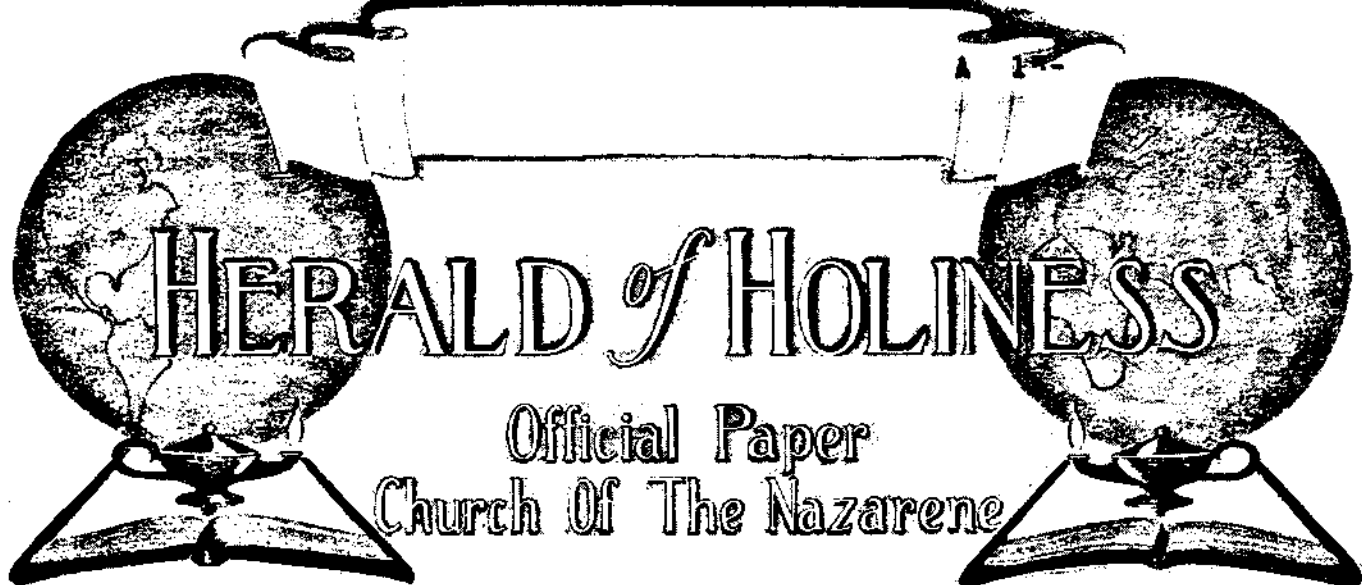




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WHOLE NO. 961

TREADING THE WINEPRESS ALONE

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me." With these few strokes of his pen, the prophet sketches a character which had never before appeared in history, and with attributes so strangely blended that no writer could have imagined it, had there been no divine lifting of the veil of the centuries.

In the distance a solitary form arises. There is no foreground and no background—not even the winepress with which the garments of this marvelous figure are stained. To this form the prophet can give no clear and distinct outlines such as a painter would give to his picture or a sculptor to his statue. He appears to be divine, yet is still human; He travels in triumph, but is weak and suffering; He is clothed in royal robes, but has no lineage which men can trace; and while glorious in His apparel has no comeliness which men can desire. But the striking characteristic of the majestic figure is His lonely greatness. He travels in the greatness of His might, because He has trodden the winepress alone. He treads down His enemies, yet draws upon Himself the sorrows and iniquities of all.

Christ is the only being who ever filled up this vast foreshadowing of history. No fact in the life of our Lord is more strangely impressive than that of His solitude. Whether in the crowds or alone in the desert, in the city or on the mountain, He trod this earth supremely alone.

HERALD OF HOLINESS

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TREADING THE WINEPRESS ALONE

NO FACT in the life of our Lord is more strongly impressive than that of His solitude. He traveled in the greatness of His might. He trod the winepress alone, and it was in this solitude that His strength was received and tested. Place and position may give power, but it is not what a man possesses but what he is that is the final test. As the prophet pictures our Lord He is stripped of all that He possessed and pictured in His true inwardness. He was not the royal Prince which Judah expected, nor the conquering hero which later Judaism painted with such brilliant hues. The prophet had caught a vision of the Messiah in His true inwardness and moral greatness—a picture so majestic, so unlike anything that he had before seen, that he strains his vision to clear it from Jewish traditions. But it was only when the Christ stood out alone on the plane of human history that men could behold and wonder at the strange combination of attributes, divine and human, which made the figure of Isaiah lonely and unique.

Christ trod the earth supremely alone. Whether in the crowds or in the desert, in the city or on the mountain, there were fathomless depths between Him and those who stood nearest to Him. But there is something in this loneliness of Jesus which strikes a deep chord in human experience and life. Solitude is a condition of human nature. Let your eye rest upon any company of people and ordinarily there will be only cheerful appearances and happy salutations. Could you but follow these individuals to their homes and look back along the paths of their lives, how different would be the scene. In the sunshine of every home there would be found some dark spot, some place of sorrowful recollections. There is not a hearthstone but some shadow has fallen across it. There are few households which do not cherish some particular trial about which they do not talk except among themselves—some hope blasted, some ambition thwarted, some member of the home wronged, or trembling anxieties lest another member should fail. There are physical disabilities which cripple us when we most need our strength, some spot which death has touched, or where the painful listenings for his stealthy footsteps rend the heart with anguish.

A German painter has put upon the canvas a fierce battle scene and a German poet has described it in lines of beauty and strength. Foremost in the battle and most honored in the rejoicings of victory was a brave old count, whose heart and arm seemed both to be made of steel. But after the feast is over and the rejoicings are hushed, in the stillness of the night a taper is seen burning in the tent of the iron count after the guards have gone to rest. Why does he burn the candle at midnight? Why does he not rest upon his laurels after the day has covered him with glory? They lift the corner of the curtain and look in, only to see the great count sitting alone over the body of his dead son, and the great drops are standing in his eyes.

Further than this, there is not even in our homes an individual who does not have some secret trial that he dares not breathe into the ear of his closest friend. We may share our mutual woes and bear our mutual burdens, but after these things have been talked over, there is something left which has not been shared; and it is this which touches us most deeply. In one sense at least, everyone of us must bear his own burden. We must tread the winepress alone.

It is at this point of isolation that we meet God and receive divine strength. The very loneliness which we feel, the trials and sorrows which we cannot share with others, are the things which bind us most closely to Him who trod the winepress alone. If we could share everything with our fellow-men, our hearts would be confined to the level of human experiences and never rise upward to God. We have sometimes wondered whether or not it would be possible for God to win a soul to heaven without pouring upon it some drops of grief which could not be shared by another, but which drew the soul to Himself. It is in the secret trials where the soul grapples with the enemy alone that it feels the need of divine strength and finds the place where this strength is given.

DR. BRESEE'S EARLIER MINISTRY IN IOWA

We are writing this letter from Des Moines, Iowa, a state made sacred to the Nazarenes because it was the scene of the early struggles and victories of Dr. Bresee, the sainted founder of the Church of the Nazarene. It was to this state that Dr. Bresee came in 1857, a young preacher with his "One Wonderful Sermon" to take charge of a four-point circuit in Iowa County, east of Des Moines, where God gave him his first gracious revivals. He was then sent to Pella, founded as a Holland colony. This town still persists as such, wooden shoes are still made and in some instances worn. "Pella sausage" is one of the luxuries enjoyed by the people of surrounding districts and those who find it necessary to visit Pella usually bring back sausage for themselves and friends. It was our good fortune to dine on "Pella sausage" at one of our

invitations out, and can vouch for its excellent qualities. After serving circuits at Grinnell and Galesburg, Dr. Bresee was sent to Des Moines when it was a city of only six thousand and with but two Methodist churches, one on the east side and one on the west side of the river which divides the city. Dr. Bresee was assigned to the east side. When he had served this church two years he was made presiding elder of the Winterset District southwest of Des Moines. We have often heard Dr. Bresee tell how Bishop Simpson would call him the "Presiding Younger" instead of presiding elder because of his youthfulness.

It was at Chariton, his next charge, where Dr. Bresee fought his great battle with doubt, which we have heard him relate in his chapel addresses to the students of Pasadena College. It was during the revival which was being held on the Chariton circuit that he himself prayed through into a larger place of spiritual power. It was a stormy night with the thermometer twenty degrees below zero and but few people in attendance. Try as he would he could get no one to come to the altar. Then it was that the Spirit whispered to him and said, "Now is your time." He could go on no longer with his present degree of salvation. He was obedient to the Spirit and threw himself across the altar and at once began to pray for himself. He says, "I was ignorant of my own condition, and of carnality and the provision of the atonement. I neither knew what was the matter with me, nor what would help me. But, in my ignorance, the Lord drew me and helped me. As I cried to Him that night, He seemed to open heaven upon me, and gave me the baptism with the Holy Spirit, though I did not know what I needed or what I prayed for. But it not only took away my tendency to worldliness, anger and pride, but it also removed the doubt. For the first time I apprehended that the conditions of doubt were moral instead of intellectual, and that it was a part of carnality that could only be removed, as the other works of the flesh."

From Chariton, Dr. Bresee was returned to the church at Des Moines, served churches and circuits at Council Bluffs, Red Oak, Clarinda, Creston and then was returned to Council Bluffs for the second time. It was while serving the church in Council Bluffs that pressure was brought to bear upon him by an old acquaintance to go to California. He wrote to Bishop Simpson about it but the good bishop rather advised against it. Bishop Hurst, however, strongly advised him to go, and on August 26, 1883, Dr. and Mrs. Bresee and their family arrived in Los Angeles, California. What this move meant can be written only in the rise and development of the Church of the Nazarene.

One of Dr. Bresee's lifelong regrets was that at the time of his great revivals in Iowa during the seventies he did not know how to preach holiness and lead

converts into the experience of entire sanctification. But Iowa has been the scene of great holiness camp-meetings and has had the doctrine and experience of entire sanctification thoroughly preached by the pioneers of the holiness movement. It is said that the National Association for the Promotion of Holiness had its most perfect organization in the state of Iowa. Not only was the state organization in a thriving condition, but every county had an excellent organization. It was at Oskaloosa in this state that the association college was planted, formerly known as Central Holiness University, now as John Fletcher College. While the work of the Association was admirable, one thing it failed to do—apparently could not do from the very nature of its organization—it failed to preserve its young people in the glow of the experience and to establish them in the doctrine. As a result there are many of the older saints who still dwell in the delights of His love, but the great majority of the younger generation have taken the way of the worldly churches.

The Church of the Nazarene is not unmindful of its rich heritage in this section of the country and delights to ascribe honor where honor is due. But the doctrine and experience of entire sanctification are of such supreme importance that they cannot be maintained short of an organization which makes this doctrine and experience the outstanding tenet of its faith and the central principle of its organization. It is this fact which led to the organization of the Church of the Nazarene and which God is so signally blessing.

THE IOWA DISTRICT ASSEMBLY

At the invitation of District Superintendent Short we are visiting the District Assembly of the Iowa District held in Des Moines. We count it a privilege to again meet Brother and Sister Short and be entertained in their hospitable home. Brother Short was our pastor at Nampa, Idaho, during the time the church and college experienced some of the greatest outpourings of the Spirit we have ever witnessed. He was also our pastor recently at Bresee Avenue church in Pasadena, California, and as a member of the board of trustees gave much time and thought to the work of Pasadena College. He has been in charge of this work for the past eighteen months and during that time has organized four or five new churches. There are at present something like thirty charges on the district and a total membership of 1,500.

During the year home missionary campaigns have been conducted by Rev. and Mrs. J. C. Tryon of California, the Johnson party, Rev. and Mrs. DeVoll and others. Uncle Buddie and Brother Messer toured the district and secured four hundred subscriptions to the HERALD OF HOLINESS. Sister Eva Carpenter held missionary rallies during the year and assisted in raising the General Budget wherever it was desired. These

good people are still talking of the great blessing Sister Carpenter was to the missionary interests of the district. Dr. Goodwin by his inspirational addresses has greatly furthered the interest in missions. Sister Short, who has been serving as President of the W. F. M. S., and was unanimously re-elected this year, is greatly encouraged over the advances made in the women's work. This year in twenty-four societies with five hundred and seven members a total of \$2,640.83 was raised for missions, a gain of \$1,076.26 over last year. Of this amount \$1,520.23 was raised by the Prayer and Fasting League. One sister, Mrs. Emma Hook, an outstanding Methodist holiness woman, recently gave Brother Short \$1,000 for district work, which was certainly appreciated. It was used to buy tents for district work.

Brother and Sister Seals of Escondido, California, are now in charge of the Des Moines church and are rendering excellent service. The old church property has been sold and a new church will be erected in the near future. At present the church is worshipping in the old Christian Science church and it is here that the District Assembly is being held. Brother Seals has been in charge but five months, Sister Short serving as pastor previous to this time. A preliminary meeting was arranged in advance of the District Assembly, the speakers being Dr. Williams, Dr. Heslop and the editor. The attendance has been exceptionally fine and the interest good. Dr. Heslop has delivered some great messages on typology; Sister Heslop has given missionary addresses to the edification and delight of all, and Dr. Williams is preaching with his usual forcefulness and unction. His morning addresses to the preachers are masterpieces in thought, language and delivery. It is our good pleasure to meet here many former friends, among them being Brother and Sister Fred Hahn of Pasadena, Brother and Sister Metcalf and daughter of California also; Brother and Sister Campbell of Boulder, Colo., Brother Voss, Brother and Sister Tryon, Brother and Sister Jay, and a number of others. There is an Iowa picnic held in Los Angeles every year, attended by thousands, but it seems Iowa has a lot of Californians also. It is too early in the meeting to report any of the proceedings of the assembly but our readers will obtain this later through the reports in the *HERALD OF HOLINESS*.

The Vaughan Radio Quartet furnished practically all the special music for both convention and assembly. This quartet is widely and favorably known throughout the Southern and the Middle Western states. How they are able to keep up under their strenuous labors we fail to understand. They sing from one to six or even eight times in a single service, and are always ready with any number of songs desired. Not only are they excellent musicians but are

good workers at the altar, ready and willing to assist anywhere to further the work of Christ. The quartet broadcast over WHO a number of times during the convention.

OLIVET COLLEGE

The Olivet College service held at the Iowa District Assembly was a time of spiritual blessing as well as financial success. District Superintendent Short presided and E. O. Chalfant of the Chicago Central District and Dr. Heslop of the Olivet faculty presented the interests of the institution. Dr. Williams, spoke a few commendatory words concerning the college and then proceeded to raise the money which the Iowa District had assumed on the current indebtedness of the institution. The money came easily and the service closed with good victory.

Olivet College is located in the most densely populated district of the Church of the Nazarene from the standpoint of church membership. There are something like 20,000 young people in this educational zone, and for all purposes the districts composing this territory raised a million dollars last year. But Olivet faces some obstacles which are found on no other educational territory to the same extent—the large number of denominational colleges, especially holiness institutions within such short range of our own college. There is no desire to discount the excellent work being done by these other institutions on the part of church officials or school men, yet it is evident that this creates a situation for Olivet which gives rise to many problems. If Nazarene institutions are supported and make the progress they should, it will be in the last analysis because Nazarenes support them. If our own institutions suffer, the reflection will ultimately come upon the church itself.

Under the strenuous labors of President Willingham and other members of the faculty, the district is being canvassed in a thorough manner this summer, and the results are encouraging for an increased attendance next year. It is the supreme desire of president and faculty to make Olivet an outstanding institution from the point of spiritual life and power.

THE NEW FOWLER MEMORIAL BUILDING

Eastern Nazarene College may well rejoice in the new Fowler Memorial Administration Building which is being erected on the campus and now nearing completion. It was our privilege recently to be shown through the building by the contractor, Mr. J. B. Hester, and the business manager of the college, Mr. Marinus. Mr. Hester has for years been in the contracting and building business and is now using his wide experience in aiding our institutions to secure proper housing at minimum cost. He carries on this work as "unto the Lord" and God bless him in it.

The new building is of tapestry brick with solid stone trimmings. The columns are three feet in

diameter and of solid stone, reaching to the top of the second story and supporting the balcony. The building will be three stories high with basement for library stack rooms, transformers and ventilation apparatus, as well as for general storage purposes. The first floor contains private offices for president, business manager and registrar, business office, cashier's office and information office with private telephone exchange. The registrar has an outer office where all the records are kept and adjoining his private office there is a room to be used for faculty meetings and other gatherings. The library which is beautifully arranged and finished is on this floor also. The second and third floors are used for classroom and lecture purposes. There are about twenty lecture rooms conveniently arranged as to size in order to accommodate both smaller and larger classes.

Professor Gardner gave us a detailed account of the arrangements of the laboratories which occupy

the third floor. The desks and tables will be of the most modern type, will be furnished with gas and electricity, both for heat and power. In the physical laboratory different currents of electricity are furnished to the students desks. Private laboratories have been arranged for instructors. The biological and botanical laboratories will be combined for the present until increased attendance demands larger facilities.

The building is provided with the latest heating and ventilation system, fully conforming to the exacting regulations of the state of Massachusetts. Vacuum cleaning facilities have been provided for every floor and will be installed later. Brother Hester and wife were among the first members of the Church of the Nazarene in Akron, Ohio, and we spent several happy hours together talking over the things of the kingdom. We thank God for laymen who are devoting their time and talents to the advancing of the Church of Christ.

HOW GOD DEALT WITH MY SOUL

By General Superintendent Chapman



MY parents were not Christians in the days of my childhood. They both held to natural belief in God and to a reverence for the Bible. But they seldom attended church or brought to bear any particular religious influences upon the children. I was the fifth child in a family of eleven children and the three sisters and one

brother who were older than myself, although they at one time or another made religious profession, did not succeed in becoming well established in the Christian life.

Amidst such surroundings I grew up to the age of fourteen with but little thought on spiritual things. However, I did possess, as my parents had done before me, a natural faith in God and in the Bible, and by the time I was eleven years old had read the Bible through.

In the spring after I was fourteen, our family removed from Illinois, our native state, to Oklahoma. Two weeks after our arrival in the latter place, a destructive storm visited our town. In the midst of the storm my mother and sister who was just three years older than myself, prayed most earnestly that God would spare our lives and promised that if He would do so they would lead Christian lives. Although neither my father nor myself uttered any prayer, the occasion made a strong impression upon my mind and heart and I wished most earnestly that God would hear the prayers that were offered.

