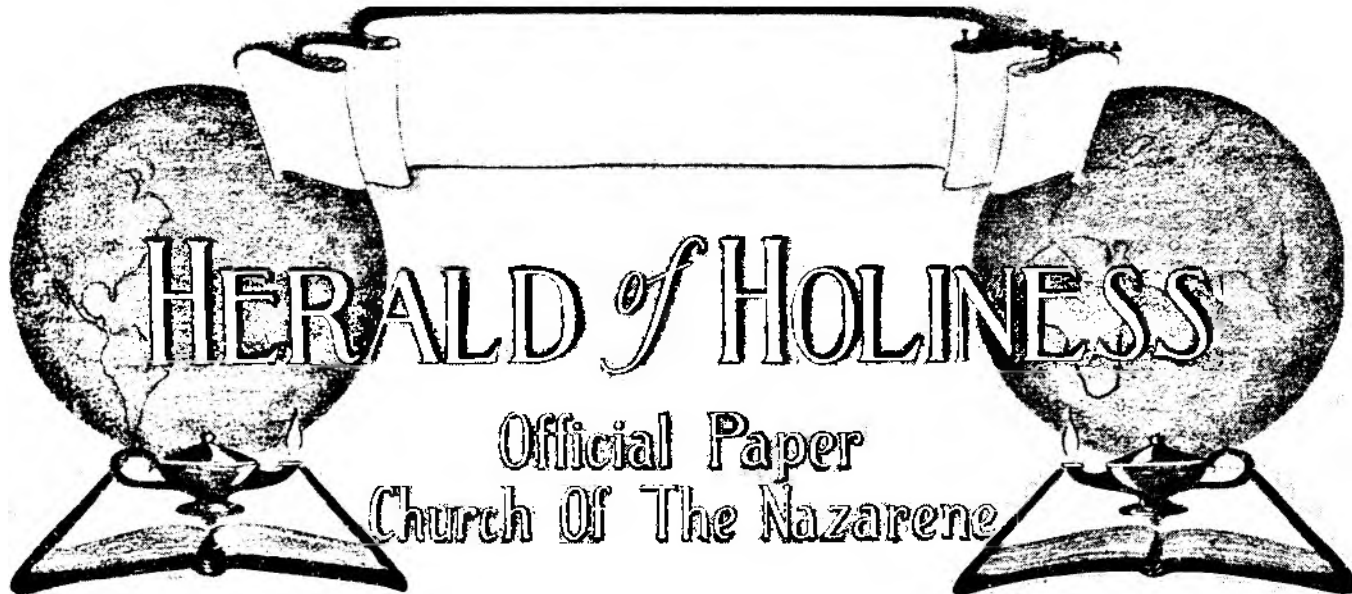




VOL. XIX. NO. 19

KANSAS CITY, MO., AUGUST 6, 1930

WHOLE NO. 956

DEBT

By HALDOR LILLENAS

The debts I owe are great and broad,
Both numberless and vast;
So great that both to man and God
I'll owe them to the the last.

For summer winds that softly blow,
For fields with flowers flecked;
For sunset hills and twilight glow,
For skies with stars bedecked.

For human fellowship and love,
For kindred spirits kind;
For that which comes to try or prove,
My heart, my soul, my mind.

For fields to glean from morn till night,
Where I may do my best;
For eyes that glow with friendly light,
For home, for peace—and rest.

To God whose touch has made me whole,
Whose mercies I recall;
Whose love redeemed my sin-scarred soul,
I owe my life, my all.



HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 13, 1918.

WHAT CONSTITUTES A HOLY LIFE?

W RONG standards inevitably lead to wrong conclusions. With false standards before them as to what constitutes a holy life, many timid souls have labored under self-condemnation, or have been entrapped into seeking impossible experiences. Unless right standards are preached, holiness people will be misjudged as to what they do or do not profess. It is important, therefore, that we have clear ideas as to what the grace of entire sanctification does for those who are its happy recipients.

Let it be noted that the deliverance which we find in Jesus Christ is that of freedom from the law of sin and death, which may be aptly illustrated by the vine and the branches. Let the branch be separated from the vine and it soon withers and dies because it has been brought under the law of separation and death. But if before it entirely loses its vitality it is grafted into the vine, it will live and take on the freshness and vigor of a healthy branch. The reason is that it has been revitalized by its connection with the vine. It has been brought under the law of life. This is an illustration of what takes place in human life. Separated from God the sinner is under the law of sin and death. But if, before he is finally sentenced, he avails himself of the atoning merits of Jesus Christ, he may be engrafted into the True Vine. He thus becomes free from the law of sin and death, and is made a partaker of the law of life in Christ Jesus. In order to bring this life to its greatest capacity for fruit-bearing, the divine Husbandman purges it, thus cleansing it from the disease of original sin, so that the life of Christ may flow freely through it. It is thus that the soul receives Christ in the fulness of His redemption, and this divine renovating becomes the measure of his sanctification. Then it is that the believer becomes a Christian in the truest sense of the word—a healthy branch filled with the succulence and fruit-bearing power of the True Vine.

While entire sanctification delivers the soul from the law of sin and death, there are some things from which this grace does not deliver.

I. HOLINESS DOES NOT FREE ONE FROM PERSONAL PECULIARITIES. This is clearly brought out in the apostle Paul's illustration of the olive tree. When a scion

is grafted into a tree it becomes a partaker of the life of the tree, but the character of the fruit is always determined by the nature of the graft. If a plum branch be grafted into a peach root, the fruit will be plums, not peaches. We recall having seen a single cherry tree grafted so as to bear red, white and black cherries. Failure to grasp the significance of this truth was the occasion of the first great controversy in the apostolic church. Some of the apostles held that the Gentiles must become Jewish proselytes before becoming Christians, but Paul maintained that if the Gentiles were engrafted into Christ they became Christians, although the fruit might be of Gentile complexion. He further maintained, much to the resentment of the Jews, that Gentile fruit could be as truly Christian as Jewish fruit, provided it drew its life from Christ. We fear that too often missionaries have made the mistake of attempting to convert the East to Western ideas instead of to Christ. The application of this truth in individual life is important. A person of choleric temperament may be sanctified, but will be of a choleric temperament still; and if of the phlegmatic type, this type will prevail after sanctification. A man may be sanctified and have a logical or a poetical mind; he may be quick or slow in his physical reactions; but whatever the type, all of his powers are devoted fully to Jesus Christ. Sanctification will not change a man's natural characteristics, but it will purify them from sin and exalt them to the service of Jesus Christ. There is always a beautiful naturalness and a wide variety of mental and spiritual types among genuine holiness people.

II. HOLINESS DOES NOT DESTROY ANY OF THE NATIVE APPETITES OF THE BODY OR ANY OF THE CONSTITUTIONAL POWERS OF THE SOUL. Having been delivered from all sin, the apostle Paul still found it necessary to keep his body under subjection. He does not here speak of the *sarx* or flesh in the sense of the carnal mind, but of the *soma* or physical body with its appetites and instincts, the term sometimes being widened to include also the propensities and passions of the rational soul. In themselves these things are neither good nor bad, but take their moral complexion from the purpose which they are made to serve. All the powers of body and soul are to be brought under the dominion of grace. When the heart is cleansed from sin, these powers are made to serve the higher interests of the spiritual man, and their lawful gratification is the occasion of thanksgiving and praise to God. Sometimes there have appeared in the holiness ranks those whom Dr. Walker was accustomed to call "hyper-holiness" people, who maintained that entire sanctification wrought the destruction of certain natural appetites instead of their purification. God, who created us, will not in His redemptive work destroy any constituent element of our humanity; but through the cleansing blood of Jesus He does purge it from sin and completely emancipate it from depraved promptings and sinful affinities.

III. HOLINESS DOES NOT DELIVER US FROM THE EFFECTS OF SIN. The sin of the heart may be completely healed and the effects of sin continue to exist, much as the marks of smallpox may be found on the body of a person in whom the disease has been perfectly healed and no trace of it to be found. It is true that oftentimes, in the providence of God, the destruction of inbred sin is accompanied by marvelous restorations in the mental or physical life. We recall having read of a man whose mind had been polluted by vile imaginations, that after having been converted and sanctified, these things greatly disturbed his peace of mind and his usefulness in the church. He made this matter one of earnest prayer, and God so purged him of these sinful imaginations that they never again presented themselves to his mind. We have known also of those whose sin had left its marks upon the physical body, who in answer to prayer were completely restored to physical health. But these things are the exceptions rather than the rule. Salvation is primarily from sin here, but at the resurrection we shall have glorified bodies, free from every trace of the curse. And then in the process of time, this whole creation which now groans under the burden of the curse shall have that curse removed, and there shall be a new heaven and a new earth wherein dwelleth righteousness.

PEACE

Peace is an essential, but too often overlooked, quality of religious life. Its importance is indicated by the fact that Jesus in His farewell addresses gives it a place of prominence. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Paul in writing to the Colossians exhorts them to "let the peace of God rule in your hearts," and to the Philippians he says, "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." One cannot fail to notice that the apostle relates peace to both the heart and the mind—something too often overlooked by Christians of modern times. The peace of God may be felt in the heart in calm assurance of present and future salvation, but too often it does not extend to the mind which is pressed down with a multitude of cares and constantly under the strain of anxiety or the pressure of circumstances. The peace of God wrought in the heart by the Holy Spirit is intended to spread to the mind also. It too must come to rest by simple faith in God's providential care, as the soul rests for its salvation in the atoning blood of Jesus. Doubtless it is this lack of peace that makes our presentation of truth unacceptable to a world already burdened down with care. Especially is this true in our missionary work among oriental peoples. Recently an American lady, a worker of some prominence, in an interview with Dr. Kagawa said, "Most people who are faithful are unable to accomplish as much as they might because of nervous tension. Most Christian workers look as if

they were near the verge of exhaustion." It was in reply to this statement that the eminent Japanese scholar said, "In Japan culture is quietness. If Christianity doesn't have this, it has nothing for Japan. We love Christ because we find in Him the completion of quietness when in the midst of suffering. For Japanese culture, that has a great appeal—Christ's rest upon the cross."

THE IMPORTANCE OF THE SABBATH

The blessings of the Sabbath are of untold value to man. It was designed not only to afford time for physical rest but also to provide for the higher necessities of man's spiritual nature. Our Lord stated the true purpose of the Sabbath when He said, "the sabbath was made for man"—not man for the Sabbath. The Sabbath is not a ritualistic observance imposed upon man from without, but given to him from the depths of divine love. It is a significant fact that the word "holy" first occurs in Genesis in connection with the institution of the Sabbath. "God blessed the seventh day and sanctified it, because that in it he had rested from all His work which he had created and made." Life has its values as well as its facts. The separation of one day unto the Lord gives meaning and value to the remaining days of the week. Were it not that man can draw aside one day each week from his ordinary labor and give attention to spiritual

BE WHAT YO' AM!

*De sunflower ain't de daisy,
An' de melon ain't de rose;
Why is dey all so crazy
To be sumpin' else dat grows?
Jess stick to the place yo're planted,
And do de bes' yo' knows;
Be de sunflower or de daisy,
De melon or de rose;
Don't be what yo' ain't,
Jess be what yo' is;
If yo' am not what yo' are,
Den yo' is not what you' is;
If yo're jess a little tadpole,
Don't try to be de frog;
If yo're nuffin' but the tail,
Don't yo' try to wag de dawg;
Pass de plate an' take de c'lection
If yo' can't exhawt and preach,
If yo're jess a little pebble,
Don't yo' try to be de beach;
When a man is what he isn't,
Den he isn't what he is,
An' as sure as I'm a-talkin',
He's a-gwine to get what's his.*

—AUTHOR UNKNOWN.

things, life would soon become sordid and meaningless. No nation or people has ever risen to any heights who did not observe the Sabbath. It has been demonstrated again and again that the vitality of man at the close of a day's labor is not fully restored by a single night's rest. The successive degrees of lowered vitality during the days of a single week require a full day for complete restoration. Men have thought to gain time by using the Sabbath to their own ends, only to find that over a period of time the out-put of labor is not so great for a seven day week as for six days of labor and a day of rest. The Church has maintained her spiritual life only as she has conscientiously observed the Lord's day as a day of worship. Those who desecrate the Sabbath, not only deprive themselves of many of God's richest spiritual blessings, but they tend to break down a God-ordained institution intended to provide for the higher values of life.

LUTHER'S COMMENT

Luther says, "Scripture divides man into three parts, as the apostle writes in 1 Thessalonians 5:23. And each of these three as well as the whole man, is divided in another manner into two, flesh and spirit, which is a division, not of human nature, but of its condition. That is, each of the three may be either good or bad, spiritual or carnal. The spirit is the highest and noblest in man, whereby he is able to grasp incomprehensible, invisible, eternal things and it is, in short, the dwelling place of faith, and of God's Word of which David speaks (Psalm 51:12), put into my inmost being a right spirit. The second is the soul, that is the same spirit according to its natural aspect in so far as it animates the body, and is often called in Scripture, life; for the spirit can live without the body, but not the body without the spirit. The soul we notice, lives and works constantly even in our sleep, and can perceive and understand, not spiritual things but the things of reason; for reason is the light of this house, and the soul cannot be freed from error unless the spirit illumines and rules it with faith or the higher light. . . . The third is the body with its members, the works of which are only exercise and habit according to the knowledge of the soul, and the faith of the spirit. . . . Now of this I shall show a similitude from the Scripture. Moses made a tabernacle with three distinct parts (Exodus 26:33-34). The first, *sanctum sanctorum* where God dwelt, and in which there was no light. The second, *sanctum* in which stood the candlestick with seven branches. The third was called *atrim* or court that was without and in the open daylight, which is a picture of a Christian. His spirit is the *sanctum sanctorum*, God's dwelling place in faith without sight; for he believes what he cannot see, or feel or comprehend. His soul is *sanctum* in which are seven lights, reason, discernment, knowledge and understanding of outward things. His body is *atrim* which is open and patent to all, and everyone can see what he does and how he lives."

HOW TO HELP YOUR PASTOR

Much is said concerning the duties of a pastor to the people, but the Herald of Gospel Liberty, now consolidated with the Congregationalist, has the following excellent paragraphs on the duties of a parish towards its pastor:

1. Give your pastor a large place in your daily prayers. This will help you and him and your mutual relations.
2. Have confidence in him and in his ability to succeed under divine direction.
3. Stand by him and co-operate with him in his plans for progress.
4. Stand up for him when he is criticized and talk up his good qualities in the community.
5. However new and different his ideas may seem, give them a fair, unprejudiced hearing. If they are untenable talk them over privately with him.
6. Help to preserve his hours of study for him. Do not let it become necessary for him to be a parish errand boy for all of the church organizations.
7. Tell him about it when he preaches well. This will result in more good preaching.
8. See that the comforts of life necessary to his greatest efficiency are provided for him and that his salary is paid promptly so that he may preserve his own credit.
9. Let your criticisms of him be to his face, and then always in love and helpfulness.
10. Promote co-operation for his administration in all departments of the church.

WHEN IS A CHILD ABLE TO CONTINUE HIS OWN EDUCATION?

The Journal of the National Education Association states that schools exist to help children until they are able to continue their own development, and that the child's connection with the school should not cease until:

1. He habitually maintains himself in sound health.
2. He is a constant learner in all the problems of life.
3. He maintains his home relationships with an appreciation of their meaning to him and to society.
4. He assumes his responsibility for faithful citizenship, including the duty of helping to form righteous public sentiment.
5. He is able to maintain himself happily in a useful vocation with a fair prospect of growth and advancement.
6. He knows how to use leisure time in ways that build up, enrich and beautify his own life and the lives of others.
7. He appreciates ethical character as a means of harmonizing his own life with the well being of his fellows.

Mrs. Ogilvie of Muskogee, Oklahoma, writes, "Please renew my subscription to the HERALD OF HOLINESS. I do not see how I could get along without our church paper. It was such a comfort to me while I lay on my bed with a very severe sickness for nine long weeks. But praise God for our praying people and our sweet-spirited pastor, Brother Thomas Starnes, through whose prayers the Lord had compassion on me and raised me up. Praise His dear name."

If we humble not ourselves under God's grace, He will humble us under His judgments. Those who patiently submit to Him He exalts in due time; if He has the power to depress, He is also mighty to exalt.—ADAM CLARKE.

JULY GLEANINGS

By General Superintendent Chapman

There is still much room for discussing heredity and early environment, as to which is the more important in character building, but there is no room for discussion as to the force of these two when united for either weal or woe. Jonathan Edwards was a Christian philosopher and Holy Ghost anointed preacher—a contemporary and colaborer of George Whitefield. Thirteen hundred and ninety-four of his descendants were studied and among these were 285 college graduates (and remember that ordinarily there would be but seven college graduates among this number of persons), 13 college presidents, 65 college professors, 100 lawyers, 30 judges, 100 clergymen, 80 persons who were elected to public office, 75 navy officers and 60 authors. And there was not a pauper or a criminal among them. Children not only have a right to be well born, but they have a right to a good, Christian environment all the years of their minority. And where both these rights are respected by parents and guardians there is no reason to be disappointed with the results. Of course parents cannot literally “compel” their children to be religious, but they can give them a good start by proper prenatal conditions and they can surround them with such good examples and wholesome influences that the probability of their present and eternal salvation will approximate certainty.

In his Journal, under date of June 24, 1740, John Wesley says, “Sin does remain in one who has been justified, though it has not dominion over him, for he has not a clean heart at first.” And it was upon this fact of sin’s remaining in the heart of the regenerate, and the further fact that it is possible to have it cleansed away while yet in this life, that Wesley built his doctrine of sanctification, which, because it ranks with regeneration and is subsequent to it, he dubbed “the second blessing, properly so-called.” The old Wesleyan hymn of hunger for purity said:

“Long my heart hath sighed for Thee;
Long hath evil *dwelt* within.”

But the “modern version” of that hymn makes it say, “Long hath evil *reigned* within.” The original hymn was meant for a believer’s prayer for the second blessing. But with the word changed it becomes but a penitent’s cry for mercy and pardon. But whenever men find God in pardon and sincerely long for perfect conformity to His likeness, they will find the original hymn of hunger adapted as their prayer and when the deliverance for which they pray comes, it will be cleansing from indwelling sin, and not merely forgiveness for sins committed. In thus speaking we do not belittle pardon, but seek only to urge the need and

possibility of cleansing. But there are two works of grace by means of which the sin question is personally settled. The first work is pardon for sins committed; the second is cleansing from the sin which was inbred in us all as members of a fallen race. The first work is regeneration; the second is entire sanctification. The first work is the birth of the Spirit or being born again; the second is the baptism with the Spirit. The first work of grace gives one a right to heaven; the second gives the fitness for heaven. The first work makes one a member of the kingdom of God; the second gives him access to the King’s presence. The conditions of the first work of grace are repentance and faith; the conditions of the second are consecration and faith. The first work of grace is offered to the world—to the penitent, believing sinners; the second is offered to the Church—to those who have come out from the world and been united to Christ. All who have ever been sanctified wholly have been first regenerated. But some who have been regenerated have not as yet been sanctified wholly. If sin yet dwells in your heart, my friend, even though it is not permitted to reign, bring your case to God today and be cleansed from sin and filled with the perfect love of God. You need not wait for growth to accomplish it for you; for its condition is faith. You need not wait for death to set you free; the blood of Jesus Christ is efficacious. You need not wait for the fires of resurrection or judgment; the Holy Ghost is the efficient, purging Agent. You may be cleansed and filled today.

