountiful basket dinner had been provided in real southern style until there was a feast for both soul and body.

The afternoon session was opened with a prayer and praise service led by Rev. J. W. Crossman, during which the glory of the Lord came on the service, and some of the good sisters became shouting happy. Two very excellent papers were read; the first by Rev. F. W. Koehler, pastor of Princeton church, on "Our District and Its Budget" and the second on "How to Create Mutual Interest in the Sunday Schools of our Zone," by Rev. J. L. Roby, pastor of Miami Northside church. Very great interest was shown in both of the papers and they provoked quite considerable discussion which resulted in very definite plans being placed on foot for an aggressive forward move to enter new fields, and for the building up the Sunday schools of the zone. Broth-

ers Koehler, Roby and Melton were appointed as a committee to make arrangements for a great Sunday school convention the first part of July in which all of our schools are to participate, and if the present enthusiasm continues we will have a great time and there is no telling what the final outcome may be. The writer of the first paper sought to create a sentiment for what he called a district spirit in his paper in order that there might be a greater spirit of co-operation and from all appearances it has caught on in the zone in the good, old-fashioned way, and it is the opinion of the writer that a new and greater day has dawned for the Florida District. This section has suffered very much as a result of hurricanes, crop failures, bank failures and the boom crash, but our people know how to sacrifice and hold on. A special prayer was held for the needs of the work and the Spirit of the Lord came upon us in a way that words cannot describe. Hallelujah! The evening service was brought to a close with a good evangelistic message by Rev. C. R. Chilton of Ft. Lauderdale. The next zone rally will be held at Ft. Lauderdale on July 29.

F. W. KOEHLER, Reporter.

THE BERACHAH ANNIVERSARY

The regular Anniversary and Homecoming of the Berachah Home, Arlington, Texas, was held May 20-25, 1930. To one who has never attended a Berachah Anniversary it may be explained that this gathering possesses the general characteristics of a campmeeting or a holiness convention. Visitors were present from various places, mostly within Texas but also some from other states.

Rev. Harry S. Allen, of Macon, Georgia, was the chief evangelist, and all his services were excellent. All who have heard Brother Allen will agree that he is a true Christian, placing the emphasis on a life completely yielded to God, and standing unmistakably for the second blessing. He is a gentleman in every sense of the word—courteous, kindly, thoughtful and lovable.

Rev. J. B. Gatlin, pastor of the Church of the Nazarene at Mineral Wells, preached one afternoon. Another day Rev. W. D. McGraw, of Beaumont, brought a message on his recent trip to Palestine.

Among other Nazarene pastors and leaders who were in attendance were S. M. King, Sherman; R. M. Parks, Central church, Dallas; L. T. Corlett, First church, Dallas; H. C. Cagle, District Superintendent Abilene District; Mrs. Mary Lee Cagle, Abilene; I. M. Ellis, District Superintendent Dallas District; J. M. Cooper, Fort Worth; J. T. Stanfield, Chico; Will McClure, Hillsboro; J. A. Sharp (living in Dallas); J. D. Scott, Waco.

One of the most inspiring services of the entire week was the missionary service on Thursday afternoon. Three missionaries from India, Rev. and Mrs. A. E. Rassmann and Mr. E. A. Fiddler, were the chief speakers. They told of the unspeakable moral conditions, the poverty, the child-marriages, and the hopeless quest for peace. Mr. Fiddler, whose work

is with the lepers, gave some very interesting and educational facts about the disease.

Rev. and Mrs. Rassmann appeared in Hindu costume. She pleaded for the perishing of India, saying there are millions yet unreached, and many villages untouched. Brother Rassmann said they had spent fourteen years in India and wanted to spend at least fourteen more. Their faces glowed and their voices rang with holy enthusiasm as they told of their beloved work, and their longing to return.

Several services were devoted to the Berachah work, and much interest was manifested. On Sunday afternoon Dr. J. T. Upchurch, the general superintendent of Berachah, delivered an address in which he gave some of his early experiences in fighting segregated vice and events leading to the founding of Berachah.

During the week a missionary offering was taken for the missionaries, and another offering was taken to defray the expenses of the Anniversary.

Altogether, the Anniversary was a season of blessing and refreshing. The visitors all seemed to enjoy it, and the home folks know they did.

Reporter.

GEORGIA DISTRICT

We have scored another victory in old Georgia. On May 11 we opened a tent meeting in Waycross, a city of over 20,000 population, through which 64 passenger trains pass daily, possessing two colleges, railroad shops with a monthly payroll of \$250,000, the largest bee owner in the world, and the largest beehive factory in the world. For more than two weeks we besieged the forces of night in the old-fashioned pioneer manner, and God sent the victory.

Professor Floyd W. Kline, of Columbus, Ga., who was recently saved and united with the Church of the Nazarene there, was music director. He has been in public life for years, having sung for circuses, vaudeville, etc., and with his splendid personality, and unusual baritone voice, commands the attention of the people. The battle was stubborn throughout, but the second Sunday souls began to find their way to the altar and plunge into the fountain. Every night, during the last week, we had fruitful altar services.

The last Sunday we organized a church, with about twenty-five charter members, and raised an offering sufficient to cover practically half the price of a building site. A large, choice corner lot, well located was selected and the little band were enthusiastic over plans for the erection of a substantial church building. Rev. Robert H. Carr, of Nashville, Tenn., was installed as pastor.

The opening of this work was made possible by the foresight and sacrifice of Rev. W. L. Duncan, who early last fall, purchased, and with his own money, paid for a small wooden tabernacle, which he placed on a rented lot and turned over to those who were looking toward the establishment of a Church of the Nazarene. They will continue to

worship in this tabernacle until a suitable building is erected.

The outlook for the work in Georgia is very bright. Rev. H. A. Forester opens at Dalton the last of this week. We will open at Brunswick the last of June, where they are calling for a Church of the Nazarene. A little band at Macon are arranging for a campaign there, and we will no doubt have a church there before the summer ends. So we take courage and press on.

OSCAR HUDSON,
District Superintendent.

HOME MISSIONARY WORK IN KENTUCKY

New Church in Lexington

We want to tell the readers of the *HERALD OF HOLINESS* that we have organized a fine new church in the heart of the city of Lexington, Ky., with thirty-three (33) charter members and about all were adults, heads of homes. Among those who came were Rev. E. L. Sanford, one of the best known holiness preachers in Kentucky, and wife. Brother Sanford has preached holiness for a quarter of a century in this great state in the Methodist church. He began the work out of which the church was organized over a year ago as a mission in the heart of this great city and God richly blessed his efforts from the very beginning. Brother Sanford was called as the pastor of the newly organized church and has accepted same. Rev. E. C. Tarvin, one of our very best evangelists, held the revival meeting out of which we organized the church. God gave a fine revival in which over fifty were either saved or sanctified and many of them came right into the church; he will return for another revival in August and we believe that this new church will have at least sixty members before the District Assembly. We believe that this is one of the strongest churches ever organized on the district and that Brother Sanford is one of the strongest men who has ever come to us from another denomination and he will surely make good. Although they are just a young church, they are planning a number of campaigns with some of our very strongest evangelists. This is the third church organized since the assembly and we believe we will have eight or ten before the assembly. Pray for us.

L. T. WELLS, District Superintendent.

BETHANY-PENIEL COLLEGE

The college has added another successful year to her history. There was an increased enrollment in the upper classes of the college and seventeen young men and women were given degrees at this, the thirtieth commencement since the founding of the school at Peniel, Texas. The students have done good work this year and the spiritual life of the school has been good—we have all had a happy and successful year. During each semester a special week of prayer was observed—the one for the second semester was Passion Week. This week was also observed by special services commemorating in song and readings from the Bible and

from literature the various events of the week.

The Commencement and Home-coming was well attended and seemed to be greatly enjoyed by all present. Commencement should be a very important part of the school program—a time when the student, freed from the drudgery of classroom and laboratory, is given opportunity to mingle with the products of the school and with the leaders in thought and life of his generation as these former students and leaders assemble on the college campus. Measured by this standard the commencement this year was a great success. Among the more outstanding alumni were: L. A. Reed, pastor at Long Beach, California; R. E. Gilmore, now completing his doctorate at the University of Chicago; Frank McConnell, pastor at Sapulpa, Oklahoma; Roy T. Williams, one of our General Superintendents; W. A. Carter, pastor at Shawnee, Oklahoma; Miss Veva DeJernett; Harold Chapman, who has recently received his master of arts degree from Vanderbilt; B. F. Neely, pastor at Hamlin, Texas; J. N. Whitehurst of the Whitehurst Motor Company of Ft. Worth; and N. W. Sanford, president of the Arkansas Nazarene Seminary at Vilonia.

Among the other guests of the commencement were Rev. H. H. Miller, who was the first president of the school at Bethany, and is now pastor of the First Presbyterian church at Gridley, California, and moderator of the Sacramento presbytery; Dr. E. P. Ellyson, our General Sunday school editor and the superintendents from the Dallas and the two Oklahoma districts.

The baccalaureate sermon was preached by General Superintendent Williams. He delivered a great address on "The Concept of God as a Factor in Human Progress." On Sunday afternoon was held a memorial service in honor of Rev. E. C. DeJernett, one of the founders of the school at Peniel, and of H. F. Schmelzenbach, our great missionary to Africa. Dr. Ellyson preached the annual college sermon on Sunday evening in which he stressed the need that our schools and the entire church follow up whatever advantage is to be gained by the universal observance this year of the nineteen hundredth anniversary of Pentecost. Rev. L. A. Reed gave the alumni address on Monday evening and Dr. Bizzell, president of the University of Oklahoma, gave the commencement address Tuesday morning on "The New Liberalism in Education."

PAUL C. OVERSTREET.

Colorado District Campmeeting Denver, Colorado

When? August 14-24, 1930

Where? Denver, Colorado

What? Colorado District Campmeeting

Workers: J. T. Little, Bud Robinson, L. C. Messer

NEWS IN BRIEF

Evangelist Lum Jones, while getting along as well as could be expected, is still in the Baptist Hospital at Memphis, Tenn. It has been necessary to cancel the meeting which he had expected to hold at St. Louis and he will continue to get his mail at Memphis until June 28. Let us remember Brother Jones at a throne of grace.

TELEGRAM

McALLEN, TEXAS—Great missionary service yesterday (June 1). Church doubled general missionary apportionment and paid General Budget in full. It can be done if our pastors will come before their people with a burden for Missions. Our missionary cause must triumph. Recalled for fourth year. Church and pastor one hundred per cent for General Budget.—W. F. Rutherford, Pastor.

"Uncle Buddie" Robinson spent Monday, June 2, at General Headquarters, preaching at night at First church to a large congregation which nearly filled the building. He reports at the end of a ten years' campaign for *HERALD OF HOLINESS* subscriptions a total of 24,022, which averages over two hundred subscriptions each month. This is a fine record, and the secret is that Uncle Buddie is on the job all the time and every time. After his rest from field work he is renewed in strength and has planned a full summer's work.

Just as we were closing up this week's issue of the *HERALD OF HOLINESS* we received the following telegram from Rev. J. Arthur Kring, pastor at Oakland, Calif.: "God in His providence permitted East Oakland Church of the Nazarene to have the last ministry of Rev. O. B. Ong on earth, five sermons in all. In crossing East 14th Street to board their car for home, Brother Ong and wife were struck by a Studebaker sedan. Sister Ong died enroute to hospital. Rev. Ong died a few hours later. Double funeral Monday, June 2, from Friends church, Berkeley." Brother and Sister Ong, for many years evangelists in the Friends church, have since 1925 been members of the Southern California District, Church of the Nazarene, and have been active in evangelistic work. An obituary will be published later.