Within a few weeks after the storm, my sister and mother joined the church. And although the circumstances of their "start" were not such as to commend methods followed by that church in helping souls to find God, I believe that God saw their earnestness and sincerity and forgave their sins. And their changed lives had a wholesome effect in the home during the following weeks.

It is remarkable how a boy can grow up in a country like our own and have so little attention given him in regard to his soul. One day, a few weeks after my mother and sister had joined the church, their pastor said to me, "Are any other members of the family besides your sister and mother members of any church?" I had to answer in the negative, and although he said no more, I felt as though I had practically been "officially" invited to become a Christian. A few weeks later a neighbor sat by the well and talked to me about the holiness campmeeting that was to be held "in Conley's Grove" the first ten days of September, and he urged me to attend these meetings. These were the only two instances in which anyone showed interest in my conversion up to the date of the opening of the campmeeting to which I had been invited and which I had decided to attend.

I was present for the first service of the camp, and although it was said that the meeting was "a hard pull," I was greatly drawn by the singing and testimonies and was stirred and convinced and convicted by the plain, pungent preaching of Evangelist R. L. Averill.

But the last night of the ten days of campmeeting came and few had been saved and I was still left out. But at the critical moment in the Sunday night meet-

ing, a brother arose and said he believed the meeting should run on for a few days. And although the evangelist could not stay, it was thought that preachers would be available from day to day. The motion prevailed and within a night or two there was decided improvement in the spirit of the meeting.

One night I met a lad of about my own age outside the tent and we were seated together on the back seat inside the tabernacle. He was altogether indifferent, and I pretended to be so. But while the opening songs were being sung and there was considerable "noise" in progress, he struck his hawk-bill knife through the canvas bottom of the portable seat and caused a long slit to be made in it. This was too much for me, and my interest in the meeting matured into a defensive attitude in behalf of the folks at the front. I immediately arose and took a seat near the front. That night after one and another had invited me to the altar, the preacher proposed that if anyone would come and give the hand, he would see that someone came to the pew and prayed for him. I accepted this proposition, scarcely realizing the seriousness of it. I was no sooner back to my place than my mother knelt by me and after asking God to forgive her for not letting me hear her pray for me sooner, asked that He would have mercy on my soul and save me. When she had finished, and upon being again urged, I went to the altar. Kneeling there, it suddenly occurred to me that I had already broken with my old companions and that henceforth I would be dubbed a quitter and a failure if I did not find God and make a success of the Christian life.

It was almost midnight when I reached the place where I seemed to be standing on the edge of a grim precipice with the realization that my only hope was to step off. I knew that to draw back was to remain in just the same state of heart and mind as that through which I had recently passed, and I knew there was nought but distress and uncertainty and dread there. But to "step off" seemed to be presumption. I could neither see nor feel any support that would sustain me there. I hesitated some moments, it may have been for half an hour. I very much wished I might "know" I was saved so that I could believe it. I wished I could tell what it was going to be like after I had believed on the Lord Jesus Christ as my personal Savior. But my speculations did no good. I was still upon the edge of the precipice and could not know what was next. At last, as deliberately as ever I made a decision or choice, I stepped out on the promise of God. Those about me were singing that old campmeeting altar song, "They're all taken away, away, My sins are all taken away." And in my heart I grasped the promise and received courage to believe that my sins were all taken away. In the moment that I did believe—the act being visualized to me as stepping off the edge of the precipice—my heart felt the warmth of the love of God and my spirit

knew the presence of God's Spirit giving me divine assurance that it was so.

Immediately the joy and assurance of my heart were so great that it seemed to me I should be able to make others know about it, and I was not content until I had given personal exhortation to every friend and acquaintance I could find under the canvas that night.

I was somewhat surprised and disappointed that the response to my appeal was not greater, but I consoled myself with the thought that if they could know the blessedness of the grace of God as I knew it they would not hesitate for a moment. And I was blessed by the encouraging words of a Christian woman who said at the conclusion of my "round," "Do not give up or be discouraged. Some are hard to bring in, but every soul you win will add a star to your crown in heaven, and if you work on as you have begun, you will win enough to give you a beautiful crown."

The Christians filed by at the close of the service and shook my hand and gave me words of encouragement and advice. Most of what was said to me on that occasion has passed from any distinction in my memory during these thirty-one years. But one—the somewhat peculiar old bachelor neighbor who had sat by the well and told me of the coming campmeeting—grasped my hand and said, "Push the battle, young fellow; for if you do not push the battle the battle will push you." Those words have returned to me a thousand times and have always stirred me up to make my Christianity aggressive. For since there can be no truce in this war, it is better for me to possess the momentum of attack than to permit the enemy to rush me from a dead stand to a disorderly rout—I push the battle.

AN AGED ONE'S PRAYER

*Be with me, Lord! My home is growing still,
As one by one the guests go out the door;
And they who helped me once to do Thy will
Behold and praise Thee on the heavenly shore.*

*Uphold my strength! My task is not yet done,
Nor let me at my labor cease to sing;
But from the rising to the setting sun
Each faithful hour do service to my King.*

*Show me Thy light! Let not my wearied eyes
Miss the fresh joy of the passing day;
But keep the light of morn—the sweet surprise
Of each new blessing that attends my way.*

*And for the crowning grace! O Lord, renew
The best of gifts Thy best of saints have had;
With the great joy of Christ my heart endue,
To share the whole world's tears, and still be glad.*

—THE CHRISTIAN CENTURY.

THE AUDACITY OF CHRIST

By A. M. Hills, D. D.

AND Jesus came to them, and spake unto them, saying, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20, R. V.).

Mark. "Go ye into all the world and preach the gospel to the whole creation." Before this, and from early life He was meditating on great and eternal realities. At twelve years of age He said to His astonished mother, "Wist ye not that I must be about my Father's business?" All making affirmations of His deity. "I and my Father are one." "I am the light of the world." "I am the water of life." "I am the bread of life." "He that hath seen me hath seen the Father." "No man can come to the Father but by me." "I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst." "The hour cometh in which all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment." "Before Abraham was I am" (the eternal I am). "And now O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was!"

In perfect harmony with all these amazing utterances, just before He ascends to heaven, He commissions His disciples to preach His gospel to all the earth. He believed His gospel would triumph, and His kingdom would be a universal kingdom, and His sway world-wide.

He shared none of the narrow conceptions of His day, no tribal notions. His outlook was as broad as humanity, as wide as the world, as enduring as eternity. Come soon or late, His triumph was sure, and all tribes and nations would at last be marshaled under His banner of love. One name—*Christ!* One law, the law of love; one petition, the Lord's prayer; one dynamic of personal power, the cross of Christ; one hope, eternal salvation through faith in Him. Little wonder that men have marveled at the sublime audacity of Jesus. To outward eyes, Jesus' class was the artisan class, His birth plebeian, His place of toil the carpenter's shop, His sphere obscurity. Yet to His own vision, His memory went back to the time when He dwelt in the bosom of the Father before the world was, and when He made all the starry hosts of heaven, "without whom was not one thing made that was made."

If Christianity was to be the world-religion it

must strike a universal note. He must address all mankind as a common brother and a common Savior! "Come unto me *all ye* that labour and are heavy laden, and I will give you rest." The tint of the complexion, in such a religion, or the angle of the eyes, or the nature of the hair, or the shape of the lips and of the heel are of no significance. He must think of all kindreds and races as the children of a common Father in heaven, who "so loved the world that he gave his only begotten Son *that whosoever believeth on him* should not perish but have eternal life." So this Jesus fell in with God's plan of redemption, "and tasted death for every man" (Heb. 2:9).

Moreover, if this religion meets all the needs of all the races of mankind it will need a common petition with which to approach the throne of the God of all flesh. For religion begins with prayer. All men instinctively pray. "Prayer however worded is a confession of need. For the strongest man, an hour comes when the world reels beneath his feet, and he wants a divine bosom and a friend on whom to lean. And what prayer shall man pray? Christ, if the world teacher of a world religion must be a world teacher in the matter of prayer.

A generation ago there was a world exposition at Chicago. I have seen six of these great expositions; but I never expect to see another such assemblage of art and architecture and the physical resources of civilization.

In connection with it there was held under the direction of my friend, Dr. John Barrows, the World's Parliament of Religions. Professor Max Muller of England thought that was far more wonderful than the exposition, inasmuch as man's greatest achievement and glory is not the works of his hands but the deathless faith and hope in his heart.

What was the climax experience in the Religious Parliament? Just before Dr. Barrows formally opened that Parliament he called the delegates together by themselves, Buddhists, priests from India, Brahmins from Ceylon, priests from Japan, teachers of Confucius from China, officials of the Greek church from Athens and Moscow, scholars from Egypt and Arabia. Those were there who professed the faith of Mahomet, Jewish rabbis, Roman Catholic prelates, ministers and scholars from all branches of Protestantism. And the question arose with what religious ceremony the Parliament should be opened. In that hour a Brahmin was ready with a satisfactory answer. He said that for years he had called the Lord's Prayer, the Universal Prayer! And it was discovered that the lowly Nazarene of the seamless robe of charity had struck the universal note in prayer. All lesser lights of the

world's faiths were lost, and their effulgence was hidden in the blazing glory of the Son of God!

Still further, if the Nazarene's faith is to be the world's universal religion it must meet the universal need of men, it must lift the burden of sin from all hearts. Voltaire said, "Man is a religious animal." Whatever he meant by it, it is true that religion of some kind, good or bad, is as wide spread as the race. Not a race or tribe or family of man that is not oppressed with the consciousness of sin and guilt, and is somehow trying to propitiate offended deities and make their peace with God. All literature is full of the thought of the universality of sin. All the vast and costly systems of sacrifices bear mute witness to the consciousness of the race that sin must somehow be dealt with and be canceled by atoning sacrifice. Thus again Jesus by His teaching and prophetic utterances about Himself struck the universal note that is responsive in all hearts. For this He taught us to pray in His universal prayer to the Father—"Forgive us our debts as we forgive our debtors."

Moreover, we all need something beyond forgiveness. There is the dark, malignant, defiling sin-principle that must be exterminated. This is no new notion of modern orthodox theology. Hear Seneca say, "No virtue like truth and justice is natural to man, magnanimity must be acquired." And before him the noble Socrates exclaimed, "Some men sin less, and some sin more, but evil is wrought into the very texture of our soul!" And this means that our natures must be made over and purified. Thus again Jesus

lays His finger upon the universal trouble of humanity, diagnoses its disease and prescribes the only infallible remedy. "Ye must be born again." Ye must have your nature changed and have a new life.

And so, what the inspired Ezekiel saw in vision of a coming One who should give us a new heart and a new spirit and save us from all our uncleanness; that Jesus taught and wrought in the hearts of men. From the sense of this universal sin there must be an omnipotent Savior, who can renew us and put within us a divine life. He who hates needs a heart to love. He who has been wronged, needs a spirit to forgive. He who has been alienated from God needs to love Him and pray, "My Father who art in heaven, deliver me from evil. Thy kingdom come, Thy will be done in earth, in my heart, as it is done in heaven."

So the prayer Jesus taught us is the same prayer that He prayed for us, "Sanctify them through thy truth" (John 17:17).

We may well ask in closing, how Christ became so daring, and so advanced in thought beyond all men of all ages? How could He dare to hush the winds and waves, and bid the demons to come forth from their victims, and rebuke all diseases, and bid the dead to live. Ah, there is but one explanation. He was conscious of the indwelling deity enshrined within His humanity. The great Napoleon's intuition was unerring, "I know men, and I tell you Jesus Christ was more than man: He was God." It is in Him that the race finds its Savior from sin, its perfect example, its infallible teacher, its everadmirable God.

HOW TO RECEIVE THE BLESSING OF HOLINESS

By A. E. Sanner

PERHAPS no one verse of scripture more clearly teaches the way of holiness than does Romans 12:1. A study of this verse may be helpful in this respect to someone. Says the apostle Paul, "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."

Note first that the great apostle in his letters always shows a keen concern and interest in the promotion of the spiritual welfare of those whom he often terms "beloved," "saints," "brethren," etc., speaking his love and kindly regard for them in Christ. For example, in the case of the Colossians he writes that "We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will," and that he warned every man, and taught every man in all wisdom, that he might present every man perfect in Christ Jesus. In the case of the Thessalonians, he expresses great concern saying, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith."

And so also in the case of the Romans, whom he here calls "brethren," he would have them make a complete presentation, that is, dedication or consecration, of their bodies unto God, acceptable unto God, that they may prove what is that good, and acceptable, and perfect, will of God, and he emphasizes his appeal by the words "beseech." Not as a light, or trivial, or rather indifferent matter does he mention it, but "prays," "pleads," or "beseeches" them, that they will make a full consecration of their bodies, with all their ransomed powers, as their reasonable service.

Note: (1) Upon what his plea is based, (2) What the plea is, and (3) Why the plea is made.

First, he makes this earnest appeal, "Therefore by the mercies of God," the word "therefore" showing this great verse is a conclusion of a line of logic and reasoning found in the preceding eleventh chapter, the sum of which is to show how both Jew and Gentile have been found of God in sin and unbelief, and that he has had "mercy upon all." In their own case, they would remember well that mercy, and the operation of that mercy. I know not exactly, but I

do know that now just twenty-seven years since Pentecost the gospel has been heard and received by thousands all around the regions of the Great Sea, and Paul is writing to "brethren" so far away as Rome, to tell them of greater heights and depths in God. "Brethren," who only a few short years ago were sitting in darkness, worshipping Jupiter and glorifying their war-god Mars, filled with the sins of idolatry, but today by some great mercy of the true God, have seen a great Light spring up in their darkness, and now rejoice in His grace. And what great miracle of mercy could that have been but the miracle of Pentecost? No doubt the "strangers of Rome" who were in the streets of Jerusalem (see Acts 2) on that eventful day, and who heard "in their own tongue the wonderful works of God," being pricked in their hearts, believed, receiving the remission of sins, and the gift of the Holy Ghost, along with thousands of others. And when the great persecution set in, among "the disciples [who] were scattered abroad, and went everywhere preaching the word," were these Roman boys who came back home to tell relatives and neighbors and friends "the wonderful works of God." What a miracle! What mercy! And anyone who has tasted of the Lord and found He is good, who has experienced His mercy in His great grace of redeeming love to seek and to find and to save, will at once be greatly moved by an appeal based on that very mercy already experienced and known. And what Christian is he who has not a remarkable story to tell of God's mercy which has led him to repentance and conversion?

And what is it the apostle pleads with Christians to do? "Present your bodies a living sacrifice, holy, acceptable unto God." The allusion is, by way of illustration, a reference evidently to the offerings of the olden time under the Levitical law, a description of which may be found in Leviticus twenty-two. He who brought his offering sincerely, wanted it accepted of God. If indeed he wanted it accepted of God, then he must make it acceptable to God. If he wanted it acceptable to God, then there was only one way, but that a plain way, to make it so, viz., just make that offering what and in the manner God directed. Namely, a sacrifice, living, holy, i. e., neither dead nor blind nor broken nor maimed nor having a wen, nor scurvy, nor scabbed, "it shall be perfect to be accepted"; not by the hand of a stranger, nor by coercion, but by one's own hand, voluntarily, a freewill offering, "an offering made by fire, of a sweet savour unto the Lord." Hence a sinner cannot make this offering. He is "dead in trespasses and in sins." Only one who is born from above could present himself unto the Lord a "living sacrifice."

And did they know in those days that their offering was accepted? Yes, the fire on God's altar consumed the sacrifice. May we know our offering has been accepted? Yes, when we make this entire con-

secration as God directs, acceptable to him, the Holy Spirit will come into this temple of the body, and take up his abode forever, casting out all sin. And why does Paul beseech Christians to present their bodies? Why doesn't he say, "Present your souls"? Your spirits? Isn't the soul more important than the body? But God wants a practical consecration and devotion to Him and His cause. When a brother says he remained at home, but was at church in spirit, he may be honest in his intentions, but the facts are, he is mistaken. He can't keep his body at home and put it to bed, and send his soul to church to get it fed or to work for Jesus. Suppose some good pastor some Sunday morning found that 350 of his good members had suddenly acquired the ability to disembodify their spirits and had sent only their spirits up to church? Wouldn't that be some ghostly meeting? It won't work. The only way, brother, you can get your soul and spirit to meeting is to take your body there. And the only way God can secure a practical service from one of his missionaries, say in India, is for that one to take his body to India. When God gets your body and can possess it by His Holy Spirit, He has your soul, your spirit, all your ransomed powers and energies, you are *all* His. As formerly "ye yielded your members as instruments of unrighteousness unto sin:" so now "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

And concluding, why urge such a consecrated life? There are many reasons suggested by the apostle's earnest statement "*your* reasonable service." Let us note three:

1. It is the only whole hearted service a Christian can render God. He who is everlasting, the eternal God, and yet, though so great, in condescending mercy, our tender, kind, compassionate heavenly Father. He from whom we came and to whom we must go in a great day of accounting; nothing short of a whole-hearted service is worthy. He cannot be served acceptably in a half-hearted manner. You cannot serve the world and God. We must serve Him with all the heart, soul, mind and strength. Nothing short of this whole-hearted service is reasonable, and a divided heart cannot render it. An unreserved devotion is required.

2. It is the only empowered service. A Christian who sincerely is serving God, realizes he has a great foe here to combat. And he soon finds he must have a power greater than he has of himself. He must have God in the heart, and empowering the life. God the Holy Spirit must possess his temple of clay and inspire and empower and bless. Otherwise the foe is too great. But a fully consecrated Christian, sanctified by the baptism and in coming of the Holy Spirit, can by faith and humble obedience, win in all the conflicts and vicissitudes of life.

3. It is the only successful service. And who does

not desire to succeed in life's battle? We cannot afford to fail. In the matter of our eternal welfare no one can afford to take chances. In the realm of religion no one can afford to make a joke of it, or play about it. Life is real, life is earnest. The grave is not the goal. We must succeed in serving God. We must realize the presence of God; we must know communion is established between our hearts and heaven; we must know we are safely traveling the way of life. We are assured by the faithful Word—the blessed old Bible—that the life possessed by God's Spirit can and will win. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things"; "he shall testify of me"; "he will guide you into all truth"; "he shall take of mine, and shall show it unto you . . . yet a little while, and ye shall see me, because I go to the Father."

Brother, sister, it's your only reasonable service—a fully consecrated and sanctified service.