Speaking of the “flesh” which lusteth against the Spirit, Dr. A. M. Hills says, “Every vice that ever disgraced humanity is a manifestation of this sin-principle (sarx). It lays the egg which hatches out into all the brood of vices and crimes and infamies that curse and blight and torture mankind. It is the ‘bent to backsliding’ that has cursed every church in every age and in every clime. This is what makes people hate every moral law and oppose every spiritual reform, and be set in carnal opposition to every revival and every distinct effort to make the race of man cleaner and more divine.” Make sure you have this old fleshly, sinful nature crucified and fully cast off.

Sometimes a good profession gets in a man’s way to keep him from making the progress in divine things that he should make. Evil may come from one’s belief that “once one is in grace he is always in grace”—the evil being that he will not confess it when he does backslide. But after a man professes to be sanctified wholly there is danger that he may excuse as mere weaknesses tendencies that attach to his *human* nature until the practical side of his individual prayer life suffers a great deal. And because his prayer life suffers, his words and conduct suffer also at the same point. Without, then, reflecting in the least upon the fact that our hearts have been cleansed from all sin through the instantaneous act of God, we may, I think, all join

in the prayer of St. Augustine, who said, "O my Director and Governor, turn away from me, I beseech thee, vanity and filthiness of mind, a wandering heart, a scurrilous tongue, a proud look, a gluttonous belly; preserve me from the venom of slander and distraction, from the itch of curiosity, from the thirst of covetousness, ambition and vainglory; from the deceits of hypocrisy, the secret poison of flattery; from contempt of the poor, and oppression of the helpless; from the canker of envy, the fever of avarice, and the pestilential disease of blasphemy and profaneness.

"Prune away my superfluity of naughtiness, and purge me from all manner of injustice, rashness, and obstinacy; from impatience, blindness of heart, and cruelty of disposition.

"Incline me to obey that which is good, and to comply with wholesome advice; enable me to bridle my tongue and to contain my hands from wrong and robbery. Suffer me not to insult the poor, to defame the innocent, to despise my inferiors, to treat my servants with severity and scorn, to fail in due affection toward my friends and relations or in kindness and compassion toward my neighbors and acquaintances.

"O my God, thou Fountain of mercy, I beg thee, for the sake of the Son of Thy love, dispose me to love and practice of kindness and mercy; that I may have a tender fellow-feeling of my brethren's afflictions, and apply myself cheerfully to rectify their mistakes, to relieve their miseries, to supply their wants, to comfort their sorrows; to assist the oppressed, to right the injured, to sustain the needy, to cherish the dejected, to release them that are indebted to me, to pardon them that have offended me, to love them that hate

me, to render good for evil, to despise none, but pay all due respect to every man. Give me grace to imitate those that live well, to avoid and beware of them that do ill; to follow all manner of virtue, and utterly abandon and detect all sort of vice: make me patient in adversity, and moderate in prosperity. 'Set a watch before my mouth, and keep the door of my lips'; wean my affections from things below, and let them be eager and fixed upon heaven and heavenly things."

In my meditations this morning, this question arose, "What is superstition?" I did not turn to the dictionary for a definition, but it occurred to me that superstition is the echo of apprehended or imagined facts in the empty halls of uninformed intellect. Modernists are fond of saying that believers in God and miracles are "superstitious." But we think this accusation breaks down; because God and miracles are an adequate explanation for everything not otherwise accounted for. Rather we think naturalistic evolution is superstition. Its explanations are not adequate, and leave room for echoes in the intellect, so that there is a constant shifting of positions and a continual accrediting of impossible results to insufficient causes which is the very quintessence of superstition. Wells' recent newspaper articles on "The Science of Life" are as full of posited results without sufficient cause as ever astrologer or alchemist of old proposed. It's all superstition! Only a God of intelligence could create a man with intelligence, for life can come only of life and mind cannot come of brute mass. But a God of infinite wisdom, love and power is altogether adequate to produce everything that has been, is now or ever shall be.

ETERNAL LIFE IN THE SON

By T. M. Anderson

God hath given to us eternal life, and this life is in his Son (1 John 5:11).

GOD hath given to us eternal life." What glorious news to greet the ears of those who are in bondage to the fear of eternal death. One of the deepest cravings in the nature of man is the desire to live. Every action of his life is directed toward that end. Those whose discoveries have added length of days to the brief span of life have been called blessed by all men. From the day of birth to the brink of the grave every man fights hard to maintain life. But the most we can hope for are a few years, mostly filled with sorrow, and we soon pass away as a tale that is told; and that place which now knows us, shall soon know us no more forever. But into the black night of despair has shined the light of hope, "God hath given to us eternal life." Our hopes are lifted, our interests are excited, our fears are dissipated, and our hearts made joyful. At once we wish to know

where is the place to be found that so desirable a gift may be received? What way shall we take to get there? and what shall I do to be counted worthy of such a priceless treasure? The answer to all our questions is given: "This life is in his Son."

The Son of God is here set forth as the source of eternal life. He is the gift of God to perishing mankind. In Him is life eternal. Standing on Calvary's crest is a cross on which hangs a bleeding Son, the gift of the Father's love that we might have life. No flaming two-edged sword bars the entrance to this Tree on which is life for all. Whosoever will look unto Him shall live. All who believe on Him shall not perish, but have everlasting life.

But, strange as it may seem, there are some who would prefer to perish in their unbelief than to come to the Son of God for life. Of certain, Jesus said, "Ye will not come to me that ye might have life." The pride of the human heart, the deceitfulness of

sin, and the blight of unbelief combine to defeat the soul that aspires for life eternal. If some could earn eternal life for services performed they would build empires to achieve this end. If life eternal could be had by forms of ritual, ablutions and human sacrifices, a multitude would be engaged in this pursuit, working out their salvation. But eternal life is a gift from God, based not upon our works, but upon the merits of the Son. And the Son is life to all who will receive Him.

Life to us can never be possible until the power of death is broken and the power of death can never be broken until a remedy for sin is discovered. The whole issue revolves about the matter of sin. Sin produces death in us, and merits the penalty of death passed upon us. There can be no life until the death that works in us is destroyed, and the penalty of death for broken law is lifted. God did not will that we should die in our sins. He willed that we have life. To give us life He gave us the Son to die for our sins, that we might have life through Him. A cure for sin has been given; the power of death has been broken; and the gift of life has been given to us, "And this life is in his Son."

Thus far we have pointed out the fact of eternal life being in the Son. Now that which is provisional in Him must become a fact of experience in us before we can have eternal life. Thus the apostle says, "He that hath the Son hath life; he that hath not the Son hath not life" (v. 12).

The provision for life eternal made in Christ is ample, but it is of no saving worth to us until it is accomplished in us. Healing properties may be in medicines but until they are applied to the diseases they are ineffective. John heard Jesus discourse upon this truth when our Lord said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. The words that I speak unto you, they are spirit, and they are life" (John 6:53, 54, 63). John likewise heard Jesus say, "Ye must be born again." These two illustrations of the mysteries of life in the Son are taken from things familiar to all. The first is the impartation of life as in a birth. The second is life giving properties as in food.

God considers the sinner as having no spiritual existence. He has no life and being in the spiritual world. Before he can become a being in that spiritual world he must be born of the Spirit. A sinner is in a state of spiritual death. This condition can never be changed by any power in himself. He cannot become a child of God by his own power, no more than he can be born into this world by his own power. There hangs over the sinner a death penalty because he has broken the law of God. His state is deplorable indeed. He is devoid of spiritual life, and is condemned to die eternally for his guilt. But there is life in the Son.

If the sinner will believe on the Son, and appropriate by faith that life provided, he shall be born of the Spirit and thus receive life spiritual; and he shall be justified and procure forgiveness; and thus be saved from suffering eternal death because of his sins. He that hath not the Son in this respect hath not life, either in his soul, nor can he hope for life eternal. He is condemned already because he believeth not on the Son.

The second illustration of life in the Son is drawn from the life-giving properties contained in food to which our Lord likens Himself. In the natural world we find life in the food we eat. But no matter how plentiful the food may be it is of no use to us until we take it into our systems. So also is this fact in the spiritual realm. Jesus has life in Himself; but until He is received into our hearts we have no life in ourselves, death will be our fate. We may now see the force of the words, "He that hath the Son hath life." To have Christ the Son on the cross as a foundation for our faith, and a giver of life, is one thing; but to have that Christ, the Son, in us is quite another thing. One is provisional for us; the other is life in us. Life is made possible for us in the Son who died; but it is made actual within us when He is crowned within the Lord of life.

The process by which life is given us in redemption is made twofold because sin is twofold, and results in a twofold death. As we have shown, the sinner is dead; a state of death exists until he is born of God. But every man has a principle of sin within which worketh death, and merits eternal death. Christ the Son is not crowned Lord of life within when He begets us to life and spiritual being. He can never be so crowned until the inherited sin of our nature is eradicated. With the expulsion of this sin principle we will be delivered from all sin, and all death; thus all life will reign in us. This is life more abundant. Life that fills us, thrills, actuates us, and transforms us. Life can never be a fact of conscious experience in any man until the all of sin has been cleansed. The dominion of sin over him must be broken, and the existence of sin in him must be destroyed. All this is in the Son who is made life to us. When we have the Son with all that is implied in that term we possess all the Son is to us. Every regenerated person has the Son in a sense, but not all that the Son is in redemption from sin. He has this only when all sin is cleansed. Christ is then all, and in all.

Let us place emphasis upon the fact that he which hath the Son hath life. He has life. Not that he will get; but he now has it. He feels its surge within his soul. He is conscious that the power of death is broken. His outlook is also full of hope, because he has life. The Son has pledged to raise him up at the last day, because He, the Son, is within. The resurrection power of life in the Son is assured because he hath the Son.

This does not assure us that we may not forfeit

this life and lose the hope we now possess. But it does assure us that so long as the Son abides within us that eternal life is assured us.

It will not be word amiss if we here observe the simple way by which we receive the Son; and continue in that relationship. Following the same analogy of food as Jesus used it we see the simplicity of the truth. To take food into our system to have life we must believe in it, and willingly receive it. We may not know how it was prepared, nor what percentage of food value it possesses, nor how it is assimilated. We have only to take it in simple faith. To receive the Son into our hearts we have to impose faith in

Him, willingly trusting to Him without questions about the why of this or the how of that. The mystery of His life giving power we may not know, but that is no bar to faith to receive Him. Open the heart like we open the mouth and take Him into your souls.

His life-giving power will destroy the disease of sin which is working death in us. It will provide life so full and complete that in all places, under all circumstances, we can live without sin. Greater will be He that is in us than he that is in the world. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life. He that hath not the Son hath not life."

CHRIST THE ONLY REAL REFORMER

By A. M. Hills

No man cometh unto the Father but by me. One is your master, even Christ; and all ye are brethren. Whatsoever ye would that men should do to you, do ye even so to them. Thou shalt love thy neighbour as thyself.

MEN are learning that selfishness is not the true law of life. They have discovered that even the individual cannot prosper living for himself alone. Social problems are now at the front, and society must be considered as a whole. What is one man's interest is the interest of all, and whatever concerns society at large is the interest of every man.

Carnegie declared it was a crime for a man to die rich, so to save himself from criminality he gave away four hundred millions in noble benefactions for the public good. This sentiment of social obligation is getting to be so strong that, more and more, men blessed with great means and opportunity to serve their fellows are slow to sin against it. As never before men are trying to cure the social ills of humanity and to ameliorate human distress.

The social problems are very large, drunkenness, social vice, tobacco and cigarette vice, poverty, bad housing and crowded slums for the poor, corrupt politics and graft, and debauched courts and unrebuked corruption and unpunished crime—all these are still upon us—the painful and consuming ulcers of the body politic that sorely need to be healed.

Good men who love humanity are groaning and travailing with pain over these perpetual sorrows of a sin-sick world. They have felt the wrongs to be righted, "the wounds and bruises and putrefying sores" that need to be mollified with ointment, and they have diligently sought for the healing balm.

Thomas More dreamed of his Utopia in which the cure of the world's ill would be by freedom from oppression and life-long liberty. Karl Marx dreamed of an earthly paradise by the common ownership of all wealth. Secularism has had a vision of an earthly Eden by comforts and conveniences and an abund-

ance of good things for all. Legislators have dreamed of a golden age through some cure—all legislation that will right all wrongs and fill the world with good. A Mr. Green, a Unitarian minister, settles amid the Whitechapel folks in East-end London. By every form of institutional device, clubs, lectures, schools, culture schemes, he sought to lift the people. But at last, broken-hearted, he wrote, "It is all a failure. Men will go on betting and drinking till the flood." Brook Farm was tried in New England, and elsewhere, but it was too dreamy and visionary for practical use. A leader moaned that every man wants an easy job and all the benefits. Socialism succeeds only when one man in it acts the part of a despot, and rules all the others with a rod of iron. And that is not socialism but despotism. The most famous illustration today is Russia with its cowed populace and self-appointed godless tyrant.

And here is a secularist speaking for his school of social reform. He tells us that abundance and the rescue of the people from poverty have failed. "The income of the average family is ten times what it was in Shakespeare's era, but that drunkenness, and theft, and suicide, and murder, and social unhappiness have not been exterminated by material wealth."

And here is a Russian Jew, a Nihilist, who settles in the tenement house region, the Ghetto of New York, and tries night schools, and all the institutional features of settlement work for twenty years. And here is his comment on it all: "All my boys have graduated from these classes to go to the policy rooms, and many of my girls are in the disorderly houses. It is all a failure. The strong boys and girls of ambition and moral worth would rather die than take a crumb from me. And the weak ones come to have things made easy—the very ones who are hurt by having things made easy. So I work for the social detritus, the residuum, the foam at the top, the dregs at the bottom. The bright Hebrews go to yonder Music Hall on Sunday morning to listen to another Hebrew lecture on ethical culture. But the naked abstraction does noth-

ing to regenerate. They go away and on Monday steal the very coppers off the dead men among my poor people in the Ghetto." So piteous was his wail that his social scheme had collapsed and his reform was a failure!

And here is Herbert Spencer with his lofty intellect and his philosophical schemes of human betterment, receiving the intellectual homage of flattering admirers. "Yet in the preface to his last book he tells them that he very much doubts whether the world has been made any better by a single page he has ever written!"

"Not less striking is the failure of the beautiful to save the people. England has tried it. She has the noble cathedrals, the beautiful music, the stained glass windows, the noble litany, the art galleries and the palaces. Yet right in the shadow of them all is a population as ignorant and sodden and sin-stained as the Hottentots, and as brutish as the cattle that are sold in their markets or roam on their moors."

Once free trade was going to save England! But lo! after sixty years of free trade, Mr. Chamberlain declared it was a failure, and that now, after all this effort, there are four millions of people in Great Britain who receive state help, and approximate the condition of paupers.

All the other new schemes of social salvation are as well meant and as helpless as these. Mr. Wallace said he did not know of any theory of evolution that did not require the presence of an infinite, personal God to make it work. Just so, talk as they may, all the multiplied social schemes need the indwelling Christ to give them power and make them work. First, to the helpless, hopeless, sorrowing, aimless, indigent and indolent, He kindly says, "Ye must be born again." And to those who will welcome Him he puts His life-giving Spirit into them. And immediately they somehow mysteriously become new personalities. The hard, self-seeking, un pitying one suddenly awakes to the consciousness that someone else is his brother. He who was merciless and cruel and unyielding somehow begins to feel the relents and tenderness of affection. The one who shirked obligation and hated service all at once begins to pulse with new energy, and toils not only for himself but also for others. He who lived just to gratify his appetites and carnal desires suddenly becomes aware of a higher nature to live for, and to find a new joy in living for others and the glory of God. A new heart made a new man and a new life.

Savages are universally shiftless and hate toil. One day Jesus dropped the remark, "My Father worketh hitherto and I work." He spent most of His manly life toiling in the carpenter's shop. From the force of such example and wholesome teaching it slowly dawned upon men that honest toil was dignified and honorable, and, indeed, that it was a disgrace to loaf in idleness.

Once newborn babes, unwanted, were thrown into the streets and fields to be eaten by dogs and wild

beasts. But the Lord of glory crossed the threshold of the world with baby feet at Bethlehem. And one day He tenderly lifted a babe and set it in the midst of His disciples and said, "It is not the will of your Father that one of these little ones should perish." "And their angels do always behold the face of my Father!"

Under the influence of that germinal truth children began to be cared for, and the outcasts were collected into orphan's homes and trained for the service of Him whose angels were commissioned to watch over them. Missionaries have told us that before the knowledge of Christ came to China a wagon would go about the city streets each morning and collect the dead babies, and the carcasses of dogs and cats to be destroyed by fire. But the knowledge of the blessed Christ puts an end to it all.

The gladiatorial games were abundant and became horrible and degrading beyond description during the first centuries of the Christian era. It is not known that Jesus ever spoke a word against them. Gladiators fought each other, and fought wild beasts by the thousands for the amusement of the cruel populace. It became the favorite way of inflicting martyrdom upon the early Christians.

But one day Jesus told the people, "One is your master, even Christ; and all ye are brethren!" The thought was too holy and heavenly to be forgotten. It got planted like sacred leaven in the minds and hearts of men. It began to ferment there, even in the minds of the heathen gladiators and the no less brutal populace. If the eighty thousand up there on the marble seats of the vast Coliseum were truly brothers of those poor wretches about to die down there in the arena by the sword or the lions, why should they find sport at the sight of their dying agonies? The hard hearts began to relent. The pity of the gentle Nazarene began to be felt in all breasts. The people began to be ashamed to repair to the amphitheater for sport. The Coliseum became deserted. The marble seats were vacant. The roar of the lions and tigers was hushed—all because the blessed Son of God said a few words about the Fatherhood of God and the brotherhood of men.

The night that Jesus spent in Gethsemane's anguish, carrying the burden of the world's sin, mantled with its darkness the sorrows of sixty millions of slaves in the Roman empire alone, over whom every master had the power of life or death. Jesus did not expatiate against the accursed institution of slavery, nor instigate a servile insurrection for their freedom. No, He just dropped a few words about "doing unto others as ye would that others should do unto you," and "loving your neighbor as yourself!"

It was just a question of time when there would be no more breeding of slaves of accursed gold, no more slave markets, and auction blocks and whipping posts, and swish of the driver's lash, and screams of tortured slaves. At the touch of the new birth and the

spirit of brotherhood and Christian love whip and chains vanished and all rejoiced together as one in Christ.

Socialism is one of the great studies of our modern university courses. We have unions and combinations to produce higher wages and lower work, fewer hours for toil, and more hours for self-indulgence and idleness. More and more we are hatching new schemes and inventing new plans to lift human society *en masse* into a golden age of unalloyed happiness, with limitless abundance and royal apparel, with no necessity to toil or spin. It is all a human delusion!

Let us all fondly hope that some good day we shall have anointed vision to see "the Jesus way," of lifting society. His reforms all worked. They do not have to be reformed. They perfectly fit a redeemed hu-

manity filled with the "Spirit of God and the mind of Christ." He never held out the hope of exemption from toil and universal, unearned abundance. He knew that work is happiness, that work is culture, that work is growth, that creative work is medicinal and curative. He gives us a new heart and a new spirit, and then places us all in the school of necessity and tells us to "work while the day lasts." We work for our livelihood. We think our wages are "a living"—food, raiment, shelter, a few books and necessities. Our real wages are character, nobility of being, usefulness, the joy of blessing others, of pleasing and serving God. It culminates in "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ and His religion are the only way to earthly paradise and an eternal heaven.