Evangelist Aug. N. Nilson sends an earnest request that our readers pray for his wife who is seriously ill. He says, "Help me to pray. God, I believe, will hear and undertake."

A special request for prayer is sent to us by a brother in Fillmore, Okla., for a sister in the church there who has recently had a deadly cancer removed, but is in danger from the poison of it. Pray that God will undertake and restore her to health.

Brother U. E. Harding, pastor at Santa Ana, Calif., writes: "On Saturday, May 17, Mrs. Harding and myself, in

company with Rev. R. C. Gray and wife of Pasadena, attended the funeral services of Mrs. L. Milton Williams, which was conducted at Ventura, Calif., where the Williams' resided. Mrs. Williams had been in poor health for a long time but her passing was very sudden, and came as a shock both to Brother Williams and the family. Brother Williams is left alone, the children are married except the twin boys, and they are in government Air Service. He has aged very much, is very gray and much broken up over the passing of Sister Williams. We are writing this without the solicitation of any but felt that many of his friends would want to hear that they might weep with those who weep, as they have rejoiced in the past with those who have rejoiced."

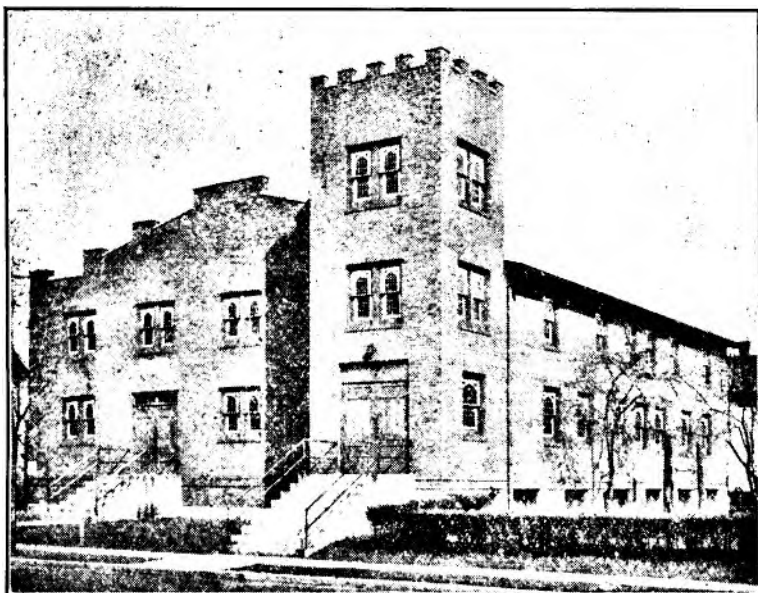
Brother and Sister C. J. Kinne, who have spent nearly two years in China, supervising the completion of the Bresee Memorial Hospital at Tamingfu, China, arrived in this country on Saturday, May 31.

CHURCH NEWS

CORSICANA, TEXAS—"We have just closed a good meeting with Rev. H. A. Gregory, 2616 S. Erwin St., Dallas, Texas, as evangelist. He carries a burden for the lost and loves the church and is a great help to the pastor. I am glad to recommend him and his good wife. She is a good worker in the congregation and splendid at the altar. There were thirty prayed through to good victory and many others who attended the services were wonderfully helped. May God bless those good workers and may they come this way again. If any of you come through Corsicana be sure to stop and see us."—M. W. Burgess and Wife, Pastors, 521 North 9th St.

PASTOR V. P. DRAKE, SAN DIEGO, CALIF., FIRST CHURCH—"We are closing the fifth year of our pastorate here and can truthfully say it has been the best thus far. Each year has witnessed some advancement, but the year now closing is by far the greatest along every line. We have just closed the best revival campaign that we have had here, with Revs. Jarrette and Dell Aycock as evangelists in charge. It is needless to say that we had two of the best evangelists in the field, for the quality of their work is well known throughout the church. And while the meeting was only twelve days, they were days of blessed victory. There were fifty or more different persons who knelt at the altar and professed to find the grace they sought. Our Sunday school rally was very interesting and profitable. There were 288 'on time' and 305 in time to hear and see Sister Aycock give one of her illustrated character-building messages, and we feel this one feature alone will be well worth the effort in this campaign. Brother Aycock does not try to preach the people into doubt but to establish them in faith, and to

COSHOCTON, OHIO, CHURCH



The Coshocton church was organized as a result of a revival meeting held by Rev. D. S. Miller, November 23, 1919, with thirty charter members. For a time they worshiped in a small store-room. After four years the first unit of the present brick structure was erected and later under the pastorate of Rev. A. H. Perry the building was completed. During the pastorate of Rev. Bottemiller the Sunday school has doubled in numbers, now enrolling over five hundred with an average attendance of nearly

four hundred. The church is now planning to furnish fourteen new Sunday school rooms for the accommodation of the increased attendance. The membership of the church is now 225. Their budgets are always paid a month in advance. They have subscribed for 1,000 copies of the Home Missionary Number of the HERALD OF HOLINESS and the women of the church are planning to visit the homes and place a copy of this paper in every home in the city.

make them feel their responsibility as workers in the Master's vineyard. His ministry is constructive and he has greatly strengthened every department of our work here. We agree with Brother and Sister Aycock that a live, spiritual Sunday school is the most valuable asset to the church, for every other department naturally has its beginning in the Sunday school. The local church has called them for another campaign in 1932. A class of twenty-seven members were received into the church, all of which are adults but five. We are going to the assembly with the best report along all lines that we have made thus far, and the reason for it is that unity and brotherly love, with a purpose of heart to please God in all things, is the atmosphere in which our people move. To God be all the glory. We have accepted the call of the church to remain another year, and will welcome friends new or old to make First church their place of worship when in our city.

EVANGELIST AUG N. NILSON—"I am glad to again be able to give a report of another profitable revival, this time with our colored Church of the Nazarene in Brooklyn, N. Y., Rev. Levi Franklin, pastor. As apostle Paul said, 'For there is no difference,' so we found no differ-

ence between the dark faces and the white, for sin is the same, carnality is the same, backsliding is the same, and stubbornness is the same in both the dark as in the white man. But in spite of this awful fact God came down our souls to meet and glory crowned the mercy seat on several occasions, and especially so on Sunday morning when the great break came, and the altar was filled as well as the front seat with weeping, pleading, confessing, praying souls, who asked for forgiveness, gave forgiveness, and received the victory in the name of our victorious Christ. Amen. We begin at Massena, N. Y., a siege tent meeting June 1. I ask an interest in the prayers of my many true and praying brothers in our beloved church, who I

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know are constantly following me with their supplications before the throne."

EVANGELIST M. M. BUSSEY—"God gave us a gracious revival at Colorado Springs with Pastor J. A. Philips and his fine people. Many times the house was filled, with chairs in the aisle. The altar was filled to overflowing from time to time, something over two hundred and fifty seekers during the meeting, with great numbers finding God. District Superintendent Davis and wife were with us one night and sang. All the holiness people of the city worked beautifully in the meeting. We sent in 81 subscriptions to the *HERALD OF HOLINESS* and a hundred dollars in cash and pledges were given as a love offering to the pastor on a new Ford. I have just closed the two hundredth revival in my ministry, covering twenty-six states. At present I am at Hagerman, New Mexico. Please remember me at the throne. Love to all the people of God."

ST. LOUIS, MO., FIRST CHURCH—"We have just closed a wonderful revival. May 25, with Rev. Allie Irick and wife as evangelists. The meeting ran over two weeks and there was a constant stream of salvation from the first service. The meeting was preceded by an hour of prayer in the church daily for about three weeks. From the first altar call someone came forward and found the Lord and on throughout the entire meeting. The Iricks are true blue and their straight messages on 'Sanctification' sent great truths to the hearts of the people. The church was stirred and wonderfully blessed. Many new folks came, several from Illinois attended. There were about 160 bright professions; saved, reclaimed or sanctified; such flood tides of glory. Great Sunday school rally; over 400 in Sunday school. Uncle Buddie Robinson preached two nights for us during the revival. Everybody enjoyed this great man of God. Our son Geron led the singing for the meeting. Of course we think it was well done. We have a great opportunity here in St. Louis and a great people too. Pray for us."—John F. and Grace Roberts.

HOLDENVILLE, OKLA.—"Our revival meeting at this place has just closed with sweeping victory, having Rev. W. H. Minor of Bethany, Oklahoma, as evangelist. Rev. Minor is a deep preacher and is very kind and loving in his messages. He is a booster for the church and pastor. No church will make a mistake in calling this man as an evangelist. We had thirty-nine professions either saved or sanctified and six united with the church. There are more that will come later. The church gave us a 'pounding' to the amount of sixty-five dollars, which was very much appreciated. We have been boosting our Sunday school and the closing Sunday of the revival we had 503 in Sunday school and a great time in the Lord. Our budget is paid up to now; our N. Y. P. S. is moving along fine, so the church is encouraged to forge ahead, so pray for us."—C. C. Johnson, Pastor.

THE LARGEST NAZARENE SUNDAY SCHOOL



MRS. EMMA DURBIN

In East Liverpool, Ohio, a city of 23,000 people, where Rev. O. L. Benedum has been the pastor for the past nine years, is the largest Sunday school in the Church of the Nazarene.

According to the Assembly Minutes of 1929, the Sunday school at Bethany, Okla., was at the top, with an average attendance for the year of 468 against 445 for East Liverpool, but the minutes of this year will give this growing Sunday school of the Pittsburgh District an average for the year of 531.

The late Thos. Durbin was superintendent of this school for seven years, but in September, 1926, met death by accident. His loss was keenly felt by loved ones, friends, church and school. His heroic wife, Emma Durbin, stepped into the breach, took up the burden where he laid it down and for these four years has had much to do with piloting this Sunday school to its present place in the movement.

Brother Benedum, the pastor, has proved himself to be one of the great Sunday school pastors of the church. In this city with twenty-five other churches, the Nazarenes have the largest Sunday school, with possibly one exception, the First Methodist.

The end is not yet. During the pastorate of Rev. Benedum he has built twice and now has plans completed for a large addition to his church building, in order to take care of this rapidly growing Sunday school and the crowds that are constantly coming his way.

C. WARREN JONES,
District Superintendent.

As far as figures are available this is correct. However, only about half of the assemblies have been held thus far this year, and the Sunday school year of Bethany will not be complete until September. Come on—Bethany, Pasadena, Fresno, Los Angeles First! District Superintendent Jones says, "This crowd (East Liverpool) inform me that they intend to hang up a record this year of 600."—EDITOR.

EVANGELIST E. C. TARVIN—"We are glad to report victory through the precious blood of Jesus. These are certainly great days of victory to our souls, and God is giving us the privilege of seeing some great revivals the past few months, for which we praise Him. Our last meeting was with Rev. E. L. Sanford at the Union Gospel Mission, Lexington, Ky. Here God came upon us from the very start of the meeting until the saints of God shouted, prayed and wept. There was hardly a service but what we had seekers at the altar counting them as they came we judge there were between sixty and seventy for either regeneration or sanctification and many were happy finders. Praise God, the days of revivals are not a thing of the past. At the close of the meeting we had with us Brother and Sister Wells, our District Superintendent and wife. On Sunday we organized a fine church with thirty-three good members and the pastor and his good wife. We never labored with finer people than Brother and Sister Sanford. For years they have stood firm for Bible holiness and scores of people have been brought to Christ through their ministry. Rev. Sanford was called as the pastor and I predict for them in the heart of this great city a great future. May God's richest blessings rest upon them. We earnestly covet the prayers of the saints."