ESTABLISHING WHOLLY SANCTIFIED BELIEVERS

By H. O. FANNING

AND he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Ephesians 4:11-16).

That the work of establishing wholly sanctified believers is important, every experienced and observant pastor and every lover of souls has discovered. John Wesley said that of all those who actually obtained the experience of entire sanctification, scarcely one in three retained it. That was his experience in his day and work. The number of reclamations in our campmeetings and evangelistic services, as well as those in our regular services should assure every observant person of the importance of this work today, and in our own movement. Most of us have discovered that getting our people established in grace, after they have formed the habit of getting unsettled, and being tossed about with every wind of doctrine that comes along, is no small task. It is a man's job, and brings into exercise all of his divinely bestowed resources.

That we must get people into experiences of grace, and get vastly more people into these experiences, we are all agreed. But after we have done that, the thing that makes our work a permanent success is getting them established in grace. For it is not the people that get started in the way, but the people who make it through to the end of the way, and are of use in the service of God and men along the way, that counts in the long run. And the long run is about the only thing that counts as a finality in our work. It is not the chickens that are hatched, but the ones that are brought to maturity, and to a productive state that marks success in the chicken business. And it is the souls that we get established, and brought to places of usefulness in the service of God that mark success in the salvation business. When the pastor gets his people saved and sanctified, his work is not done, it is just begun. The real work of the pastor with his own people is ahead of and beyond the initial stages of grace. The pastor who makes a success of getting his people established in grace, other things being equal, will be the man who makes a success of getting people into the experiences. His people are established and growing in grace, and are fat and flourishing spiritually. He has the atmosphere in which God works, and souls will be born into the kingdom, and believers wholly sanctified at his altars, as the regular thing in his services. His church will be normal, and the work of the Lord will go forward as it should under normal conditions. If his people are unsettled and constantly running to the altar he will soon be running a sort of church repair shop, have a lot of weaklings on his hands and find it necessary to use ever increasing pressure to keep things going at all, which will result in more unsettling, and more weakness, discouragement and inefficiency.

It is well to remember that souls are not established at the mourner's bench, any more than trees are rooted by being set out. They will never be rooted until they are set out, but setting them out is one thing and rooting them is another matter. The mourner's bench is a grand and glorious success in the accomplishment of the purposes for which it is designed. The rooting of the tree takes place after it is set out and is a gradual and progressive process. It goes without saying that souls cannot be established in grace until they are brought into experiences of grace. But getting into experiences of grace is one thing, and getting them established in these experiences is another. The former is instantaneous and complete, and the latter is gradual and progressive. In our thinking we should make clear distinctions between getting people into experiences of grace, and getting them established in these experiences.

Just as definite efforts must be made to establish believers in grace as are made to get them into experiences of grace. The work must be done intentionally and intelligently. When we want to get souls saved we preach saving truth to them and prayerfully and

diligently seek their salvation. When we want to get justified believers wholly sanctified we preach sanctifying truth to them and bend our energies toward getting them sanctified. The more intelligently and purposefully we go about these things the more successful we are in our efforts. When we desire to see our wholly sanctified people established in grace we should preach establishing truth to them and adapt our methods to the work of getting them established. The Word of God and our own experiences in the work of the Lord should convince us of the importance of this work and of becoming as expert in the establishing of our wholly sanctified believers as we are in getting people into the experience. When this is true of us we may look for far greater success than has yet crowned our efforts. Not less attention to getting people into the experience of entire sanctification, but more attention to getting them established in their experiences is the need of the hour.

CLEANSING AFTER REGENERATION

By REV. A. W. ORWIG

IS THERE, then, no cleansing in regeneration? There is, certainly, in a degree. The pollution incurred by sins committed is taken away in regeneration. But there remains another and deeper defilement not contracted by the commission of sin—a defilement in which we were born—from which we need cleansing after regeneration. It may be asked, may not a complete cleansing from the impurity incurred by actual sins, as well as cleansing from inherited impurity, be received at one and the same time? Let our own experience be the answer to this question. Has it been so with us? In all ages regenerated people have detected and confessed the remains of evil in the heart after justification and regeneration. And they have cried unto the Lord for deliverance from the same. The creeds of Christendom recognize the need of a further cleansing after regeneration, and consequently in the hymn books of the various denominations we find confessions of and lamentations on account of impurity, as well as prayers for cleansing. Many of these hymns are familiar to most Christians, and are sung by them in public worship and in the weekly prayermeetings, and are often adopted as petitions in their private devotions.

Ah, yes, the Holy Spirit sooner or later reveals to every child of God the remains of evil, and puts into his heart the desire and the cry for heart purity. To the degree that one is faithful will the conviction seize him that he needs a cleansing not received in regeneration. Besides the blessed Word of God teaches the same, in precept, exhortation, command, prayer, etc. The epistles of the New Testament abound in these. And in the Gospel of John we find that familiar prayer of Jesus for His disciples, "Sanctify them through thy truth." This was a petition for their further cleansing. Various forms of depravity had been

manifested by the disciples, after their regeneration, and on the day of Pentecost the prayer of Jesus was answered. The sanctifying, cleansing Spirit came upon them and burned out all the remains of evil. At the same time they received an equipment for far greater efficiency in the work of the Lord.

But let us look at a few other cases recorded in the Bible in which regenerated people, or Christians, received the Holy Spirit as a subsequent gift, and in cleansing power. The apostle Paul's question to certain believers was not, "Have ye received regeneration since ye believed?" But, "Have ye received the Holy Ghost since ye believed?" And then and there they got the further cleansing and endowment needed. And while Peter preached in the house of the regenerated Cornelius, years after Pentecost, it is declared that "the Holy Ghost fell on all them which heard the word." Or, as is said in the same connection, "On the Gentiles also was poured out the gift of the Holy Ghost." Thus Cornelius and other believers no doubt received the Spirit in sanctifying or cleansing power. Upon others in that assembly who may not have been Christians the Holy Spirit came in convicting and regenerating power. For when He comes upon a promiscuous assembly He operates according to their various needs. He convicts the sinner, regenerates the truly penitent, convicts believers for entire cleansing, and fully sanctifies those who truly pant, pray, and believe for the same.

Why should not some people be convicted for regeneration, and others for entire sanctification, at all truly gospel meetings? Thank God, it is often the case in some churches of the present day, and would be oftener so, if more preachers and more church members were filled with the Holy Spirit.

At another time Peter, while doubtless referring to the occasion when he preached to Cornelius and others, speaks of "God giving them the Holy Ghost," and "purifying their hearts by faith." This is simply another statement that they received the baptism of cleansing after regeneration.

Again, after certain ones had been converted in Samaria, under the preaching of Philip, the evangelist, the apostles at Jerusalem hearing of it, sent Peter and John to supplement the work by preaching to them the need of the Holy Ghost in sanctifying power. Thus these two apostles may be said to have held a regular holiness meeting among those people. And we read that these newly regenerated ones "received the Holy Ghost."

From these several accounts we learn that the apostles preached holiness, or the gift of the Holy Ghost in purifying power, to the new converts. Would to God there were more of it in our day! Some of our modern evangelists and pastors, good and useful men, like Philip, get many people started in the Christian life, but do not press upon them the need of complete cleansing or entire sanctification. And the result often

is that many sink into a cold and careless state, and others backslide from God entirely. Oh, that all preachers and other workers in God's vineyard might be so filled with the Holy Spirit themselves, as to more or less constantly proclaim the duties and blessed privilege of being saved from all unrighteousness and filled with the Holy Spirit!

THE GREATNESS OF SMALL THINGS

By WILLIAM G. HESLOP

DROPS of rain will cause a flood and millions of dollars worth of property will be destroyed and thousands of people rendered destitute and homeless.

Flakes of snow will block the highways, halt the most powerful railroad engines and the avalanche of snow will snuff the life out of a thousand villagers living at the foot of the mountain.

The rod of Moses uplifted toward the heavens spells victory to the hosts of Israel against the Amalekites.

The branch of a tree cast into the bitter waters of Marah caused the bitter waters to be made sweet.

Rahab's scarlet thread in the window saves all that are inside the house.

Jael with her hammer and a tent pin destroys the enemy of God and Israel.

An ass rebukes the mad prophet Balaam and a rooster reproves the backsliding Peter while a raven feeds the faithful Elijah.

An oxgoad in the hand of a Shamgar puts the enemies to flight.

A dagger with an Ehud behind it lays the enemy of Israel upon the floor of his summer parlor stiff and cold in death.

The jaw bone of an ass wielded by a Samson puts his foes to rout.

A little slave girl bearing her simple testimony to the power of God and Elisha brings healing to the leprous Naaman.

The mantle of Elijah falls upon Elisha and he receives the double portion of the Spirit and he accomplishes the otherwise impossible.

A loaf of bread tumbling against the tent of the enemy of Gideon and overturning the same is the signal for Gideon to take courage and victory finally perches on his banner.

The dead bones of Elisha bring resurrection life to a dead man.

A pebble from the brook within the sling of a David brings down the boastful giant of Gath.

John the Baptist is but a voice but that voice is used for the glory of God and thousands turn out to hear the rugged wilderness preacher thundering forth his command to repent.

A lad with five biscuits is the means of feeding thousands of hungry men besides women and children.

A cup of cold water shall not fail in its reward.

The widow giving her two mites to the Lord gives more than all the rich put together.

The needle of a Dorcas is the guaranty of her resurrection to life again.

The shout of obedience and faith brings down the walls of a Jericho for God still takes the small and mean and base and little things and things which are not to bring to naught the things which are, that no flesh should glory in His presence.

ANTIQUES

By PASTOR HERSCHEL MURPHY

"Antique: Old. Of genuine antiquity; N. Anything very old. Ancient relic."

HAVE just been reading an article in a popular periodical concerning a most profitable sale of antiques conducted in New York state. The bargains (?) were in the estate of the late Howard Reifsnnyder. The lot was sold at auction, and brought most fabulous prices.

It is reported that the sale was attended from Maine to California, and from the Great Lakes to the Gulf. A catalog was issued in advance stating the bargains to be had at the event. It was a stupendous affair! We will briefly note a few of the exorbitant prices paid for these antiques. Probably a lot of it was mere junk, worth no more for real practical use than the regular furniture the buyers already had!

One "very important Chippendale carved mahogany highboy" sold for the pitiful sum of \$44,000! This is supposed to be some sort of an old-fashioned bureau.

Next on sale was another "very important Chippendale carved mahogany" Pembroke table (probably for bridge). It brought merely \$2,600.

Another buyer pried himself loose from \$2,700 in return for a "mahogany block-front, knee-hole writing desk."

A Windsor chair caught a sucker at a bid of \$500. The hammer came down on a pair of "Chippendale chairs" at \$3,900.

A "mahogany chest" was auctioned off at \$26,000, and a "walnut and maple highboy with six legs and bun feet" went for \$3,600.

"A very old" four-poster was purchased at the unheard of bargain of a mere \$3,300. A single "Chippendale side chair" netted \$8,300.

Time would fail me to tell of the divers and wonderful bargains to be had in the way of antiquated furniture, etc. Rugs, rolling pins and the like went as fast as put up.

I doubt, however, if any of our Nazarene brethren or members of their families attended the sale!

Personally I have a mental collection of "antiques" which far exceeded the rarest assortment ever assembled by the collectors of junk.

Here is a little manger from Bethlehem of Judea. There a set of carpenter's tools which I prize very highly. I have a stone from the River of Jordan where One was baptized. Six wine jars from a wedding in Cana of Galilee. Some moldering nets from the shores of Palestine. A quill left behind at the receipt of custom. Some empty shrouds of interrupted funeral processions. A nice collection of crutches. A strong chain from the land of the Gadarenes. The bones of some swine from the same place. Nineteen baskets from two great feasts. A piece of money with the name and superscription of Caesar. With it are a widow's two mites. Thirty pieces of silver complete the treasury. Here you see twelve communion cups from the last sad supper. You will note one of them is cankered. Here

is a bough from the trees of agony in Gethsemane. A piece of an ear from the head of Malchus. A thong and cat-o'-nine-tails. A stump of a Roman whipping post. A purple robe, a reed and a crown of thorns. Charcoal from an enemy's fire. A spur from the leg of a cock. Look at this bowl of water and towel. Behold this heavy Roman cross. Cast your eyes upon this stone with a bloody footprint stamped upon it. 'Twas taken from the lonely road to Golgotha's hill. I also possess three stained spikes, a bottle of vinegar and a sponge. Here is a vail from a Temple rent in twain from top to bottom! A superscription from a middle cross. There is a slab from a tomb burst asunder! Hush! This is a winding sheet and a napkin. See the ponderous stone with a great seal upon it. An empty sepulcher!

How does my collection compare with the "Chippendale" antiques? Which do you think the better of? How much do you think I would sell any one of my collection for? How do you value them? If they were actually placed on sale, do you honestly think they would eclipse the famous "Chippendale highboy"?

Let us be "antique enthusiasts" of the latter order! (Jude 1:3). Let us review our antique collection. Might surprise you!

EVANGELISTIC EXAMPLE

By AMOS C. GRIFFIN

Our evangelists are traveling up and down the country endeavoring to win souls to Christ, get believers sanctified, and people in general to live an exemplary Christian life. We have been so instructed and trained to believe that we must not openly differ with or find fault or criticize the evangelist (no matter how far his opinions and ideas differ from our common belief so long as he uses scripture to seal his point) for fear of weakening his influence over the people and the danger of hurting the revival.

We pray and hold on to God to save our loved ones in this oncoming revival, and look forward to this event, trusting the man of God to have the needed human influence over them, especially the children of our own homes. We have hoped and trusted and come up to the opening Sunday of the meeting. We are present with our children at 9:30 a. m., expecting a great time. The children are looking around the church for Brother —, the evangelist, and look back to us with disappointment on their faces and ask, where is Brother —? We are forced to tell them that he will no doubt be there in time for church. Then the question, "Doesn't he come to Sunday school? I thought he would be here." What an example on the opening day. We are appraised of all the excuses usually offered by our evangelists of today and they all resemble the excuses offered by those invited to the feast. Jesus took time to gather the little ones around Him and say, "Suffer little children to come unto me, . . . for of such is the kingdom of heaven."

Is it expedient that our special workers overlook the last clause of the principal factor of heaven. It seems almost impossible in these last days to engage an evangelist who will attend Sunday school, much less to advance the work by a good helpful talk to the little ones. I wonder how our evangelists' slates would look in the HERALD OF HOLINESS if each one was designated that attended Sunday school each Sunday? I wonder what becomes of the Sunday school vision in the churches where these evangelists accept charges. Is it not about time that we get back to the old paths and have workers with a vision of the whole church instead of a vision of a report in the church paper of a number of chronics who hit the altar every night and some came because they were not measuring up to the preacher's ideas or because the evangelist said the altar won't hurt you? Our job is not counting noses for a report to get a reputation but to build the Bride of Christ and what better place can we find to begin or to help and boost than among the children in the Sunday school.

Some time back two well known evangelists and a young preacher sat on a parsonage porch during the Sunday school hour and talked and laughed until they attracted the attention of the Ladies' Bible class in the church next door. Was this edifying? Were they resting? Were they praying? It is my belief that they have lost the vision of one of the greatest factors of our church of today and the church of tomorrow. Should we not expect and demand our paid workers to render some service to the church of tomorrow? I would advocate that the Sunday school attending evangelists be designated in their slates so we will be able to select the ones who carry a burden for the whole church when we desire workers. We do not believe one can specialize in the labors for lost souls to the extent that any branch of God's vineyard will be neglected. Let us go in to do the whole job.

INDIANAPOLIS, IND.

BURNING SENTENCES

From E. STANLEY JONES' "The Christ of Every Road"

The human spirit fails unless the Holy Spirit fills.

The Sermon on the Mount is beautiful—with Pentecost; without it, paralyzing.

We cannot go farther until we go deeper.

The Church is living between Easter and Pentecost. If the Church would move up from that between-state to Pentecost nothing could stop it—nothing!

A church living between Easter and Pentecost is always behind closed doors.

Our churches are filled with spiritual depression because there is so little spiritual expression.

The reason we fear is because we have not sufficient inner resources to meet life.

I see nothing, absolutely nothing, that will get the church out from behind closed doors except it be this one thing—Pentecost.

Unless religion can be at home in the home, no amount of religion in the temple can save us.

To take God into our pleasures does not mean that we make God common, but it does mean that we make our pleasures uncommon. A Christian has no right to take any pleasure into which he cannot take God.

It may be noted that when the Spirit came (at Pentecost) no one was leading the meeting; when the supreme moment came they were pleading, not leading.

Pentecost is the sentence of death to all Brahmanism, all priestly pretensions, all spiritual snobbery. If we still have pretensions, it is because we have no Pentecost.

The apostles had apostolic power because they had no apostolic pretensions. We have taken the pretensions and have lost the power.

If I am to be Christian, I must be Christian with my whole being . . . I see no stopping place this side of my all. Entire sanctification would be the life of Christ entirely dominant in the soul. I have no quarrel with this. My only quarrel is that the sanctification, as usually presented, has not been sufficiently entire. If it is to be entire, it should begin at the individual man and go as far as his relationships—social, economic, racial, and international—extended. Then, and only then, would it be entire sanctification.—L. B. WILLIAMS.

There are those who never can be surprised into a frank confession. They are always armed against blame. The fault was not theirs: they were interrupted; they were tired; they thought they knew it; they thought they should have had time; they meant to get up early; they had learned every part of the lesson but that one line; they could have answered everything but that one question; they were only just late; they forgot—anything but a frank admission of fault.—VAUGHAN.

ALONG FAITH'S WAY AND BYWAY

By M. L. SOUTHARD

WE REJOICE to hear of faith's victories. As generation follows generation, the one receding as the other rises, how often it shows the same dispositions as our fathers and goes through periods of doubt and heaviness! How patient God is, who sitteth in the midst of the circle of the universe and beareth long with us until we come to true knowledge and a perfect faith!

God said unto Jonah, "Arise! Go to Nineveh, that great city, and cry against it, for their wickedness is come up before me." Jonah arose, but not to obey God. With fear in his heart he fled to Tarshish, "from the presence of the Lord." Jonah hurried, Jonah rushed. He arrived at Joppa and bought a passage on an outgoing boat. (It would seem that ought to settle the matter, but it didn't). Going aboard the ship, out of the will of God, and fleeing from the presence of the Lord, Jonah attempted to make himself comfortable, but God sent out a mighty wind after the ship, a great tempest which increased to awful fury. Sick at heart and filled with fear the mariners cried unto their gods.