GOD IN THE WORLD

By I. C. Mathis

STANDING in the center of a railroad track and looking down between the two rails, they seem to approach each other in the distance until finally they meet. Looking back through the history of the different races of men there is a common point where they all converge, and that point is "God." Looking back at the universe to the time when the chaotic mists hung across the morning of creation, we see streaking their silvery summits that infinite word "God." Looking above us at the stars of the heavens and contemplating their number and magnitude, we think of "God." Looking forward into the infinite future, toward which we all are traveling, we think of "God." The idea of God is the center of the spiritual universe. It is the greatest idea in the world. And sooner or later every man will rise or fall according to his conception of God. "As a man thinketh about God, so is he."

Unfortunately our God has been depicted in a light that is neither attractive nor designed to constrain us to love Him. In art He is too often represented as being seated in a rigid and formal manner upon a straight-backed chair, with eyes gazing into space, with a crown upon His head, with a royal robe wrapped about Him, with a scepter of gold in His hand, with His feet resting upon a globe as to make Him the terrible ruler of the earth. In science He has too frequently been represented not as a person, not as a Father with a heart of love, not with ears to hear the cries of His children, not with lips with which to speak pardon to our sins, not with eyes to look tenderly upon our misgivings, but as a something that is unreal and intangible and with no personality. In philosophy He is too frequently represented as having created the world and then leaving it to its own devices; leaving it to go whirling through space in obedience to the laws of nature; leaving the race without hope,

without prayer, without permission to approach the throne of grace.

There is no need of arguments to prove the existence of God. The Bible assumes that God exists. The sentence, "In the beginning God," stands like an archway at the beginning of the universe. In the beginning of heaven, God; in the beginning of the earth, God; in the beginning of time, God; in the beginning of man, God; in the beginning of the Bible, God; in the beginning of salvation, God. With this idea in view we love to think of God being in the world and the world belonging to Him. Satan has been in the world and claimed it and ruled it as the prince of the powers of darkness. He laid claim to it when he led Jesus up into the mount and showed Him all the kingdoms of this world and offered them to Him if He would bow down and worship him; but we thank God that the power of Satan was broken and men are turning from Satan unto God. Great conquerors have been in the world and endeavored to govern it; Cyrus and his legions tried it; Xerxes and his millions tried it; Alexander and his invincibles tried it; Caesar and his Roman eagles tried it; but they failed—they all failed and their armies were dispersed. Men of wealth have tried to buy it; monopolists have attempted to monopolize it; kings have endeavored to rule it; but every effort to rule the earth has ended in colossal failure. "The earth is the Lord's and the fullness thereof."

THE WORLD IS GOD'S AND GOD IS IN HIS WORLD

I. GOD IS IN THE WORLD AS ITS CREATOR. The scriptures tell us that, "In the beginning God created the heaven and the earth." "Thou hast made the heaven of heavens, with all their hosts, the earth with all things thereon, the seas and all that is therein, and thou preservest them all." "He stretched out the north over the empty place and hangeth the earth upon

nothing." "He hath made everything beautiful in its time." "He giveth to all life, and breath to all things." There is design in nature and design presupposes a designer. A ship presupposes a shipbuilder; a watch a watchmaker; a world a world-designer and world-maker. This worldmaker is God, the Creator of all things. Man has made wonderful things; great are the beauties of art and the wonders of science! To realize this you have only to study the great bronze and marble statues conceived by the wisdom of man and wrought by the delicate instruments of his hand. Or study the great paintings of man, with all their beauty, harmony, proportion and exquisite finish. And yet, notwithstanding all their beauty and finish, there is not one of them that can equal the delicacy of the little flower or surpass the beauty of the gorgeous sunset, or the grandeur of the star-gemmed heavens. God is a Master-builder; He is the builder of this world.

II. GOD IS IN THE WORLD AS ITS PRESERVER. His providence ruleth over all. "The Lord God is a sun and shield" and "he is a buckler to them that walk uprightly." "Except the Lord build the house they labour in vain that build it; except the Lord keep the city, the watchman waketh in vain." "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." God controlleth the seasons and sends the rain on the just and the unjust. By the invisible law of gravitation He holds every star and planet in its prescribed course. Even "the heavens declare the glory of God and the firmament sheweth his handywork." "Give glory unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name." "Let all the inhabitants of the earth stand in awe of him. For he spake and it was done; he commandeth and it stood fast." "O Lord how great are thy works." "The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself; the world also is established that it cannot be moved." "O clap your hands, all ye people; shout unto God with the voice of triumph, for the Lord most high is terrible; he is a great King over all the earth."

III. GOD IS IN THE WORLD FOR ITS REDEMPTION. "God was in Christ reconciling the world unto himself." God was in Christ, not to condemn, but to save the world; to draw the world unto Himself; to heal the woes of man; to cleanse man from sin and to establish in his heart the kingdom of righteousness. He looked upon man and recognized his needs. He looked upon his sorrows and sent him a Comforter. He looked upon his ignorance and sent him a Teacher. He looked upon his sins and sent him a Savior, and that Teacher and Savior and Comforter was His own Son.

Would you like to know how God feels toward you and all the rest of His children? Study how Jesus felt toward those who surrounded Him while He walked the hills and valleys of Judea. Referring to the little children, He said, "Suffer the little children

to come unto me, and forbid them not, for of such is the kingdom of heaven." That one sentence shows the heart of God toward little children. When He saw the suffering sisters at the grave of their brother He wept with them, and called their brother back from the dead, thus showing how He sympathizes with the sorrowing of all time to come. When He looked upon the sins of Jerusalem He wept over the city, showing His concern over the erring ones. When He saw the man writhing under the power of demons He had pity on him and sent the healed one back home to tell what great things God had done for him. In fact He has promised to be with you, supplying your every need even unto death.

Our God is great, holy, wise, powerful and merciful. He is in the world in its creation, preservation and redemption; therefore, humble yourselves before Him, worship Him and prepare to meet Him. Let old and young, rich and poor, learned and ignorant, prepare to meet Him. We must soon meet Him and answer for the deeds done in the body, for the use of our time and talents, and for the improvement of our privileges and opportunities. O man! Are you prepared to meet your God? If not, I entreat you, by His love and mercy, prepare to meet Him. I entreat you by the atoning blood of Jesus Christ, prepare to meet Him. I entreat you in the interest of your own salvation, prepare to meet Him. Make ready while you have the opportunity; accept the invitation while it is being given; obey His will and consecrate yourself, body, soul and spirit, to His service today; make your peace with God ere another sun sinks beneath the horizon and judgment dawns upon you and finds you unprepared.

HUTCHINSON, KANSAS

THE GOLDEN AGE

By IDA M. ATTERBURY

*Oh, a glorious time is coming,
Coming swift on wings of time,
When the warring of the nations
Shall be changed for peace sublime.*

*E'en the desert waste shall blossom,
Rivers through shall wend their course,
And the whole creation flourish,
Free, unhindered by the curse.*

*Gentle then the fiercest creatures,
Lion, leopard, wolf and bear,
And a little child shall lead them,
Happy, safe, and free from fear.*

*And Immanuel shall be with us,
Reigning on His righteous throne,
Bloodwashed Church, press on in conquest,
Praying still, "Lord Jesus, come!"*

SALVATION

By F. M. Messenger

ITS DERIVATION AND DEFINITION

THE word "salvation" is derived from the old French, and comes from the same root as the word "salvage." Salvage is that which is retrieved or saved from a wreck. In fire insurance it means that which is recovered of value from a building or other property wrecked by fire. In marine insurance it represents anything of value saved from a wrecked vessel.

When our first parents committed sin they wrecked the whole human race and God immediately laid a plan to salvage from the wreck all it was possible to save. We call that plan "salvation." The plan is voluntary on God's part but it must be a voluntary acceptance on man's part. Man's estate was lost by choosing to doubt God's Word and God's promises and it must be regained by a voluntary choice of *believing* God's Word and His promises.

ITS PROCESS OF OPERATION

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:1-5).

In the fourth chapter of Romans a report of the wonderful faith of Abraham is given—a faith which was imputed unto him for righteousness, followed with the statement: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (Romans 4:23-25).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." We *cannot* be justified by works for our works are very imperfect, but by acceptance by faith of God's plan of salvation He imputes righteousness to cover our failures, and He *imparts* righteousness or grace, enabling us to walk in loving obedience to the light imparted to us by His Word, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Therefore, where there was resentment and unbelief concerning God's plan, and rebellion against walking in obedience to His commands, we have peace with God—all of which comes through our Lord Jesus Christ. This is the first step in the process of salvation; by it we are born into the family of God and become new creatures in Christ.

"By whom also we have access by faith into the grace wherein we stand." Here is another grace, an "*also*," grace, a second work in the process of salvation. The first was an addition, the Spirit of God being born in our hearts, the second is a subtraction, the carnal nature, the hindering cause of our standing true, being taken out of our hearts. We do not say that we cannot lapse and lose this grace. Some have lost it, but we do contend that with the enemy destroyed, the wobble taken out, it is easier to stand, and the liability of falling is very much lessened.

ITS SUPREME OBJECTIVE

Now the danger, as we see it, is the tendency among our second blessing brethren to magnify the exuberance and the joy that comes to one receiving this added grace, and making that the goal, the acme of the work of salvation, whereas, it is only one of the stepping stones to that greater, that unspeakable glory which is to be revealed in us in the future life. Man is a progressive being; he must look forward, he cannot stand still. To undertake to do so is to lose the joy we once had and lay again a foundation of repentance from dead works. We must grow in grace and knowledge, not in the knowledge of the freaks of the "old man" or of how to correct them, but knowledge of how to enlarge in holiness with the incentive constantly before our minds of the glory that awaits us if we hold true.

We stand, and we rejoice in the hope of the glory of God. This cannot mean that we rejoice because we can add anything to God's glory. The glory is His. "For thine is the kingdom and the power and the *glory* forever." We are to rejoice in the hope of an impartation of *His glory to us*; in other words the glory that will come to us when the righteous dead are raised and the holy living with them are all changed in the twinkling of an eye, and *caught up* to meet the Lord in the air. This is the "hope of the glory of God."

As a theory this will not help much, but when it works in our lives and works out in our experience, it forges out our hope into a real certainty. There is suffering to accompany the reaching of this goal. Our second blessing brethren have emphasized the joys of salvation and quite largely put the soft pedal on the suffering; but there is suffering. If it doesn't come in one way, it will come in another. "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth," and we are assured if we are without chastisement, we are bastards and not sons.

Our text tells us that rejoicing in this "blessed hope," we glory in tribulations also. It teaches the value of tribulation—that it worketh patience, and patience experience, and experience hope. If we go through one fiery trial we have an experience which

strengthens us for a harder, and these experiences strengthen that hope, and hope maketh not ashamed. Weymouth says that "this hope never disappoints" and we are given as a reason "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Every victory over trial or suffering of any kind brings us nearer to God and an added fullness of the Spirit is realized.

Now let us notice how the Scriptures harmonize: In the 8th chapter of Romans we are taught that these mortal bodies are never delivered from the curse of sin in this present world; that even if Christ be in us, the body is dead because of sin, but the Spirit (which is in us) is life because of righteousness. "But if the Spirit of him that raised up Jesus from the dead *dwell* in you, he that raised up Christ from the dead shall *also* quicken [raise, not only to life, but to immortal, eternal life] your mortal bodies by his Spirit that dwelleth in you." Thus the blessed hope, the hope of the glory of God, is strengthened and built up.

Now then, glorying in tribulations on account of the deeper experiences it brings us, and feeling the **constant adding and infusion** of the Holy Spirit which is given to us, our hope of receiving the glory of God is strengthened and enlarged, knowing—according to the inspired word of God—that, by that indwelling Spirit, *our* mortal bodies will be quickened and fashioned like unto His own glorified body.

Salvation! Its procuring cause is grace through faith. It operates through the experiences of justification and entire sanctification. Its sustaining cause is the "blessed hope."

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly [sanely—avoiding fanaticism], righteously [in a justified state], and godly [in a sanctified state], in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

SUFFERING TO SANCTIFY

By WM. G. HESLOP, LIT. S. D.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered (Heb. 13:12).

THE people refers to the people of God and hence Jesus suffered that He might sanctify the people of God. No sooner had our first parents sinned than God appeared again in the garden, sought out His wandering son and daughter and provided them with a covering which typically sets forth the sufferings of Christ. We are satisfied in our own minds that God provided seven little lambs, which were slain, their blood shed, their skins taken from them, sewn together, and God with His own hands clothed Adam and Eve with coverings of skins. We draw your attention to the plural number for coverings and also for skins. The innocent lambs died for

the guilty Adam. The innocent, harmless, unoffensive lambs suffered that Adam might be saved and sanctified. These seven lambs foreshadowed the perfect Lamb of God who died, the just for the unjust, and the innocent for the guilty. He suffered before the foundation of the world that He might sanctify the people with His own blood. The shed blood of those innocent lambs foreshadowed the shed blood of Jesus Christ. When Cain and Abel were born they were taught by their parents the way of true religion and acceptable worship. Adam and Eve rehearsed to them the story of the fall. Around the family altar Cain and Abel were taught the narrow way of finding acceptance with God. If they would enjoy the smile of God and the approval of heaven they must bring a lamb. Abel listens and obeys. He offers the lamb and receives the witness that he is righteous. Abel was sanctified by the suffering lamb that typified the suffering Lamb of God. Cain rejected the way of the cross, despised the way of salvation by blood, started a religion of his own, sought salvation by his own works and both he and his offering were rejected by God.

On the dreadful night of the Passover a quarter of a million lambs suffered and died. There was a dead lamb or a dead person in every house in Egypt. The combined sufferings of a quarter of a million lambs in order that Israel might be sanctified was but a very faint foreshadowing of the sufferings of Christ, to sanctify us. The accumulated agonies and sufferings of the lambs in Eden and of the lambs in Egypt are but whisperings of the awful agonies and intense sufferings of Jesus Christ that He might sanctify His people.

The offering up of Isaac and the shedding of the blood of an innocent substitute (the ram) was only a faint setting forth of the suffering substitute (Christ) for sinful man. Just as the ram was a substitute for Isaac, so Christ became our substitute, *suffering to sanctify*. The ram died that Isaac might live and Christ died that we might have life and have it more abundantly.

In connection with the various offerings set forth in Leviticus the truth of Christ suffering to sanctify is set forth very plainly. The first offering was the burnt offering. The offerer was to offer a male without blemish. He was to put his hand on the head of the bullock and thus leaning on his substitute, the bullock was killed, the blood was shed, and also sprinkled, and having been flayed and cut in pieces the suffering innocent animal was accepted to make an atonement for the guilty offerer. The bullock was and still is the servant of man in oriental lands. It carries the burdens and pulls the loads of others. It stands ready for service, suffering or sacrifice and is the patient servant of man. Christ is the true bullock, the true servant of God and man. He bore our burdens and carried our loads and if we will but lay our hand of faith heavy upon Him and lean unreservedly and trustingly

upon Him our sins shall all be forgiven, our sorrows shall all be kissed away and we shall be accepted in the beloved. If the burnt sacrifice was of fowls such as pigeons or turtle doves, the head of the innocent victim was twisted around until it was wrung off, every feather was plucked from its body and its crop ruthlessly torn out and cast away. The wings of the harmless innocent dove were dislocated and its mangled remains were burned upon the altar. The sinless dove of heaven suffered that God's people might be sanctified. Jesus gave His back to the smiters and His face to those who plucked out the hair. Just as the feathers were ruthlessly pulled from the body of the dove, so the hair was ruthlessly and rudely pulled from the head and face of the spotless Son of God, the true heavenly Dove. Wicked hands plucked His beard out by the handfuls until on the cross He hung an unrecognizable mass of bruises and blood. His visage was so marred more than any man and His form more than the sons of men. He suffered to sanctify. Basest of ingratitude if we refuse or neglect the sanctification without which no man shall see the Lord.

The combined sufferings of thousands of lambs, bullocks, doves, rams, pigeons and goats in order that God's people in the Old Testament might be sanctified are but small shadows of the great substitute, *Jesus Christ*, who suffered to save guilty sinners and sanctify carnal believers. Despised and rejected of men, stricken, smitten of God and afflicted, a man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities, cut off out of the land of the living, oppressed and afflicted, bruised and broken yet He opened not His mouth. *He suffered to sanctify.*

RAIN

By EVANGELIST LON R. WOODRUM

TEXT: *Showers of his mighty rain* (Job 37:6, R. V.).

THE author of the book of Job was evidently referring to literal rain in this passage; but the word rain is often used in a figurative sense in the Scriptures. We will use the word in the latter sense.

In the Bible we find the mention of a *rain of destruction*. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup" (Psalm 11:6). The flood that poured upon the antediluvian world was an awful snare, from whence none could hope to escape who were outside the ark. Every thunderclap that crashed across that wasted world was indicative of God's wrath against sin. Many decades later His anger because of man's rebellion was revealed in a smaller yet more terrible manner when He rained the red ruin upon vicious Sodom. Still later He pounded Egypt to pieces with a terrific rain of fiery hail.

Yet, as we study the Word of God, these outpourings of divine wrath which we have mentioned, seem

like mere showers when compared to the mighty rain of destruction that shall overwhelm the world at the end of time. The woes of the ancient God-rejecters do not seem as heavy as those of the wretches mentioned in Revelation who shall gnaw their tongues in pain, and shriek for the mountains to entomb them, and seek death and not find it! May Almighty God grant, that when that last, awful torrent of fire is sweeping away Londons and Chicagos, and melting the elements with mighty heat, we may have found a place in the fire-proof Ark of Salvation!

Another rain is set forth in Sacred Writ—the *rain of blessing*. Ezekiel standing in the midst of a world parched and seared with sin, caught a vision of the kingdom of grace and shouted, "There shall be showers of blessing!" David also obtained a glimpse of the Holy Ghost regime and framed his vision in poetry: "He shall come down like rain upon mown grass: as showers that water the earth." Mown grass is representative of humanity cut down with the merciless scythe of sin. Satan had reaped a colossal harvest. Hell had enlarged herself without measure to swallow the withered lives of earth. But the life-giving grace of our Lord Jesus Christ fell like a refreshing shower upon the sin-cropped world, and roses bloomed in the souls of men; and the lame leaped; and the dumb sang; and those that sat in darkness were made free!

The blessed showers that Christ brought culminated into the downpour of Pentecost, and "showers of his mighty rain" began sweeping over the nations. Nothing could stop them, they came from a source too high! Even the imperial palace of the Cæsars sprang a leak and the rain fell upon Constantine. Rightly had God prophesied through Moses, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, as the showers upon the grass."

Thank God for His rain! A rain of righteousness on the hearts that are bowed down and black with sin! A shower of joy on the sufferer that makes him lift his head like the drouth-blighted rose revived by the night shower! A downpour of hope on the children of despair! A cloudburst of victory on the child of faith! Reviving, transforming "showers of his mighty rain."

In the weary stretches of the desert wilds a rain of manna descended for hungry Israel. They crawled into their tents one night, and in the morning manna lay on the ground like hoar-frost. Ah, how often has a Christian retired in the evening with ghosts of sorrow gliding about his couch. In the morning they would materialize. But awakening, the child of God found that the Lord had rained a blessing on him in the night, and the phantoms were gone!

An ancient wise man wrote, "Whoso boasteth himself of a false gift is like clouds and wind *without rain*" (Prov. 25:14). Far, far too many church members are blustering windstorms whose rain is powder

and dust! They make a grand profession, but they fail to water the parched fields about them. Oh, that they would follow the advice of Zechariah: "*Ask ye of the Lord rain.*" Rain, real rain! Water of everlasting life, that would flow like a river!