DETROIT, MICH.—"First Church of the Nazarene here called Sister Myrtle Sherman for a Junior revival service of fifteen days' duration. The Lord signally blessed the effort. Several evenings our altars were filled with children seeking the Lord. Many were saved and sanctified. The services were fairly well attended by both children and adults. Miss Sherman's object sermons and chalk talks were blessed of God by all. As a result of this effort a Junior church was organized. It meets every Sunday morning for worship under the efficient leadership of Benjamin Kranich, our Junior pastor. Sister Sherman was retained an additional two weeks after the revival and did excellent work in hospital and home visitation, thus following up the children who attended the Junior meeting and also locating new boys and girls."—Herbert A. Boody.

MADILL, OKLA.—"The Lord has been wonderfully good to us and blessed us as a church here. We have recently paid a note of more than a thousand dollars on the church. We count this a great victory and blessing as it had been quite a burden to the church. And we have the money to pay for completing the basement in the church and expect to begin work on it soon; also the W. M. S. has just had a new garage built for the pastor. Some friends of our church took up a collection and bought enough paint to paint the pastor's home. We have the budget, pastor's salary, and other current expenses paid up to date. We have had two good revivals since the assembly with fine results in both meetings. Our Sunday school is growing and we have a splendid Sunday school spirit and have good collections. We have an efficient

Sunday school superintendent in Brother Cecil Trammel and we appreciate him very much. Last but not least we want to say a few words of praise for our good pastor, Rev. Walter Carter, and his splendid wife and family. Brother Carter is indeed a man filled with the Holy Ghost and faith and it is largely through his prayers and faithful efforts that our church has been able to accomplish so much. Each and every service is blessed with the power and presence of God. We give God all of the glory and are expecting great things from the Lord. Glory to God in the highest. Pray for us as a church."—Reporter.

LA GRANDE, OREGON—"We have just closed a very fine meeting with Rev. A. E. Sanner, Superintendent of the Idaho-Oregon District, and Rev. Carl Mischke, our outgoing missionary to Africa. The meeting was a success from the very first. Rev. Sanner is so well known and loved that the people come to hear him who come to hear no other. Again, Brother Sanner is a very forceful preacher of the old rugged gospel, as found in God's Word, which convicts men of sin and brings them to repentance. He is essentially a Bible preacher, believing that the Word is the sharp sword of God. The power of the Holy Ghost was on the meeting from the first. Some were brought to Jesus for whom we had prayed for many months. Brother Sanner is a great man of prayer and goes in to win, and God hears and answers and gives him souls. Rev. Mischke is one of the sweet singers in Israel. Under his singing saints get blessed and are made to feel that God truly honors his service in song. He also knows how to pray and get God down on the scene. We can see a great future for Brother and Sister Mischke in Africa. Our church feels that this has been one of the best meetings ever held and we feel permanent good has been done and a greater opportunity for evangelism of this city awaits us. We would give all the glory to God and honor to whom honor is due, Brother Sanner and Brother Mischke."—G. E. Sharp, Pastor.

PASTOR H. N. MORRIS, CHERRYVALE, KANSAS—"We are again praising God for His mighty power with us here. Despite all the hard times, so many of our people being out of work and many other things to discourage the weak in faith, the real faithful ones of our little band have fasted, wept and prayed for money and souls; so much needed to carry on the work of God. Some miraculous things have been done and we are made to exclaim, 'See what God hath wrought.' We have purchased a lot one-half block from our church and now have a nice, modern parsonage nearly finished and all paid for up to date. Souls were already praying through at our altar and at home so that we were led to believe that God would give us a revival. Now we have the revival with many souls born into new life and some sanctified wholly. Evangelist B. F. Pritchett of Shawnee, Oklahoma, has been with us and mightily

used of God in telling the gospel news of Jesus' love and power to save to the uttermost all that will come unto God by Him. He prays for the lost and weeps over the dying, he preaches for them to be saved just like he prays and then is one of the best altar workers I ever saw. We closed out with a full house and the altar full of hungry seekers and some new ones united with the church."

KIM, COLORADO, PLUM VALLEY CHURCH—"We are thanking God for what He has done for us in the last assembly year. We never saw spiritual conditions better and our budget is paid in full. Evangelist W. E. Ellis has just closed a four weeks' revival with Brother Swann as song evangelist. God's power was manifested from the start to close of the meeting. Many found the Lord in forgiveness of their sins and received the blessing of entire sanctification, claiming it as a second definite work of grace. People with differences of long standing were seen to fall into each other's arms and cry and beg each other for forgiveness in the old-fashioned Bible way. There were seventeen fine members taken into the church and the outlook is bright for several more. How we rejoice and thank God for this wonderful salvation that unites us in spirit as well as number. It seems possible that we may lose our good pastor and his wife, Brother and Sister Wells, who have for all these years stood so faithfully by their little flock. No one but God alone can ever reward people who have worked so untiringly, bore their cross so faithfully as these dear people have. Our Home Missionary Society has been doing some good work; while we are not so many in number we are feeling the touch of God's guiding hand. Many times in our meetings work has to be stopped for the shouting of God's glory in the camp. Our society has paid a large sum on the budget this year and we expect to do greater things next year in all departments of the church for the honor and glory of God. We want to testify to God's saving and sanctifying power in our soul today. Praying that we may see a goodly number of our Nazarene people at the assembly."—Malissie E. LaRue, Church Reporter.

COLUMBIA, KY.—"We came here to this town in the hill country of Kentucky six months ago, from New Castle, Indiana. This is our first time to give a report. We found only a few folks who had old-time religion and a church building much in need of repair. God has blessed our efforts here. We have made over six hundred calls. First Sunday school session six were in attendance, last Sunday, May 18, forty-seven were present. We have just closed a revival campaign with the Johnson Evangelistic Party of Springfield, Ill. Brother Johnson, his wife and two brothers are fine musicians and he is a good preacher. Great crowds came from surrounding country as well as here in town; yard and street were crowded, picture show had to dismiss for lack of audience. The gospel attracted and touched the hearts of both rich and poor. Thirty-five bowed at the altar and

most of them claimed victory. We expect to take some new members into the church Sunday morning. We are getting our church before the people and many gave of their means to help us give the evangelists a good offering and money was raised in cash and pledges to paper and paint the church building. We have a good location and there is a fine opportunity for the Church of the Nazarene here in this needy field. We feel unworthy of all the good things God has given us since we came here. We love this people and want to do our best to help them get ready for heaven. We expect to stay here next year."—Ernest and Hazel Gold, Pastors.

YUMA, COLORADO—"We have just closed a good meeting with Rev. Harold Volk as evangelist. About fifty-six claimed victory. Rev. Mrs. Smith was with us a week in the beginning of the meeting and did some good preaching and a great work with the young people. We thank the Lord for the work of Sister Smith. Rev. Harold Volk is a great evangelist and is among our best. We certainly enjoy working with him. His meeting was a great blessing to the church and the town. We had large crowds to hear him from the town and surrounding country. We had victory from the first to last services. We have some fine people here and we thank the Lord for what He has done for us."—Thomas Hayes, Pastor.

HUFF-BARNES EVANGELISTIC PARTY—"May 11 marked the closing date of one of the most wonderful revivals in the history of our life at Grandfield, Oklahoma. Souls found God and victory and wonderful things were accomplished for the church. The blessing and power of God were present from the very first service. Three nice classes were taken into the church. It was a real joy and pleasure to work with Brother and Sister L. D. Dickerson and their fine people. Such praying and such working you will find in few churches. They were so ap-

THE NAZARENE MONTHLY

Our new publication. Issued once a month. Each number a complete book. First issue dated July, 1930. Send one dollar for first six numbers—July to December, 1930. The July number, "A Life Sketch of P. F. Bresee" by Dr. A. M. Hills. For August, "The Holy Spirit" by Dr. J. B. Chapman. For September, "Helps for the Prayer Life" by Rev. W. G. Schurman. Every number will be worthwhile. Size will vary from 48 to 96 pages. It's the biggest value that we ever have offered. Subscribe now. Send check, money-order, or dollar bill at our risk and you will get the first six issues.

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preciative of the work done by the workers that it was a real inspiration to work. The average attendance of the meeting was sixty-five per cent greater than any recorded in history of the church. The work done by Miss M. Opal Huff with the children was truly appreciated by pastor and people alike. Many came to hear the large chorus choir in charge of Professor Barnes and did they sing? You should have heard them. It was truly wonderful. Words fall short when we try to describe the last Sunday night service. In all twenty-one different persons came to the altar. Some came and prayed through, while they shouted others were praying and still others came to the altar and the folks stayed and we were still praying with seekers at 12:30 in the morning and we didn't leave the church until after one o'clock. Victory, victory through the blood. Well, we landed at Sallisaw, Oklahoma, Wednesday, May 14, and opened another battle in the name of Jesus the Savior of men and God is helping us here."—J. M. Huff.

PASTOR C. J. STUDD, ROCHESTER, MICH.—"We have recently closed a very good revival with Rev. H. N. Dickerson of Ashland, Ky., as evangelist. Our people have been praying and endeavoring to believe God for an old-time revival and God, who always honors faith, gave the hearts' desire. We wanted to see definite saving experiences which were seen during these meetings. While about fifty different persons sought God for pardon and purity, a number did some real old-fashioned praying through and received old-fashioned results. From this number we will receive eight into church membership. The ministry of Brother Dickerson was greatly blessed of God and enjoyed by the people. The church was greatly helped. Brother Dickerson is a strong, rugged, loving preacher of the truth. It was indeed gracious to see God work in this meeting. Our hearts were blessed many times to see those being prayed

for bowing at the altar. We feel like praising God for all He has done; it was a gracious time for the Rochester church."

PASTOR J. W. HOFFERT, UNION, MO.—"Although we are not very well known as a church, yet we are driving the battle on for God and souls. We have stayed in the background hampered, depressed, encumbered with much indebtedness and being sorely tried and tested practically since our organization. However at present we can by faith see the fog lifting and the clouds passing away. Thanks be to God. Just recently the good Lord sent a gracious revival our way with Rev. J. A. McNatt as evangelist. There were about twenty-six souls who testified to definite victory either being converted or sanctified. Some were taken into the church; others are expecting to follow. The saints are much encouraged and it looks as if the future holds victory for us. We are expecting success by the help of the Lord."

WOLLASTON, MASS.—"The deaconesses of New England District met in their first meeting of the year at the Nazarene College, Wednesday evening, May 14, 1930. Our District President, Mrs. Hadley, presiding; Mrs. Edith Whitesides of Portland, Oregon, was the speaker of the evening as she presented the work of the deaconess and the great need. God wonderfully blessed the meeting and it marked the second climax to a spontaneous revival which continued day and night for nearly two weeks in the church and school. Praise the Lord! We feel that this meeting has not only been a great blessing to the deaconess association but to the school as well. The next deaconess meeting will be held at Fitchburg, Mass., June 17, 1930."—Mrs. Lula Crayton, Deaconess Secretary.