Where was Jonah? Down in the ship's side sound asleep! Like the lukewarm churches of today he perceived not his danger, nor heard the cry of the perishing, but took his own ease, heavy with sleep. Then the shipmaster came to him and said, "What meanest thou, oh, sleeper? Arise! Call upon thy God that we perish not." Matters began to look dark for Jonah. The ships crew decided among themselves to cast lots in order to find who was to blame for the evil which had come upon them. So they cast lots and the lot fell upon Jonah. God is the God of circumstances.

The mariners then approached Jonah and asked him who and what he was. When he told them they were exceedingly afraid and asked him why he had fled from the presence of the Lord! And they added, "What shall we do unto thee that the sea may be calm unto us?"

Jonah's answer harbored a tragic, but belated self-sacrifice. He declared, "Take me up and cast me forth into the sea, so shall the sea be calm unto you, for I know that for my sake this great tempest is upon you." Doubt had turned to desperation. With the smoldering wrath of the mariners behind him, and the roaring waters, dark with elemental terrors before him, Jonah stood, with ashen face.

There are two things that people of today seldom believe God actively and vitally controls. These are the elements and finances. Yet when we are wholly in His hands He controls both for us.

The mariners were not heartless. They pulled hard to make the land and failed so they cried unto—Whom? Unto Jonah's God. They prayed that He would not lay innocent blood at their door. Then they took Jonah up and cast him forth into the sea, and the sea ceased from its raging. The tormented waters fell upon sleep. Marvelous! A whole sea settled down into utter rest. Terrible is our God and righteous forever.

Those mariners perceived His power and offered sacrifices unto Him and made vows unto Him to court His favor. But God had not forgotten Jonah. The inspired Word declares, "God had prepared a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights." Fleeing from God's call and plan for him, not having sufficient faith to dare to obey God; forgetting that God's commands involve God's promises, and that man's simple obedience compels God's glorious miraculous activity, Jonah found himself in the queerest of predicaments out of which he knew no way at all. Thus are any who take the course of compromise or who turn from God's call. Such may live to see the very ones they followed after scorn such weakness and take up, with much enthusiasm, the very extremes of holy living they themselves had feared to declare.

Every disobedient messenger will meet an experience in some overwhelming deep. And *Jonah prayed!* He couldn't buy a

ticket to Tarshish; he couldn't run away. He began to pray. It is true that, "prayer is the greatest weapon God has placed in the hand of man." Jonah ought to have prayed when first that wave of fear and doubt swept over him, instead of rising up in haste and fleeing. Beware of fleshly energy when God would speak to your soul. It pays to face God and have it out with Him. Have you received a call to a work for Jesus? Or to a holy life right where you are? Take time to quietly pray. The Lord does not hurry people, it is the enemy who uses these tactics.

When Jonah looked to God and prayed how quickly the Lord answered! Jonah was cast forth upon the dry land. At your zero moment remember to pray, be quick to praise God, who is "strong to deliver his people." Then God spake unto Jonah a second time, saying, "Arise; go to Nineveh!"

This time Jonah obeyed. He declared the warning message. People became concerned and turned to God. Immediately Jonah developed a queer trait. He was displeased. Jonah's old rebel nature was up in arms, and the more he thought of the whole matter the more angry he became. *He needed "perfect love."* He could have stood there and beheld a city full of people, old and young, big and little, learned and ignorant, sick and well, destroyed in their sins, while he wrapped his righteous robes about him, secure in being the Lord's prophet, going about, standing on eminences, dispensing judgments. A wonderful man and one to be dreaded! Hush, hush! He speaks!

He failed to comprehend the meaning of real victory. He "knew not what spirit he was of." He had struggled at a step of faith, he recovered and became hopeful. He lost again for he fell short of love's high standard which forgets self for the good and blessedness of others the "slain life" we are enabled to live through the Lamb of God. Now we may sing with the poet, as did Jonah finally, "Lord, I am willing *not* to be, at last, at last!"

The excuse, in our Lord's parable, of the new land typifies the allurements of wealth and wealth-seeking. The excuse of the oxen typifies the fascination of work, the business care which chokes the good seed. The excuse of the wife typifies social pleasures of all kinds. Note that not one of them was kept away by occupations sinful in themselves. The root of the whole matter was indifference. Had they cared enough, they could have gone.—MORRISON.

The most foolish of all excuses are those offered for not becoming a Christian: "I am not good enough"—when Christ came to call, not the righteous but sinners. "There are lots of good people outside the church"—but they are not so good as they would be in it. "Some day but not now"—when now is the only time you own. "I am afraid I shouldn't hold out"—but Christ would hold out. There was never yet a good excuse for failure to do a single duty, least of all the greatest of all duties, the following of Jesus Christ.—PELOUBET.

LIFE HAS ITS HARVEST MOON

Life hath its valleys, too,
Where we must walk in vain regret,
With mourning clothed, with wild rain wet,
Toward sunlit hopes that soon must set,
All quenched in pitying dew.

Life hath its harvest moons,
Its tasselled corn, and purple-weighted vine,
Its gathered sheaves of grain, the blessed sign
Of plenteous ripening bread and pure, rich wine,
Full hearts for harvest tunes.

—Selected.

BRETHREN, WHY NOT?

By LEWIS E. HALL

I PEN these lines with a little fear and trembling that I will fail to get the message to you that I wish to convey. But praying God to bring to your hearts what I fail to bring to your minds I proceed.

The burden of my heart and my delight has been the Home Missionary work. As I see and find it, there has never been a greater need and opportunity than we have today in this field, with good holiness families scattered all over the country, which affords us some backing and usually free entertainment, and in almost every town you can find a vacant or second-hand church for sale or rent.

What is more inspiring and encouraging to a preacher than to go into a town where you are a stranger, and don't know a soul, hunt around and find a lot to set your tent on, blister your hands as you drive the stakes, and laugh at the funny questions the children ask you as they gather around the tent, asking about "the show." Seat a tent that will hold three hundred without a soul promised to come; put in a long altar that will accommodate twenty people with no seekers in sight, and the old devil telling you all the time that you won't have a seeker. Then you run to the print shop and get a big poster made announcing the "revival," and the first corner you turn you stop some old man to tell him about the "revival," and he will look at you sort of surprised, and with pity and sympathy he will tell you there hasn't been a revival in this town for thirty years, that there is no use to try, no one will come, etc. And while you walk from house to house, until you have blistered your feet, the old devil keeps telling you no one will come and you had better take the tent down and leave town before morning, etc.

But with courage you press on and go to the tent the first night in fear and trembling, to find you have a dozen people in the big tent. Of course you preach the best sermon you have, hoping to draw the people back again, but during the service some leave, and when you dismiss the rest run out like a band of sheep with a dog after them. Well, there is nothing left to do but turn out the lights and go to your room if you have one. Here you will find about a dozen devils, some telling you, you ought to quit trying to preach, etc. Most of that night and next day you will spend in prayer, until by service time you are believing God in spite of the devils, and you go to meeting on the hallelujah line. Here you find a small crowd awaiting you, and from night to night the attendance increases until the tent is overflowing.

In a few nights you will see some tears and ask for hands for prayer, and in a night or two you see the old altar lined, that the devil said could never be. The fire falls and the glory rolls until the folks demand a Church of the Nazarene. The District Superintendent is called and sometimes you have nearly forty members lined up. And to look back at some of these places, you see nice, new buildings, and watching the reports you see they are turning in thousands of dollars for Foreign Missions. Young men and women have been called to the work of the Lord and gone out to bless a lost world as a result of these meetings.

Just the other day I heard a young "boy preacher," that came from one of these campaigns, preach with unction and power, and his altars are being lined with seekers. Does it pay? Yes, a thousand times. But, you say, "What is the question, and what is the message?" Anyone can answer this, ways and means to have more Home Missionary campaigns.

Now, brethren, why not every evangelist plan to hold one Home Missionary meeting this year as a love offering to the Lord? Every dollar is needed for the great, growing, Foreign Missionary work. And would not this method give us a great Home Missionary campaign with many new churches, that would help our church in every way. Brethren, why not?

Where is the old heroic crusaders' spirit our church was born with? Many of our evangelists are buying fine homes and nice autos, etc., when Wesley said if he had a dollar left after his burial expenses were paid, count him a thief. Many of our older evangelists spent months out under the stars, with nothing back of them but the promises of God. Brethren, why not? Let each of us go out this year for one meeting. For fear there may be some backfiring I will say, in the five years I have been doing evangelistic work I have almost a dozen new churches that are operating today.

And again, let me ask the same of the pastors. You will please pardon me if I seem personal, but I know of some of our pastors that have taken a month's vacation and spent enough to finance a Home Missionary meeting. One preacher told me last summer that he spent a month away, and about killed himself and wife and came home as dry and empty as a gun-barrel. Brethren, why not give that vacation this year to a Home Missionary campaign. It will not tire you, and I know if you have a revival you will go back to your church with enough fire left to have a revival there. Now I know a lot of our good pastors need the rest and others are held down because of lack of support, but pray it on the ones that can go. Brethren, why not? Let us sign up and arrange our plans and slates for one Home Missionary campaign. Write your District Superintendent about a place; if he hasn't one, drop me a line. Yours for a great Home Missionary drive in 1930.

AT EVENING TIME

*A snow rim on my brow,
But summer in my heart;
My feet are weary now,
Soon earth and I must part.
But God has made my pathway bright
And now at evening time there's light.*

*A staff of easy grasp,
Supports my yielding limbs,
He bids my soul to clasp
Its hold and trust in Him.
His will and care are my delight
And lo! at evening time there's light.*

*My outer vision's dim,
My inner eye is clear;
My every thought of Him
Disperses every fear.
I know life's outcome will be right,
For now at evening time there's light.*

*Like winter suns that shine
E'en through the cloudy rifts,
His love and favor now are mine
Rich in my Father's gifts.
I may not fear, there is no night,
Behold! at evening time there's light.*

*Some night, or morn, or noon,
Life's journey will be done,
Nor do I fear it soon,
My endless life's begun.
Then, oh! the bliss of that first sight
When path and pillow flame with light.*

—Poem by HARRIET M. BRADT.



Foreign Missions

REVIVAL IN CHAO CHENG, CHINA

By R. G. FITZ, M. D.

This spring, at Chao Cheng, Rev. L. C. Osborn and Rev. H. A. Wiese have been giving themselves to prayer and preaching of the Word in the hope of seeing some definite working of the Lord. Conviction began to settle on the people and some cases of real breaking up were seen. On the fourth of June Brother Osborn obtained the services of Miss Marie Monson, a sanctified Lutheran missionary who has been much used of God in China, and she was able to give our people much help. Many who were not clearly saved she prayed and preached under conviction until they were longing to be rid of the burden. This woman is great in prayer and skilful in the Chinese language. She is very effective in personal work, and although she lacks any special gifts of eloquence or delivery, yet her simple gospel messages are greatly used of the Lord.

On the twelfth of June we arrived in Chao Cheng to hold clinics. During the week we spent there we saw over four hundred patients in the city and in the nearby villages. We were unable to visit many of the places in which we had planned to hold clinics on account of the multitudes of robbers that infest this part of the country, being especially bad just now on account of war conditions. One evening when we were ready to start home, after a clinic in one of the villages, a band of thirty robbers rode in on their horses. Several of them stood around our car with rifles in hand. One of them, a mere lad in a most fantastic garb, crowded up close beside me as I started the car, but fortunately none of them offered to molest us and we came into the city safe.

On the thirteenth of June Miss Monson gave her last message to the church and left the following morning, but the revival went on. Brother Osborn, Brother Wiese and myself, as well as several of the Spirit-filled Chinese evangelists, were blessed in delivering messages that God used to reach souls. Without knowing the exact figures I should say that up to the time we left there had been about forty clear cases of regeneration and fifteen clear cut professions of sanctification. May God give many more. It is quite unusual to see results at this time of year as it is proverbial in China that at harvest time few will come to church. But God is not limited to the established rule, and in this we rejoice.

One woman in particular it might be interesting to notice a little more in detail. She first made a start in her efforts to find the Lord last fall when the General Superintendents were here. Very recently she came to a definite knowledge of saving grace, and in the recent revival received much blessing. One day in meeting she prayed out with such feeling and earnestness that some of the other Chinese women mistook her condition, telling her she ought to go and have the missionaries pray for her to get saved. "No," she said, "I do not need that, for I am already saved." But the same day she heard the preaching of holiness and understood her own need for the first time. She came to Brother Osborn and announced that she wanted the Holy Ghost. He was busy with some

joy. This was in the afternoon, and they might have waited for the altar service in the evening; but they were some hours ahead. Mrs. Fitz and Elizabeth were both present and much moved in prayer for these women. Elizabeth had been trying to help one of them before, and was much blessed as she entered the experience. Elizabeth, our daughter, is showing herself a real missionary, for which we thank the Lord.

THE "WAILING WALL" STRIFE

The "Wailing Wall" in Jerusalem has been the cause of much bitterness between Moslem and Jew. In August, 1929, it precipitated the outbreak in which 270 persons were killed, and more than 500 were wounded. Each race regards the strip of wall as sacred. To the Jew the wall represents the last tangible relic of his ancient glory, the holiest shrine of his religion. To the Moslem the wall is the sacred place where Mohammed tethered his horse when he went into the mosque to pray. The property on which the wall stands, and the narrow pavement in front of the wall, are owned by Moslems. The Moslem owners have long permitted Jews access to the wall. In 1928, however, the controversy became acute. The League of Nations has begun a study of the troublesome questions, and a commission of the League has been sent to Jerusalem in an attempt to reconcile the contending parties.

PERILOUS TIMES

One District Superintendent writes: "We have cut every district expense to the limit, and are even then behind with district money. Dr. Williams raised more than \$3,000 in pledges among us. If finances had been normal he would have gotten \$10,000. Over one hundred and fifty banks have failed in my district in the present year."

Let every Nazarene spend much time in prayer. The only cure for hard times is intercession. Pray, brethren, pray.

HELP NEEDED AT ONCE

The General Budget is in genuine distress. It is now \$34,000 in arrears. A cut has been ordered in foreign missionary expenditures. All departments at Headquarters have been halted in their work and placed on an expenditure that promises a mere existence. Pastors, do help us. Some have gone several months since their assembly closed without remitting anything. The General Treasurer dares not borrow for if our pastors and people fail to support us now, how can we expect to induce them to repay loans and interest next winter or spring? Pastor, please bring our dire needs before your next prayermeeting. Urge your people to pray. Entreat them to share with us, and forward your apportionment on the General Budget to date. Unless there is very noticeable recuperation in the next few weeks, some very drastic steps must be taken.

Yours with burdened hearts,
M. LUNN,
General Treasurer.
J. G. MORRISON,
Stewardship Secretary.

other seekers at the time and tried to put her off, feeling that she did not understand what she was talking about, but she would not be put off. She declared she wanted the Holy Ghost to cleanse her heart and live there to rule her life. As she was insistent we told her that if she would find someone to hold her baby we would pray with her without delay. Finding another woman who had expressed herself as wanting to be sanctified, we took the two of them into a room where, after a season of prayer in which they consecrated and prayed earnestly, the Spirit came in and their faces lighted with sweet smiles of

Miss Bertha Tabor, of Wichita, Kansas, applies for enrollment among the multitude who desire to go to heathen lands, to burn out for Christ and holiness. We wish that more people could be made to burn with a zeal to give money and prayers for missions. It seems to be easier for God and the Church to induce our youth to offer brain, brawn, blood and nerve for the sake of spreading the gospel than to induce men and women to offer their money. Has covetousness set some of the holiness people?



LESSON FOR SEPT. 21, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Jonah—The Book of Jonah.

LESSON TEXT: Jonah 3:1-5, 10; 4:1-11.

GOLDEN TEXT: *Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him (Acts 10:34, 35).*

INTRODUCTION.—The book of Jonah—our lesson text—is a striking proof of the moral grandeur of the religion of Jehovah. It is also one of the most eloquent pleas for missions ever written. It is especially interesting to us today because it serves as an argument against a narrow nationalism and in favor of world brotherhood. Our lesson is a study of the mission of a solitary prophet, from the petty kingdom of Israel, to warn the great monarch of western Asia that he and his city should perish unless they repented before God. This prophet is Jonah. The brevity of the narrative leaves us in doubt whether the repentance required had respect to the vices which corrupt a great and luxurious city, or some specific evil.

JONAH'S COMMISSION RENEWED.—The book of Jonah contains some very remarkable instances of human infirmity in Jonah, and of God's mercy both in pardoning repenting sinners, as in the case of the people of Nineveh, and of becoming reconciled and restoring disobedient ministers back to the service to which He called them. His gifts and callings are without repentance.

When a man starts to "flee . . . from the presence of the Lord" he has an exceedingly long and unsatisfactory journey before him. Jonah found this to be the case, just as many another one has who sought to substitute some other thing or some other place than the work or place God designated to him as his sphere of activity.

God placed great honor upon Jonah when He called him to foreign missionary work among the people of Nineveh. Nineveh was the metropolis of the Assyrian kingdom, a very eminent city. When God calls a city great it is indeed great. He spoke of Nineveh as "that great city" (v. 2). It was great in compass, great in population, great in wealth, Nah. 2:9, great in power and dominion. But though great, it was a heathen city, without the knowledge and worship of the true God. It was great in wickedness: "Their wickedness is come up before me." That is the measure of their wickedness; it was full to the brim, and it was time for God's vengeance to come down upon them.

As warning always precedes judgment,

so these people must be warned, and God chose Jonah to act as His ambassador to "preach unto it the preaching that I bid thee." This was the substance of Jonah's renewed commission. Jonah had deserted his work and duty and had been arrested for desertion, and sentenced to death. He had been thrown into the sea and thrown out of it again, and now God comes to him and sends him back to the work he ran from.

We see in this renewed commission a trial of Jonah as to his sincerity. Did he truly repent of his former disobedience? Did he learn the lesson intended by his strange punishment and strange deliverance? When God had him at His mercy He showed him mercy and gave him a second opportunity to make good. In fact God said to him, "Jonah, if your repentance is genuine you will be off to Nineveh at once." "Arise, go unto Nineveh."