There are two rains—one of righteousness, the other of destruction. He who receives the former on his soul shall bring forth fruit unto holiness, and in the end obtain everlasting life. But he who spurns this blessing shall go down to irretrievable woe under the fiery torrents of eternal destruction! Oh, that the sin-smitten hosts of earth might heed the command and promise of Hosea: "Sow to yourselves in righteousness, reap in mercy: break up the fallow ground; for it is time to seek the Lord till he come and rain righteousness upon you."

CREATING AN ATMOSPHERE IN WHICH TO PRAY

By N. B. HERRELL

THE commercial, educational and political institutions of our complex national life take time to create an atmosphere in their respective fields which is wholesome and conducive to the promotion of their respective interests. The salesman creates an atmosphere in which he sells his goods. The educator creates what we call a school spirit in which he teaches his people. The politician creates a political campaign atmosphere in which to solicit his votes. The preacher must take time to create an atmosphere to preach, hence, the soul that prays effectually must take time to create an atmosphere in which to pray or he will fail.

O for an atmosphere in which to pray,
The kind of prayer we need today;
One that will open heaven above,
And fill the church with perfect love.

We read in the Gospel according to St. Luke (9:28, 29) "He [Christ] took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." The atmosphere enveloping these brethren was the cause of their desire to remain and build tabernacles. It is the atmosphere the pastor creates in his church that largely determines the class of worshipers that gather about him to worship. The pastor can draw, bless and hold the spiritually minded or by his attitude he may repel, starve and drive from him the best people on the earth and wonder why things are so. We have many in the pew who while the pastor preaches desire to say, Amen. But the atmosphere is such that it would have been out of place to say it. Amens do not hatch well in a frigid atmosphere. The pastor can create an atmosphere wholesome to spiritual life, worship and devotion in his church.

Praying effectual fervent prayers is the main and

chief business of the Church of Christ. No church can or will pray effectual fervent prayers in an atmosphere adverse to such praying. The idea of a man trying to sell toy balloons at a funeral. He is supposed to sell them in the atmosphere of the Fourth of July or the county fair. Real praying must be done where praying is good. The most of our praying is done in an atmosphere frigid and adverse to any kind of praying. A poor prayer can pray a good prayer in the right kind of atmosphere. It is ridiculous in the extreme to pray a serious prayer in the atmosphere of a light chaffy, indifferent crowd of church members. They will laugh it to scorn and brand the one who prays it an extremist.

If our prayermeetings are to be alive the pastor must see that a real prayermeeting atmosphere is created in the place where the praying is to be done. One asks how can it be done. We answer, only by prayer itself. Likeness begets likeness. Praying is contagious. Let the pastor lead the way and pray till praying becomes prayer in his own soul and others will catch it. We are in such a hurry that we do not take time to be holy. We can pull more on our knees than we can on our feet. We fail to tap the resources of God's treasures for man because we fail to drill long enough on our knees. The church has permitted the rush and hurry of the things of life to keep her from creating an atmosphere in which to pray. We try to pray in a commercial, social, undevotional atmosphere that chills, freezes, and discourages those who try to pray. The pastors will have to overcome these conditions or revivals will be things of the past. We are largely using revivals to merely keep the church where it can respectfully profess Christianity. Seldom sinners from the outside attend the services or seek salvation in any numbers. It can all be traced to the lack of effectual prayer on the part of the church and her excuse is that there is no atmosphere in which such praying can be done. The ministry alone can lead the flock of God to the mountainside of holy devotion and effectual prayer. We need today a revival in the church of fasting and prayer that will swing back the curtains of this modern rush and hurry and let the warmth of heaven's divine presence immerse her soul with love that never faileth.

Begone the things of earthly care,
While I'm alone with God in prayer;
My soul cries out in agony,
As I review dark Calvary.

I'll wait and weep a while with Thee,
Thou blessed man of Galilee;
Till all within, without, is love,
An atmosphere like that above.

Nothing makes so solemn an impression upon sinners, and bears down with such tremendous weight on their consciences, as to see a Christian, Christlike, bearing affronts and injuries with the meekness of a lamb. It cuts like a two-edged sword.
—FINNEY.

SOUL WINNING

By I. C. MATHIS

He that winneth souls is wise (Prov. 11:30).

EVERY church has its problems, such as perfecting its organization, reaching the masses, discharging its financial obligations, but its supreme purpose should be the winning of souls. All else should be subordinate to this important work. It was for this purpose that Jesus came from heaven. "He came to seek and to save that which was lost;" this led Him to suffer and die; with this purpose in view He founded the Church; for this purpose the Holy Spirit was sent from heaven. That He, the Holy Spirit, might purify their hearts and then make them witnesses in "Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Therefore let us notice:

I. THE GREATEST NEED OF THE CHURCH TODAY IS A SOUL WINNING PASSION

There are some churches that seem to think their greatest need is a better building, a better preacher, better musical talent, but as necessary as these needs may be, our greatest need as a church is a passion to win souls. Soul winners are needed, not only in the pulpit, but in the home, store, shop, factory, office, bank and upon the farm and in the street. The church that does not have as the burden of its work the winning of souls to Christ, has no excuse for an existence. God has called us and empowered us and sent us forth to win the world to Himself. Our job then is to win souls to Christ.

It is a great thing to win a man from a bad habit to a good one. It is a fine accomplishment to win an enemy and make him a friend. It is no little achievement to win the ear of the ignorant and instruct it. Happy is that parent who can win the wayward child and make him obedient. But, my friend, the greatest achievement of life is to win a soul to Christ.

II. THE REQUIREMENTS AND QUALIFICATIONS OF SOUL WINNING

There are certain requirements or qualifications that we must have to be a soul winner. But, thank God, they are within the reach of all if we earnestly desire them.

1. As suggested by Dr. W. B. Riley, we must have God's conception of a soul's worth. This is voiced in the scripture, "What shall it profit a man, if he shall gain the whole world, and lose his own soul." The soul of man is the most priceless thing in all the universe of God. This is seen from its origin, its capacities and the price that was paid for its redemption. One of the essential requirements to be a soul winner is a vision of the value of souls.

2. We need wisdom. "He that winneth souls is wise." Wisdom wins many things; influence, position, power, wealth, friends and culture; but the greatest achievement of wisdom is the winning of souls. Wis-

dom is needed that the soul winner may be tactful as well as sincere in approaching, teaching and persuading men. Paul was all things to all men that he might save some. He talked to the Jews as a Jew. In Athens he quoted the Greeks. To the Romans he made known his citizenship. He was wise in the sacred art of soul winning. Let us seek this wisdom. Seek it in prayer; in the study of God's Word and by observing the success of others.

3. Persistence. Stick to it. Do not give up. If you try and fail and see that you are becoming discouraged go before God in prayer until He touches your heart and refires your soul with a consuming passion to win souls to Jesus. If at first you do not succeed, try, try again is, and has always been, a prime element of success. This is our job and let us stick to it. If we see other people who are professedly religious doing other things let this not deter us, we are called to be soul winners. We must stay with our calling.

III. THE SOUL WINNER'S REWARD

The promise of God is to reward the faithful. Even a cup of cold water given in His name shall not lose its reward. He said, "Be thou faithful unto death and I will give thee a crown of life." We also read that, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever." What an exalted position! The soul winner shining as stars in their different magnitudes; shining in clusters and constellations; shining in the light of heaven; shining in the diversity of glory, and shining forever and ever. Now is our opportunity for working. Souls are waiting to be saved. If we do not get the gospel to our generation they will be eternally lost. The harvest is ripe; put ye in the sickle that ye may bring the precious sheaves to the Lord.

SUBSTITUTION

By C. V. FAIRBAIRN

As wise as Solomon was, what a deplorable move he made when for the sake of political prestige he added to his household several heathen princesses. God had declared that, whether made by prince or peasant, a breach of the covenant of possession, which demanded complete separation from their heathen neighbors, would entail punishment. Though for David's sake, Solomon was spared, trouble, like the sword of Damocles, hung over the throne of David when Rehoboam ascended it.

Rehoboam was the offspring of disobedience and heathenism. Solomon, disobeying God, married Naamah an Ammonitess. Rehoboam was their son, the son of a God-disobeying father and an out and out heathen mother. Poor Rehoboam! He carried on about as could be expected. Then came trouble. The sin of his father was visited upon him as well. Rehoboam had to harvest Solomon's sowing.

Despite affinity between Solomon and Pharaoh, back into Rehoboam's and Israel's history came their ancient oppressor, the Egyptian.

In Rehoboam's palace hung the golden shields, made by Solomon, and carried by the king's imperial guard when they bodyguarded the sovereign. Shishak saw these. He helped himself and the golden shields went down to Egypt along with the rest of the gold of which the land was stripped. Sin had come. Jehovah had turned His back. Their ancient enemy had conquered. Rehoboam was humiliated. His majesty had been despoiled of its trappings of royalty. His imperial guard lacked the old-time pomp; the king, the guard, the people all missed the gloriously shining shields of gold. Depression reigned.

To relieve the situation, and, if possible, restore some semblance of the former glory, Rehoboam substituted shields of brass. The gold was gone; the kingdom had been despoiled. Well, if he could not have the glory, he would have the glitter. If he could not afford the precious, he would have appearance anyway. If he could not have the real, he would substitute. So "King Rehoboam made in their stead brassen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house. And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber." So the procession moved along, all aglitter and ashine, but the Lord knew and the king knew that "it's not all gold that glitters."

Brass substituted for gold! It is an old, old trick. When men lose the quality, they try to afford the appearance. If they lose their shields of gold, then they carry shields of brass. The glow of the Shekinah faded from the holiest place; then Herod plated the whole temple roof with beaten gold. Glitter instead of glory! Substitution! God's Spirit departs from Saul: his spirit is depressed, for God answers and cheers him no more. Then get the harper and his harp; we must pep his spirit up some way. Substitution! But harps don't substitute for the Holy Spirit. If the preacher hasn't unction, then give him polish. If the believer loses power, let him try pep. If the people lose their spirituality, then let them rush around, doing, doing. But being spirited is not being spiritual. Substitution! The age of densest spiritual darkness in Europe was the greatest age of cathedral building. Brass still goes on exhibition when the gold of true religion is gone. If we cannot have a Pentecost, let's imitate the phenomena. If we will not pay the price of Bible holiness, let's go in for Pharisaic rigidity, self-righteousness. And so we wag along. Substitution! Substitution! Substitution!

"No, we haven't got that; we used to have, but not now; but we've got something just as good." That may go in the drug store, but it will not work in a spiritual church.

"I believe in the old-time religion,
That brings joy to the soul every day,
The assurance of sins all forgiven,
Through the blood they are all washed away."

Let Rehoboam have his brazen shields when Shishak takes his gold. Poor chap! Anyhow he didn't know any better, sired by disobedience and mothered by a heathen. Let some put up with the form of godliness when all the power of it is gone; let them do so, if they choose, but

"Give me the old-time religion,
O give me the joy I can know;
I believe in the old-time religion,
As our fathers received long ago."

MC PHERSON, KANSAS

A RIFT IN A DARK CLOUD

The day opened hot. For that matter all days have been hot for several weeks in the headquarters building in Kansas City. The morning paper announced that the stock market had turned another somersault, that the cotton crop was ruined in great portions of Oklahoma and Texas, the wheat market had sunk to new low levels, fourteen additional banks had closed their doors, the crops were scorched with heat from the Rockies to the Appalachians and despite a few clouds it would not rain for several days yet.

The mail was piled on our desk. District Superintendents wrote wails concerning the lack of means on their districts; pastors told us how they could not raise their General Budgets; evangelists told of revivals with few fees, till we heaved a sigh and prayed hard.

The reports from the General Treasurer for May showed only two-third receipts on the General Budget. June did no better. July to date looked bad. The dark clouds settled down on us thick and heavy. To go on believing with a cheery faith was certainly an effort.

The office secretary continued opening the mail. The incoming General Budget checks made an inconspicuous pile. We prayed and groaned and repeated Scripture to pep up faith in the face of half receipts. An obscure looking letter addressed with a pen came next. The office secretary ripped it open. She gave a sharp exclamation of surprise mixed with a shade of astonished incredulity.

"Look at this," she said, and sprang to her feet. We looked up from contemplating our load of grief.

"What is it?" we said.

"A thousand dollar check," she exclaimed, thrusting it across our desk. Sure enough it read in capitals: "ONE THOUSAND DOLLARS FOR FOREIGN MISSIONS."

We could scarcely believe our eyes. That check looked positively beautiful. It seemed to have a halo about it. It shone. Then doubts sprang up.

"Are you sure it's for foreign missions?" we asked. "That's what it says," the office secretary answered pointing to the words.

"Maybe it's for an annuity," someone suggested. "Very likely it's got some strings on it," we remarked gloomily.

But it didn't have a string on it. It was a bonafide gift. "Over and above." What a joy it brought. That piece of paper looked radiant.

Dr. Reynolds came in. He looked at the check, and then together on the office floor we kneeled and thanked God. *The church is remembering us.* This is only the first, we surely believe, of checks from various directions. *They will surely come.*

Dear Nazarenes, if you knew the burdens headquarters carries, you'd start your checks flying at once to help our distressed General Budget whether they were big or little. You'd go "*the second mile*" in your giving. Do help us in these hot, distressful, burdensome days. We believe you will.

Another check of five hundred dollars was also in that mail. It was a repayment for money advanced, but it helped out in the nick of time just the same. Are there not others? Shall not our great people respond in this crisis greatly? You have always done so before. We believe you will do it now.

J. G. MORRISON, *Stewardship Secretary.*

SELF-DENIAL

By REV. MRS. NANCY GALBREATH

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me (Matt. 16:24).

SACRIFICE is one of the strongest proofs of true love. Mother love will gladly sacrifice comfort for her child. Many cares and hardships become a blessed privilege when it is for those we love. Love will sit night after night watching the feverish brow and doing everything possible to bring relief. Father and mother will give up a nice home and spend all their living to save the little one they love. Mother will gladly take in washings and wear her last year's hat and back style dress to help the son she loves through school. To express ourselves fully we will simply say, love will find a way to help if there is a way; love is not content to stop so long as the subject of that love is in need; love grows stronger as it is called upon to sacrifice; love doesn't know how to beat a retreat.

Love is the dominating factor for good in the flesh. It is that God-given instinct which has been placed in the human nature for the good of humanity. Our text deals with another phase of love. It is that love which is greater than fleshly love. We do not get it in the first birth but it comes with the second birth when we are born into the family of God. It is that divine love which is the life of God in His children. The only way we can show the God-life to others is to practice the love of God. The more we deny self the better we can live the life of love. Paul says that love seeketh not her own, and love never faileth. That is an ideal picture of a true child of God—one who never fails to do his part; one who is always looking away from self to help someone else.

We are living in an age when men are lovers of pleasure more than lovers of God. The philosophy of the age is, "Me, I, mine and myself." To this many Christians add, "I'll give a little lift out of what's left." That is treating Jesus Christ like a dog for the dog is given some of the scraps after all have eaten their fill. Under the law the Israelites were to

bring the best of their flocks and products to the Lord. The ceremonies and form of worship of the Old Testament were but a shadow of the good things to come. The great salvation we enjoy through the blood and the blessings which go with it are those good things. Shall we let the Old Testament people show their appreciation for their religion more than we do? Shall we let those who brought in until there was more than enough, then had to be told to cease bringing in, put us to shame for failing to do our part? "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service" (Heb. 12:1). The New Testament standard is not to offer dead sacrifices but we are to be full of the love of God and so emptied of self and selfishness that we are to be a living sacrifice. The life of self-denial which Jesus gave as a test of discipleship is but another term for a living sacrifice. No one has learned the secret of joy in this life until his greatest joy comes from being a blessing to others.

Perhaps you say, "How true," but let us ask ourselves if we are a living sacrifice. Beloved, are we doing our best for the cause of God or is self our principal concern? I have felt the call of God upon me to take the gospel to the Indians in Arizona and New Mexico who live in rank heathenism, but when I appeal for help our Boards say, "We have not enough funds for our present program." Another picture then flashes into my mind. It is of the thousands who profess to be wholly sanctified or wholly consecrated to God which from Scriptures indicates that they are living sacrifices for God. I am reminded of Saul who said, "Blessed be thou of the Lord. I have performed the commandment of the Lord." And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" To apply this question in our day let us ask, "What meaneth these palatial homes and furniture which would please the rich? What meaneth these high priced automobiles? What meaneth this costly dressing up to the minute in style? What meaneth those tables where economy and sacrifice are never practiced? I do not mean to be critical but, beloved, do we know what sacrifice means? Is it a lack of vision or a lack of consecration? That I shall not judge. When the cry is coming from every direction for help to carry the gospel to those who are dying by the thousands without God can we sit still and enjoy luxury and comfort and then tell God at the judgment that we did our best? With this scripture I close: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:14, 17, 18).

THE IDEAL PASTOR

By J. E. REDMON

THE ideal pastor is a pastor who is called and ordained of God, filled with the Holy Ghost and faith, believes in and is in complete harmony with the whole Bible.

An ideal pastor is one who is in full harmony with the church and its program; is deeply concerned about all its departments and is faithfully pushing all of its interests. He must qualify to represent the local church, as well as the district and general church, in their locality, in conduct, conversation, all business transactions and in appearance.

He must have faith for his work, for the salvation of the people, and must prove his faith by his works, visiting the people, praying with them, hunting and praying for the sick, letting the people know that he will come to their homes in times of sorrow, distress or need, at any time during the day or night, remembering that the work he is pastoring can be made a success, and that if he fails to make it a success, someone else will do so after his failure.

The ideal pastor must have a vision. He must see possibilities, hungry souls, the need of revivals, prayermeetings, and much personal work. He must not be satisfied only when his work is growing in favor with God and man. His vision must reach out for greater things all the while, and as far as possible he will want his members to be born of the Spirit of God and in complete harmony with the Bible and the doctrines and teachings of their church; then faithfully labor for their entire sanctification.

The ideal pastor will labor for a Spirit-filled church. Entertainment can be had at the movies or over the radio and other like places, but the people are hungry for spiritual things, a Spirit-filled prayer, song, testimony and sermon. A ready response from Spirit-filled people tends to convict the sinner, feed the Christian, create an atmosphere that makes people hungry for God. It will fill our altars with hungry-hearted men and women seeking our God. Your church will be advertised for spirituality, truth and soberness. The hungry, needy and neglected will hunt for your place of worship.

The ideal pastor must carry a burden. He must show a concern for the people; share their interests, their sorrows and burdens; prove to them that he is really interested in them; that he has a concern for them; yes, deeper still, that he loves them for Jesus' sake. People soon get tired of mere sermonizing no matter how great and eloquent the sermons, but you touch their hearts with a spirit of love, the tears will come to their eyes and they will follow you anywhere in reach, boosting you every step of the way.

The ideal pastor is not selfish nor self-important; he is not covetous, but is in harmony with the scripture, denying self, taking up the cross and following Jesus. He must be an example; he must build up confidence; must be known as a man of God. Then folks will come to him and unburden their hearts to him, believing that he can and will help them. It is surprising just how selfish a preacher can be and yet not seem to realize it. We must secretly, privately and publicly practice what we preach, or the people will not have confidence.

The ideal pastor is ambitious, not slothful, indifferent nor lazy. He shows himself approved by study, prayer and aggressiveness. He has a God-given desire to climb, go forward, win the battle. He expects to succeed; he plans to succeed. He does succeed and he believes that nothing succeeds as well as success, instead of excusing himself for failures. He says "Watch us grow." His financial responsibilities are well in hand; his local, District and General Budgets are taken care of; he boosts the Woman's Foreign Missionary Society, helping to spread the gospel the world over.