EVANGELIST J. A. McNATT—"We are in a great revival here at Caruthersville, Mo., with Pastor J. R. Francis. The revival was on when we arrived; folks praying through in the old-fashioned way, the first night we preached five came forward for prayer and there have been seekers in every service, forty-four in all and the end is not yet. A goodly number have prayed through to definite victory. Brother Francis is a wonderful pastor and has not only won his way into the hearts of the members of the church but has won the respect and confidence of all who know him. The church is making wonderful gains in every way. We feel sure when the revival closes a good class will come into the church. Before coming to Caruthersville we closed a good meeting at Union, Mo., where Rev. Hoffert is pastor. The Lord gave us a good meeting there with between thirty and forty praying through to victory. Some were received into the church; five I believe, with more to follow. Brother Hoffert is a splendid young man who is loved by the people and with his good wife to assist him they are moving on nicely at Union. They have only a small debt on the church and are planning a new church in a new location in the future. The Union folks are loyal and have a vision of a great work and

they are sure to succeed. We also held a meeting at Meta, Mo., in the Christian church, which the people said was the best ever held in the town. The interest ran high as we preached holiness to these people and we received a cordial welcome to come back for another revival. Our next meeting is with Rev. E. Dodd, Dewey, Oklahoma. We covet the prayers of all who may read this report that we may be kept in His will."

OLTON, TEXAS—"Our church was organized September 15, 1928, at the end of a ten days' revival meeting held by Rev. W. S. James and Sister Jessie Shelton as evangelists. God wonderfully blessed the little band of saints at the very outset of the organization. Only sixteen in number and not having a place in which to worship we were invited to co-operate with the Cumberland Presbyterian church of our little city in organizing a Sunday school; allowing us one Sunday a month for preaching services. This offer we gladly accepted and our people began to work and pray. God began to bless and lead us on. Some Nazarenes moved into the community and united with the church. We began to plan in a short time, for a place of our own. People began to pray and work as never before. God began to open up some channels for us and in a short time we had acquired some property allotted to the church organizations of the town. Then we began to work in earnest. Our people had been tithing all along and with a little over one hundred dollars outside help, we began to overhaul the building. Tithers began to pour into the treasury, God began to bless and enabled us to widen out in many ways. Just as the building was being completed our annual revival began August 15, 1929. Rev. H. C. Cagle, our District Superintendent, and his good wife were our evangelists. Jack and Ruby Carter were our song evangelists. Miss Bertha Wardlo also assisted in the special singing and altar work. And oh, such a sweep of glory and victory. At the end of this meeting a class of eighteen were taken into the church. We also moved into our new building at the close of the revival and organized a Sunday school with seventy-five members. God has been leading and blessing us in a wonderful way. At the assembly in Abilene, Texas, October 22 to 27, 1929, we reported forty-two members. During the Christmas holidays Evangelist Lon R. Woodrum held us a ten days' revival. Seven souls prayed through. A class of eleven were received into the church and seven of them were new Nazarenes. The latter part of March this year the pastor and local preachers held a ten days' meeting, four souls finding God. Another class of six coming into the church. At the present time we have an enrollment of sixty-four in the church, 114 in the Sunday school and our midweek prayer-meetings have an attendance of from forty to sixty-five. Our people are strict tithers and at the present time we have property valued at \$2,000, with an indebtedness of only \$250. Our budgets, General and District, are paid in full to date."—A. L. Dennis, Pastor.

THE NAZARENE MONTHLY

Our new publication. Issued once a month. Each number a complete book. First issue dated July, 1930. Send one dollar for first six numbers—July to December, 1930. The July number, "A Life Sketch of P. F. Bresee" by Dr. A. M. Hills. For August, "The Holy Spirit" by Dr. J. B. Chapman. For September, "Helps for the Prayer Life" by Rev. W. G. Schurman. Every number will be worthwhile. Size will vary from 48 to 96 pages. It's the biggest value that we ever have offered. Subscribe now. Send check, money-order, or dollar bill at our risk and you will get the first six issues.

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EVANGELIST B. F. PRITCHETT—"We have recently closed a good little meeting with Rev. Morris at Cherryvale, Kans. The meetings were not largely attended. Two other holiness churches were running at the same time. Three nights we had a big tent show on the same lot back of the church. It was in the midst of the closing of the school, the town was being organized and committee meetings being held for the opening of a big union meeting, about every third night it rained, but in spite of these hindrances we had a very fine meeting. The pastor estimated about forty-five professed to be blessed at the altar. They were very kind in expressing their appreciation of the work done, and said it was one of the very best meetings they had while there. Several heads of families were converted and will come into the church and make fine Nazarenes. Brother and Sister Morris are choice spirits, much loved and respected by their people, and those without. Previous to our going there we had spent two weeks with our pastor at Independence, W. A. Menneke. We had some very fine services there and a number were blessed at the altar. We had some great Sunday afternoon holiness meetings, and closed with three services the last Sunday. This is a new work but has a hopeful future. A little Home Mission money could be invested here with splendid results. Rev. Menneke is a wide awake pastor, a real hustler, and a good preacher. We are now with Rev. Moxley at Caney, starting off well. We go next to Poteau, Okla. We have part of July and part of August not slated. Address 711 North Tucker, Shawnee, Oklahoma."

BRADFORD, ARK.—"I have not reported the meetings here at Oakland for some time but our pastor, Rev. M. M. Mitchell, has never missed an appointment until the second Sunday when hindered by rain, so he was with us last Sunday and brought a message on Pentecost in the morning and in the evening his message was 'Peter, the Pentecost Preacher,' which was very convincing and helpful. Will you who pray please join with us in prayer for the people here that God will stir and give a real revival. Prayer changes things. O God, help us to pray more and to pray in faith. Some of us do not know what real faith is. I have prayed for things but never seemed to have faith. Real faith is based on God's Word. I do want to know God and to trust Him more."—Zelma Bright.

GRAND RAPIDS, MICH.—"A few words from First Church of the Nazarene here. The Lord is giving us fruitful services; almost every Sunday souls are at the altar. We rejoice to know our pastor, Rev. O. J. Finch, will be with us another year. He preaches God's Word without fear or favor and in the Spirit of love and tenderness. We have radio services Sunday evening at 5:15 to 6 o'clock, and week days 7:15 to 8 a. m., over WOOD. These messages of song and music and gospel talks have been a blessing and inspiration to many a heart and life."—Geo. E. Gretzinger, Reporter.

DEATHS

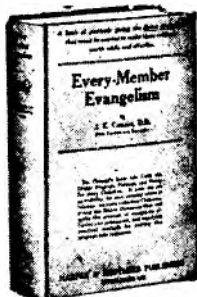
FARABEE—H. E. Farabee of Little Rock, Arkansas, departed this life April 18, 1930, at 5:15 p. m. He was born June 21, 1880, and was married to Miss Ruth Scott May 28, 1913. To this union were born two children, Carolyn and Jean. He is survived by his wife, Mrs. Ruth Farabee, and the two daughters, his father and mother and one brother and sister of Little Rock, Arkansas, and one brother in Texas. Mr. Farabee was converted in his early thirties, uniting with the Capital View Methodist church of Little Rock, teaching a large Bible class there for many years, later uniting with the First Church of the Nazarene, where he taught a Bible class for some time, giving of his means and energy for the promotion of holiness. Mr. Farabee was the preacher's friend of all denominations. His home was always open to preachers and Christian workers. He always had a word of encouragement for them all; in his profession of law he was sympathetic with his clients who were unable to reimburse him. In fact he lived the life spoken of by the poet, "Let me live in the house by the side of the road and be a friend to man," for indeed Mr. Farabee was this, as I knew him. Funeral services were conducted on Easter Sunday afternoon at 3 o'clock in First Church of the Nazarene, Little Rock, Arkansas, by Rev. Harris, Rev. Saddler of the M. E. church, and Rev. M. Edward Borders of the First church of Little Rock. A large and sympathetic audience of friends and relatives were present. Interment in the Roselawn Cemetery, Little Rock.—Mrs. Agnes White Dittie.

GROENIG—Emma Lander Groenig was born in Knox, N. D. on November 4, 1903. Fourteen years later she came to Yakima, Wash., with her parents where she was united in marriage to Clarence D. Groenig, December 28, 1922. A little daughter, they named Cora Bell, came to gladden this union December 18, 1924. After a comparatively brief illness Sister Groenig fell asleep on Saturday evening, November 7, 1929, to awaken in God's summer land of song. She left to mourn their loss a daughter and husband, her father, five sisters and four brothers, also a great circle of relatives and friends. Sister Groenig yielded herself fully to the call of Jesus Christ and united with the Yakima Church of the Nazarene February 3, 1919. She played a very important part in the work of the N. Y. P. S. and among the little folks of our Sunday school. As a church and Christian friends we bring our tribute of love and bid a last farewell with the glorious assurance of a happy reunion just inside the Eastern Gate. Her last testimony gave wonderful evidence of her faith and hope in the Savior she loved so well, and served so faithfully.—Weaver W. Hess, Pastor.

BARNARD—James Henry Barnard was born in Jackson County, Mo., October 5, 1858. Was united in marriage to Helen H. Whitaker, October 7, 1877. To this union seven children were born, five of whom have preceded him to the heavenly home and are waiting to welcome him there. He with his family came to Yakima, Wash., in 1904, where they have since resided. Father Barnard was converted and sanctified in the early days of the holiness movement and has ever been a true follower of the Christ. He was a charter member of the Yakima Church of the Nazarene and faithfully devoted to this cause through all of its early struggles and rejoiced in its later victories. He died in the triumph of the Christian faith just after he regained a moment or two of consciousness. He gave his loved ones a beautiful testimony and last farewell, and was gone to his eternal reward on February 24, 1930. There are left to mourn their loss his wife, Mrs. Helen

H. Barnard, one son, Harry, and a daughter, Mrs. Edwin Groenig, all residing in Yakima, Wash.—Weaver W. Hess, Pastor.

WORTHINGTON—Rev. Elias Worthington was born near Pittsburgh, Pennsylvania, April 25, 1849. He was called to his reward from his home at 405 East Carpenter St., Hutchinson, Kansas, April 18, 1930, lacking one week of being eighty-one years of age. Being brought up in a Christian home, his father a Methodist minister, he early learned to choose the good and refuse the evil. When a small child he moved with his parents to Illinois, where he spent his childhood and youth. When the Civil War broke out he enlisted in the Union army at the age of fifteen years. Although so young he kept true to his home training and returned at the close of the war with a creditable army record and no bad habits acquired. He was converted in early manhood and united with the Methodist church and was soon called into the ministry. On May 4, 1873, Brother Worthington was united



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in marriage to Miss Amanda M. Hale. To this union nine children were born, six of whom have passed on before. In the latter part of 1874 this young couple, with their infant son, moved West in a covered wagon, and took up a homestead near Haven, Kansas. In the surrounding country Rev. Worthington did circuit preaching for several years, both in the Methodist and the United Brethren churches. Later he moved with his family to Oklahoma, where for twenty years he continued his labors, a part of this time being in the evangelistic field. His work of preaching the gospel in that new country made it necessary for him to take long and dangerous journeys, at times imperiling his life to reach his appointments and to win souls to God. In 1914 he with his family moved to Hutchinson, failing health making it necessary to retire from the regular ministry. His doors were always open for prayer-meetings and many times has the Lord met with His people in this home. When the Peniel Church of the Nazarene was organized he and Mrs. Worthington became charter members. He was known as an humble and godly man, much of his conversation being about the Scriptures, which afforded him great comfort. His faithful companion was called home last August 27, after a married life of 56 years. Although a painful bereavement, he looked forward to a gracious reunion in the skies. He was submissive to God's will, telling a caller shortly before his departure that he was willing to go or stay as the Lord willed. Heaven was near when he fell into his last sleep at midday, his three children and other relatives standing by his bedside. The funeral service was conducted from the First Church of the Nazarene of Hutchinson, Kansas, at three p. m., Easter Sunday, April 20, by Rev. I. C. Mathis and Rev. Harold Isham. The burial was at Eastside Cemetery. The services at the grave were conducted by the G. A. R. Post members. These aged veterans sang several of the good old hymns, led by a man of eighty-nine. Rev. Worthington leaves to mourn his passing two sons, Oscar of Hume, Mo., Joseph of Canton, Okla.; one daughter, Miss Mamie Worthington, of Hutchinson, Kansas; a sister, Mrs. Jane Wells, of Kansas City, a brother, John Worthington of Guthrie, Okla., twenty-two grandchildren and fourteen great-grandchildren.—Mrs. Emma E. Young.