Also we see in this renewed commission a token of God's favor to Jonah. If men had dealt with him they would have said, "He has played traitor and though we will spare his life we will not trust him again as a prophet, for his behavior incapacitates him to serve in so sacred an office. We will not ruin him but we will take his credentials from him." But behold! the word of the Lord comes to him again, and Jonah will be trusted to serve in the office of prophet again.

JONAH'S COMMISSION DELIVERED.—"Jonah arose, and went into Nineveh according to the word of the Lord." We believe he wasted no time getting there, took the shortest cut, and as soon as he arrived began his strange cry that resounded through the streets of "that great city" like a death knell. It struck terror to the hearts of the people. "They believed God, and proclaimed a fast . . . from the greatest of them even to the least of them." A reprieve of forty days was granted in which to humble themselves and reform, but they did not presume upon God's mercy. They were after averting their ruin and they wasted no time. None were unconcerned. From the king to the peasant, all wore the marks of humiliation.

We cannot be so sure of forty days of security as Nineveh was that it would stand forty days, but who is alarmed? How careless we are though we are not sure to live a day. Long years afterward One greater than any prophet said, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here" (Matt. 12:41).

"God saw their works." There were words of repentance, which God heard, but there were works, which He saw.

They brought "forth fruits meet for repentance." They offered no sacrifice to God but "a broken spirit, a broken and contrite heart." That which they offered He will not despise.

JONAH'S DISPLEASURE VERSUS GOD'S PLEASURE.—God's attitude toward Nineveh assures us that He does not take pleasure in the death of the wicked, but that "all should come to repentance" (2 Peter 3:9). The mercy of God extended to the Ninevites when they repented was a source of much displeasure to Jonah, and we now have the secret of his fleeing to Tarshish (chapter 4:1, 2). The spirit manifested by Jonah is the very opposite of a true missionary spirit which is the spirit of love, and rejoices when any are received into divine favor. Of one thing we are sure, Jonah did know God (v. 2). We find no clearer statement of the nature of God in the Bible than Jonah made in his fit of anger. Someone has suggested that Jonah contended for a point of honor. He was very narrow in his national views. He was jealous for his own country and the repentance of Nineveh shamed the obstinacy of Israel, for they would not repent. Also it was clear that the Gentiles who would repent would be substituted for the Hebrew nation that would not repent.

But Jonah was jealous for his own honor, and feared that if Nineveh was not destroyed within forty days he would be stigmatized a false prophet. Jonah was clearly out of humor. He accepted no hospitality, but made a "booth" outside the city and sat alone. He did not go for fear of perishing in the city, but he went to "see what would become of the city." Jonah could not prove that he did well to be angry, but God proved that He did well to be merciful.

A DIVINE COMMAND

One of the greatest weaknesses of the Church has been the carelessness with which it has treated its teaching work. The agency of the Church whose distinctive purpose is teaching has been the Sunday school, but we have not taken this work seriously. We have revered and exalted the preacher and preaching but the Sunday school superintendent and teacher have not considered their work much, nor have the people. Teaching in the public school has been considered a much more responsible and respected position than that of the Sunday school teacher.

What is the truth here? The most serious teaching in the world is religious. Teaching is as much a divine command as preaching. The great commission is to

(Continued on page eighteen)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In my last chat I left you at Hutchinson, Kansas, in the great service on Sunday night of August 10. Early Monday morning Brother Balsmeier and old Bud were on the way back to Dodge City at five and our train pulled into Dodge City at nine a. m. We were met at the station by Rev. R. R. Richey and were out of the city before ten, on the way to the country church at Bethel. This was a hard drive, I judge nearly a hundred miles from Dodge City and we were to have a two o'clock service. The house was full at two o'clock and we had a fine service. We did well for Bresee College; according to the number of members we did better at Bethel than any other church on the district. Brother and Sister Guy are the fine pastors at Bethel. We had the church packed and got a good list of subscriptions for the HERALD OF HOLINESS.

We left at five o'clock for Elkhart and reached there about six-thirty and got a bite to eat and went to the big tabernacle where they had just closed their campmeeting on Sunday night before we were there on Monday night. Rev. B. F. Neely was their called preacher. From all that the good people told us he did some of the best preaching that was ever done in the city of Elkhart. Well, those that know Brother Neely are prepared to believe anything they hear about his preaching, and he is easily one of the great preachers in the holiness movement. Brother Willie Kiemel is the pastor at Elkhart but for over four years Brother Youngman had been the pastor there and he has built the best church on the Kansas District, excepting First church at Wichita. We have no two finer pastors than Kiemel and Youngman. They are both in the first ranks. We spent the night at the parsonage and stayed over until afternoon on Tuesday.

Then we made a run to the beautiful city of Liberal. Both of these cities are on the border of Oklahoma. Elkhart is just one-half mile from Oklahoma line and just five miles from the state line of Colorado, while Liberal is back a few miles from the Oklahoma line. Our good pastor had secured the big First Methodist church for our Tuesday night service and it was awfully hot but we had out, I judge, between three and four hundred people and had a most beautiful service. I am of the opinion that our work at Liberal is in the best condition of its history. Rev. E. Neuenswander and his good wife are the pastors and Rev. Throckmorton is the fine pastor of First Methodist church at Liberal and Dr. E. W. Freeman is the presiding elder. They were both in the service and were very kind to us. We spent the night in Liberal

at a nice little hotel that is run by an old Texas friend and we had a fine supper and a good room and a fine breakfast on Wednesday morning; all at the expense of the good hotel keeper. Thank the Lord, that there is some old-fashioned hospitality still left in the country.

Wednesday morning we left Liberal and made a run to Meade, where Brother White is the fine pastor and he has just built a most lovely little church and has just about worked a miracle in Meade. And Brother Balsmeier helped him to do some planning for the work. We left at ten o'clock headed for Cimarron, where we were to have an afternoon service with Brother H. D. Cole, the pastor of the new Church of the Nazarene there. This good man has built a new church and parsonage combined and has done a great deal of the work himself, so that will prove to you that Brother Cole is a most useful man. May his tribe increase. In our great Church of the Nazarene a preacher who can preach holiness and then build a church to preach holiness in is a useful man.

We had a most beautiful service in the afternoon but hot, oh, my, we almost boiled. We left at four o'clock for Garden City and arrived there about five at the lovely home of Brother and Sister Bracken, our splendid pastors at Garden City. We had a beautiful service and then spent the night at the parsonage, which is a beautiful six room house that Brother and Sister Bracken have built in the last year. It is remarkable how the little Nazarene bands are doing things over the land. There have been about seven splendid churches built on the Kansas District in the last year and almost as many nice parsonages and a number of good churches organized. Brother Balsmeier is doing a fine work on the Kansas District and he will make a fine increase this year. He thinks now that the district will make a net increase of between three and four hundred.

On Wednesday night, August 13, our Garden City service finished up the sixteen days of touring on the Kansas District in the interest of Bresee College at Hutchinson. We did well, I think, when we think of the fearful drouth that has been sweeping the most of Kansas. I think we put in two of the hottest weeks that I have ever experienced. A good deal of the time it was 110 to 112 and the wind almost scalding hot. We blistered our face and mouth in the hot wind. After all, though, it was a profitable trip. On Thursday morning at five o'clock Brother Balsmeier headed for Hutchinson and at five-thirty I boarded a train for Denver where we were to open the District State Campmeeting in the city of Denver, on Thursday night of August 14.

My trip from Garden City to Denver is a lovely trip the most of the way along the beautiful Arkansas Valley where the fine valley land is in fine state of culti-

vation. We passed through one long strip of irrigated land that took us over five hours to pass through. The crops were simply the best that I have seen in years; the finest corn, potatoes, alfalfa, onions, sugar beets, watermelons, and cantaloupes were being shipped by the trainload as fine as grow on the face of the earth. The leading towns in that great irrigated belt were Syracuse, Kans., Lamar, Colo., La Junta, Colo., Rockyford, Colo., Pueblo, Colo., and then on to Colorado Springs.

From Garden City to Colorado Springs was a six hours' run and almost every mile of it was under irrigation and the finest crops I have seen in years. When I left Kansas they were having some fine rains in the northern part of the state and hoping for a general rain. But Kansas is not as hard hit as other states because of the great wheat crop. The Government Bureau of Information gave out the facts that Kansas raised this year 147,000,000 bushels of wheat and that the farmers were holding 100,000,000 bushels for higher prices. Well, the fearful drouth is sweeping the country and that goes to prove to every thinking man that our great nation should utilize our great rivers to irrigate the land. Just think of that great valley from Garden City, Kansas, to Colorado Springs, Colo., all under irrigation from the Arkansas River. There is no way to tell what a river is worth to this country. It is both a gold mine and oil field.

In love,

UNCLE BUDDIE.

A DIVINE PLAN

(Continued from page seventeen)

teach, and teaching is mentioned twice in the commission. "Go ye therefore and teach. . . teaching them to observe." The call of the Church should be considered the call of the Lord. The Sunday school teacher should consider himself called of the Lord as well as the preacher, and the people should so consider this position. Let us exalt the teaching work of the Church to the place it deserves. When the Sunday school officers and teachers come to see their work in this light they will take their work more seriously and give themselves more faithfully to preparation for more efficient work. This is what we need. When the pastor sees this work in its true value he will take a deeper interest in it. Dear Lord enlighten us!

Did you know that you can get the Red Seal Leadership Training diploma for one year's work? Some have been saying a three years' course was too long, and that we should have a one year course. Well, here it is. The diploma with the Red Seal is given for one year's work. Ask us about it.

NORTHERN INDIANA DISTRICT ASSEMBLY

The Fifth Annual Assembly of the Northern Indiana District met in Hammond, Indiana, August 12 to 17. One of the privileges to which many of the delegates had looked forward was that of viewing the splendid edifice which the local church has erected under the leadership of their pastor, Rev. Frank H. Watkin. While not by any means the outstanding feature of it, the thing that first caught the writer's eye and seemed a splendid keynote for a Nazarene assembly were words prominently placed in the front of the church, and graven imperishably in stone, "Holiness unto the Lord." The Hammond people are evidently far from ashamed of our "great depositum."

The assembly was preceded by a good Sunday School Convention, which heard the reports of the superintendents, and listened to an address by Dr. William G. Heslop of Olivet College. In the evening our beloved General Superintendent, Dr. John W. Goodwin, Assembly Chairman gave the pre-assembly address after a hearty welcome by Brother Watkin, the pastor, and response by District Superintendent J. W. Montgomery. Dr. Goodwin sounded a keynote which he reiterated throughout the assembly when with tender earnestness he called the church to build holy character and seek a deepening of spiritual life. Indications of a deep spirituality were stated to be a deepening thirst for the Word of God, a love for secret prayer, increasing hunger and thirst after righteousness, and a holy, unselfish passion for a dying world.

At other evening sessions helpful messages were brought by Dr. Heslop, Rev. W. G. Schurman of Chicago, Professor A. S. London and Holland London. In the evangelistic services a goodly number of souls bowed before the Lord and were saved, reclaimed or sanctified wholly. Seven group prayermeetings conducted each morning before the business session were centers of spiritual power contributing to this end. Souls sought God at some of them and on one occasion the afternoon business session became an altar service in which a young woman sought and found the Lord.

District Superintendent J. W. Montgomery was re-elected for the following year, as were our very efficient Secretary and Treasurer, J. W. Felmlee and James E. Hunt. Brother Montgomery reported a good year just closed in spite of the grave handicap imposed by the financial situation of the country. Particularly gratifying was a twenty-five per cent increase in the average attendance of the Sunday schools of the district. Ten home mission fields were entered during the year, and there were four substantial building programs.

The new constitution and the Ministers' Contributory Reserve Pension Plan were approved by the assembly. The support of the district was pledged to the District Superintendent in the Storehouse Tithing Campaign he proposes to carry on this year.

The presence of God and His blessing were felt throughout the week. Dr. Goodwin presided with the utmost impar-

tiality and with a tenderness of spirit that was much remarked. The services of the Sabbath were a fitting climax to the assembly sessions. Dr. Goodwin's stirring missionary message in the morning bore immediate fruit in the salvation of a number of souls. In the afternoon when a class of seven men and one woman were ordained the presence of God was very marked. Our General Superintendent's fervent exhortation and wise words of counsel will not be forgotten by those ordained or by the others who were present. He urged that ministers be leaders, not bosses; that they stay not too long at Sinai, but "linger much at Calvary and Gethsemane," and that they recognize soul passion as the prime qualification of ministers.

The assembly was royally entertained by the local church and its pastor, Rev. Frank H. Watkin. Neighboring churches also assisted wholeheartedly.

Reporter.

WASHINGTON - PHILADELPHIA DISTRICT CAMPMEETING

The Washington-Philadelphia District Campmeeting this year at Leslie, Md., August 1 to 10, has been the most successful, and yet the most trying in the history of our district. Just prior to the opening of the camp our business manager, Rev. John N. Nielson, was suddenly taken seriously ill and rushed to a hospital, where he lay for a period of three weeks. God spared his life, and he is now at home and much improved. Then on the last Sunday, our beloved District Superintendent, Rev. D. E. Higgs, was stricken ill, and forced to leave the camp ground. He was ordered to bed by his physician for a period of ten days, but he too is rapidly improving, for which we thank God. Notwithstanding, the campmeeting has been one which shall always be remembered because of the manifest presence of God, and because of the profusion of fruit which has been borne during this ten days' feast of tabernacles.

Dr. H. Orton Wiley, our beloved editor, brought a number of Bible readings on the Epistle to the Ephesians, which were delightful. These messages were heartily enjoyed and the wealth of spiritual nourishment and inspiration received from these expositions will not soon be forgotten. We have every reason to thank God for this scholarly, yet humble, servant of God. His evening messages have been singularly blessed of God in the salvation of souls, and the sanctification of believers.

Rev. John Fleming, the fiery evangelist from Kentucky, was just himself, and his messages, delivered with the vehemence which becomes his type, were truly owned and blessed of God. Many sought and blessedly found deliverance from sin and sinning in response to his urgent invitation, and the delightful menu with which he fed the saints was indeed rare. His sermon on the Model T will not soon be forgotten.

These men of God preached when the mercury soared into the nineties, and the air was saturated with dust due to the drought, making preaching most dif-

ficult. They stood it, however, like good soldiers of Jesus Christ, and more than one hundred souls battled their way through to glorious victory.

Eddie Patzsch, the singer with the golden voice, led the singing, and singing there was! So satisfactory was the singing that Brother Patzsch admitted that he was beginning to love the Easterners spontaneously. His solos were a real treat and truly a blessing to many a heart. He is a campmeeting singer superb.

Brother George Woodward, the now famous chalk artist and song illustrator, had charge of the children's meetings, and his illustrated lessons delighted the little ones. His illustrations of gospel songs served to draw hosts of people to the auditorium and many times God's blessing fell upon the people when he climaxed his picture illustrating some beautiful truth. This young man has a promising future, and his services are in demand from all sides.

Last, but not least, we mention our beloved Andy Dolbow, the famous old "fire horse," who conducted the largest ring meetings ever held on the grounds. They stayed with him for one hour every day, and the Lord was with this grand old soldier of the cross. He is a miracle of grace, marvelously preserved physically, and continues in the active work though nearing the ninety mark.

Professor Garrison and Brothers Phillips and Lockwood represented the Eastern Nazarene College, and Rev. J. F. Penn and wife the foreign missionary interests.

This is a most aggressive campmeeting, becoming larger every year, and additional improvements, and cottages are being constructed each year. Finances came considerably easy, in view of the present tie-up, and the people sang, shouted, and gladly paid the bills. The local pastors stood by the camp nobly, and the various churches were well represented. It was carefully estimated that there were not less than twenty-five hundred people on the grounds the last Sunday. We thank God for this successful camp, and look forward prayerfully to a still greater camp next year, always beginning the first Friday in August.

E. E. Grosse, Reporter.

INDIANAPOLIS DISTRICT ASSEMBLY

The old Jews looked forward to the annual feasts celebrating the Passover, observing the day of atonement on which the Jubilee year was ushered in, etc. Our annual District Assembly just closed, Sunday, August 24, was certainly a week of good things.

New Castle, Indiana, was the seat of the assembly, Rev. C. E. Pendry and his good people had everything in readiness. That is Pendry's way of doing things. He is one of the great pastors of our church. They were just finishing the enlargement of their church building, hence the sessions were held in the First Methodist church. However the Sunday morning service was conducted in the new building.

The mayor of the city was present at the opening service on Tuesday evening

and gave an address of welcome. He said many good things about the beginning, the rapid growth and influence of the Church of the Nazarene upon the social life of the city. He also praised the church for its stand on the Bible and old-time religion.

General Superintendent Goodwin opened the business sessions of the assembly at 8:30 Wednesday morning, and presided in his usually efficient manner. Things went so smoothly under his leadership that all business was out of the way by Saturday noon. He gave us three great messages on his trip abroad, along with many fiery, passionate appeals interspersed in the course of the assembly. It was a pleasure and delight to all to have Mrs. Goodwin, wife of our General Superintendent, present. God bless these holy people.

Among the many visitors it was our joy to have with us, were District Superintendents Charles Gibson from Ohio; J. W. Montgomery from Northern Indiana and Marvin Cooper from Nebraska.

As special workers it was our privilege to have Dr. E. P. Ellyson to stir the assembly on Sunday school work. Dr. and Mrs. William Heslop, heads of the Bible and evangelistic departments of Olivet College, rendered valuable service. The Olivet Quartet sang in their pleasing and inspirational manner.

Love, unity and harmony prevailed throughout in the sessions, committees and boards. A great climax was reached in the elections. Rev. C. J. Quinn was unanimously and hilariously re-elected District Superintendent. Amos C. Griffin was unanimously elected for his eleventh year as District Treasurer, and on a similar vote Miss Carrie Polen is to succeed Rev. J. W. Blansett as District Secretary. The Lord bless them. Naturally under these conditions the heavens were open. Wonderful glory, power and victory were in evidence. Such congregational singing, none better. Such shouting the praises of our God, tremendous.

A class of five, consisting of Evert Atkinson, Helen Atkinson, Robert Banning, Ray H. Johnson and Samuel Thomas, received ordination.

Dr. Heslop closed the assembly with a great message on the subject, "How to Get What You Need." Near twenty

seekers were at the altar. Delegates and pastors went back to their charges pledging to get five hundred new members into the Nazarene fold this coming year. Thus the greatest assembly in the history of our district came to a successful close.

STEPHEN C. JOHNSON, *Reporter*.