The ideal pastor is too big to be little, to do little conning things. He never pulls wires, works under cover, but is always open for inspection. You can safely invite anyone to your church to hear him preach. You can be confident he will be prepared with a message; he proves all of the above by his actions and many more fine qualities too numerous to mention.

The ideal pastor is wide awake. He realizes the lost condition of the unsaved; that every person in the world is calculated to make a saint of God provided we can get them to Jesus. He realizes the awful danger of the age in which we are living, the uncertainty of life, the certainty of death, the awful scene that will be enacted at the judgment bar of God when families are broken up, loved ones separated, the pearly gates of heaven swing wide to the redeemed and gates of hell clang behind the forever lost. He can by his precepts and godly living help the lost to see this now; also get it on the hearts of his own people. Pastors are as watchmen set on a wall to wake the people up.

The ideal pastor is consistent. Inconsistencies have done much to destroy our work. He believes in and practices harmony in the singing, music, church services, board meetings, elections, and the practice of consistent living among the professors. That was the very thing that captured the queen of the south when she came to see king Solomon. We do not mean

form and ceremonies merely; we want all the holy joy that we can have, but that all is well balanced and we find the happy medium—not lop-sided, but well-rounded. He believes that our giving should harmonize with our testimony, our lives with our shouts; remove the capital I altogether and prefer others.

The ideal pastor is in demand; there is always a position open to him; he is continually being called a little higher. He does not have to advertise for a position. His work advertises for him. He is actually in demand. The present church desires to hold him, while a little larger field is calling for him. A little while ago he took the smallest congregation on the district. Now he has a large congregation and a splendid church edifice. Did he move? No, he moved the folks around him and builded what they now possess.

The ideal pastor is a peacemaker. God's best blessing is on him because of that. He has no rows, divisions, no quarrels; he is too busy gathering up the spoil; he is kept too near heaven; too many good, old-fashioned, melting times are had; too many tears; kept busy praying with those that hunger and thirst after righteousness. One must take the elevator down the shaft so many degrees into the darkness before he can quarrel or backbite. The ideal pastor's elevator runs but one way—that is up all the time—the light becomes brighter and brighter.

The passing to the heavenly reward of an ideal pastor does not blot out or disturb his influence. Being dead he yet speaketh. His life, books written, influence of past days are still winning souls and helping others on the road to the celestial city. While many an ideal pastor is rejoicing over the heavenly rewards, many souls down here are rejoicing over the fact that they ever came in contact with him, his life and influence.

My prayer is, "O Lord, give us more ideal pastors on the Florida District that, with the growing of this great Southern state, the Church of the Nazarene may faithfully fill her place as a great spiritual power among men."

A HALF HOUR IN HEAVEN

By REV. E. M. VAUGHT

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour (Rev. 8:1).

THE busiest place in the universe is heaven. It is the center from which all good influences start; it is the goal at which all good results arrive. The Bible represents it as active with wheels and wings and orchestras and processions mounted or charioted. But it also speaks of a time when the wheels ceased to roll and the trumpets to sound, and the voices to chant. The doxologies were hushed and the processions halted. The hand of arrest was put upon all the splendors. "Stop, heaven!" cried an omnipotent voice, and it stopped. For thirty minutes everything stood still. There was silence in heaven for half an hour.

From all we can learn this is the only time heaven ever stopped. It does not stop as other cities, for the night, for there is no night there. It does not stop for a plague, for the inhabitant never says, "I am sick." It does not stop for bankruptcies for its inhabitants never fail. It does not stop for impassable streets, for there are no falling snow nor sweeping freshets. But first of all we may learn that God and all heaven honored silence. The longest and widest dominion that ever existed is that over which stillness was queen. For an eternity there was not a sound. World making was a later-day occupation. For unimaginable ages the universe was mute; God was the only being, and as there was no one to speak to there was no utterance. But that silence has been broken up into worlds, and there has arisen a noisy universe. Worlds in upheaval, worlds in congelation, worlds in conflagration, worlds in revolution. If geologists are right there has not been a moment of silence since this world began its travels, and the crashings and the splittings and the uproar, and the hubbub

are ever in progress. But when among the supernals a voice cried, "Hush!" and for half an hour heaven was still, silence was honored. We are told that when Christ was arraigned, "he answered not a word." That silence was louder than any thunder that ever shook the world.

Heaven must be an eventful and attractive place from the fact that it could afford only thirty minutes of recess. While there are great choruses in which all heaven can join, each soul there has a story of divine mercy peculiar to itself, and it must be a solo. I tell you heaven will have no more half hours to spare. "Oh, the half hours! They decide everything. I am not asking what you will do with the years or months or days of your life, but what of the half hours?"

Let us enter heaven, the King's palace, and take a glimpse during the thirty minutes of silence. "Is that Jesus?" "Yes." Just under the hair along his forehead is the mark of a wound made by a bunch of twisted brambles, and His foot on the throne has on the round of His instep another mark of a wound made by a spike, and a scar on the palm of the right hand and a scar on the palm of the left hand. But, what a countenance! What a smile! What loveliness! Why, He looks as if he had redeemed a world! But come on, for our time is short. Do you see that row of palaces? That is the Apostolic row. Do you see that long reach of architectural glories? That is the biggest house in heaven; that is "the house of many mansions." But you ask, "Where are the asylums for the old?" I answer, "The inhabitants are all young." "Where are the hospitals for the lame?" "They are all agile." "Where are the infirmaries for the blind and deaf?" "They all see and hear." "Where are the almshouses for the poor?" "They are all multimillionaires." "Where are the graveyards?" "Why, they never die."

Come on! We must get back to earth before this half hour of heavenly silence breaks up, for in your mortal state you cannot endure the pomp and splendor and resonance when this half hour of silence is ended. The day will come when you can see heaven in full blast, but not now. I am showing you heaven at the dullest half hour of all the eternities. Come on! There is something in the celestial appearance which makes me think that the half hour of silence will soon be over. Yonder are the white horses being hitched to chariots, and yonder are seraphs fingering harps as if about to strike them into harmony, and yonder are conquerors taking down from the blue halls of heaven the trumpets of victory. Hark! the clock in the tower of heaven begins to strike and the half hour is ended. Descend! Come back! come down! till your work is done. Shoulder a little longer your burdens. Fight a little longer your battles. Weep a little longer your griefs. And then take heaven, not in its dullest half hour, but in its mightiest pomp, and instead of taking it for thirty minutes, take it world without end. Amen.

SULPHUR, OKLA.

OUT OF DIVINE ORDER

By E. E. SHELHAMER

A GREAT many people, yea, good people, are out of divine order. They are going to heaven, but they are going, as it were, on a freight or mixed train, when they ought to be going on a "limited." One step out of divine order may require a thousand other steps to recover it, if it is ever recovered. Take a few Bible characters:

First: Faithful Abraham. We must tread softly when we approach these "worthies." In Genesis, the twelfth chapter, we find that after Abram had arrived in the land of Canaan, a severe famine was on, but instead of believing God as in other instances, he became frightened and "went down into Egypt." The result was he prevaricated and told a half truth (which is no truth at all) relative to Sarai his wife, whom he passed off as his sister. After a bitter experience here, we find in the next chapter that he had to retrace his steps and "went up out of Egypt, he, and his wife, and all that he had, and Lot with

him." We are told that he returned to Bethel "unto the place where his tent had been in the beginning." During all of this sojourn in Egypt he was out of divine order.

Again, he took another step out of God's first plan when he listened to Sarai and took Hagar to wife. That one step has populated the world with millions of Arabs and Mohammedans who have cursed Palestine and other countries. During the Crusade War millions of Christians lost their lives trying to recover the land of Canaan from these descendants of dear father Abraham.

David is another example. After God had delivered him many times out of the hand of Saul, finally he became frightened and we hear him say, "There is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me to seek me any more in any coast of Israel: so shall I escape out of his hand." The result was he lost his dignity, cowered before a heathen king (Achish) and was here on the devil's territory nearly two years. It is pathetic to read what happened during this time.

Samson is another case. He got out of divine order when he "went down to Timnath and saw a woman." Again, he went to Gaza and there "saw" another woman. Later we read that his two eyes, which evidently saw too much, were both gouged out. Thank God, his repentance was so thorough that God in mercy enabled him, in a measure, to recover some of the lost ground, though it cost him his life.

Other Bible characters could be mentioned, but we come now to our day. Thousands of people are out of divine order, as for instance:

First: *In business relations.* Back there somewhere they went into business with the wrong partner. He got the cash and they got the sad experience, and since then they have not caught up, but are handicapped to this day financially. Others went to town when they ought to have remained in the country; or, took a land claim and buried themselves in the sand for two or three years in order to own 160 acres. As a result their children became Sabbath breakers, married into the wrong families, broke their parents' hearts, and later it cost more to get them out of trouble than all the extra money they had earned.

Second: *Marriage.* Oh, the multitudes who are out of divine order because back there when in their teens they fell in love, and contrary to good advice, married the wrong boy or girl. Years passed, a family was raised, and then these parents, when in declining years, they ought to have had each other's comfort and support, quarreled and finally were divorced. Perhaps it was not quite so serious in your case, dear reader, for you got converted. The mighty grace of God did a lot in fixing up your hasty marriage, but even then you may be mismated, and if so, are not as great a help to each other as you should be. But please don't chide each other with it.

Third: *In church relationship.* There are multitudes who, on the spur of the moment, because something did not suit them, called for their church letters, or quit a certain mission and joined another. Later they saw their mistake, but having acted so rashly, did not have the courage to acknowledge it.

And now, precious heart, what shall be done, what can be done, if, in any of these respects, you have marred the divine plan? Our answer is: In proportion to the offense, humble yourself before God and those who are concerned. If you do so in the right spirit, a merciful God stands ready to rule and overrule, so that in the end you will have learned a valuable lesson and will be better able to warn and teach others in a more practical manner.

Thank God, there is such a thing as capitalizing our losses and mistakes. If a man loses \$5,000 he ought to get \$50,000 out of it. If not in cash, in grace and wisdom, which are always worth more than cold blooded gold.

Beloved, if, at the remembrance of a sad thing in the past, you are startled and humiliated, let it act as a boomerang to drive you farther away from earthly things and deeper into the love of God.



Foreign Missions

The Campmeeting number of the Arkansas Nazarene, an interesting little sheet edited by District Superintendent John W. Oliver, floated in with our mail recently. "Father John" has filled his district paper full of pictures, some looking fine and handsome and some a shade less than that. And the reading matter—interesting, cyclopaedic and informing. What a time that campmeeting must have been—Vaughan quartet, Evangelist Oscar Hudson and his wife, Lauraine Oliver to sing solos, two mayors and some ex-governors to lend dignity and official weight to the occasion, singers and shouters and workers by the dozen. The district paper was full of home missions, orphans' home, Nazarene academy, campmeeting, young people's organization, etc., etc. The only thing "Father John" left out was foreign missions. But the sheet was full and no room for anything more, so something had to be omitted. We are sure if the paper had been twice as big, foreign missions would have shone with splendor, for we know the editor's heart is as big as a small mountain. We respectfully rise to move that next year he give us a half column in the Campmeeting number of the Arkansas Nazarene in order that we may advertise the General Budget. Among evangelists, singers, tents, orphan homes, academies, mayors, and ex-governors, we are sure the General Budget would feel right at home. Who'll second the motion?

The judgment day—the day of accounting—the final "exams" are just ahead. Are you ready to meet your record? Don't think that you are going to slip through by throwing yourself on the mercy of the Court. Mercy He has a plenty; praise His name for that; but it's not, as we understand it, to be exercised so as to excuse laziness, carelessness, indifference and "pious" stinginess. Mercy will cover everything that we cannot help. Forgiveness will be extended for matters beyond our power to correct. But for every bit of indifference which a little effort on our part could have changed; for every lazy spell which a trifle of energy could have corrected; for every instance of arguing with the Master so as to persuade yourself that you can give Him the short end of the financial handle, and yourself the long end—all this will be exposed on us at the judgment day. Are you ready to face your missionary record there? Have you done your reasonable best for the dying heathen? Have you actually been generous with God? Will you face the unrolling judgment records happily or apprehensively?

Yes, our Lord Jesus will some day come again, even as He went. *Comforting thought*; and we believe this grand event is close at hand. That is why we plead for the cause of evangelism so earnestly at home and abroad. This is one of the underlying incentives for our intense concern for foreign missions. *The Master wills it*. It looks like He wanted little groups of sanctified believers scattered over the earth—some in each nation. When He has accomplished thus "to scatter the power of the holy people" (see Dan. 12:7, last clause), "then shall appear the sign of the Son of man in heaven." What is this sign? We do not know. Possibly it is the last great "latter rain" revival; the final gathering out of those who will accept our Lord, like the gleanings of a vineyard "one on a bough and two on the topmost limb," just before judgment wrath is released. At all events everything today signals "hurry." The time seems to be short. The Spirit is urgent. Like the angels plucking Lot and his family by the hand in their haste to lead them out of doomed Sodom, so the Master is urging missions, missions, home and foreign. The clouds of divine wrath are gathering; the time for the purification of this old earth by fire approaches; the hour for the last gleanings of the vineyard is at hand. "Make haste," pleads our Lord; "hurry, hurry," begs the Spirit; "Escape for thy life, look not behind thee . . . lest thou be consumed," exhorts the angels, as in ancient so also in these modern days. "Give your money, it shall be returned; invest, and ten thousand per cent shall be your reward," entreats the Book. Work while it is called today for the night cometh when no man can work. Speed up, brother, we must further the kingdom while daylight lasts.

What started the Church of the Nazarene? The preaching of HOLINESS, as a second work of grace. What united its separate portions? HOLINESS, as a death route experience which crucified the carnal mind. What made it predominantly evangelistic? HOLINESS which is the baptism of fire blazing in the heart, flashing from the eyes and dripping unctuously in speech and sermon. What scattered it in thirty years over America, Canada, portions of the British Isles and girdled with "a thin red line" the world? HOLINESS, which is the baptism with the Holy Ghost, pressing a crusade of old-fashioned full salvation. What begot our foreign mission work, drove our missionaries abroad, sustained them amid distressing trial and crowned their labors with a success that embarrasses us to finance? HOLINESS, which is our holy Master enthroned in human hearts, press-

ing again the thrilling experiences of Pentecost, and endeavoring once more to accomplish that which was begun forty-seven days after the resurrection. What made our Nazarenes the outstanding givers for foreign missions of modern days? HOLINESS, which is the experience the disciples had when "neither said any of them that ought of the things which he possessed was his own," but eagerly financed the new found holiness movement. Now if we dry up in our giving, fail to press foreign missions, degenerate into just another denomination with no crusade vision, allow evangelism to be the manipulated mechanics of a professional class, forget the thrilling death route trail we traveled when young, it will be because we no longer preach HOLINESS as a second work of grace, practice HOLINESS with its thrilling life ethics, and testify to HOLINESS as an instantaneous, up-to-date, burning baptism.

FROM TRINIDAD, BRITISH WEST INDIES

NEW SUNDAY SCHOOL—HEAVY RAINS, COMFORTABLY HOT AT 182 DEGREES

Through the faithful efforts of our Sunday school superintendent, Brother Joseph Drayton, who has recently gone to the oil fields to work we have been enabled to open a Sunday school at Guayaquayare, where no religious services were being held heretofore. The school was started with eighteen people present, fifteen children and three adults. Please pray for us for the new Sunday school as we hope to take the tent out there later and try to establish a church.

Brother and Sister Hill came over on the 9th and are planning to go out to Guayaquayare for a visit before returning to Barbados. They are looking about as usual. We are glad to have them with us for a time.

The rains have been so heavy that we have not been able to do anything in the way of a meeting as it is almost impossible for the people here to get out when the rains come on. I sent you a weather report some time ago, but since sending that one I have a more interesting one. I copy from the Trinidad Guardian of June 16 as follows: "Temperatures for yesterday recorded by the Department of Agriculture, Port of Spain, were as follows: In the shade, 7:00 a. m., dry bulb 78 degrees, wet bulb 75 degrees. 3:00 p. m., dry bulb 88 degrees, wet bulb 77 degrees. Maximum 92 degrees, minimum 79 degrees. In the sun the highest temperature was 182 degrees." This is not a heat wave but is the result of a very clear day.—GEORGE W. SURBROOK.



LESSON FOR AUGUST 17, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Saul.

LESSON TEXT: 1 Samuel 9:15-17, 25-27; 10:1; 19:9-11; 31:1-4.

GOLDEN TEXT: *Wherefore let him that thinketh he standeth take heed lest he fall* (1 Cor. 10:12).

INTRODUCTION.—Samuel had promised Israel, from God, that they should have a king; and it seems strange to us in these days that we do not hear of candidates coming forward for the government, taking great interest in the people, or recommending themselves to Samuel, and through him to God, to be nominated for the position. But none appears, whether it is owing to a lack of spirit or a becoming humility we do not know, but one thing is certain, it is a fact unparalleled in the history of any other kingdom. A crown, a wonderful crown, is to be set up, and nobody bids for it. The difference in this kingdom and others seems to rest in the fact that most governments began in the ambition of someone to rule, but Israel's in the ambition of the people to be ruled.

In chapter eight we have the people's demand for a king. Samuel's age and the unfitness of his sons to succeed him in his office were the principal reasons brought forward by the people when making the request, but included in their insistent demand they expressed the popular desire to be like the nations around them. However, Samuel did not grant this desire until God had told him what to say to them, and they were fully warned that with the change a great burden would be added to the people in the way of heavy taxes, and wars with other nations would call for the devotement of their sons to military life.

SAUL ANOINTED KING.—Samuel by an extraordinary revelation is informed concerning Saul. God had told him that He would send to him the man that would serve Israel for such a king as they wanted like all the nations. He told this to Samuel privately "in his ears" secretly whispered it to him perhaps by a still small voice, a gentle sound conveyed to his ear probably while praying in secret over the problem and seeking divine direction in the affairs of the nation.

We note that though God had not been pleased with Israel's desire, yet He granted their request for a king and speaks tenderly of them. "For I have looked upon my people, because their cry is come unto me," "in wrath he remembers mercy." He calls them again and again His "people," though they were a provoking crowd, a peevish, dissatisfied lot, yet *mine* still. How gracious God

was to them to make *their king* an instrument of their deliverance from the oppression of the Philistines, which was much more than they had any right to expect since in asking for a king they were refusing God's system of government.

As Saul approached Samuel God again whispered to him, "Behold the man whom I spoke to thee of." We notice that He did not say whom I have chosen. Saul was the people's choice, not God's. Saul was a man of unusual physique. He was a princely looking fellow, and Israel, like ourselves, was ready to judge a man by his exterior attainments.

We are impressed with the appointments of God. He had told Samuel "tomorrow about this time," and Saul arrived on time, not seeking for a kingdom, but seeking lost animals and keeping an appointment of which he knew nothing. Some people might call it a happening, a chance, but it was a well timed arrangement, a divine appointment.

Both that evening and the next day the two men "communed" together, v. 25. We may suppose that Samuel told Saul the whole story of the people's desire for a king and satisfied him that he was the person God had picked upon for the government.

The second part of our lesson closes with Samuel and Saul walking together probably over some private way over the fields down to Ramah, Saul expecting to hear the word of God from the seer. In the third part of the lesson we are told of the anointing of Saul and though Samuel administered in the externalities of the occasion, he assured Saul that "it is because the Lord hath anointed thee to be captain over his inheritance."