SHATTUCK—Brother H. A. Shattuck peacefully slipped away to be forever with Jesus on the morning of March

25, 1930, at the age of 69 years 7 months 10 days, at Tahoka, Texas. He was born in the state of Texas, in 1860, and converted at an early age; later sanctified and was a true and faithful member of the Methodist church. He was a man of prayer and a firm believer in the soon coming of our Lord. He was sick only a few days but suffered intense pain, but praised the Lord through it all. He passed out with a sweet, peaceful smile on his face. He preceded his brother, G. F. Shattuck, to the glory world sixteen days. We shall miss his presence, prayers and testimonies which were an inspiration to us all. He leaves behind three children and a host of friends to mourn their loss. But our loss is heaven's gain.—Mrs. Tom New.

CARNEY—Margaret Lorraine Carney was born July 8, 1927, at Danville, Ill., and slipped away to be with Jesus February 7, 1930, at the age of 2 years and 7 months after an illness of twelve days. Her funeral was conducted by Rev. W. S. Purinton of the First Church of the Nazarene of Danville, Ill. Besides the grief-stricken parents, little Margaret leaves two little sisters to mourn their loss. She was truly a ray of sunshine in her home and her sweet, affectionate nature won the hearts of all. Her place will be vacant in the home but God needed our darling and we would not call her back, knowing He needed her more. Her bright smile and childish voice and little prayer that was hushed at evening tide is now silent but her sweet memories will linger with us forever. We thank God for the short time she was with us.—Her Mother.

JEFFRIES—After several years of ill health, Rev. A. G. Jeffries, a well known evangelist of the Church of the Nazarene for many years, died at his home in Greenville, Texas, at 3:15 a. m., May 15, 1930. Rev. Jeffries was born May 6, 1860, in Lafayette County, Miss., and came to Texas at an early age, settling near Honey Grove. He had been a resident of this section of the state since that time with the exception of a short period of residence in California. For some thirty-five years he had been a preacher of full salvation, for the most part in the Church of the Nazarene, and literally thousands of souls have been brought into the kingdom of God through the influence and ministry of this gifted and mighty minister of the Word of God. In his career as an evangelist much was accomplished for the Master. He was possessed of a zeal and fervency that enabled him to wield a potent influence for God and holiness

that shall never die. He never missed an opportunity to speak a word of kindness and encouragement that helped others along life's pathway. His work was well done and he has now gone to be with his Lord whom he loved and served so well. For several years Brother Jeffries had been in failing health and underwent much suffering. On the preceding Monday his condition became critical and on Thursday he slipped away to be with Jesus. Funeral rites were observed in the Church of the Nazarene at Peniel, Texas, whence his body was taken to Sherman and placed by the side of his wife, who preceded him in death five years, there to await the resurrection of the just. The writer had the privilege of preaching the funeral, using as a text Paul's testimony in 2 Tim. 4:6-8. He is survived by the following children: Marvin Jeffries of Greenville, Texas, Corbin Jeffries of Sherman, Texas, Elmer, Charles and Thomas Jeffries of San Francisco, Calif., Mrs. H. M. Cunningham of Terrell, Texas, John Jeffries of Wellington, Texas, Mrs. Jack Downing of Greenville, Texas.—J. P. Ingle, Pastor Peniel, Texas.

GANBARN—Ann E. (Robbins) Ganbarn, the fifth of nine children born to Truman and Betsey Robins, was born July 11, 1847, in Hinesburg, Vt., and went home to be with Jesus May 13, 1930, age 82 years 10 months and 4 days. On February 15, last, she had a fall, breaking her hip and causing internal trouble which caused her intense suffering day and night. She felt the end was near and when we prayed for her, she asked us not to keep her here as she longed to go. Early in life she gave her heart to God and joined the Baptist church. On coming to Wolcott, Vt., a number of years ago, being a believer in the old-time religion, attended our church and gave us her support, not only by attendance but financially, being one of the large donors when we bought our new church. Our sister was a woman of great courage and trust and was always rejoicing in the love, care and protection of our God. She was therefore able and always ready to give encouragement and comfort to those around her and also to extend a helping hand to the poor and needy. She believed that now was the day of salvation and that it was not safe to put off and said to the writer, "How good it is I have not got to get saved now, I am ready." We feel our loss but we know it is her gain. We feel like being more faithful and making the landing. We know she with other dear ones will be there to welcome us. She is survived by an only daughter, Mrs. A. E. Woodmansee, several grandchildren and great grandchildren and one sister. Funeral was held from the church after prayers at the home on the 17th of May at one o'clock. Rev. Harry May of Danville, Vt., a close friend of the family, officiated, assisted by the pastor, J. W. Poole; Rev. Geo. Young of Johnson and Rev. Ray Haas of Waterville, former pastors, being also present.—Lillies E. Leuzader, Reporter.

SHATTUCK—In the home-going of Brother G. F. Shattuck our Lynn Chapel church, Tahoka, Texas, has lost one of its most esteemed members. He was born in Brazoria County, Texas, June 24, 1855, and passed to his reward April 10, 1930. He was converted at an early age; some time later was sanctified and called to preach. He was a loyal member of the Methodist church for a number of years; afterwards uniting with the Church of the Nazarene. Brother Shattuck saw such glories in Christ and heavenly things, that his constant praises and exhortations banished dullness from any meeting and always encouraged drooping souls to take fresh hold on life. He took keen interest in the spiritual life of the young people; was a devout and constant Bible student and a liberal contributor to the work of the church. He was in failing health for some five or six months but never complained to speak of. Instead, praises to God and joyous smiles were in evidence as the Lord pulled aside the

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curtain of eternal bliss and gave him glimpses of that new life which was soon to begin. His home-going is mourned by his grief-stricken companion, three children and a host of friends.—Mrs. Tom New.

SCHURMAN—Mrs. Della A. Schurman was born May 8, 1863, at Sutton, Mass., and departed to be with her Lord May 15, 1930. She was converted from Catholicism and enjoyed a happy, victorious life in the service of Christ. For the past twenty-five years she has been a loyal and devoted member of the Church of the Nazarene at Somerville, Mass. She was a devoted wife, a loving mother and the friend of all. Funeral services were conducted in the Somerville church by Rev. T. W. DeLong, her pastor, and Rev. Thomas of Cambridge. The church was filled with friends and neighbors to whom she had become endeared through the passing years. She leaves her husband, Leander Schurman, and one son Rev. Ralph D. Schurman of Corydon, Pa. Interment was made at Corydon, Pa. The memory of her life lingers as a blessed benediction.—Reporter.

THORNBURG—Majorie L. Thornburg, twelve years old, daughter of C. L. and Selma Thornburg, pastors of the Hagerstown, Ind., Church of the Nazarene, after several weeks' illness went to sleep in Jesus April 16, 1930. Her experience in the Lord seemed to ripen more and more the last few months of her life. She was conscious until a few minutes before her death and spent her time lying in bed talking about Jesus and reading her Bible and praying. The One who knows best has taken her on to await our coming.

BELL—Nina Pearl Bell, infant daughter of Mr. and Mrs. Robert Bell, of Yuma, Ariz., was born April 11, 1929, died April 28, 1930, age 1 year and 17 days. She was sick only a few days and was not thought to be serious until a few hours before death came. It seems that she budded here only to blossom in eternity. Little Nina Pearl was an exceptional child and though healthy and active she required very little attention. The funeral was conducted Tuesday, April 29, at the Church of the Nazarene at Yuma, Ariz., by Rev. A. M. Terrell, the pastor, assisted by Rev. Miss Gertrude Knight who led in prayer and Miss Amy Schultz who did the special singing. She was laid to rest in the Yuma Cemetery. May heaven smile on the father and mother who are saying "The will of the Lord be done," and on the two sisters, the host of loved ones and sympathizing friends.—Mrs. A. M. Terrell.

FELTS—One year ago, May 27, the death angel crept into our home at Whiteville, Tenn., and claimed for its victim our dear mother, Mrs. A. P. Felts. Mother would have been eighty-one years old December 23, 1929. Up to her last illness which was only for a day, she was very active and capable of the endurance of a person of much younger years. She visited her son in Florida and had been home only twelve days when she suffered a heart attack; high blood pressure was the cause. How sad, but we have the assurance that she is at rest. She had no preparations to make, all was well. Once that day she said, "This may be the Lord's time for me to go and if it is I am ready." There was no excitement, everything was peaceful and quiet with her; perfectly resigned to go or stay. Dullie P. Hardister was born in McMoresville, Carroll County, Tenn., Dec. 23, 1848. A. P. Felts and D. P. Hardister were married April 19, 1866. To them were born eight children. Three survive: Mrs. E. Doyle of Whiteville, Tenn.; O. A. Felts of Jacksonville, Fla.; Mrs. Jim Newson of Whiteville, Tenn. She also leaves five grandchildren, thirteen great grandchildren, two brothers, two sisters and many other relatives and friends to mourn her departure. Her thoughts were constantly of others. Her children and grandchildren were her happiness. She

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was devoted to her family, her friends and her God. No words can express the language of our heart cry in this our great loss. Words are too weak. She was just Mother. God gave us more of her type. A year has passed since Mother has gone and nearly five years since Father has gone from us. It is hard to go on without their wise counsel and sweet influence. Yet they went on surmounting difficulties and suffering heartaches and leaving us the example of lives well lived. We are thankful for having had godly parents to guide our faltering footsteps through childhood and to maturity and pointing the way to a home beyond the vale. Just before Father's going he smiled and said, "I see things you all can't see yet." Their daughter, Mrs. Eva Felts Newson.

ANNOUNCEMENTS

NOTICE—I would like to hold a revival for some church during July or running over for the first part of August. Have time for only one meeting.—R. R. Richey, Pastor Dodge City, Kansas.

RECOMMENDATION—It gives me great pleasure to recommend Rev. C. O. Flaughter of the Portsmouth, Ohio, Church of the Nazarene for evangelistic work. You will find him a true Nazarene worker, full of enthusiasm and a doctrinal preacher of full salvation, a believer in piety and deep spirituality. He has a burden for souls. You can get in touch with him at 1608 Franklin Ave., Portsmouth, Ohio.—Rev. A. E. Boso.