JUNIOR MISSIONARY SOCIETY, FIRST CHURCH, ST. LOUIS, MO.

Our Junior Foreign Missionary Society has been very successful this year. We have forty Juniors in our society. Our lesson help has been from the "Junior Lightbearers," "The Other Sheep," "The Young People's Journal," and the "Japan Picture Stories," have been interesting to the children. Almost all of the children have paid in the relief and retirement fund, that is, five cents a year to each member and we have had from fifteen to forty cents penny collection each month, amounting to about \$4.00 in pennies. Gather all the pennies from each society all over the district and it will help support several missionaries. Our aim is to get more Juniors and for the society to grow. Would like to have one hundred in the society.

MRS. J. B. HENSON, *President*.

WHEELING CAMP

Sunday night, August 17, closed the Wheeling Camp but there is a sweet memory as we look back to its scenes. Our workers this year were Rev. James H. Garrison of Wollaston, Mass., and Rev. Lum Jones of Ada, Okla. These men worked together beautifully and their preaching was great. It was surely enjoyed by all who desired to hear the whole counsel of God declared. Brother Jones was handicapped by his arm, but he spared not himself and certainly did some great preaching. May God bless them both wherever they may labor. The song services were in charge of Rev. D. A. Weida of Oakland City, Ind., and such singing! He seemed to know how to get the people to sing for they opened their mouths and sang the glory down. There was a beautiful spirit of harmony among God's people, such fellowship and the spirit of prayer would mightily come on the saints as they came together. Several souls bowed at the altar and some really prayed through. We also had a gracious missionary service the first Sunday afternoon. Some of the pastors stood by and nobly assisted in any way possible. God was with us and we certainly praise God for the 1930 camp.

STELLA E. McROBERTS, *Secretary*.

IOWA DISTRICT ASSEMBLY

The Eighteenth Iowa District Assembly was held at Des Moines, Iowa, August 20 to 24. It was preceded by a six days' camp. Our beloved General Superintendent R. T. Williams was with us the eleven days. His messages at night and also his talks to preachers were inspirational, practical, unctuous and as Dr. Williams alone can preach. The Vaughan Quartet was with us the eleven days and blessed the assembly time after time in song. They also sang over the air and other places in town. Dr. Wiley was with us and brought some great messages. Dr.

and Mrs. Heslop were with us and brought some wonderful messages. President DeLong from Northwest Nazarene College was there, also Sister Karnes, a returned missionary from Japan. E. O. Chalfant from the Chicago Central District was with us and Brother and Sister Jay, evangelists from Nampa, Idaho, and they sang in the Spirit. Also Brother Williams from Nampa, who came in the interest of the Sanitarium. J. W. Short was re-elected on the nominating ballot with only seven votes against him. Sister Miller and Sister Philips from Rest Cottage were also with us. Brother Seals, our new pastor at Des Moines, entertained the assembly in fine manner and preached Saturday night, which was young people's night, and we had a fine service with seekers and victory at the altar. We believe the Lord sent Brother and Sister Seals to us and so pray for them and the whole district. The district gained in numbers and finances and we believe spiritually. Dr. J. G. Morrison brought us the closing message Sunday night with an altar service and a tide of victory.

F. A. HAHN, *Reporter*.

LAKE CHAMPLAIN NAZARENE ASSOCIATION

Report with correction

August 29 was a great day at Deerhead, N. Y., Church of the Nazarene, where Rev. and Mrs. John Weightman are holding forth the word of life. It was the quarterly meeting of the Lake Champlain Nazarene Preacher's Association, which is the connecting link between the churches of Northern New York and Vermont. There were praying, and singing, preaching and testifying, papers and discussions, disagreement and blessing and friendly exchange of advice. But best of all the blessing of the Lord was upon us and some souls knelt for salvation at the closing message which was delivered by our president, Rev. S. W. Beers.

Among those present and taking part in the meetings were Rev. Mrs. Davis, and Burns, and Revs. Babcock, Duley, Weightman, Poole, Mrs. Hollenback, Mrs. Poole, and Al Smith and his good wife.

In a previous report I struck a humorous streak and stated that Al Smith had gotten converted and was preaching for the Nazarene people at Altona, N. Y. But that was too serious a matter to let go without a correction. I did not think how that would sound to folks outside of this and adjoining districts. It is an Al Smith sure enough but not the same Al Smith that history records as running for President of the United States in 1928. That was a blunder to not explain that it was not the same Al.

In this meeting we discussed Sunday school work until the air seemed pregnant with desire to do something along that line.

We also discussed that threadbare question of whether a Nazarene can associate with a city ministerial association, and of course we settled that it could not be done—there is no real city within long distance of Deerhead.

THE CHILD IN THE MIDST

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

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It was voted to drop the word preacher from our name and make it more fitting for we surely could not get on without the laymen and the good women, so it is the Nazarene Association.

The next meeting is to be held earlier than three months because of the winter. It will be at Johnson, Vt., October 30 and 31.

There is a great prayer and desire for revivals throughout this region. More news later.

U. T. HOLLENBACK, Reporter.

ALBERTA DISTRICT CAMPMEETING

We have passed another milestone in our history. Our district campmeeting is a great event in our lives. This year's attendance was affected by the financial conditions. This was proved by the fact that four of our pastors were unable to serve. However the attendance reached between seven and eight hundred. Rev. H. B. and Mrs. Wallin of Spokane, Washington, and Rev. Mrs. DeLance Wallace of Seattle, proved a splendid team. They were well received and we felt we had one of the best camps we have ever had. Rev. and Mrs. A. Grobe, our own sweet singers, had charge of the music to the delight of all. There were around one hundred fifty different seekers. Over twenty were baptized in the river by Brother C. E. Thomson, our former District Superintendent. There were quite a number who expressed their desire to unite with our church and several subscriptions to the *HERALD OF HOLINESS* were received. Some \$200 worth of our literature was sold. The cause of Home and Foreign Missions, Education, etc., were presented and some pledges were taken. Brother Bell and Brother D. Laird each gave a living tent for the Peace River work. Over \$2,000 was raised for all purposes. The spiritual standard was high. Thank God for the success with the churches.

The work of the district proceeds. Brother Fowler at Loughheed, has Sister Bean with him in special meetings. Brother Eggleston is in meetings near Dapp with Sister Geiss. Brother Bartram is soon to begin meetings with Brother McDowell at Rimbey. Brother Falk at Rocky Mountain House and Brother Woodruff are also planning meetings. We are now at Fairview with Brother Woodall and go from here to Boyle with Brother Brooks. While there is some suffering because of the financial stringency, yet our people are loyal and pushing ahead heroically. God is honoring and giving victory.

Brother Chas. E. Thomson has accepted the appointment as pastoral supply for Calgary, which necessitated his resigning as representative of Northern Bible College. The board voted that the writer fill this vacancy. We are expecting real advance in this field soon and may it come on the old-fashioned, Holy Ghost, Nazarene line.

ERNEST S. MATHEWS,
District Superintendent.

NEWS IN BRIEF

Rev. E. C. Worcester, one of the editors of Good Tidings, published at Tabor, Iowa, was a pleasant caller at the editorial rooms recently. The paper called the Good Tidings was formerly the Sent of God and is published by the Hephzibah Faith Missionary Association.

The Vaughan Radio Quartet passed through Kansas City recently and stopped over at the Publishing House for a short time. They had just closed a meeting in Des Moines, Iowa, and were on their way to the campmeeting at Bethany, Oklahoma. The services of this quartet are greatly in demand.

Rev. Orville Hoag, formerly of Bethany, Oklahoma, and a graduate of the Bethany-Peniel College last year, made a call on the editor recently which was greatly appreciated. Rev. Hoag plans to take a pastorate in the near future.

A letter from Rev. L. A. Reed gives a brief account of his meetings in the East and of the pleasure with which he is looking forward to the pastorate in Kansas City. Rev. Reed is a man of sterling qualities and exceptional ability and will doubtless do a great work in the pastorate here.

Dr. E. P. Ellyson, of the Sunday School Department, has just returned from the summer school and convention at Indian Lake, Michigan, and reports an exceptionally good summer. Mrs. Ellyson will remain at the park for some time.

A letter from Mr. and Mrs. Harry Burris, of Dayton, Ohio, tells of a sad accident which happened to them recently. Mr. and Mrs. Burris were married on May 31. Mrs. Burris was formerly Miss Martha Phillips. The next day after the wedding they were in an automobile accident which resulted very seriously for the three occupants in the car, Mr. and Mrs. Burris, and Mr. John Weller, the brother-in-law. Both men were thrown out and badly cut and bruised, but Mrs. Burris was not found until twenty-five minutes later, crushed, unconscious under the back seat. They were all hurried to the hospital. Mr. Burris was in the hospital two days, Mr. Weller ten days and Mrs. Burris three weeks. "We are young people," the letter states, "and want to make our home a place where God can dwell. We are receiving many letters but cannot reply to them all. Will you please publish this?"

Pasadena College has postponed the opening date of the fall semester until the 15th of September, hoping by that time to have the lower floor of the new administration building ready for occupancy. A letter from President Nease states that the building is almost entirely enclosed now, and that they will begin plastering and finishing in the next

few days. Rapid progress has been made in the erection of this new building.

The Nazarene Messenger, the booster sheet for Northwest Nazarene College, has just come to our desk. It is filled with interesting news items and helpful information concerning the college. The several districts composing the Northwest Educational territory are in a friendly race to see which district will furnish the most students. The promise of increased attendance is assured.

Captain Henry Lewis, of the Salvation Army, Appleton, Wisconsin, sends us the following note: "I am taking this opportunity of expressing my sincere gratitude for the work that your evangelists, E. E. and Ora Turner, have so wonderfully wrought in our city. They are still at it in great shape. Souls are being saved and sanctified and the Holy Spirit is certainly upon them. I wish to assure you that they are very capable of doing things right and it has inspired every one of my soldiers to hear the old-time religion, for you know how little it is preached today."

The Nazarene Advance, official organ of Eastern Nazarene College, at Wollaston, Mass., which has just reached us,



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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brings news of an opening convention which will be held at the college, Sept. 17-21. The speakers will be Rev. C. Warren Jones, District Superintendent of the Pittsburgh District, and Rev. O. L. Benedum of East Liverpool, Ohio. At this time also there will be the dedication of the new Fowler Memorial Administration Building, which it is hoped will be fully completed at that time. The bulletin states that the number of applications now on file in the office is double that of any previous year. Professor James H. Garrison who has been in the field representing the college has sent in a large list of applications from prospective students. Business Manager Marinus is busy getting the campus and buildings in shape for opening of the fall semester, September 17, 1930.

The church board of the Church of the Nazarene, in Hamilton, Ohio, sends an appreciation of the labors of Rev. W. H. Parker, who is this year resigning the pastorate and leaving for another field. During his pastorate he has received eighty-six members into the church, and personally raised \$1,400, chiefly among the manufacturing concerns in a financial campaign of the church to raise \$3,500 for improvements to the church building. Brother Parker was especially appreciated as a Sunday school worker and through his efforts their Sunday school won the Ohio State District banner, and this year had the largest Easter attendance—a total of 475 present in the classes. He circulated literature freely, placing it in the various offices, the library and other public buildings. Sister Parker was faithful to the work of the church and won the love and friendship of the community.

Another letter of appreciation comes from the church board of the Church of the Nazarene at Houston, Texas, signed by Brother D. E. McCravy as acting secretary, and concerns Rev. J. E. Moore who, together with his wife and family, has been with the First church in Houston seven years. The resolutions state that, "They have served us faithfully and earnestly, their lives have blessed many, people have been converted and sancti-

fied, the church has been strengthened and under their direction a church building has been erected which is equalled or excelled in but few places in our denomination." The church greatly regrets the departure of Rev. Moore and family and in the expression of appreciation concerning their labors pledge them their prayers for their success in future undertakings.

Sister Chas. A. McConnell is very sick at the present time and requests the prayers of the people for her recovery.

We are in receipt of an interesting report of Douglas Campmeeting written by W. D. Woodward which we would be glad to publish in full if space permitted. The workers this year were Dr. C. H. Babcock and Dr. Butler. Other preachers who brought helpful messages were Dr. Ridout, Rev. George D. Riley and Evangelist Joseph Richardson. We were interested to note the presence of both Rev. H. N. Brown and Rev. A. B. Riggs, whom Nazarenes will remember as two of the three "wise men of the east" who attended the assembly in Los Angeles as fraternal delegates previous to the union of the two bodies. The third wise man was Rev. John Short, now in glory. Rev. C. C. Rinebarger was the song leader in charge and Rev. Haldor Lillenas' "Great Gospel Songs" was the song book used during the camp. Among the special singers were the Barnett Sisters from Ohio. Mrs. C. H. Babcock was in charge of the young people's meetings and Miss Edith Cove had charge of the children's services. The report stated that this "was Dr. Babcock's eighth season at Camp Douglas, and his fiery eloquence in the denunciation of sin and the upholding of Christ as its perfect cure was as powerful as ever." At a meeting of the stockholders the same board of directors was re-elected, President Robert Clougher, Vice President L. M. Robinson, Secretary N. J. Raison, Treasurer Dr. Homer Gray. Other members elected were Rev. F. A. Hillery, I. T. Johnson, K. A. Darbie, G. D. Riley, A. E. Gray, C. H. Robinson and E. T. French. F. A. Hillery, now seventy-six years of age, had been treasurer for twenty years up to his resignation two years ago.

Evangelist C. W. Ruth has been compelled to return to his home in Pasadena for a period of rest, under orders from two doctors. They insisted that he was very near the breaking point physically, owing to high blood pressure after the strenuous labors in eight different camps this summer. He will be at home during the month of September. He says, "There is not a shadow between heaven and my soul. The blood of Jesus cleanseth my heart from all sin, and the Comforter abides. Praise God. Kindly remember us in prayer for our healing that we may go to the front of the battle after September."

O. C. Griswold, Librarian of Eastern Nazarene College at Wollaston, Mass., has an announcement on another page concerning the library which the college is trying to build up at this time. This is a worthy work and should call out a good response. Anything done to help our young people is money well invested.

CHURCH NEWS

NEVADA, TEXAS—"We have had a wonderful revival here in our church. Nearly forty were saved or sanctified and our membership almost doubled. We hope to double the number of copies of The Other Sheep taken and get several subscriptions for the HERALD OF HOLINESS. We intend to pay our budgets in full and if possible go over the top. Pray for us that God will lead us out into greater victories."—Mrs. Mattie Proctor.

PROFESSOR A. S. LONDON—"We have been in four Texas meetings since in the early spring. The first one was with Rev. W. F. Rutherford, at McAllen. This little city is in the heart of the Rio Grande country. Brother Rutherford has built a beautiful basement church, and is soon to have the superstructure. He was chosen teacher of a men's Bible class up in the city, and it was our privilege to teach this class two Sundays. The second Sunday there were more than one hundred and fifty present. Many were saved during this meeting. Our church certainly has a wide influence in this garden spot of Texas. Brother Rutherford is president of the Ministerial Alliance. Our second meeting was the Abilene District Encampment held at Spur, Texas. We were associated here with District Superintendent Cagle and his wife and a great number of the pastors of the district. General Superintendent Goodwin and wife were workers with us in this encampment. Dr. Goodwin is truly one of the great preachers of this generation. The brethren of this west Texas district are a heroic crowd. They are fighting against the short crops and dry weather, but they love God and the church. Many were saved during the camp. Our Sunday school lectures were received with great enthusiasm, with a special touch of divine blessing in my own heart in giving them. There were near one thousand visitors registered during the meeting. Our next



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meeting was at the noted campmeeting spot of Texas—Waco. Uncle Bud Robinson, Professor Messer and Dr. and Sister Goodwin were workers here and also the London family. Much has been written about this camp, but it was really a great meeting. Brother Robinson and Holland did the night preaching, and many found Christ. We lectured each morning on Sunday school work, and the great crowd, with the intense interest among so many Sunday school workers pulled the best out that I had to give. On Sunday afternoon we spoke to near two thousand people. Many young people were saved. Rev. O. F. Hatfield, District Superintendent Phillips of San Antonio District, Superintendent Ellis of Dallas District put heart and hands back of this camp to restore it as in former years. Scores of preachers from all over Texas and other states attended this meeting. Several hundred were at the altar during the ten days. Many new cottages are to be built by next year. It was one of the bright spots in our lives to be associated with Brother Robinson and Professor Messer in the cottage for workers. Brother Robinson is the greatest drawing power for Texas people in all our connection. What a pity that he cannot be strong in body for the next fifty years and preach to the multitudes. Messer and the Londons sang to their hearts' content and the people liked it. We attended more than forty services during the camp. All get ready for the best camp next year that Texas has had for twenty years. We held a short meeting with Rev. J. H. Whitaker at Sweetwater, Texas. Haskell and his wife were with us here. Brother Whitaker got the co-operation of several of the pastors of the city, and had them hold devotional services each morning before I spoke on Sunday school work. I wonder why someone has not thought of this plan before? Each pastor influenced some of his members to attend the meeting and we had wonderful crowds. We would have from forty to seventy teachers and workers to attend our lectures each morning. Hundreds were in attendance at night and much good was accomplished. We are to be in Washington, D. C., and New York City, during the month of September. This will take us from the Pacific to the Atlantic and from the Great Lakes to the Gulf in the past three years in the work of evangelism. I remember that this was prophesied twenty-four years ago when I came into the experience of entire sanctification, by a friend who was with me when I received the blessing. I doubt I would have been known outside the county where I lived, had I not consecrated my life to Christ. Surely it pays young people to surrender all to Him who can do far more for us than we can possibly do for ourselves."