SAUL'S FAILURE AND DEATH.—Saul's fear and jealousy made him a torment to himself, so that he could not sit in his own house without being armed, pretending it was for self-protection, but his design was to kill David. He intended to pin him to the wall with the javelin, but David slipped away and the instrument of death stuck in the wall. God cares for His own. Saul missed his blow.

The last division of our lesson brings us to the day of recompense in which Saul must account for the blood of the Amalekites which he had sinfully spared and that of the priests which he had more sinfully spilled. He sees his soldiers fall about him and his sons fall before him. "And the battle went sore against him." Wounded by the archers, he who sought to kill others now seeks to be killed, but is refused and in his dire extremity he fell upon his own sword. Saul, the man of promise, Saul the people's pride, a suicide. He that thinks to preserve his honor by sin will certainly lose it.

BEHOLD WHAT HAS BEEN DONE!

We are submitting herewith a part of the report of the District Church School Board of Southern California District. It can be done. All it needs is some interested persons who will work at the job. The preachers and superintendents who are saying, "We can't do it," are usually mistaken and are hindering the larger progress of their work. The teachers from some of these places are writing us to know what can be done under such conditions. Shall we not make the effort in the expectancy of success?

Introductory

By the help of God the work of our church schools on this district has made signal advances on all lines during the past year. The blessing of the Lord has crowned the efforts put forth in constantly improving the methods and equipment used, and our people have caught a greater vision of the possibilities that are ours in the great work of our church schools which shall be indicated in the following branches of this work:

The Sunday School Proper

The Sunday school is one of the greatest factors we have in promoting the glorious doctrine of our beloved church. And as the hope of our work rests largely in the hands of our young people and children, our purpose and goal is to so indoctrinate them under trained teachers, officers and pastors filled with the Holy Ghost, that when we who are now at the front of the battle are no longer able to carry on they will be fully qualified to take our places. To this end we solicit the co-operation of every member of the church. We thank God for what has been accomplished the past year and are looking forward to the greatest year yet in the history of our church.

Leadership Training

Southern California stands at the forefront in the denomination in leadership training. This fact is recognized by our General Sunday School officers. A study of the increase of the Guild reveals our rapid stride. This organization, made up of persons who hold leadership training certificates, has increased this past year from seventy-three to one hundred forty-eight members. A goodly number of our churches have also held leadership training classes. Advance work is being done here. Twenty-six institutes have been held this year by our Director of Christian Religious Education, most of them on our district. An increasing number of our Sunday school people are fitting themselves for larger usefulness by this means. In this connection a splendid in-

stitute to train persons for daily vacation Bible school work was held this spring at Ontario. Joseph Gray was Dean and the results were most gratifying.

Daily Vacation and Week-Day Bible Schools

One of the most interesting, as well as hopeful, agencies in the work of Christian religious education is the Vacation Bible School. Eight of these schools were conducted by Southern California Churches of the Nazarene in the summer of 1929, varying in length from two to four weeks. More of our churches should avail themselves of this highly effective means for not only gaining the attention of the community but for doing a truly wonderful work in religious education.

No report has come of any Week-day Church Schools having been held during the year. The Week-day School offers an opportunity for additional religious training that should not be overlooked. However, where a church has held neither a Vacation nor Week-day school, but is contemplating further means of religious training and must decide between the two types of schools, it probably would be better to begin first with a Vacation Bible School. Later, when the church has become thoroughly familiarized with methods, technique, and skill in the matter of conducting the Vacation School, it will probably be easier to conduct a Week-day school.

MANITOBA-SASKATCHEWAN DISTRICT ASSEMBLY

The Fifteenth Annual Assembly of the Manitoba-Saskatchewan District, Church of the Nazarene, came to a close Sunday night, July 13, 1930.

We were indeed pleased to have with us our beloved senior General Superintendent, Dr. H. F. Reynolds. His opening address and subsequent talks were an inspiration to all and we feel sure that our people went home with a greater determination to serve God than ever before, our lives enriched by coming in contact with one who has walked with God, lo, these fifty-six years. May God bless him in the days to come and spare him for many more years of service.

We were delighted to have Dr. J. G. Morrison with us. Dr. Morrison spoke at each morning session on "Stewardship." These addresses were heart moving and inspirational. Surely our responsibility is great. And we were made to realize as never before how little we were really doing for God. Also in the evening services Dr. Morrison brought great messages. Messages that gripped the hearts of the people and each night at the close of the service found seekers at the altar.

Rev. Clive Williams was in attendance representing the Nampa Sanitarium. We were glad indeed to have him with us. If the meeting dragged a little he was right on the job to pep it up. We appreciate the kindly interest that he took in all the activities of the assembly.

Rev. Chas. E. Thomson, of Red Deer, Alta., represented the Northern Bible College. We were glad to have had Broth-

er Thomson with us at Morse for two weeks' special meetings prior to the assembly. The church was blessed and a few found the Lord in a definite way.

The assembly was well attended from over the district, there being close to the fifty mark of delegates and as many visitors. A splendid spirit prevailed throughout every session and business was attended to with dispatch. Rev. A. J. Smith succeeds Rev. Geo. Beirnes as Superintendent. Brother Beirnes has put in three years of hard work on the district, and we feel that we are a good deal farther up the road in many ways than when he came on the district. We pray God's richest blessing upon him in his new field of labor. We understand that he is open for evangelistic meetings or a pastorate.

Brother Smith is a returned missionary from China. He has labored on this district during the last year and has had some remarkable meetings. We trust and pray that the coming year will be one of great spiritual advancement.

The Morse church did their best to entertain the assembly in a suitable manner. (The writer hesitates to say too much on this line for the simple reason that we belong to the Morse church). But we believe, judging from remarks made, that everyone enjoyed himself.

God's blessing was upon the gathering from the start to finish and at times during the business sessions the glory came down and our hearts were blessed. Thank God for a salvation that saves from sin, and makes it possible to live and work together as one great family, in sweet accord, doing all to the glory of God.

Sunday, the closing day, was a great day. Three services, morning, afternoon and evening. Dr. Reynolds preached in the morning to a full house. God came on the scene in a mighty way, hearts were touched, and as the message went forth it found lodgment in our hearts, covenants were renewed that in this year we would give our best for God. Sunday afternoon was a great Missionary Rally, under the supervision of the W. F. M. S. Rev. A. J. Smith and Dr. Morrison were the speakers. At the close over two hundred dollars was pledged and given for the cause of Missions. The evening service was a great evangelistic service, Dr. Morrison speaking on the "Judgment Day." This was a message that gripped the heart and at the close souls were seeking God and some were happy finders.

We must make special mention of the Kridler sisters of Moose Jaw, Brother and Sister Metcalfe, Brother and Sister Rusk of Regina, Sask., and Brother and Sister W. M. Brown of Sawyer, N. D., all of whom so ably assisted in special song.

The assembly is a thing of the past. The future is before us. We are determined that this year shall be a year of progress for God's honor and glory.

Reporter.

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God.—EUGENE STOCK.

BALLINGER N. Y. P. S. RALLY SAN ANTONIO DISTRICT

The Ballinger N. Y. P. S. Zone Rally met at Coleman, Texas, July 3 and 4, for its quarterly convention.

I. L. Flynn, pastor of the Brownwood church, preached the opening sermon Thursday night.

The rally opened Friday morning with a fairly good representation from several churches of the zone. San Angelo had the largest number present, and won the next Zone Rally, August 31 to September 1. Miss Mary Joe Boone of San Angelo was elected secretary pro tempore.

There were many helpful papers and discussions which brought out many interesting points relative to the N. Y. P. S. work. Special songs were one feature of the day that blessed those present. Those who sang special numbers were, Rev. Charles Harrison, the Misses Perry and Miss Mary Joe Boone.

We were especially delighted to have with us the District President of the N. Y. P. S., Rev. G. R. Dosier, who preached twice for us. There were several professions among the young people during the rally.

Mrs. Ellen Cellan, assistant zone chairman, and pastor of the Coleman church, presided during the convention.

A basket dinner was spread at the noon



The 1929 Ministers Manual for 50c

Most if not all of our ministers are familiar with Doran's Ministers Manual which sells for \$2.00 a copy. The publishers have a number of the 1929 edition on hand and are offering them to us at considerably less than cost so that we in turn are announcing a special price of 50c a copy, plus 10c to help pay for packing and postage. There are 692 pages in this volume; surely in this wealth of material any preacher can find a great deal more than sixty cents' worth of ideas and suggestions. Only a limited supply on hand. Rush your order in today.

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hour and all had plenty to eat, and to spare. I think it was the consensus of opinion that this was the best 4th of July we had ever spent. It certainly proved that the young people who have salvation, or want it, do not have to go to the world to enjoy themselves. They found more real joy at this rally than at a dozen celebrations. The pastors and Coleman church beautifully entertained the rally.

I. L. FLYNN, Reporter.

CHURCH NEWS

EVANGELIST F. P. KERST—"This is our first report to the HERALD OF HOLINESS since we entered the evangelistic field. Our first meeting was in Terre Haute, Ind., with Rev. Earl Singhurse and his good people. We have been in revivals where we saw more people in the altar in the same length of time, but we have never been in a meeting where we saw and felt the power and presence of the Lord more than we did in this meeting. Rev. Singhurse is indeed a good pastor, and a splendid Christian gentleman, with a wife and daughter who help carry the burden of the church. They have won the hearts of the people in this city, very

much loved by their church, and they are doing things for the Lord. There were 58 people in the altar for pardon or purity, and 14 new members were taken into the church. From here we went to Brazil, Ind., with Pastor A. L. Perkins and his fine crowd of Nazarenes, in a tent meeting. There were 87 people bowed at the altar, most of whom claimed the victory. One old lady who was blind and eighty-four years of age was saved for the first time in her life. Ten new members were received into the church the last Sunday morning and the pastor stated he had the names of 15 more to be received the next Sunday. An offering of thirty-five dollars was taken for the pastor and his family in the last service. Brother Perkins is a fine Christian gentleman, with a burden for the lost and a shepherd to his flock. From here we went to North Vernon, Ind., with Rev. Samuel Thomas. This is a baby church, and is having a struggle for existence, but God is leading them on. Rev. Thomas is a converted Hebrew, and is a beautiful Christian character. Brother Thomas before he was saved served as state's attorney for one term, and also was elected as judge of the circuit court in the state of Washington, where he served four years. He has lectured in almost every state in the Union on national issues, and served our government in foreign lands. Mrs. Thomas is state trustee and a national evangelist for the W. C. T. U. They are loved by their people and making friends fast in the city to our church. We had a good meeting with these people, considering the circumstances. These good people need our prayers. We are now in a meeting at Beech Grove, Ind., where Rev. Charles Harrison and Rev. A. E. Kerst had been running since June 22. This is a Home Missionary meeting, and the outlook for a good strong Church of the Nazarene is almost certain. The foundation has been well laid, deep conviction is on the people and they are coming to the altar and seeking the Lord. We go from here to Highway, Kentucky, with our pastor, Rev. I. T. Stovall."

F. M. S. have done fine work during the year. As pastor we appreciate our people and greatly enjoy the work with them. They have called us for three years and we have accepted. At a recent meeting of the congregation it was voted to seek a new location looking forward to the erection of a new church building. We are now negotiating for a beautiful lot which will give us one of the best locations in the entire city. We are uniting with Bresee College in special anniversary services, September 10 to 14, in commemoration of the 25th anniversary of the organization of the church and school. At this time we are inviting all the former pastors of the church and presidents of the school, as well as members of the faculty, student body and former members of the church to be with us. Special speakers are being arranged for and a time of blessing and power is anticipated. This will be followed by a revival campaign with the Aycocks, September 16 to 28."—I. C. Mathis and Wife, Pastors.

NEW CASTLE, PA.—"Rev. and Mrs. C. F. Whetsell, pastors of the Church of the Nazarene here, were pleasantly surprised when nearly seventy-five members and friends walked into their home on Sumner Avenue to tender them a 'pounding.' They came to this church from Ulrichsville after successfully pastoring that congregation four years. Rev. Whetsell and wife, while only here a short time have a host of friends out of the church as well as in the church, for to know them is to love them. We are glad to report the work is going on nicely through the untiring efforts and spiritual preaching of the pastor. Our Sunday Bible school and midweek prayer meetings are on the increase with quite a few joining the Sunday Bible school. The N. Y. P. S. under the leadership of Sister Whetsell has been rendering some nice programs. We are encouraged and by the help of God and the co-operation of the people the work here will go over the top for God. We kindly ask all of the praying people to remember us in prayer."—Reporter.

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HUTCHINSON, KANSAS, FIRST CHURCH—"As we come to the close of the assembly year we can truly say, 'Hitherto hath the Lord helped us,' and to Him we lift our hearts in praise and holy gratitude. During the year two special revival campaigns have been held, one with Evangelist Bona Fleming and one conducted by the pastor. Counting them as they have come to the altar there have been something over 650 seekers during the year, and 92 members have been received into the church. Our Sunday school has had a very excellent growth. At the recent annual meeting the superintendent reported that our average attendance for the year was 338, which is a gain of 101 over last year. In spite of the low prices of wheat and the financial depression that has been on us in this part of the country our finances are in good shape. We will come to the assembly with all budgets paid and show a good increase over the total amounts raised last year. Our N. Y. P. S. and W.

DAVENPORT, OKLA.—"Sunday, July 20, closed the second revival of the assembly year for the church here. Of the number that bowed at the altar, thirty claimed victory. We had Rev. J. A. McNatt for our meeting in January (in which sixty-eight claimed the victory) and in the meeting we just closed. Brother McNatt is a clear, second blessing preacher, a pastor's friend, and a booster for every department of the church. We have received seventeen into the church since coming here from the assembly in October, and we have a fine class to come in this coming Sunday. Our Sunday school is fine, having gained fifty-five over last year's enrollment and our average attendance is double that of last year. Sunday, July 20, we had 192 present. Our W. F. M. S. and N. Y. P. S. work is going good and I am sure the Lord is putting His seal of approval on our work."—W. F. Hurst, Pastor.

SULPHUR SPRINGS, TEXAS—"We have just closed one of the best meetings that I have had the privilege of attending in many years. It was estimated we had as many as 1,500 people at some of the night services. We had a large tent and it was full every night. There were eighty who prayed through and testified. Some got to the Lord in their homes. We have received nineteen into the church since we came here in November. The churches in the city dismissed their Sunday night services. It was a great time for holiness in Sulphur Springs. We had 100 in Sunday school. We have succeeded in getting a loan on our new church which has been sought so long. At the beginning of the revival Rev. M. M. Lowrey and workers were delayed in getting here and the pastor did the preaching until the evangelist arrived. Rev. Lowrey was at his best in preaching and his wife and young people can draw the crowds. It is wonderful to hear them play and sing. They made many friends and we welcome them back."—R. E. Fletcher, Pastor.

PASTOR G. N. MITCHELL, MURPHYSBORO, ILL.—"We recently closed a very successful revival meeting with Rev. G. C. Roberts of St. Louis, Mo., as evangelist. Young Roberts is a fine collaborator, a great preacher and his messages are sane and scriptural, and upbuilding to all departments of the local church. At the close of the meeting nine were baptized and seven united with the church, for which we praise the Lord. All departments of the church are progressing very nicely for which we are glad. The Lord sweetly saves and sanctifies just now and we are still in love with the Church of the Nazarene. Pray for us and this needy field."

EVANGELIST JAMES MILLER—"We are having a great Home Missionary meeting here in Jersey City, N. J. The tent was filled last night and we had quite a number of seekers. We are hoping to organize a Church of the Nazarene here at the close of the meeting. God's blessings upon the Publishing House and all its workers."

EVANGELIST J. T. HATFIELD—"For four weeks we were in San Dimas, Calif., in an old holiness church with Rev. Alfred Morgan as the pastor and Rev. Roy Morgan as the District Superintendent. There were some holiness preachers who tried to discourage these brethren from getting us. They said, 'He will get your members all rattled and mixed up and he will have them all at the altar and they won't know what they are seeking for,' but nevertheless, we got a unanimous call and we must say that we never had a pastor and a District Superintendent and a church stand by us more loyally than this church. One day this church was ablaze with pentecostal fire but the devil got in with a lot of his stuff and they lost their fire and cooled off. They tried to make an appearance, they rehearsed long prayers and long speeches; they would get their emotions stirred in

CLEVELAND, OHIO, 2ND CHURCH SUNDAY SCHOOL



In an interview recently granted to a large Advertising Club of London, England, by the great merchant prince of "57" varieties fame, Mr. Heinz, this question was asked: "What does your company do to boost sales when a depression and a lack of buying settles upon the people such as we are experiencing today?" He promptly and decisively replied, "We spend more money for advertising than ever before."

This might seem on the surface to be a foolish statement. Spending money in the face of loss and falling off of sales. But analyze the subject for yourself and you will find that nine times out of ten, you reap a bountiful harvest when the depression lifts. Human nature is the same the world over. An advertised product will command respect and sell twice as fast as one which isn't.

But our hearts and minds are interested in Sunday schools, not pickles, and when the clarion call comes ringing out from Kansas City, "What is the matter with our Sunday schools? Why the falling off in attendance? Where are we headed for? Will we fail to make our goal set at the last Quadrennial Assembly?" Our hearts are stirred.

Suggestions and plans mean little unless backed up by actual demonstration, and so we submit the above photo of a Primary Department with a Superintendent in charge who has learned Mr. Heinz's secret of success.

Mrs. Mary Foglesong has been in Christian work and particularly Sunday school work for well on to thirty years.

Circumstances permitting, she started in the Second Nazarene Sunday school as our Primary Superintendent. We might say in passing that Sister Foglesong has reached that age in life when one feels he or she must retire and let someone younger do the job, but not so with this good mother of Israel.

She came to a Sunday school being held in a storeroom, and a Primary Department in the rear of the hall with the barest of necessities and a neighborhood with a mixture of races and a decided Catholic predominance.

This was enough to cause many a good soul to give up—the odds seemingly were against her, but as stated before, she has learned the secret of successful Sunday school attainments.

Rain or shine, cold or hot, Sister Foglesong tramped the streets, talking to the children, going home and interviewing the parents, following up every absentee with a personal visit before the following Sunday and constantly taking advantage of every opportunity that would give her an opening into a home where there were children.

As a reward for such faithfulness, she has seen her department grow from an average attendance of six to fifty in one year. Her former classroom had to be enlarged and she is still bringing them in.

Again I would say in the time of drought and depression, put more effort forth—advertise the greatest thing on earth and see the results.

C. A. WAY,
Sunday School Superintendent.

a song service, hold up their hands and walk the aisles but it was nothing but an Oklahoma dust storm. After it was all over nothing had happened—all there was to it was a lot of dust and a big wind. There was no confession or restitution. They still had the same old feelings against each other. Now these people wanted a revival and they were willing to pay the price if they could only get to the place and it took four weeks to get them there. The first two weeks some of them would say, 'Brother Hatfield, that hurts, but don't let up, keep digging us up; we want a revival and we want it in the church; we want the fire and the love and sweet fellowship we

once had.' Thank God in the last week the break came. They were on their feet confessing to each other, shaking hands with tears running down their cheeks. It has been a long while since we have seen such a clean sweep and such a spirit of love and unity as there is in that church at the present time. There were two or three that had something in their craw they couldn't swallow down or throw up; they were looking sickly and reminded us of some old hen with the roup. They were wheezing loud enough to be heard. The last few days they were not in the meeting; they were trying to feel better by staying at home but God has a hook in their jaw and they

will be reeled in some of these days. This church never passes the basket, takes up any offerings or has any marches. They believe in not letting your right hand know what your left hand does. This is the first meeting we ever held where it was done in this way and they did well considering their circumstances and the hard times. We must say that this church is in a fine shape for the new pastor that is coming in. God bless them."