NOTICE—This is to notify all of the HERALD OF HOLINESS readers and the Church of the Nazarene that Rev. Charlie Robinson and son are no longer connected with the Church of the Nazarene.—H. C. Cagle, Superintendent of the Abilene District.

WANTS

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CAMPMEETING CALENDAR

June 12 to 22, Roswell, New Mexico. New Mexico State Campmeeting and Assembly. Workers: Rev. Jarrette and Dell Aycock assisted by all of the pastors of the district. For further information write, District Superintendent A. K. Scott, Portales, New Mexico.

June 12 to 22, Coshocton, Ohio, Beth-el Camp, Interdenominational. Workers: Rev. Warren C. McIntire and William G. Heslop, D. D., evangelists; Rev. W. L. Mullett, song and music director; Nora Heslop, young people's and chil-

Mt. Lake Park Camp June 26 to July 6

WORKERS: Dr. J. L. Brasher, Dr. Wm. Heslop, Rev. John Fleming, Rev. "Andy" Dolbow, Prof. and Mrs. Kenneth Wells and others. Dr. Tindley, the famous colored preacher of Philadelphia will preach morning and evening on July 4th.

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dren's evangelist. Write: R. K. Gamertsfelder, Secretary, 338 No. 8th St., Co-shooton, Ohio.

June 15 to 29, Canton, Wis. Northern District Wisconsin Conference Campmeeting, of the Free Methodist church. Workers: Rev. Nathan Cohen Boskin, Ex-Hebrew. Prof. L. J. Phillips of Westington Springs, S. Dak., will lead in song. For further information write: Rev. W. T. Fensome, Canton, Wis., or Rev. B. T. Flanery, Winter, Wis.

June 19 to 29, Little Cooley, Pa. Little Cooley Holiness Association Campmeeting. Workers: Evangelist Rev. J. Whitecotton, Rev. and Mrs. Otto Davidson, Rev. and Mrs. John Davidson and Miss Bessie Cordell and Rev. John Guy. For further information write, Rev. B. H. Mead, Paden City, W. Va.

June 19 to 29, Wallingford, Ky. Workers: Rev. Curwen Henley of Illinois and Leo Johnson of Cincinnati.—O. D. Lucas, Manager.

June 21 and 22, Kampsville, Ill. Holiness Convention at campmeeting tabernacle four miles west of Kampsville. Rev. Roy L. Hollenback of New York will have charge of services.

June 22 to July 6, Manville, Ill. Holiness Campmeeting. Workers: Rev. Harry W. Morrow, Rev. W. G. Schurman, Rev. G. B. Williamson, Rev. H. E. Jessup recently from England. Adolph Gross with his band will provide the music. Mrs. Elmer Wittoff, pianist and children's worker. For further information write, Ira Leonard, President, Manville, Ill.

June 25 to July 6, Wilmington, N. Y. The 25 Annual Holiness Campmeeting. Workers: Rev. Fred Suffield, Rev. Mary Ellis and "Tillie" Albright, evangelists. Song leader, Eddie Patzsch; Geo. Woodward song illustrator and chalk talk artist. Mrs. Basley children's worker;

Mrs. John Weightman pianist. For information write, Mrs. Frank Warren, Haselton, N. Y.

June 26 to July 6, North Dakota District Campmeeting, Sawyer, North Dak. Workers: Rev. Jarrette and Della Aycock and their daughter Maridel. Miss Alma Ova in charge of children's work. June N. C. Troubadours will be present last four days. For further information write, Rev. W. M. Brown, Sawyer, North Dakota.

June 27 to July 6, South Dakota Holiness Campmeeting, Mitchell, South Dak. Workers: Dr. C. H. Babcock of Los Angeles, Calif., Rev. Paul S. Rees of Detroit, Michigan, evangelists; Rev. June B. Horning of Titusville, Pa., children's worker and Prof. B. D. Sutton and wife of Olivet, Ill., song evangelists. For further information write, Rev. Geo. S. Culver, Corsica, S. D., or Wm. Durkee, Mitchell, S. D.

June 27 to July 6, North Reading, Mass. The 10th Annual Campmeeting of the New England District. Workers: Rev. John Gould, District Superintendent in charge. Rev. Bona Fleming of Ashland, Ky., and Rev. Raymond Browning of Columbus, Ohio, evangelists. Rev. N. E. Vandall song evangelist in charge of music. Rev. C. F. Austin, Everett, Mass., leader of young people's work. Miss Edith Cove, Lowell, Mass., children's worker. For rooms write: Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. For further information write, E. T. French, 466 Main St., South Manchester, Conn.

June 27 to July 6, Gordon, Nebr. Northwest Nebraska Campmeeting Association. Workers: Rev. Roy L. Hollenback and Rev. E. W. Petticoat with Jay and Virginia Rice as song leaders. For further information write, Mrs. Otto Pfeiffer, Gordon, Nebr.

July 1 to 13, Rosholt, South Dakota. Workers: Theo. and Minnie E. Ludwig,

evangelists. For further information write: Lee C. Bates, Rosholt, S. Dak.

July 2 to 13, Corydon, Pa. Campmeeting sponsored by Church of the Nazarene. Workers: Wm. O. Nease, L. Schurman, Barnett Sisters Quartet, Mrs. Mildred Maybury director of Daily Vacation Bible School. For further information write, Rev. Ralph Schurman, Corydon, Pa.

July 3 to 13, Mendon, Ohio. Beulah Grove Camp. Interdenominational. Workers: Rev. T. M. Anderson, evangelist. Mr. and Mrs. Otto Davidson in charge of music. For further information write, R. H. Hamilton, Secretary, Mendon, Ohio.

July 3 to 13, Trevecca Campmeeting on campus grounds of Trevecca College. Workers: Rev. W. E. Ellis, evangelist; John E. Moore of Los Angeles, Calif., song evangelist. For further information write: R. J. Kelly, Trevecca College, Nashville, Tenn.

July 3 to 13, Syracuse, New York. Syracuse Campmeeting Association. Workers: Rev. John Owen, D. D., Florence Miller, Rev. C. H. Cox, Mrs. C. H. Cox, Rev. Cassius L. Myers and others. For further information write, Rev. Cassius L. Myers, Secy., 134 Freeman Ave., Syracuse, N. Y.

July 3 to 13, Sale City Camp, Sale City, Georgia. Workers: Chas. A. Gibson, platform manager; Chas. M. Dunaway, evangelist and the Vaughan Radio Quartet, singers. For information write Rev. Bruce Hall, Thomasville, Ga., or Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 10 to 20, Red Deer, Alberta, Canada. District Camp, Church of the Nazarene. Workers: Dr. Jas. B. Chapman, Rev. A. F. Grobe and wife, Rev. C. E. Thomson. For information write James Spittal, Red Deer, Alta.—Ernest S. Mathews, District Superintendent.

July 10 to 20, Murphysboro, Ill. Annual camp of the Murphysboro Holiness Association. Epworth Campground, two miles north of Murphysboro on Route 13.—J. W. Deterline, Secretary, DeSoto, Illinois.

July 10 to 20, Armstrong Grove Campmeeting, Kittanning, Pa. Workers: Evangelists, Dr. C. H. Babcock, Rev. Floyd Nease. For further information write, Rev. Mary L. Smith, Pres., Box 32, Sligo, Pa., or Rev. F. I. Boarts, Secy., Route 5, Kittanning, Pa.

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

July 12 to 27, Freeport, L. I., N. Y. Long Island Holiness Campmeeting Association, Incorporated. Workers: Rev. John F. Owen, D. D., Rev. T. M. Anderson; young people's, Rev. Geo. L. Edie, Rev. James Jones; Bible study, Rev. Paul Hill; children's meeting, Mr. and Mrs. H. J. Cornell; street meeting, Mr. H. Willard Ortlip; Rev. Geo. L. Edie in

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charge of music; Mr. Robert L. Simpson, pianist. For further information write, H. J. Cornell, 46-14 Burlington St., Flushing, L. I.

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

July 16 to 27, Waco, Texas. Texas State Campmeeting, Church of the Nazarene. Workers: Rev. Bud Robinson (Uncle Buddie), Professor L. C. Messer, and the London Party, consisting of Prof. and Mrs. London and their children. Let every lover of holiness, and of this old Mecca of the movement come at this time. Address: O. F. Hatfield, 1816 N. Colorado St., San Antonio, Texas.

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

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

manager. For information write: W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

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

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

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

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

July 25 to August 3, Sharon Center, Ohio. Thirty-first session of Interdenominational Holiness Campmeeting. Workers: Rev. S. M. Gerow, Rev. F. Lincicome, Rev. Geo. Bennard, evangelists. N. B. Vandall, song leader. Anna E. McGhie, young people's and children's worker. For further information write, Leland S. Miller, Secy., 280 S. Firestone Blvd., Akron, Ohio.

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

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

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

August 7 to 17, Sherman, Ill. The 59th Annual Camp of the First Illinois Holiness Association. Workers: Rev.

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

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

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

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

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

August 14 to 25, Bonnie, Ill., Bonnie Campmeeting. Workers: Revs. Allie and Emma Irick, Rev. Elmer McKay, Prof. John E. Moore. For further information write, Hubert Leonard of Mt. Vernon, Ill., or Corresponding Secretary, W. T. Lawson, Benton, Ill.

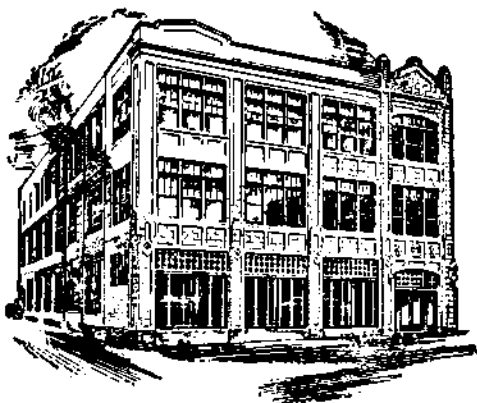
August 15 to 24, Ithiel Falls Holiness Campmeeting, Ithiel Falls, Johnson, Vermont. Workers: Rev. Peter Wiseman, D. D., Rev. Harvey Robinson, and Rev. Clyde R. Sumner. Rev. James H. Jones in charge of singing. For further information write, Rev. Clyde R. Sumner, Mooers, N. Y.

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

August 21 to 31, Normal, Ill. The 46th Annual Camp of the Central Illinois Holiness Association. Workers: Rev. C. B. Pugett, Rev. J. C. Long, E. C. Milby, song evangelist. William Vennard, young people's leader. Miss C. B. Cooley, children's worker. Address: Rev. Mrs. Della B. Stretch, El Paso, Ill., President, or Mrs. Bertha C. Ashbrook, 461 West Allen St., Springfield, Ill., Secretary.