PASTOR ROY L. HOLLENBACK, LOWELL, MASS.—"In April last I brought to a close three years of pastoral labors with our Richmond Hill church, in New York City, fully expecting to devote at least a year to evangelistic labors. In fact we had slated at that time almost the entire summer in campmeetings and re-

vivals. And while so planning, we were following what seemed to be the divine expedient for us; yet these plans were interrupted by a call to the pastorate of our church at the above place. Coming as it did, without any knowledge on our part beforehand, we felt restrained from declining the call, even though its acceptance would necessitate some cancellations of evangelistic engagements. After praying over it, we felt clearly led that the Lord was in it, and we accepted the call, and took up our duties here May 2. The first four months of our labors here have been most delightful, and have shown us what a spiritual and aggressive people these are. While we were away for several weeks to fill some campmeeting engagements, and various ones have also been away on vacations, yet the attendance has held up well through the summer, and the spirit of aggressiveness and revival prevails. 'Revival' is the theme of the testimonies, the burden of the prayers, and the desire of all hearts—and God is not going to disappoint us. Praise His name! The campmeeting engagements were all in the Middle West. We were one of the workers at the Northwestern Nebraska Campmeeting at Gordon, Nebr., where we were associated with Rev. E. W. Petticord as the other preacher, and Jay and Virginia Rice as singers. From there we came on as a worker at Lincoln, Nebr., State Holiness Association Camp, where we enjoyed preaching with Professor Geo. Greer, of Taylor University, as coworker and with Rev. and Mrs. Liddell, Hoopeson, Illinois, as singers. All of these associations were most pleasant and the meetings were times of victory and salvation. But we are glad to be back at our own church again and settled in the work of the pastorate. The duties of this church are quite heavy, but the spirit of co-operation, aggressiveness and evangelism prevails on all sides, and God is moving among us. We are planning and praying for salvation times all along the line."

SONG EVANGELIST CLARENCE J. HAAS—"From July 1, 1928 to September 1, 1929, the Lord saw fit to keep me constantly in revival meetings, having charge of the singing and doing the solo work, and

doing some preaching. In the year's time I was working constantly on three districts, viz., New England, Washington-Philadelphia and New York Districts. During the same period I assisted in a meeting with Rev. Aug. N. Nilson at Nashville, Michigan. I was also with Reverends E. E. Curtis, G. Howard Rowe, J. A. Ward, D. Shelby Corlett, Aug. N. Nilson, H. V. Miller, C. B. Cox, C. W. Ruth and Walter S. MacPherson. It has been a real delight and privilege to be under the ministry of and work in the service of the Lord with these godly men, who preached the truth fearlessly and scripturally with the anointing of the Holy Spirit sent down from heaven. Last summer I felt led of the Lord to surrender my evangelistic work for a time and assume the responsibilities of director of music and teacher of voice at our Eastern Nazarene College at Wollaston. I found it possible to arrange my work so that I could get away for three meetings during the school year. I am closing my summer's work this Sunday, August 31, and will again resume my duties at the college when it opens. Any one wishing me for a meeting during the winter or next summer may address me there. I am now in a Home Mission campaign in Waterville, Maine, with Rev. August Nilson, one of our old-time Nazarene pioneers. We have had quite a battle for these two months, but God is blessing and putting conviction on the people. A number are interested and would like to have this kind of meetings continued. My fellowship with the Lord is growing sweeter as the weeks go by. I was converted eleven years ago and sanctified five days later and the blessing still holds good. The Holy Spirit has been faithful to me and I expect to continue preaching, praying and singing for Christ until He comes again."

EULA, TEXAS—"The church here has just closed a successful revival, with Revs. James and Mildred Atkinson, our dear pastors, doing the preaching. Sister Bertha Wordlow of Post, Texas, conducted the singing with great success. We also had with us Mother Corbett, a faithful servant of God. We are glad to have had these workers with us, God came on

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the scene in a marvelous way. There were twelve souls prayed through to definite victory, and five were sanctified, for which we give God the praise. Had two additions to the church. The power of God was mightily upon us but the end is not yet. The pastor was unanimously recalled for another year. The church is prospering under the leadership of Brother and Sister Atkinson. There are great opportunities for the Church of the Nazarene here at Eula."—Mrs. Ozelle Gardner, Reporter.

EVANGELIST A. O. HENRICKS—"We have just closed a very successful revival at Mineral Wells, Texas, with Brother Gatlin and his fine people. The meetings were held in the open air on a prominent corner, and we had from five hundred to a thousand people and more in attendance in the night services. The day services were conducted in the First Methodist church where they had fans to keep us cool in this awful heat. Good congregations attended each morning, especially from our own church and the Methodist church, and a number prayed through to real victory. We had the most excellent co-operation from the Methodist pastor, Dr. Porter, and his faithful people, and also the other churches. Many expressed their desire for full salvation, and we believe the seed that was sown will bear fruit in the days to come."

EVANGELIST EVERETTE HOLCOMB—"We have just closed a wonderful holiness campaign at Cave City, Ark., with Rev. John Cochran of Batesville our coworker. He is a soul-stirring preacher. Thank God, after praying and fasting, we broke down the powers of darkness and had a mighty break in the services. Souls came to the mourner's bench and cried out their hearts to God. Let Christian people get a vision and covenant their prayers for a lost and sinful world, for God is still on the throne and can save

the vilest sinner. God surely did help us in our singing. We have the burden of young people on our heart and will do anything for them. We are now in the midst of a great campaign at Newport, Arkansas, with Rev. Mrs. Bessie Williams of Texas, and Rev. Y. D. Whitehurst of Batesville, Arkansas. Pray for us as we enter these holiness campaigns. Anyone desiring to have us in a meeting wire or address to Everette Holcomb, Batesville, Arkansas."

SONG EVANGELIST JOHN E. MOORE—"Thursday, July 3, the Trevecca Campmeeting opened under a large tent on the college campus, with everything in readiness for a great camp. Evangelist W. E. Ellis, Dr. C. E. Hardy and Rev. H. H. Wise were the preachers. Their messages were certainly used of the Lord to inspire saints, sanctify believers and save sinners. From the very first service divine manifestations were present. There were seekers at almost every service calling on God for mercy. On Wednesday, July 16, we began our second meeting in Nashville with Rev. H. H. Wise, pastor of the First church, under a large tent on a lot by the side of his church. Rev. W. M. Tidwell, pastor of the Church of the Nazarene at Chattanooga, Tennessee, was the evangelist. Brother Tidwell is a splendid preacher and great soul winner. This was one of the very best church meetings that I have been in for many a day. We had a splendid orchestra of eighteen pieces, choir of one hundred voices, talk about singing! We had it. Brother Wise has a great church and his people are loyal to him. The long altar was filled with seekers from night to night, and many happy finders. Brother Wise took in twenty-five new members at the close of the meeting on profession of faith. We will not soon forget our stay in Nashville. July 31 we began services at the Hollow Rock Campmeeting. This camp is quoted as being the oldest camp in America. It is a great place, located

near the Ohio River with great hills on either side, covered with beautiful timber, fine springs flowing with some of the finest water you ever drank, with equipment that any camp can be proud of. Rev. Floyd Nease, E. E. Shelhamer and I. M. Ellis were the preachers. They were all different in their way of presenting the gospel, but how interesting! This was a great camp with a great harvest of souls. The crowds were large, and some of the choice saints of the nation can be found at that camp. On August 14 we arrived at the old Bonnie Camp, making our seventh time to be at Bonnie, beginning in 1921. It is almost like getting back home to be here. Our collaborators are Rev. Allie Irick and Elmer McKay. I have never labored with finer men. Their fellowship is most beautiful, their messages soul-inspiring. The crowds here are great, and some of the most victorious saints one would meet in a lifetime. This too was a very fruitful camp. The camp closed in a blaze of glory. It has been my happy privilege to have Wesley Jones, a young minister from Bethany-Peniel College, with me this summer. His work among the young people and at the altar has proved a great blessing. May God bless Brother Jones and make him a flaming minister of the gospel. At the close of the Bonnie Camp he returned to Bethany for school. This will be his last year in school there. I go from here to Atlanta, Georgia, for a campaign with Rev. Oscar Hudson. Then on October 1, I will begin my work with Dr. Jerrett, Detroit, Michigan. Will remain there for several months assisting Dr. Jerrett, taking charge of the music, and assisting with radio work."

VEGA, TEXAS—"We had a successful revival, held the first twelve days by Brother B. F. Pritchett of Fort Worth, Texas, who had to take charge of another meeting; and the last eleven days by Brother and Sister J. P. Fisher of Amarillo, Texas. It was directed by Sister P. A. Lee, who is a congenial collaborator and knows how to carry the burden for lost souls. She has the love and respect of the people of the town, where she has been conducting a Nazarene mission this year. Brother and Sister Fisher rendered a special vocal selection at nearly every service. These were certainly fine, and were a spiritual uplift and encouragement. Rev. C. E. Hagemier also rendered several vocal selections which were greatly appreciated, and he also preached for us once. There were fifteen professions for pardon or heart purity. Three persons were baptized the last Sunday. At the close of the meeting a church was organized. Sister P. A. Lee was placed in charge as pastor until the assembly. Brother J. P. Fisher preaches holiness straight, and drives the points home in a loving manner, and has gained many friends among us. He is a commissioned evangelist in the Church of the Nazarene, and will do good work as an evangelist in any church or community desiring his services. We feel very fortunate that we were privileged to have Brother J. P. Fisher as our evangelist."—Mrs. Grace Benefield, Reporter.

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CARNEGIE, OKLAHOMA—"Sunday evening, August 17, marked the close of what was said to be the greatest revival this community has ever known. It was conducted under the auspices of the local N. Y. P. S. Revs. Ray Hance and Thelma Galloway were the evangelists. Brother Hance's messages at the evening services were logical, instructive and convincing. Sister Galloway's messages at the morning services were helpful, touching and inspiring. God's blessing was on the revival from the first service. There was not an invitation given without a response from penitent hearts. Counting them as they came more than one hundred souls knelt at the altar with eighty-four being saved, reclaimed or sanctified. Twenty-three adults united with the church; twelve of these were young men. Praise the Lord for this victory. The quartet, consisting of Misses Mattie Burton, Mary Ingle, Mr. Rome Ingle and Mrs. W. H. Burton (local pastor's wife), rendered fine music each evening and was appreciated by the people. These young people are a great band of consecrated workers. They carry a burden, pray, sing and do splendid personal work. Every department of the church was blessed and helped. The closing Sunday there were 195 at Sunday school; eighty-two of these were in the young people's class. The Sunday preceding the revival closed a two months' contest in the N. Y. P. S. Both sides worked hard and on the last Sunday evening they gathered them up from miles around in cars, trailers and trucks. Imagine our great joy when the count was made and 229 young people were present. We are using the Young People's Journal and think it is great. It has proved to be a blessing to our society. The church gave us a unanimous recall for another year and we have accepted. We are looking forward to greater things in God. Pray for us."—W. H. Burton, Pastor.

EVANGELIST F. E. COLE—"The past assembly year has been one of the best years in my life. During the past year I had the privilege of attending Olivet College. We have a very fine school there. I shall never forget the good days at Olivet. We have worked with the following pastors this last year: Rev. Venis Blackiter of Metcalf, Ill.; Rev. J. W. Waltz of Chrisman, Ill.; Rev. C. A. Condon of Fithian, Ill.; Rev. Rollie Elzey of Parker, Ind.; Rev. Clarence Fleetwood of Farmland, Ind. I was also in a Home Missionary campaign at Berne, Indiana, with Rev. J. O. McKinley as song evangelist. Through the good providence of God a small class was organized there. I am glad today for the Church of the Nazarene. They are the best people I know. I am happy to be one of their number. I purpose by the good grace of God to fight on. There is much land yet to be possessed. When you pray remember me."

PASTOR MABLE SMART, PARIS, TEXAS—"We wish to tell the readers of the HERALD OF HOLINESS that we have had the pleasure of having Rev. M. M. Snyder with us and he was a great blessing to the

church. He brought joy and gladness and gave us some inspiring messages. He came to the little church and to our rescue when the load was so heavy we hardly knew just what to do. Thank God we are feeling fine. May God bless this precious man and make him a blessing to all of our churches."

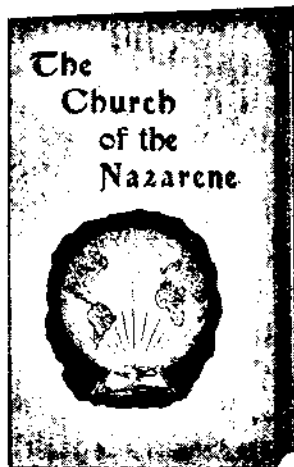
EVANGELIST MRS. MYRTLE AHERN—"The Lord gave us a gracious revival with the Knox City church at Needmore community. They had just finished a nice wooden tabernacle, well seated, lighted, and the revival was on when I arrived. The crowds were good and the people interested. A few found the Lord. The break came about Wednesday night of the second week. The Lord poured His Spirit out on our hearts, and souls found God. There were thirty-seven found the Lord and eight united with the church. We had a beautiful baptismal service the last Sunday afternoon. The pastor's brother, Brother Horace Land, pastor at Lamar, Colorado, preached twice and Brother Homer Land, pastor at Wellington, preached once for us. Brother Roy Cantrell, who is now in Bethany-Peniel College, also Brother Lucky, a Baptist minister of Needmore, preached once. The pastor here preached several times. We give God all the glory."

BEE, OKLAHOMA—"We are glad to report progress along all lines. We have been in charge here. The church being small and in the country, has caused the

work to be a little difficult but God has given victory in every department. We closed a good revival Sunday with F. M. and Bertha Bates, our pastors from Guy-mon, as evangelists. The members report it the best in years, with seven new members and reclamations in the church and more members to follow. This revival cost the evangelists, pastor and church much labor in prayer but it paid heavy dividends in souls. May the Lord bless Brother Bates and wife for their sacrifices with us. The Bee church has never failed to pay her budget since it was organized and we don't intend to fail this time. God bless Dr. Morrison and our sacrificing missionaries. God has made it possible for us to spend eleven months and a week in college, making forty-seven hours, also made honor roll both semesters. We have accepted the Fillmore church, full time, for another year, and will continue our work in school. This makes our seventh consecutive year in school and in the Church of the Nazarene, preaching five of these years. Our face is set like a flint toward heaven, and we mean to work for King Jesus and go through at any cost."—Porter T. Cargill, Pastor.

BURBANK, CALIFORNIA—"It has been some time since we sounded a note of praise and thanksgiving in the way of report to this paper but we are grateful to say we are still pressing toward the goal and doing business at the same old stand. God is manifesting His power and blessing the church in a marvelous way and souls are praying through to victory."

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Sunday night we had six at the altar and five prayed through. We received a nice class into the church making about twelve for the past two months; all adults representing seven families. God is helping us as a church to become more and more influential in the city. We received the prize of \$25 from the city and Chamber of Commerce, presented to the pastor by the mayor of the city, for having the nicest church grounds of the twelve or fifteen churches in the city. We recently celebrated our second church anniversary, Brother Little, District Superintendent, preaching in the morning and evening and Brother Hooker, pastor of First church, Los Angeles, in the afternoon. Their messages were greatly enjoyed as well as Brother Roger's message in song. We are encouraged to march on, pressing the battle to the finish. Our campmeeting, recently closed at Pasadena, was one of the greatest in the history of the camp. Dr. Williams and Dr. Jerrett, as well as the other workers, rendered valuable service and were greatly appreciated by all. Dr. Williams' and Dr. Jerrett's sermons from time to time were great and will linger long in the minds and hearts of the people. God bless these great men and crown their labors with success. The long altars were filled night after night with seekers and only eternity will tell the great good accomplished."—W. C. Frazier, Pastor.

JEROME, IDAHO—"We have just closed our revival here with Rev. A. D. Preston of Alabama as the evangelist. Brother Preston came to us from the Wesleyan

Methodist church and has conducted successful revivals at Twin Falls, Buhl and Jerome, Idaho. There were nineteen seekers at the altar during this short meeting of eleven days. The church was helped and encouraged. The attendance during the entire meeting was excellent. I recommend Rev. Preston as a revivalist."—Geo. Harper, Pastor.

SONG EVANGELIST E. C. MILBY—"I was called to Clarkston, Mo., in the First Methodist church where Rev. Boardman is pastor. Brother Boardman is doing a good work here and the people are fine. The church is blessed with a fine group of young people who helped in the choir. Rev. W. E. Thomas of Nashville, Tenn., was the evangelist. He is a fine preacher and a mighty man of God. The Lord wonderfully blessed us in these meetings and many were touched. Later I went to Franklin, Ohio, in the Church of the Nazarene there with Rev. Fugett, a Spirit-filled man of God as the evangelist. My, what preaching he did do. Rev. Fitch and his good people stood by us in a wonderful way. We found the folks in Ohio to be a fine, hospitable people. Another fine meeting was in Ashland, Ky. The Lord again wonderfully poured out His Spirit upon us. Many souls came to the altar and prayed through to victory. I was privileged to be in these meetings only a few days. I worked with Rev. C. B. Fugett as evangelist and Rev. Keifer pastor. A beautiful new church is being built here and we held our meetings in the basement. In Bethany, La., I was again privileged to work with Rev. W.

E. Thomas. We found these people hungry for God and many found Him in saving and sanctifying power. From here I went to Sumrall, Miss., and worked with Dr. J. M. Glenn, evangelist. This church is blessed with a fine group of young people. Many prayed through to victory. Space does not permit me to report all of my meetings. Just now I am in the Normal Campmeeting; this being my third year here. God is good to us; altars are filled every service and souls are finding God. Rev. J. C. Long of New York and Rev. C. B. Fugett are the evangelists. I am truly thankful to be working for the Lord in this way. Pray for me."

SAN FRANCISCO, CALIF., FIRST CHURCH—"The spiritual tide is rising and the Lord is visiting His people with showers of blessings. We have not had any special or revival meetings for some time but for quite a while we have had a revival atmosphere. Our Sunday evening services are being crowned with seekers and many finding real victory. Our pastor, Rev. J. W. Henry, has been preaching with the anointing upon him and his ministry is bringing forth fruit. We appreciate our pastor and his messages. We celebrated his and Mrs. Henry's silver wedding anniversary on the 12th of August. The church surprised them at their home and presented them with twenty-five silver dollars in honor of the occasion. Our associate pastor, Rev. Thomas Murrish, reached his 79th birthday on the 9th of August. Not long ago we celebrated his and Mrs. Murrish's golden wedding anniversary. As a church we are looking up and believing God for still better days. Realizing the great need of prayer we have started Saturday night prayermeetings and they have been well attended and very graciously owned of the Lord. We are giving our Savior all the glory and our eyes are lifted heavenward looking for His return."—Reporter.