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MINDEN, LA.—"We are now approaching the midsummer of our second year as pastors here. These are good days and we are busy and happy in the work of the Lord. While we have not been permitted to realize all the desires of our heart on this needy part of the Home Mission field, yet we have been able to enjoy some of the fruits of our labors and have rejoiced in many definite answers to prayer. Within the last few months some much needed improvements have been made on the inside of the church building and just recently the original building debt has been liquidated. This was due to a keen personal interest of our District Superintendent, Rev. G. M. Akin, in securing the pledges and to the noble sacrifice of the church; also the kindness and liberality of the business men of Minden and other friends of the church. The Sunday school purchased a new piano the first of the year. Under the leadership of the superintendent, Mr. J. L. Davis, the growth of the Sunday school has been most encouraging. Mrs. J. T. Mayfield's faithful and untiring labors with the young people are sure to be rewarded. We have had two revivals during the year. One was held during the Christmas holidays with Rev. C. C. Knippers and sons and was much enjoyed by the church and community. During the month of April the church was especially favored by having our District Superintendent and wife, Rev. and Mrs. G. M. Akin, conduct a revival, assisted by W. Evans Burnett, Jr., of Beaumont, Texas, as song leader. Rev. and Mrs. Akin's messages were clear, forceful and very timely and they made a deep impression upon the hearers. Mr. Burnett won the hearts of the people, and we were fully convinced their coming to us was of the Lord and in divine order. It is very evident that God is working and answering prayer in behalf of holiness throughout northern Louisiana, and we feel the work of rebuilding 'the old waste places' is surely being honored of Him. God is able to answer prayer. The way of the cross in the will of God is our chief delight."—Della Smith and Jonnie Dance, Pastors.

DEATHS

FACKER—On June 22, 1930, the death angel came for Mother Facker. Her maiden name was Ella Stearns. She was born April 11, 1870, and was married to F. C. Facker August 22, 1896. To this union were born three children; two girls and one boy: Mrs. L. A. Dodson of Slick, Oklahoma; Mrs. Reed Pagion of Beggs, Okla.; and Mr. Fay Facker of Shamrock, Okla., all of whom she leaves to mourn her going home, also their father who lives here in Slick, Okla. Mother Facker was converted early in life and joined the Methodist church and was sanctified in 1912. In 1914 she joined the Church of the Nazarene at Deming, New Mexico, later moving her membership to Oklahoma City where she was a member until death. Mother Facker reared a beautiful Christian family and all have hope of meeting her again. She taught one of our classes in Sunday school here in Slick, Oklahoma. When taken sick May 21, she was with her husband in Tulsa, Okla., and suffered much during the

month of illness, all of which was taken very patiently until death came. On June 24, her many friends and loved ones gathered at the Methodist church at Shamrock, Okla., where the Methodist pastor, Brother Powell, preached the funeral, assisted by the writer, after which we laid the remains away in the Shamrock Cemetery to rest and await the first resurrection.—Rev. Roy J. Jacobs, Pastor.

YATES—Mrs. Jessie Leah (Laswell) Yates was born near English, Indiana, February 2, 1890, and passed to her eternal reward, June 29, 1930, age 40 years, four months and twenty-seven days. May 23, 1910 she was married to Harry E. Yates. To this union were born seven children, Lucille, Alberta, Margerie, Ruthie, Harry Eugene, Carl Burnelle and Fred Allen. Alberta died when two weeks old in 1913, and Ruthie died in 1925, age six years. Sherman Laswell, the father, three sisters and one brother still live, Elizabeth Cox, Ruth Barbee, Olive Stichter and Sherman Laswell, all of Terre Haute, Indiana, seven nephews and three nieces. Mrs. Yates was converted in 1914 in Chrisman, Ill., and united with the Church of the Nazarene, where she lived a faithful Christian life until Jesus took her home. She has lived a most exemplary life. "Well done thou good and faithful servant," will be true in her case. She will be greatly missed, not only in this home by the family and relatives, but by all of Chrisman, where they have spent eighteen years of their married life. Her life was all on the altar for sacrifice or service. She fulfilled both. Her sickness was of short duration. Her untimely death was a great shock to all Chrisman people.

TOO BUSY TO LIVE

He hadn't time to greet the day,
He hadn't time to laugh or play;
He hadn't time to wait a while,
He hadn't time to give a smile;
He hadn't time to glean the news,
He hadn't time to dream or muse;
He hadn't time to train his mind,
He hadn't time to be just kind;
He hadn't time to see a joke,
He hadn't time to write his folk;
He hadn't time to eat a meal,
He hadn't time to deeply feel;
He hadn't time to take a rest,
He hadn't time to act his best;
He hadn't time to help a cause,
He hadn't time to make a pause;
He hadn't time to pen a note,
He hadn't time to cast a vote;
He hadn't time to sing a song,
He hadn't time to right a wrong;
He hadn't time to send a gift,
He hadn't time to practice thrift;
He hadn't time to exercise,
He hadn't time to scan the skies;
He hadn't time to heed a cry,
He hadn't time to say good-by;
He hadn't time to study poise,
He hadn't time to repress noise;
He hadn't time to go abroad,
He hadn't time to serve his God;
He hadn't time to lend or give,
He hadn't time to really live;
He hadn't time to read this verse,
He hadn't time—he's in a hearse.

—GREENVILLE KLEISER.

While her whole Christian life has been given to God's service and devotion to her family, and now to sacrifice, dear friends, do you want to meet God with less preparation? Oh! how we shall miss this dear wife, mother, sister, daughter and friend. Dear Lord, give us more of this type. Amen, and Amen.

BAKER—It is with sorrow that we send this funeral notice. Yet we rejoice that another one of God's saints has made the final landing and received the great reward. On April 5, 1930, occurred the funeral of Sister Edith Lounsedale Baker, wife of Hiram J. Baker and a charter member of the Red Key, Ind., Church of the Nazarene. Sister Baker was a faithful mother of the Red Key church and stood by the church when but one or two others were left, until God rewarded their faith and established what is now a mark of God's reward to the faithful; a great holiness Church of the Nazarene. God's presence was wonderfully manifested at the funeral and many people were deeply convinced that they needed God. She was always and in all ways a most loving wife to her husband and a good mother to her three daughters, Lucy, Beulah and Helen, who realize more than ever the worth of a Christian mother's prayers. She was devoted to her Lord and always seeking to point others to Him. She sought the best in everyone. Surely she did what she could. She always stood faithfully by her pastor.—Rev. H. P. Grove.

SMITH—Martha Rhoda Smith, daughter of Rev. Mr. and Mrs. F. K. Smith of Bloomfield, Iowa, was born November 27, 1917, at Racine, Wisconsin, and was called to her heavenly home June 19, 1930, at the age of 12 years 6 months and 23 days. Definitely converted at the age of five years and sanctified at the age of nine, she lived a beautiful Christian life, bringing honor to her Master and the Church of the Nazarene of which she was a member. The patient, pleasant way in which she bore her suffering was noticeable to all who met her. Preceded in death by an infant sister, Hannah, she leaves to mourn their loss her parents, three sisters, Ruth, Esther and Mary, three brothers, Homer, Paul and Stephen, and a host of other relatives and friends. Service was held in the Church of the Nazarene Saturday at 2:30 p. m. Rev. J. W. Short, Iowa District Superintendent, officiated, assisted by Rev. J. N. Smith of Centerville. Interment was made in the local I. O. O. F. cemetery.

WINGFIELD—Mrs. C. F. Wingfield died at Atlanta, Ga., June 29, 1930. With her husband, Mrs. Wingfield moved to Atlanta from Wichita, Kansas, in 1921; Mr. Wingfield having been retired from business for some time. She was a very active member of the Church of the Nazarene. In addition to her husband, Mrs. Wingfield is survived by two daughters, Mrs. G. R. Jenkins of Nashville, Tenn., and Mrs. A. L. Ford of Elizabeth, N. J.; one son, R. B. Wingfield; one sister, Mrs. Dan Slater of Cisco, Texas, and two brothers, William Bell of Beesville, Texas, and James Bell of Houghton, Kansas. Funeral services were conducted by Rev. Robert D. Kilgore and Mrs. Nettie Hudson. Interment at Greenwood Cemetery.

MURPHY—Beverly Morris, infant son of Rev. Herschel Murphy and wife, pastors of the Church of the Nazarene at Borger, Texas, went to be with Jesus July 20 at 12:50 a. m. Little Beverly Morris was 5 months and 2 days old. His stay was very brief yet sufficiently long enough for him to have won the hearts of all who knew him. He died of intestinal flu and complications. His sufferings were very severe but are over now forever. The little body was laid in the bosom of mother earth at Klondike, Texas, with Rev. Alonzo Ridout, pastor of Shiloh church, and Rev. Bruce Robnett holding the memorial service.

ANNOUNCEMENTS

NOTICE—The Charlestown, Indiana, Church of the Nazarene closed a splendid tent meeting on June 22, with Rev. E. W. Miller and Sister E. W. Miller of Vincennes, Indiana, as the evangelists. Brother Miller is a splendid preacher of the old rugged gospel while Sister Miller is a talented singer and musician. Our church highly recommends them to any church or people.—Rev. Harry Long.

NOTICE—The writer will close a campmeeting in Bassett, Nebr., August 10, and has an open date just following which he would like to fill in that general section or enroute home. Those who are interested may communicate with me at Bassett, Nebr., or at my home address, Olivet, Ill.—F. P. Belew.

NOTICE—We would like to correspond with pastor, or church without pastor, or any needy place where a Holy Ghost revival will be received. Will come for expenses and love offering. References gladly given.—F. P. and A. Hosner, 193 Florence Ave., Pontiac, Mich.

NOTICE—Change of Address: Because we wanted a more central location we have moved to 723 Walton Ave., Dayton, Ohio. All correspondence will reach us here.—C. T. and G. Corbett, Evangelists.

REQUESTS FOR PRAYER—An elderly sister of Eastern Washington in her 80th year, requests prayer for definite experience of sanctification; a brother living in Eastern Washington requests prayer that he may be sanctified wholly; prayer is asked by a sister in Rhode Island for the healing of a daughter.

NOTICE—All under graduates of Central Northwest District desiring to meet the Board of Examination, please do so on Tuesday. Our report must be in Wednesday morning, Aug. 20.—G. D. McDonald, Chairman.

NOTICE—On account of industrial conditions, meeting at Lansing, Michigan, August 15 to 31, has been canceled. Open date latter part of August. Address me, Cedartown, Ga.—M. M. Bussey.

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

CAMPMEETING CALENDAR

August 7 to 17, Palco, Kansas. Annual Campmeeting Northwest Kansas Holiness Association in Alphin's Grove, six miles south and one and a half miles west of Palco. Workers: C. E. Fugett and A. L. Crane. For further information write, Bessie Fondoble, Palco, Kansas.

August 7 to 17, West Union, Ohio, Adams County Campmeeting. Workers: Rev. T. P. Roberts, evangelist; Misses Viola Roberts and Elsie Good, pianists; Mr. and Mrs. Arthur Cooper and Harmon Calver, in charge of music. Missionary Day August 17, returned and outgoing missionaries present. For further information write, Mrs. I. E. McCohn, Secretary, West Union, Ohio.

August 7 to 17, Lily Lake, N. Y., Reformed Methodist Camp Association.

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OVER IN OLD MEXICO
A TRIP TO AFRICA**

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REV. C. H. JACK LINN,

OREGON, WIS.

Workers: Rev. Theo. Elsner and wife and local speakers. For further information write, R. R. Dyer, Pres., Conklin, New York.

August 7 to 17, Maybee, Michigan. Maybee Camp, Southeastern Michigan Holiness Association. Workers: Rev. E. E. Shelhamer, wife and son, and others. For further information write, Mrs. P. E. Palmer, 544 Thompson St., Ann Arbor, Mich.

August 7 to 17, Sherman, Ill. The 59th Annual Camp of the First Illinois Holiness Association. Workers: Rev. Frank E. Arthur, Rev. G. B. Williamson. Mr. and Mrs. John McKinley song leaders. Rev. Mrs. William E. Heslop, young people's leader. Rev. Mrs. Della B. Stretch, children's worker. Address: Grover Williams, Chatham, Ill., President, or Mrs. Julia S. Hayes, 2217 E. Capitol Avenue, Springfield, Ill., Secretary.

August 7 to 17, Hazelton, Indiana. Wheeling Camp. Workers: Rev. Lum Jones, Rev. James Garrison, evangelists. Song leader, D. A. Weida. For further information write, Stella E. McRoberts, Secy., Hazelton, Ind.

Can you imagine the emotions of a husband and father on receiving news of an Indian uprising threatening his unprotected wife and baby—and he thirty miles away with no possible means of conveyance? Would an infidel pray in such a situation? Find the answer in "The Lost Frontier" by C. A. McConnell, a religious story of frontier life. Young and old will enjoy this thrilling tale. (Price \$1.00, postpaid).

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August 8 to 17, Atlanta, Texas. Holiness Campmeeting. Workers: Jarrette Aycock and wife in charge with local and visiting help. For further information write, Mary E. Perdue, Secy., Atlanta, Texas.

August 8 to 17, Frankfort, Indiana. Pilgrim Holiness Campmeeting. Workers: Rev. Seth C. Rees of Pasadena, Calif., and Rev. W. S. Dean of Terre Haute, Ind., evangelists. Rev. C. D. Jester of Marion, Ind., song leader. For further information write, R. W. Chatfield, Sec., 905 So. 19th St., Lafayette, Ind.

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

August 9 to 24, Dodsonville, Texas. Nazarene Campmeeting. Workers: Rev. Mrs. Julia Standridge and others. For further information write, Rev. M. M. Lewis, Route 1, Wellington, Texas.

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

August 14 to 24, Overland Park, Denver, Colo. Colorado District Campmeeting. Workers: J. T. Little, Bud Robinson, L. C. Messer. For further information write, Melza H. Brown, Sec., 603 Delaware, Denver, Colo.

August 14 to 24, Beebe, Arkansas. Holiness Campmeeting. Workers: Rev. J. B. McBride of California, evangelist. Rev. Earl Harris, song evangelist. For further information write, R. A. Dodson, Vice President, McRae, Ark.

August 14 to 24, Wichita, Kansas. Kansas State Holiness Association. Workers: Rev. C. M. Dunaway, Rev.

John F. Owen, Rev. G. W. 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. Messer. For information write Rev. T. P. Dunn, 2585 So. Bannock St., Denver, Colo.—T. P. Dunn.

August 14 to 24, Ramsey, Ind., Harrison County Holiness Association. Workers: H. W. Sweeten, second worker to be supplied on account of the recent death of Rev. C. B. Jernigan. Evangelist Burl Sparks, singer. Mrs. John C. Gray, children's worker. For further information write, Geo. F. Pinaire, Sec., Ramsey, Ind.

August 14 to 24, Iowa District Campmeeting and Assembly, Des Moines, Iowa. Workers: Dr. R. T. Williams, Dr. H. O. Wiley and Vaughan Quartet. For further information write, Rev. B. V. Seals, pastor, 1244 W. 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 24, Blackwell, Oklahoma. Oklahoma State Holiness Association Camp. Workers: C. F. Wimberly of South Carolina, and Mr. and Mrs. E. D. Simpson of Bathany, Okla. For further information write, Mrs. A. L. Wright, Secretary, 307 E. College, Blackwell, Okla.

August 14 to 25, Bonnie, Ill., Bonnie Campmeeting. Workers: Revs. Allie and Emma 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, near California, Ky. Carthage, Kentucky, Holiness Campmeeting. Workers: Rev. John Hewson, J. E. and Ada Redmon, also much visiting help. For further information write, J. R. Moore, Pres., California, Ky.

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

August 15 to 25, Prescott, Ark. The 33rd Annual Campmeeting at Main Springs, four miles east of Prescott. Workers: Evangelist Ralph C. Gray of Ft. Worth, Tex., with Rev. J. W. Oliver to assist. Brother Lester Price and wife, song leader and pianist. For further information write, Mrs. Lige Martin, Sec., Prescott, Ark.

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

August 21 to 31, Hopkins, Michigan. Hopkins Holiness Campmeeting, Interdenominational. Workers: Evangelist Bona Fleming of Kentucky; Rev. Joseph Smith, Rev. E. W. Petticord, Miss Magdeline DeBoer in charge of children and young people. Professor N. B. Vandal in charge of music, Miss Lillian Scott, pianist; missionaries and other workers. For further information write, Dr. L. E. Heasley, Sec., Grand Rapids, Mich.

August 21 to 31, Normal, Ill. The 46th Annual Camp of the Central Illinois Holiness Association. Workers: Rev. C. B. Fugett, Rev. J. C. Long. E. C. Milby, song evangelist. William Vennard, young people's leader. Miss C. B. Cooley, children's worker. Address: Rev. Mrs. Della B. Stretch, El Paso, Ill., President, or Mrs. Bertha C. Ashbrook, 451 West Allen St., Springfield, Ill., Secretary.

August 22 to 31, Southern Indiana Holiness Association, Oakland City, Ind. Workers: Rev. Earl 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.

August 24 to September 7, Dranesville, Va. Dranesville Holiness Association. Workers: Rev. A. E. Wachtel and party. For further information write, Anna L. Hyatt, Sec., Herndon, Va.

August 27 to Sept. 7, Louisville, Tenn. Workers: Rev. Chas. C. Dunaway, evangelist; Miss Alma Budman, singer. For further information write, Mrs. W. D. Fouché, Sec., Maryville, Tenn.

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

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

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

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

September 5 to 14, Erma, N. J., Bennett's Station. Cape May Holiness Association. Workers: Rev. F. Bona Fleming, Rev. John W. Sturk and wife. For further information write, William Bidle, R. F. D., Cape May, N. J.

September 18 to 28, Glendale, Arizona. The Old Paths Campmeeting near Glendale. For further information write, O. R. Weed, Glendale, Arizona.

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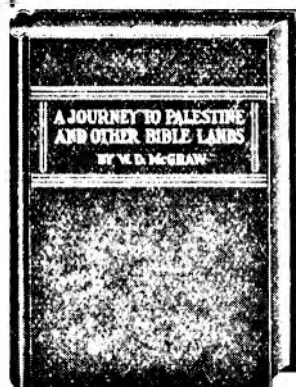
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NORTHERN INDIANA DISTRICT, at Hammond, Indiana, August 13 to 17. Rev. Frank Watkin, Pastor, 117 Humpfer Ave. General Superintendent Goodwin will preside.