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

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Aug. 9 to 17
Delanco, N. J. (Fletcher Grove Camp)
Aug. 23 to Sept. 1
- Fahl-Hyatt Evangelistic Party
East Camden, N. J. (Evangelical Holiness Church) July
- W. F. Farmer, 2908 Hemphill St., Greenville, Texas
Greenville, Texas June 1 to 22
Nevada, Texas July 18 to Aug. 3
Peniel, Texas Aug. 4 to 10
- Kirby and Juanita Fields, 1411 W. 5th St., Hastings, Nebr.
Hastings, Nebr. (District Camp) June 11 to 22
- C. O. Flaughner, 1608 Franklin Ave., Portsmouth, Ohio
Portsmouth, Ohio (Terminals M. E. Church, Auspices N. & W. Railway Y. M. C. A.)
June 8 to 15
Oak Hill, Ohio (Tent meeting) June 27 to July 20
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.
Cincinnati, Ohio (Camp) June 8 to 22
North Reading, Mass. (Camp) June 27 to July 6
Beacon, N. Y. (Camp) July 11 to 20
Moore, N. Y. July 27 to Aug. 10
Hopkins, Mich. (Camp) Aug. 15 to 24
- John Fleming, 2813 Holt St., Ashland, Ky.
Newell, W. Va. June 9 to 22
Mt. Lake Park, Md. (Camp) June 27 to July 6
Maryland State Camp Aug. 1 to 10
Cleveland, Ind. (Camp) Aug. 15 to 24
- H. A. Forester and Wife, Roan Mountain, Tenn.
Dalton, Ga. May 28 to June 15
Johnson City, Tenn. (Tent Campaign)
June 18 to July 6
- C. J. Frost, 2637 Lyle Ave., Maplewood, Mo.
Edmond, Okla. June 1 to 15
Decherd, Tenn. July 20 to Aug. 3
Lawrenceburg, Tenn. Aug. 4 to 17
- C. B. Fugitt, 2917 Moore St., Ashland, Ky.
Muskego, Okla. June 5 to 15
Guthrie, Okla. June 16 to 29
- Gaddis-Moser Evangelistic Party, 4805 Ravenna St., Cincinnati, Ohio
Fosteria, Ohio (Tent) May 30 to June 15
Sault Sainte Marie, Mich. (Camp)
June 17 to 29
Des Moines, Iowa (Camp) July 4 to 13
Winona Lake, Ind. July 15 to 20
Wilmore, Ky. (Camp) July 24 to Aug. 3
Allicton, Ky. (Camp) Aug. 7 to 17
Figs. N. C. (Camp) Aug. 19 to 31
- Dora Geil, Lillian Hasselbring
Grafton, W. Va. June 11 to July 6
Brewston, W. Va. July 8 to 27
- J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio
Beaver Creek, Ill. (Union Tent meeting)
July 6 to 20
Keokuk, Iowa (Camp) Aug. 15 to 24
- Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas
Beaumont, Texas (First Church) June 15 to 29
Center, Texas July 3 to 20
Cisco, Texas July 27 to Aug. 10
Prescott, Texas (Main Springs Camp)
Aug. 15 to 24
- R. A. Gregory, 304 N. Peak St., Dallas Texas
Salina, Kans. June 8 to 22
- J. C. and Essie Haffley, Colton, Calif.
Ahlene, Texas June 1 to 15
Durant, Okla. June 18 to 29
Albany, Okla. July 16 to 27
Buffalo Gap, Texas Aug. 1 to 17
Grassland, Texas (Lynn Chapel) Aug. 20 to 31
- J. N. Hampe, 154 Gaskel St., Pittsburgh, Pa.
Cherry Valley, Ohio (Camp) July 3 to 13
Shacklesford, Va. (Dist. Camp) July 17 to 28
Clinton, Pa. (Tri-State Camp) Aug. 1 to 10
Pittsburgh, Pa. Aug. 7 to 24
- Lee L. Hamric, Hamlin, Texas
Goldthwaite, Texas June 1 to 15
Tahoka, Texas June 18 to 29
Claremore, Okla. July 4 to 27
Post, Texas (Grassland Camp) Aug. 1 to 14
Atwood, Okla. (Camp) Aug. 17 to 31
- A. O. Henrichs, 1436 E. Washington St., Pasadena, California
Fergus Falls, Minn. May 28 to June 15
Peniel, Texas (Camp) July 31 to Aug. 10
Mineral Wells, Texas Aug. 11 to 24
Pittsburgh, Pa. (Homewood Sta.)
Aug. 26 to Sept. 7
- Lee Hill, Hindsville, Ark.
Ada, Okla. June 1 to 15
Prescott, Ark. July 4 to 13
Vilonia, Ark. (Camp) July 18 to 27
Blevins, Ark. (Bells Chapel) Aug. 8 to 17
Batesville, Ark. (Camp) Aug. 20 to 31
- Woy L. Hollenback, 108-05 95th Ave., Richmond Hill, N. Y.
Gordon, Nebr. (Northwestern Nebraska Association Camp) June 20 to 29
Lincoln, Nebr. (State Association Camp)
July 4 to 14
Bassett, Nebr. (Pine Creek Camp)
Aug. 1 to 10
- Huff-Barnes Evangelistic Party, Olivet, Ill.
Okmulgee, Okla. June 1 to 29
Portales, New Mexico July 10 to Aug. 3
Las Vegas, New Mexico Aug. 7 to 31
- James Hundley, Freeport, L. I. New York
Brooklyn, N. Y. (Nazarene Church, 1073 Dean St.) May 30 to June 12
- John J. Hunt, Route 3, Media, Pa.
Homer City, Pa. June 15 to 29
- Aille and Emma Irick, Box 918, Bethany, Okla.
Broken Bow, Okla. June 15 to 29
Norman, Okla. June 29 to July 13
Madill, Okla. July 17 to 28
Ft. Jessup, La. (Camp) Aug. 1 to 11
Bonnie, Ill. Aug. 15 to 25
- C. B. Jernigan, 944 West Cabal Ave., Nashville, Tenn.
Canton, Ohio (1st Church) June 11 to 22
New Brunswick, Canada (Brown Flats, N. B. Bethany Camp) June 27 to July 6
Barberton, Ohio July 7 to 27
Dyer, Tenn. (Vincent Springs Camp)
Aug. 1 to 10
Ramsey, Ind. (Camp) Aug. 14 to 24
- Andrew Johnson, Wilmore, Ky.
Van Buren, Ark. June 5 to 22
- A. H. Johnston and Wife, Song Evangelists, 800 Princeton St., Akron, Ohio
Toronto, Ohio June 1 to 15
Akron, Ohio (Goodyear Heights) June 17 to 29
Portage, Ohio (Camp) Aug. 14 to 24
- G. E. Johnson and Party, 1022-13 Ave. So., Minneapolis, Minn.
Durand, Wis. June 8 to 22
- Harold C. Johnson and Party, 401 W. Washington, Springfield, Ill.
Pittsfield, Kans. (Bible Meeting) June 1 to 30
Columbia, Ky. July 6 to 20
Flemingsburg, Ky. July 22 to Aug. 3
- Lew Jones, Ada, Okla.
Memphis, Tenn. (Baptist Hospital, arm operation) May 12 to June 12
Cedar Hill, Texas July 1 to 13
Woodward, Okla. July 15 to 27
- Lulu Kell, 660 Blaine Ave., Akron, Ohio
Grafton, W. Va. June 11 to July 6
Brewston, W. Va. July 8 to 27
- F. P. Kerst, 13, 28th St. E., Huntington, W. Va.
Brazil, Ind. June 1 to 22
North Vernon, Ind. June 29 to July 13
Winchester, Ky. July 27 to Aug. 10
Corbin, Ky. Aug. 15 to 31
- Clayton Kidd
Howell, Mich. (Dist. Tent) July 1 to 27

A. J. Kindred and Wife, 1117-7th St., Des Moines, Iowa
 Steele, N. Dak. June 1 to 22
 Redwood Falls, Minn. June 29 to July 13

Mason Lee, 317 Division St., Huntington, W. Va.
 Huntington, W. Va. (Personal Workers League) June 1 to 29
 Olive Hill, Ky. (Tent) July 13 to 27
 Owensboro, Ky. (Church of Nazarene) Aug. 17 to 31

The Lehmans and Son James, Barberton, Ohio
 Southeast Atlantic District, May 10 to June 20
 Ohio District June 22 to July 6
 Princeton, Ind. July 13 to 27
 New York District Aug. 3 to 24

Jack Linn and Wife, Oregon, Wis.
 Spartanburg, S. C. (North Side Baptist) June 11 to 29
 Cherokee, Okla. (Camp) July 13 to 27
 Oregon, Wis. (Hallelujah Camp) Aug. 8 to 24

Holland London, 2923 Troost Ave., Kansas City, Mo.
 Veederburg, Ind. (Camp) June 3 to 15
 Harlingen, Texas June 19 to 29
 Spur, Texas (Dist. Camp) July 4 to 13
 Waco, Texas (Camp) July 18 to 27
 Hammond, Ind. (Northern Indiana Assembly) Aug. 13 to 17
 Oakland, Ind. (Camp) Aug. 22 to 31

W. W. Loveless, Route 5, London, Ohio
 Circleville, Ohio (Gen. Del.) May 30 to June 15

Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.
 Storm Lake, Iowa June 14 to 29
 Rosholt, S. Dak. July 1 to 13
 La Mars, N. Dak. July 14 to 27
 Sticksney, S. Dak. (Meadow Valley) July 29 to Aug. 10
 Lincoln, Ill. Aug. 13 to 24

Mabel R. Manning, Nahant, Mass.
 Bowdoin, Maine June 1 to 15
 Dennisport, Mass. June 20 to 29
 Smith Mills Camp July 11 to 20
 Nahant, Mass. July 21 to Aug. 16
 Millo, Maine Aug. 17 to 31

Ernest B. Marsh, 3329-19th St., Cuyahoga Falls, Ohio
 Newton Falls, Ohio June 8 to 22
 New England District July 6 to Aug. 24

J. B. McBride, 112 Arlington Drive, Pasadena, Calif.
 Cardington, Ohio (Gen. Del.) June 2 to 19
 Nashville, Mich. (Gen. Del.) July 3 to 20
 Orchard, Wash. (Gen. Del.) July 27 to Aug. 10
 Beebe, Ark. (Gen. Del.) Aug. 15 to 25

J. A. McNatt, Box 338, Iberia, Mo.
 Dewey, Okla. June 11 to 29
 Davenport, Okla. July 3 to 20
 Prague, Okla. July 23 to Aug. 10
 Jefferson City, Mo. Aug. 14 to 30

E. Clay Milby, Song Evangelist, Greensburg, Ky.
 Sumrall, Miss. June 15 to 29
 Cave City, Ky. June 30 to July 13
 Normal, Ill. (Camp) Aug. 21 to 31

L. S. and Bertha Milby, Box 327, Dapville, Ill.
 Ossian, Ind. (Gen. Del.) June 1 to 22
 Lynn, Ind. (Gen. Del.) June 27 to July 13

James Miller, 1115 North Holmes Ave., Indianapolis, Ind.
 Jersey City, N. J. (Gen. Del.) June 15 to July 13

W. H. Minor, Bethany, Okla.
 Corsica, S. Dak. June 1 to 15
 Konawa, Okla. June 27 to July 13
 Erick, Okla. July 20 to Aug. 3
 Canote, Okla. (Hefner Church) Aug. 10 to 24

Arthur Morgan, Bethany, Okla.
 Yale, Okla. June 1 to 15
 Hastings, Nebr. (Assembly) June 18 to 22
 Pueblo, Colo. (Assembly) June 24 to 28
 Garden City, Kans. June 26 to 28
 Longmont, Colo. July 6 to 20

G. C. Morgan, 2923 Troost Ave., Kansas City, Mo.
 Johnson City, Kans. June 9 to 22
 Garden City, Kans. June 23 to 29
 Hutchinson, Kans. (519 E. 8th St.) July 1 to 27

Oliver Morgan, 6716 Adler St., Milwaukee, Wis.
 Kokomo, Ind. June 1 to 22
 Argo, Ill. June 23 to 29
 DeWitt, Iowa June 30 to July 20
 Des Moines, Iowa (Assembly) Aug. 20 to 24
 Champaign, Ill. (Assembly) Aug. 27 to 31

W. O. Mease, Olivet, Ill.
 Chief, Mich. June 15 to 29
 Corydon, Pa. (Camp) July 2 to 13

Will N. and Lillie B. Merry
 Kiamath Falls, Oregon June 15 to July 6

Aug. M. Nilson, 3270 Madeline St., Oakland, Calif.
 Massena, N. Y. (Tent meeting) R. F. D. 2, care Rev. J. E. B. Cowan) June 1 to 13
 New England District (27 Garland Ave., Malden, Mass.) July and August

Edward C. Oney, Rush, Ky.
 Augusta, Ky. June 1 to 15
 Youngstown, Ohio June 22 to July 6

Eddie E. Patzsch, 624 Oak St., East Liverpool, Ohio
 Canton, Ohio June 8 to 22
 Wilmington, N. Y. (Camp) June 27 to July 6
 Sharon, Pa. (Tent) July 6 to 20

Freeman and Helen Pearson, Song Evangelists, Peniel, Texas
 Greenville, Texas June 1 to 22
 Euola, Texas June 27 to July 13
 Hollis, Okla. July 25 to Aug. 10
 Chillicothe, Texas Aug. 15 to 31

D. M. Peffley, Route 6, Brookville, Ohio
 Btinesville, Ind. June 1 to 15
 Shelbyville, Ill. July 6 to 20
 St. Paris, Ohio July 21 to Aug. 3

Lester and Eunice Price, Song Evangelists
 Mena, Ark. June 13 to 29
 Blytheville, Ark. July 3 to 20
 Little Rock, Ark. (State Camp) July 25 to Aug. 4
 Prescott, Ark. (Main Springs Camp) Aug. 15 to 24

Lawrence Reed, Route 1, Salem, Ohio
 Chester Hill, Ohio (Tent meeting) June 3 to 15
 Canton, Ohio (Tent Meetings) June 18 to 29
 Andover, Ohio (Cherry Valley Camp) July 3 to 13
 Bentleyville, Pa. (Camp) July 13 to 20
 Sebring, Ohio (Camp) July 20 to 27
 Belsano, Pa. (Camp) July 30 to Aug. 10
 Circleville, Ohio (Camp) Aug. 22 to 31

Lewis J. Rice, 2923 Troost Ave., Kansas City, Mo.
 Gorham, Ill. June 10 to 22

J. A. Rodgers, 484 West North Ave., East Palestine, Ohio
 Kenmore, Ohio June 1 to 15
 Ohio District June 22 to July 6
 Princeton, Ind. July 13 to 27
 New York District Aug. 1 to 24

Perry Rood, Middleport, Ohio
 Ft. Madison, Iowa (Iowa Dist. H. M. M.) June 8 to 29
 Webster City, Iowa July 12 to 27
 North Vernon, Ind. (care Rev. Samuel Thomas, Nazarene Camp) July 31 to Aug. 10

A. P. Rufe and Wife, Song Evangelists, 1002 Oak St., Abilene, Texas
 Abilene, Texas May 30 to June 15
 Caddo, Okla. July 27 to Aug. 10
 Mansfield, Ark. Aug. 15 to 31

C. W. Ruth, 1290 Dominion Ave., Pasadena, Calif.
 University Park, Iowa June 9 to 15
 Albany, Ore. (Willamette Holiness Assn. Camp) July 10 to 16
 Santa Rosa, Calif. July 18 to 28
 Indian Springs, Ga. (Florilla P. O.) Aug. 7 to 17
 Bentleyville, Pa. Aug. 19 to 24

N. Edward Scott
 Comanche, Okla. July 24 to Aug. 14

Richard and Dorothea Sharp, Oshkosh, Nebr.
 Oakes, N. Dak. (Camp) June 8 to 15
 Hastings, Nebr. (Assembly) June 18 to 22
 Junction City, Kans. July 6 to 27

E. E. Shelhamer, 5419 Isleta Drive, Los Angeles, Calif.
 Bayfield, Colo. (Camp) June 5 to 15
 Colorado Springs, Colo. (Camp) June 19 to 26
 Haynes, N. Dak. (Camp) June 27 to July 6
 Charles City, Iowa July 12 to 20
 Indianapolis, Ind. July 24 to 29
 Toronto, Ohio (Hollow Rock Camp) July 30 to Aug. 10
 Fairmount, Ind. (Camp) Aug. 15 to 24
 Binghamton, N. Y. (Camp) Aug. 25 to 31

O. E. Shelton, Augusta, Ky.
 Urbana, Ohio (Tent meeting) June 19 to July 6

E. D. and Winnie Simpson, Bethany, Okla.
 Ada, Okla. June 1 to 15
 Guthrie, Okla. June 16 to 29
 Norman, Okla. July 1 to 13
 Wellington, Texas July 23 to Aug. 10

C. K. Spell, Kirbyville, Texas
 Jacksonville, Texas July 10 to 20
 Troup, Texas July 25 to Aug. 3

E. H. Stillien, 31 Home Ave., Oil City, Pa.
 Wooster, Ohio (Wayne Co. Holiness Assn. Camp) June 18 to 29
 New England District July 6 to Aug. 24

Mr. and Mrs. B. D. Sutton, Song Evangelists, Olivet, Ill.
 Richland Center, Wis. June 4 to 22
 Mitchell, S. Dak. (Camp) June 26 to July 6
 Indianapolis, Ind. (First Church) July 9 to 16
 Columbus, Ohio (State Camp) July 17 to 27
 Eldorado, Ill. (Camp) July 31 to Aug. 10
 Wichita, Kans. (Camp) Aug. 14 to 24
 Champaign, Ill. (Dist. Assembly) Aug. 27 to 31

Howard W. Sweeten, Ashley, Ill.
 Winchester, Ont. July 6 to 21
 Moores, N. Y. July 27 to Aug. 11
 Ramsey, Ind. Aug. 14 to 24
 Richland, N. Y. Aug. 26 to Sept. 1

E. C. Tarvin, California, Ky.
 Carthage, Ky. (Nazarene Church) June 13 to 23

W. A. Terry
 Comanche, Okla. (Camp) July 24 to Aug. 10
 Waurika, Okla. Aug. 11 to 24

T. L. and Gertrude Terry, Roachdale, Ind.
 Greenfield, Ind. June 15 to July 6
 Mohawk, Ind. July 20 to Aug. 3

Fred Thomas, 1833 Noble St., Anderson, Ind.
 Ladoga, Ind. June 9 to 22
 N. Chattanooga, Tenn. (Sweetland Drive) June 24 to July 6
 Cushing, Okla. (116 E. Maple St.) July 15 to 27

W. C. Thornton, Amity, Ark.
 Arkadelphia, Ark. July 10 to 20
 Caddo, Okla. July 27 to Aug. 10
 Parks, Ark. Aug. 14 to 24

I. N. Toole, 615 E. College St., Alliance, Ohio
 Newton Falls, Ohio June 8 to 22
 Allentown, Pa. July 4 to 15
 Denton, Md. July 24 to Aug. 3
 West Point, Ohio Aug. 3 to 24

E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.
 Rockville, Ind. (Gen. Del.) June 1 to 15
 Oshkosh, Wis. (350 Main St.) June 22 to July 6
 Appleton, Wis. (Gen. Del.) July 13 to 27

G. D. and Agnes Urschel, Olivet, Illinois
 Martintown, Wis. June 5 to 22
 Pontiac, Mich. (Dodge Community Camp) June 28 to July 20
 Argo, Ill. July 24 to Aug. 10
 Bonnie Camp (Book Stand) Aug. 14 to 24

N. B. Vandall, Song Evangelist, 303 Brittain Rd., Akron, Ohio
 Okaloosa, Iowa (Camp) June 5 to 15
 N. Reading, Mass. (Camp) June 27 to July 6
 Bentleyville, Pa. (Camp) July 11 to 20
 Sharon Center, Ohio (Camp) July 25 to Aug. 3
 Findlay, Ohio (Camp) Aug. 7 to 17
 Hopkins, Mich. (Camp) Aug. 21 to 31

Glen Vanhook, Pineville, Ky.
 Mt. Vernon, Ky. June 22 to July 6
 Berea, Ky. July 9 to 20

Vaughan Radio Quartet, Lawrenceburg, Tenn.
 Veederburg, Ind. (Camp) June 2 to 15
 Salt City, Ga. (Camp) July 3 to 13
 Little Rock, Ark. (Camp) July 24 to Aug. 3
 Des Moines, Iowa (Camp) Aug. 14 to 24

Harold Volk, Bethany, Okla.
 Denver, Colo. (Free Methodist First Church) June 5 to 22
 Cameron, Nebr. (Old Evangelical Grove Camp) Aug. 3 to 17

Mrs. DeLance Wallace, 1141-17th Ave. No., Seattle, Wash.
 Regina, Sask., Can. June 1 to 15
 Moose Jaw, Sask., Can. June 18 to 29

C. R. Watson and Wife, 1309 Lynn St., Owosso, Mich.
 Juddville, Mich. July 6 to 20

H. W. Welsh, 2233 Margaret Ave., Columbus, Ohio
 Montpelier, Ohio (Tent) June 18 to July 6
 Wapakoneta, Ohio (Tent) July 13 to Aug. 3
 Columbus, Ohio (Assembly) Aug. 26 to 31

C. B. Winland, 921 West High St., Mt. Vernon, Ohio
 Mt. Vernon, Ohio June 8 to 29
 Newark, Ohio July 3 to 20

Lon R. Woodrum, 633 Chestnut St., Abilene, Texas
 Hillsboro, Texas June 14 to 29
 Merkel, Texas July 4 to 20
 Dublin, Texas (Union Grove Camp) July 25 to Aug. 10
 Dublin, Texas (Clairet Methodist) Aug. 15 to 31

"PAY-OFF-OUR-BUILDING" SALE



On July 15th the balance due on our Headquarters Building—\$40,000 must be paid or a new loan secured. The expense of a new loan will approximate \$11,800. We can save this interest money to the Publishing House, to the church and to the cause of God by paying off our building debt on July 15th. Will you do your best to help us? We are not asking for donations but we are offering books and Bibles at greatly reduced prices. On this page we show a number of Bibles that are offered at cut prices in order that we might turn some of our Bible stock into cash to help raise this \$40,000.

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Specimen of Type

Jesus Baptized; he Undergoes Temptation

ST. MATTHEW

and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the

CHAPTER 3

Deut. 8: 3

Deut. 32: 13

1 Sam. 14: 25

2 Ki. 18: 37

Ps. 31: 16

days and forty nights, he afterward hungered.

3 And when the tempter came to him, he said, If thou be the S

No. 274. Imitation leather covers, overlapping edges. With marginal references. Publisher's price \$1.80. During this sale \$1.25

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Specimen of Type

St. Matthew 27

Christ accused before Pilate—R

silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the trea-

A. D. 33

1 Sam. 17.

21

Acts 1. 18.

will ye that I release

They said, Bā-rāb-bas.

22 Pilate saith unto

shall I do then with Jē

called Christ? They a

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