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

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

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

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

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

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

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 Western Oklahoma Sept. 24 to 28
 Eastern Oklahoma Oct. 1 to 5
 Arkansas Oct. 8 to 12
 Mississippi Oct. 15 to 18
 Louisiana Oct. 20 to Nov. 2

EVANGELISTS' SLATES

Mack and Ethel Anderson, 129 E. 7th St., Hutchinson, Kansas
 Hunee, Okla. Aug. 10 to 24
 Wichita, Kans. (Dist. Assembly) Aug. 27 to 31
 Austin, Texas Sept. 2 to 14
 T. M. Anderson, 608 Lexington Ave., Wilmar, Ky.
 Conneautville, Pa. Aug. 1 to 10
 Mt. Vernon, Ohio (Bychar Camp)
 Circleville, Ohio Aug. 11 to 16
 Clarkburg, Ont. Canada Aug. 22 to 31
 Sept. 5 to 14
 Jarrett E. Aycock, 2923 Troost Ave., Kansas City, Mo.
 Atlanta, Texas (Camp) Aug. 8 to 17
 Texarkana, Texas Aug. 20 to 31
 C. H. Babcock, 1148 Victoria Ave., Los Angeles, Calif.
 Moore, New York Aug. 1 to 10
 Huntington, W. Va. Aug. 17 to Sept. 1
 Shadyside, Ohio Sept. 4 to 14

Barnett Sisters Quartet
Moorea, N. Y. (Camp) July 29 to Aug. 11
Cleveland, OhioAug. 18 to Sept. 1

P. P. Belew, Olivet, Ill.
Bassett, Nebr. (Pine Creek Camp)Aug. 1 to 10

R. E. and Dorothy Bridgwater, 1014 N. Plum.
Hutchinson, Kansas
Colorado DistrictJuly and August
Wichita, Kans. (District Assembly)Aug. 27 to 31
Eldorado, Kans.Sept. 14 to 28

C. C. Burton, Delmer, Ky.
Robeline, La.Sept. 1 to 15

M. M. Burssey, 224 W. Palm Ave., Monrovia, Calif.
Florilla, Ga.Aug. 7-17

A. B. Carey, 78 Prospect St., Beacon, N. Y.
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Jack and Ruby Carter, Peniel, Texas
Peniel, Texas (Camp)July 31 to Aug. 10
Waurika, Okla.Aug. 11 to 24
Carnegie, Okla.Sept. 8 to 21

C. R. Chilton, 511 N. E. 4th St., Ft. Lauderdale,
Fla.
Millersburg, Ohio (Doughty Valley Camp)Aug. 14 to 24
Omaha, Nebr.Aug. 31 to September 21

Harvey and Marie Chrysler, 2105 Ave. B, Council
Bluffs, Iowa
Wenatchee, Wash.Aug. 10 to 24
Millon, OregonAug. 31 to Sept. 14

F. E. Cole, 222 Jackson St., Winchester, Ind.
Farmland, Ind.July 23 to Aug. 10

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St. Paul, Minn.
Cincinnati, Ohio (Mt. Wash. Nazarene Church)
Columbus, Ohio (Ohio Assembly) Aug. 26 to 31
Vassar, Mich. (207 East St.)Sept. 7 to 21

Ernest Coryell, Viborg, S. Dak.
Fulton, So. Dak.Aug. 4 to 19
Mitchell, So. Dak.Aug. 25 to Sept. 14

C. B. Cox, 14 Hudson Avenue, Franklin, Ohio
Franklin, OhioAug. 7 to 24
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Letona, Ark.Aug. 15 to 25

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Tuttle, Okla.Aug. 14 to 24

T. B. Dean, 932 Strouse Ave., Nashville, Tenn.
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Stewart, Tenn.Aug. 12 to 24
Gordonsville, Tenn.Aug. 24 to Sept. 7

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Iowa District (Home Mission meetings)June, July, August

H. N. Dickerson, 2608 Newman St., Ashland, Ky.
Carthage, Mo.July 27 to Aug. 10
Elk City, Okla.Aug. 31 to Sept. 14

C. M. Dunaway, 216 N. Candler St., Decatur, Ga.
Eldorado, Ill. (Camp)July 31 to Aug. 10
Wichita, Kans. (State Camp) Aug. 14 to 24
Louisville, Tenn. (Camp) Aug. 27 to Sept. 7
Atlanta, Ga. (1st Nazarene Church)Sept. 14 to 25

Charles Dye and Lawrence Gosnell, 4 Rundle Ave.,
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Columbus, Miss.Aug. 1 to 17

J. R. Edwards and Wife, Box 29 Elmore, Ohio
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Bethany, Okla. (Camp)Sept. 4 to 14

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Pigg, N. C. (Camp)Aug. 19 to 31
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J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio
Keokuk, Iowa (Camp)Aug. 15 to 24

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Cisco, TexasJuly 27 to Aug. 10
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Post, TexasAug. 31 to Sept. 14
Sweetwater, TexasSept. 15 to 28

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Ryan, Okla.Aug. 10 to 24
Lamesa, TexasAug. 29 to Sept. 14

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Buffalo Gap, TexasAug. 1 to 10
Post, Texas (Lynn Chapel)Aug. 13 to 24
Holdenville, Okla.Sept. 14 to 28

J. N. Hampe, 216 Sycamore St., Pittsburgh, Pa.
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- Lum Jones, Ada, Okla. July 28 to Aug. 10
- Wellington, Texas Aug. 11 to 17
- Hazleton, Ind. (Wheeling Camp) Aug. 18 to 31
- McLean, Texas Aug. 18 to 31
- Mrs. S. A. Keel, Milwaukee, Wis. Aug. 7 to 24
- Viroqua, Wis. Aug. 7 to 24
- F. P. Kerst, Olivet, Ill. July 27 to Aug. 10
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- Corbin, Ky. Sept. 3 to 7
- Richmond, Ky. (Assembly) Sept. 3 to 7
- Clayton Kidd, 5141 Lawton Ave., Detroit, Mich. Aug. 13 to Sept. 7
- Woodstock and Paris, Ont. Aug. 13 to Sept. 7
- A. J. Kindred and Wife, 1117-7th St., Des Moines, Iowa Aug. 7 to 17
- Pilot Mound, Iowa (Community Camp) Aug. 18 to 24
- Des Moines, Iowa (Iowa Assembly) Aug. 25 to Sept. 11
- Summit, Ill. (Box 272) Sept. 14 to 28
- Arkworth, Iowa Sept. 14 to 28
- C. C. Knippers, 106 Jefferson St., Natchitoches, La. Aug. 9 to 24
- Jena, La. Aug. 20 to Sept. 7
- Naomi, Ky. Sept. 9 to 21
- Detroit, Mich. Sept. 9 to 21
- Katie Latimore, Song Evangelist, Caddo, Okla. July 28 to Aug. 10
- Braggs, Okla. Aug. 17 to 31
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- Oregon, Wis. (Hallelujah Camp) Aug. 8 to 24
- Holland London, 2923 Troost Ave., Kansas City, Mo. Aug. 13 to 17
- Hammond, Ind. (Northern Indiana Assembly) Aug. 22 to 31
- Oakland, Ind. (Camp) Aug. 22 to 31
- W. W. Laveless, Route 5, London, Ohio Aug. 1 to 17
- Cincinnati, Ohio (Gen. Del.) Aug. 1 to 17
- Theo. and Minnie E. Ludwig, 773 N. Euclid Ave., St. Louis, Mo. July 29 to Aug. 10
- Corsica, S. Dak. (Meadow Valley Camp) Aug. 13 to 24
- Lincoln, Ill. Aug. 13 to 24
- Mabel R. Manning, Nahant, Mass. Aug. 10 to 31
- Showhagan, Maine Sept. 7 to 21
- Derry, N. H. Sept. 7 to 21
- Ernest B. Marsh, 2329-19th St., Cuyahoga Falls, Ohio July 8 to Aug. 24
- New England District July 8 to Aug. 24
- Stuebenville, Ohio Sept. 2 to 23
- J. B. McBride, 112 Arlington Drive, Pasadena, Calif. July 27 to Aug. 10
- Orchards, Wash. (Gen. Del.) Aug. 15 to 25
- Beebe, Ark. (Gen. Del.) Aug. 31 to Sept. 14
- Kalamath Falls, Oregon Aug. 31 to Sept. 14
- J. A. McNatt, Box 333, Iberia, Mo. July 23 to Aug. 10
- Prague, Okla. Aug. 14 to 30
- Jefferson City, Mo. Sept. 1 to 17
- Nowata, Okla. Sept. 18 to 31
- St. Louis, Mo. (Missouri District Assembly) Sept. 18 to 31
- F. C. McPeck, Mt. Vernon, Ohio Aug. 10 to 24
- Layland, Ohio Aug. 27 to Sept. 14
- Athens, Ohio Sept. 17 to Oct. 1
- Jelloway, Ohio Sept. 17 to Oct. 1
- E. Clay Milby, Song Evangelist, Greensburg, Ky. Aug. 8 to 18
- Campbellsville, Ky. Aug. 21 to 31
- Normal, Ill. (Camp) Aug. 21 to 31
- L. G. and Bertha Milby, Box 327, Danville, Ill. July 15 to Aug. 24
- Jacksonville, Ill. (Gen. Del.) Aug. 31 to Sept. 21
- Ft. Wayne, Ind. (4210 Clay St.) Aug. 31 to Sept. 21
- James Miller, 1115 N. Holmes Ave., Indianapolis, Ind. July 28 to Aug. 17
- Buffalo, N. Y. Sept. 5 to 28
- Council Bluffs, Iowa Sept. 5 to 28
- Henry M. Miller, Song Evangelist, 109 E. Chestnut St., Mt. Vernon, Ohio Aug. 10 to 24
- Layland, Ohio (Camp) Sept. 17 to Oct. 1
- Jelloway, Ohio (Camp) Sept. 17 to Oct. 1
- W. F. Miller, 145 E. Grant St., East Palestine, Ohio Aug. 17 to 31
- Butler, Pa. Sept. 7 to 21
- East Palestine, Ohio Sept. 7 to 21
- W. H. Minor, Bethany, Okla. Aug. 10 to 24
- Canute, Okla. (Hofner Church) Aug. 29 to Sept. 7
- Calamie, Ark. (Camp) Aug. 29 to Sept. 7
- John E. Moore, 2954 E. Grand Ave., Huntington Park, Calif. July 31 to Aug. 10
- Toronto, Ohio (Hollow Rock Camp) Aug. 14 to 24
- Bonnie, Ill. (Bonnie Camp) Aug. 14 to 24
- Arthur Morgan and Wife, Bethany, Okla. July 23 to Aug. 10
- Burr Oak, Kans. July 23 to Aug. 10
- G. C. Morgan, 2923 Troost Ave., Kansas City, Mo. Sept. 2 to 21
- Steubenville, Ohio Sept. 2 to 21
- Oliver Morgan, 6716 Adler St., Milwaukee, Wis. Aug. 27 to 31
- Champaign, Ill. (Assembly) Aug. 27 to 31
- Whiting, Ind. Aug. 31 to Sept. 14
- Wm. O. Nease, Olivet, Ill. Aug. 9 to 27
- Peabody, Mass. Aug. 31 to Sept. 14
- Framingham, Mass. Aug. 31 to Sept. 14
- Will M. and Lillie B. Nerry, 2923 Troost Ave., Kansas City, Mo. Aug. 3 to 17
- St. John, Oregon Sept. 7 to 21
- Shoquaimie, Wash. Sept. 7 to 21
- Aug. N. Nilson, 3270 Madeline St., Oakland, Calif. July and August
- New England District (27 Garland Ave., Malden, Mass.) July and August
- Edward C. Oney, Rush, Ky. Aug. 1 to 10
- Clinton, Pa. (Camp) Aug. 1 to 10
- Cleveland, Ohio (2nd Nazarene Church) Aug. 17 to 31
- Wadsworth, Ohio Sept. 7 to 21
- G. F. Owen and Ladies Quartet, 1415 W. Pikes Peak Ave., Colorado Springs, Colo. Aug. 7 to 24
- Springfield, Ill. Aug. 26 to 31
- Champaign, Ill. Aug. 26 to 31
- Eddie E. Patzsch, 624 Oak St., East Liverpool, Ohio Aug. 1 to 10
- Leslie, Md. (Camp) Aug. 17 to 31
- Colliers, W. Va. (Tent) Sept. 14 to 28
- E. Palestine, Ohio Sept. 14 to 28
- Freeman and Helen Pearson, Song Evangelists, Peniel, Texas July 26 to Aug. 10
- Hollis, Okla. Aug. 15 to 31
- Chillicothe, Texas Aug. 15 to 31
- D. M. Pfeiffer, Route 6, Brookville, Ohio Aug. 31 to Sept. 14
- Toledo, Ohio (West Side Nazarene Church) Aug. 31 to Sept. 14
- Lester and Eunice Price, Song Evangelists, Prescott, Ark. (Main Springs Camp) Aug. 15 to 24
- Lamesa, Texas Aug. 29 to Sept. 14
- Lawrence Reed, Route 1, Salem, Ohio July 30 to Aug. 10
- Balsano, Pa. (Camp) Aug. 22 to 31
- Circleville, Ohio (Camp) Aug. 22 to 31
- D. C. Reynolds, Indian Evangelist, Box 1066, Bethany, Okla. Aug. 1 to 17
- Bethany, Okla. (Olivet Church) Aug. 1 to 17
- J. A. Rodgers, 484 West North Ave., East Palestine, Ohio Aug. 1 to 24
- New York District Aug. 1 to 24
- Perry Reed, Box 268, Chesapeake, Ohio July 31 to Aug. 10
- North Vernon, Ind. (care Rev. Samuel Thomas, Nazarene Camp) July 31 to Aug. 10
- A. P. Rule and Wife, Song Evangelists, 1002 Oak St., Abilene, Texas July 27 to Aug. 10
- Caddo, Okla. Aug. 15 to 31
- Mansfield, Ark. Aug. 15 to 31
- C. W. Ruth, 1290 Dominion Ave., Pasadena, Calif. Aug. 7 to 17
- Indian Springs, Ga. (Florilla P. O.) Aug. 19 to 24
- Bentleysville, Pa. Aug. 19 to 24
- N. Edward Scott, Comanche, Okla. July 24 to Aug. 14
- Richard and Dorothea Sharp, Box 364, Oakkosh, Nebr. Aug. 3 to 17
- Irene, So. Dak. Aug. 22 to 31
- Newman Grove, Nebr. Sept. 7 to 21
- Kearney, Nebr. Sept. 7 to 21
- E. E. Shelhamer, 5419 Inleta Drive, Los Angeles, Calif. July 30 to Aug. 10
- Toronto, Ohio (Hollow Rock Camp) Aug. 15 to 24
- Fairmount, Ind. (Camp) Aug. 25 to 31
- Binghamton, N. Y. (Camp) Aug. 25 to 31
- Julia A. Shelhamer, 5419 Inleta Drive, Los Angeles, Calif. July 30 to Aug. 10
- Toronto, Ohio (Camp) Aug. 7 to 17
- Maybee, Mich. (Camp) Aug. 7 to 17
- E. D. and Winnie Simpson, Bethany, Okla. Aug. 14 to 24
- Blackwell, Okla. (Camp) Aug. 14 to 24
- Wichita, Kans. (Dist. Assembly) Aug. 28 to 31
- Chester R. Smith, Cheyenne, Wyo. Aug. 14 to 30
- Burl Sparks, Song Evangelist, 425 E. 3rd St., Seymour, Ind. Aug. 14 to 24
- Ramsey, Ind. (Camp) Aug. 14 to 24
- E. H. Stiltion, 31 Home Ave., Oil City, Pa. July 6 to Aug. 24
- New England District Aug. 28 to Sept. 14
- Cambridge, Ohio Aug. 28 to Sept. 14
- Mr. and Mrs. B. D. Sutton, Song Evangelists, Olivet, Ill. Aug. 14 to 24
- Wichita, Kans. (Camp) Aug. 14 to 24
- Champaign, Ill. (Dist. Assembly) Aug. 27 to 31
- Howard W. Sweeten, Ashley, Ill. July 27 to Aug. 11
- Moore, N. Y. Aug. 14 to 24
- Ramsey, Ind. Aug. 26 to Sept. 1
- Richland, N. Y. Aug. 26 to Sept. 1
- E. C. Tarvin, California, Ky. Aug. 17 to 31
- Lexington, Ky. (Central Nazarene Church) Aug. 17 to 31
- Richmond, Ky. Sept. 4 to 7
- W. A. Terry, Waurika, Okla. Aug. 11 to 24
- Mulhall, Okla. Aug. 31 to Sept. 14
- Tuttle, Okla. (Waldon School House) Sept. 17 to 28
- Fred Thomas, 2110 Noble St., Anderson, Ind. Aug. 7 to 17
- Oxford, Ohio (care Alice Eakin, Rt. 4) Aug. 7 to 17
- Newcastle, Ind. (care Indianapolis District Assembly) Aug. 19 to 24
- John and Emily Thomas and Cleveland Colored Quintet July 31 to Aug. 11
- Kitchener, Ont. Aug. 19
- Detroit, Mich. (Nazarene Church) Aug. 20
- Toledo, Ohio Aug. 21 to 24
- Adrian, Mich. Aug. 21 to 24
- Akron, Ohio Aug. 25
- Pittsburgh, Pa. Aug. 26
- Philadelphia, Pa. Aug. 27
- New York Aug. 28, 29
- R. A. Thornton, 1025 Walnut St., Jackson, Miss. July 28 to Aug. 8
- Mozelle, Miss. (Methodist Protestant) July 28 to Aug. 8
- W. C. Thornton, Amity, Ark. July 27 to Aug. 10
- Caddo, Okla. Aug. 14 to 24
- Paris, Ark. Aug. 14 to 24
- I. M. Toole, 615 E. College St., Alliance, Ohio Aug. 3 to 24
- West Point, Ohio Aug. 3 to 24
- E. E. and Ora J. Turner, 1048 Congress Ave., Indianapolis, Ind. July 20 to Aug. 10
- Appleton, Wis. (Gen. Del.) Aug. 20 to 24
- New Castle, Ind. (Gen. Del.) Aug. 20 to 24
- G. D. and Agnes Urschel, Olivet, Illinois July 24 to Aug. 10
- Argo, Ill. Aug. 14 to 24
- Bonnie Camp (Book Stand) Aug. 14 to 24
- N. B. Vandall, Song Evangelist, 803 Brittain Rd., Akron, Ohio Aug. 7 to 17
- Pindlay, Ohio (Camp) Aug. 21 to 31
- Hopkins, Mich. (Camp) Aug. 21 to 31
- Vaughan Radio Quartet, Lawrenceburg, Tenn. Aug. 14 to 24
- Des Moines, Iowa (Camp) Sept. 4 to 14
- Bethany, Okla. Sept. 4 to 14
- E. W. Vennut and W. W. Glenn, 2962 N. W., 14th Ave., Miami, Florida Aug. 11 to 17
- Avon Park, Fla. Aug. 19 to 24
- High Springs, Fla. Aug. 25 to 31
- Sparr, Fla. Aug. 25 to 31
- Harold Volk, Bethany, Okla. Aug. 3 to 17
- Cameron, Nebr. (Old Evangelical Grove Camp) Aug. 17 to 31
- De Nora, Colo. Aug. 17 to 31
- Mrs. DeLance Wallace, 1141-17th Ave. No., Seattle, Wash. Aug. 1 to 10
- Nampa, Idaho (Idaho-Oregon Dist. Camp) Aug. 1 to 10
- Kenneth and Eunice Wells, Taylor University, Upland, Ind. Aug. 7 to 17
- Florilla, Ga. (Indian Springs Camp) Aug. 23 to 31
- Oakland City, Ind. Aug. 23 to 31
- H. W. Welsh, 2233 Margaret Ave., Columbus, Ohio Aug. 10 to 24
- Montpelier, Ohio (Tent) Aug. 28 to 31
- Columbus, Ohio (Assembly) Aug. 31 to Sept. 14
- Columbus, Ohio (Tent) Aug. 31 to Sept. 14
- Lou R. Woodrum, 633 Chestnut St., Abilene, Texas July 25 to Aug. 10
- Dublin, Texas (Union Grove Camp) Aug. 15 to 31
- Dublin, Texas (Clairet Methodist) Aug. 15 to 31