EVANGELIST LON R. WOODRUM—"We hardly recall when we rendered our last report to the HERALD OF HOLINESS, but it was some time last spring. Since that time we have kept prayed up and busy in the cause of our Christ. We have held meetings at Rotan, Quanah and Dublin, Texas. We almost fell out of step following our Dublin campaign, owing to our physical condition. We took a trip North to recuperate. Satan informed us that we were done for; but a brief rest put us back in shape and on the firing-line. So we've decided to live fifty years yet, and preach, or die trying to. We held a short campaign with Brother B. V. Seals, pastor at Des Moines, Iowa, (along with his wife). These are some of the greatest folks we have ever met in our lives. We journeyed back to Texas and held two meetings with the Methodist people, near Dublin. Many prayed through in these campaigns, for which we thank God. We are at present en route for Collinsville, Texas, for a meeting. We want the prayers of our friends of the cross, known and unknown. Let us hold fast the great gospel truths God has placed in our hands."



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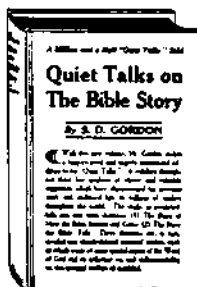
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BROWNWOOD, TEXAS—"The revival meeting at Cross Roads church, conducted by the writer and wife, and assisted by Rev. Mack Ham and wife and daughter, Robbie Loraine, as singers, was very successful. We probably did not have as many professions as we had last year, but the results will doubtless prove greater as the church and the community were brought closer together. We received several into the church. We had a number of visiting ministers during the meeting, Revs. L. E. and Ellen Cellan, Bob Hubbard, J. W. Hampton, and Rev. Ford from San Angelo. Rev. L. P. Jennings lives in that community and did good work in the meeting. The singing by Brother and Sister Ham and daughter was splendid. Also Brother Ham assisted in the preaching. We covet the prayers of God's people for the work here."—I. L. Flynn, Pastor.

EVANGELIST MRS. DELANCE WALLACE—"Since terminating my pastorate at First church, Seattle, I have been in revival and campmeetings continuously. Began in Regina Saskatchewan where our church is well located and we have an excellent class of people. The Lord very graciously helped us, and gave us a revival. The pastor, Rev. C. A. Metcalf, has done heroic work in the establishment of our church in Regina, and gathering in such a wonderful company. Then spent a few days at Camrose, Alberta, where District Superintendent Mathews was holding a tent meeting. Then on to Edmonton for a short meeting, and on to the Red Deer Camp. This is the Alberta District Camp, the ground and large tabernacle belonging to the district, is ideal for a campmeeting. Beautiful shade trees and many cabins built on the ground, all filled and many tents, making it a very large gathering. Rev. H. B. Wallin, of Spokane, was my coworker. In a peculiar way the Spirit of the Lord rested upon the camp, and both day and night services were crowned with victory. Such great numbers of young people I have seldom seen in campmeetings who came at the first and stayed until the last. It was a privilege to be associated with Brother Wallin in the meeting. Have just come from the Idaho-Oregon District Campmeeting at Nampa. That, too, was a glorious meeting, and Brother D. S. Corlett proved a very congenial fellow-laborer. A full report of the meeting will have been furnished the HERALD OF HOLINESS readers by the camp reporter. I expect to go next to Pasco, Washington, thence to Ashland, Oregon. My heart has been greatly encouraged in the Lord, and am more sure than ever that the day of revivals has not passed."

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FORESTBURG, TEXAS—"The revival meeting began July 25, and closed August 10, at Rip, Texas, five miles south of Forestburg and three miles west of Prairie Point. Rev. R. F. Pierce of Calumet, Okla., and his son James of Britton, Okla., were the evangelists; W. C. Hudleston, song leader and Mrs. Eula Box, organist. The revival was a great success with large crowds from all parts of the country. We heard the shouts of newborn souls until deep conviction settled down on the unsaved. They paid up, straightened up and cleaned up in the old-time way. There were forty-eight saved and sanctified. The Baptists and Methodists were a great help in the meeting; praying and testifying to His saving power. Denominational walls were broken down and we were all one in the Lord. On with the revival spirit. Rev. R. F. Pierce is a great revivalist and his son, Jim, is a coming preacher in the Nazarene movement. We called them for our evangelists another year. Saved and sanctified now."—Reporter.

NEW ALBANY, INDIANA—"I am glad to report the church is forging ahead here in spite of financial depression and difficulties. Our good pastor, Rev. Ira M. Ison, suffered a very serious accident recently, while on the way to the assembly at New Castle, Indiana. The car turned over pinning him underneath, breaking his arm. He is suffering much

pain but preached without missing a service. He was unable to attend the assembly but instead returned home. Please pray for us here at New Albany. We have been fortunate in getting our present pastor as he has the hearts of the city. We have had two good revivals this year; one with Brother C. B. Jernigan. This was a great revival with 166 at the altar. The other was with J. B. McBride. This also was a fine meeting with fifty seekers. We will have a meeting with Rev. C. B. Cox and two singers, August 31 to September 14. Pray for us that we may have an old-time revival. In spite of financial conditions we are keeping our bills fairly well paid. Dr. Wm. G. Heslop was with us for one service last month and brought a great message."—Roy C. Lang, Reporter.

EAST ROCHESTER, N. H.—"Last year while on vacation we saw six or seven seeking the Savior. This year the returns are even better as the number has already reached the total of nine. Of this number one who sought, in the home of a mutual friend, was a licensed preacher of another denomination; another was won in a public meeting and is a student at the Moody school, located at Northfield, Mass. Let the work of holiness go on. If you need me to lift a little I am ready, whether on or off vacation. Just wire, at my expense. Address, I. E. Terry, East Rochester, N. H."

Helps for the Prayer Life

By W. C. Schurman

Yes, another book on prayer but when you read it you will agree that it discusses prayer from a new angle and that it is stimulating and refreshing in its originality. Brother Schurman does not spend much time in theorizing but he makes some startling statements concerning prayer, backs them up by Scripture and goes on to illustrate his point with experiences that have occurred in his own life and ministry.

This is a small book that you can read through at one sitting but you are likely to read it through at least a second time. The appeal of this little volume is general, to old and young, ministry and laity, yes, it would be well to hand it to sinners for it could hardly fail to put a barb of conviction into their hearts.

Only forty pages but it contains more truth than many a book twice its size. **A good investment at 25c**

This booklet was issued as the September number of the Nazarene Monthly. Subscriptions for this magazine commencing with the July issue are still being taken at \$1.00 for six months—July to December, 1930. The July issue contains "P. F. Bresee, A Life Sketch" by Dr. A. M. Hills. The August issue contains "The Holy Spirit" by J. B. Chapman.

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

VILONIA, ARKANSAS — "Our revival meeting, conducted by Evangelist Lee Hamric, was in many ways a great success. There were quite a number of souls saved and sanctified. Some prayed through in the old-time way confessing out and straightening up with neighbors. This is the kind that counts after the meeting is over and the evangelist is gone. In all I suppose there were between thirty and forty souls blessed at the altar and in their homes. The writer has known Brother Lee ever since he has been preaching; having heard him in his first meeting and in a number since. It is needless to say we love and have confidence in him. As a man his life and character are above reproach. As a preacher he is of the Sinai type. He believes in uncovering sin and worldliness and has no fellowship with the unfruitful works of darkness. Brother J. T. White, our faithful pastor, stood nobly by him while he preached the plain, uncompromising truths of the Bible. In spite of the long, serious drought and discouragement, there was a nice offering made up for the evangelist and he had a unanimous call for another meeting at

this date next year. Many blessings on the HERALD OF HOLINESS, its good editor and many readers."—T. M. Fielding.

DEATHS

BALL—Mrs. Anna Ball was born July 29, 1860, and departed this life August 13, 1930, age 70 years 13 days. She had been a Christian since her childhood and a loyal member of the Methodist church, her husband being a Methodist preacher and having professed holiness in the early days of the movement in Missouri. Coming to Holdenville, Okla., twenty-nine years ago, and soon after the organization of the Church of the Nazarene in Holdenville, she became a member of the Church of the Nazarene and for over six years has been one of our most loyal members. She was a great church worker and was a charter member of the Woman's Missionary Society. Her shining saintly face will ever gladden our memory. She always had a kind word for all she met. Her husband having preceded her to the glory world, she leaves nine children and a host of relatives and friends. Her funeral service was conducted by her pastor in the Methodist church, assisted by Rev. Kelso, pastor of the Methodist church, in the presence of a large crowd.—C. C. Johnson, Pastor.

Ek—Mrs. Albertine Ek of Ft. Wayne, Indiana, was born January 21, 1843, and died July 26, 1930, age 87 years 7 months and 5 days. Surviving are five children and one sister; Edward George, William, Julius and Minnie Felmlee. Mother was a member of the Church of the Nazarene twenty-six years and departed this life in the faith. She had finished the fight and kept the faith, henceforth there is a crown of righteousness awaiting her.—Mrs. Lena Ek, Chicago, Ill.

Bussy—Mrs. Susan C. Bussy was born at Carthage, Panola Co., Texas, December 2, 1853. She departed this life July 11, 1930, at the home of her son, Tom Bussy, near Ryan, Oklahoma. Her maiden name was Tippet. She was married to Mr. English when fifteen years of age. To this union were born five children. After Mr. English's death, she was married to Mr. Bussy, he having four children by a former wife, and seven other children were born to them, thus children and step-children numbered sixteen. Some one hundred descendants of these two people remain. One only sister, Mrs. Myra Robert Williams, of Wilson, Oklahoma, laments her going. For many, many years she was a lover of the Lord. Some five years since she joined the Nazarenes. We shall miss her love and prayers. Her body was taken, by her request, to the nearby home of Henry and Kammie Bussy. Here her funeral was preached by Rev. Jones of Terrell. The writer made a few opening remarks. She was laid to rest in Benton Cemetery.

Phineas F. Bresee, D. D. A Life Sketch of a Great Soul



Dr. A. M. Hills of Pasadena College, Pasadena, California, by request has prepared this brief life sketch of Dr. Bresee the founder of the Church of the Nazarene in the extreme West.

This is just the sort of biography of Dr. Bresee that we have needed—brief, interesting, giving the high points in the career of the man who started out as a young preacher in the Methodist church to declare the whole counsel of God and who through God's manifest leading was instrumental in organizing an independent local congregation which in time spread to nearby towns

and finally merging with other holiness groups resulted in what is now the Church of the Nazarene.

This life sketch was first published as the initial issue of the Nazarene monthly. It is now available in booklet form priced at 25c.

Subscriptions for the Nazarene Monthly to start with the July issue containing the Life Sketch of Dr. Bresee are still being taken. Send a dollar for a six months' subscription. Or if you prefer send 25c for the booklet P. F. Bresee, D. D., A Life Sketch.

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O'BANNON—Norma Gene, daughter of Rev. Henry and Ethel O'Bannon of St. Louis, Mo., was born July 17, 1930, and departed this life July 24, 1930. Her stay with us was very brief. It was sad to see her go but her death has only increased our interests for heaven. There we will know no pain. May our family be unbroken where we'll never part again. Her grandmother, Mrs. W. H. McKinnis.

SLADE—Elizabeth Mahoney was born in Jefferson County, Tennessee, December 6, 1837, and passed from this life August 5, 1930. She was married to Jonah P. Slade January 5, 1866. To this union were born eight children, five of whom preceded her in death. Those remaining are Rev. J. W. Slade of Grady, New Mexico; Mrs. J. M. McNair of Neodesha, Kans., and Mrs. C. H. Johnson of Wichita, Kansas, at whose home she had lived several years and from whose home she took her departure after an illness of three hours. At prayers that same evening she got happy and at 1:30 a. m. she had gone to be with Jesus. She and her husband came to Sumner County, Kansas, in 1878, where her husband died in 1900. Sister Slade was converted while a girl and joined the M. E. church. About twelve years ago she came to Wichita, Kansas, and joined the Church of the Nazarene and remained in the same until death. She was a real saint of these latter days, beautiful in her life, kind in her ways, pure in her character, gentle in her manner, buoyant in her spirit and victorious in her life. She was a typical John Wesley, Bible Christian, being definitely sanctified as a second work of grace forty-three years ago. She was not ashamed to bear the reproach of those for whom Jesus suffered without the gate that He might sanctify them. She had the blessing, lived it through the years and died a triumphant death, having a clear mind to the last, dying giving counsel and blessing to her loved ones at her bedside. Her funeral was conducted by her pastor, Rev. E. H. Williams, and Rev. E. M. Smith, her former pastor, August 7, 1930, at Wichita, Kansas. Her remains were taken to Perth, Kansas, the family burying ground, where a brief service was con-

ducted for the benefit of former friends and her body was laid to rest until the morning of the first resurrection.—E. M. Smith.

NEIL—Mrs. James G. Neil died in Centalla, Washington, June 13, 1930. Sister Neil was confined to her bed for about six months before her death and suffered greatly. But she bore it all patiently and was thoughtful of others even to the very last, when she was so low and sick herself. She gave some beautiful testimonies to the reality and sufficiency of the salvation found in the Savior. Just a few days before her going, she said that Jesus came into the room and so wonderfully assured her that she felt perfectly resigned to His will. She and Brother Neil had united with our church here in Centalla and we miss her from our midst. Sister Neil had previously lived in Nampa, Idaho, and attended Northwest Nazarene College about five years, and will be remembered by the older students of those days. She leaves besides her husband, two little daughters, Nadine age 4, and Lois Jean age 2, also her mother, Mrs. DeWitt, and one brother, James, also her stepfather, Brother DeWitt. She wanted so much to live for her family's sake, also for the work for her Savior. She prayed very earnestly, as did the church and several of her friends that she might live if it be God's will, but we seemed unable to prevail and she said at last it was all right with her. So we all say God's ways are best. We shall expect to find her over there amidst that throng who have gone on before and are with the Lord.—Guy A. McShane, Pastor Church of the Nazarene, Centalla, Washington.

CARTER—Mrs. Myrtle (Wade) Carter was born October 27, 1901, and slipped away to be with Jesus at eight a. m., July 18, 1930. She moved with her parents, Mr. and Mrs. W. W. Wade, to Kelly community near Wellington, Texas, in August, 1914, where she grew up and was married to William Merlin Carter, December 25, 1921. They built a little home of their own and lived happily together in this same community for more than eight years. To this union two children were born, Velma Myrtle age 5 years, and little Billie Gene, six weeks old. She leaves to mourn her loss a devoted husband, two children, father and mother and two brothers, Ceburn and J. B. Sister Carter was converted at 11 or 12 years of age, was sanctified at 18 and united with the Church of the Nazarene. She was a faithful member until death. She talked with her family and they prayed together before going to the hospital for an operation with burst appendix. Then asked her pastor to have a word of prayer with her before going to operating room. Funeral services were held under the tabernacle built for the revival at Kelley, her home church. Some say this was the largest crowd in the history of the church. Those in charge of the services were, Rev. T. M. Cornelius, Rev. Johnson, Methodist pastor, Rev. Mrs. M. V. Dillingham, evangelist, and Mrs. E. V. Carter, pastor. She was laid away in Dodsonville Cemetery to await the resurrection morn.—Mrs. E. V. Carter, Pastor.

FOX—Mrs. Ida Standley Fox was born April 4, 1864, at Piqua, Ohio. She was united in marriage to Mr. Asa T. Fox, October 5, 1892, and passed to her eternal reward August 16, 1930, after a lingering illness of several months with cancer. She was tenderly and faithfully cared for by her children, Mr. and Mrs. A. S. Fox and Miss Jessie Bell Fox, by whom she is survived, together with her husband, Mr. A. T. Fox. Mrs. Fox was a very zealous and efficient Christian worker. She was incessant and untiring in her labors. Her activities for her Master led her to the poor, the rich, the high, the low, the outcast, the prisoner—in short, wherever a soul was in

need of help there she felt the call. She was one of the outstanding pioneers of holiness in Little Rock. It was very largely through her labors that the Church of the Nazarene came to be organized in North Little Rock. She was a member of the North Little Rock church until death. We have suffered a great loss in her home-going. Her funeral was held in her home on Sunday afternoon of August 17, with the writer officiating, assisted by Rev. M. G. Standley, her brother. Brother Standley stated that it was through her influence and prayers that he was brought to Christ. Truly a real mother in Israel has passed on. By her request a mixed quartet sang as the closing song of the service "The Eastern Gate." We laid her to rest in the Oakland Cemetery, where her mortal remains shall await the summons to that "glad meeting."—L. Leo Gaines, Her Pastor.

FETTERS—Sadie Bell Hague was born April 22, 1900, near Tulsa, Oklahoma, where she spent her girlhood days. On May 22, 1918, she was united in marriage to Grady W. Brown who died in action overseas in the World War. Later she was united in marriage to Ralph W. Fetters with whom she moved to Webb City, Mo., where they have since resided. On August 21, 1930, after a brief illness, she was translated from

this world of suffering to her eternal home, age thirty years, three months and thirty days. She leaves to mourn their loss her husband, Ralph D. Fetters, two daughters, Anna Lucile age nine and Mary Louise age eight; her parents, Mr. and Mrs. G. O. Hague of Neosho, Mo., a brother, J. C. Hague of Bristow, Okla., and six sisters, Mrs. Rether Holman, Bristow, Okla.; Mrs. Pauline Wall, Drumright, Okla.; Hattie and Zoe Hague, Webb City and Wanda and Mildred Hague of Neosho; besides a great number of other relatives and close friends. At the age of thirteen, in a meeting conducted near her home, by Rev. Roy Hinshaw, she was definitely converted and not long after was sanctified. Her Christian life since that time has been consistent and radiant, a blessing wherever she has gone. For several years she and her husband were actively engaged in the work of evangelism. God blessed the many sacrifices of those years and many were won to Christ through their ministry. In 1925 she united with the Church of the Nazarene at Webb City. She was ever faithful to her duty, an ideal home maker and exemplary in her devoted and unselfish interest in the work of the kingdom of God. She is sorely missed in her home, her neighborhood and her church. But in our sorrow we joy in the anticipation of the happy reunion of the resurrection morning.

The Holy Spirit

By J. B. Chapman, D. D.



J. B. CHAPMAN

A book that should be of especial interest at this time when so much is being written and spoken concerning Pentecost. Dr. Chapman's fitness for writing a book on this subject is too well known to require any assurance from the publishers to the readers of this paper.

Dr. Chapman's qualifications as a theologian and as a writer are well known. In this book he has been just as concise as

possible without sacrificing thoroughness, consequently we have a booklet discussing the personality and deity of the Holy Spirit; the Holy Spirit's work in Conversion; in Sanctification; the Holy Spirit in the Believer's life; the Holy Spirit in the work of the church—all in a thirty-two page booklet that can be read carefully in a half hour.

It is a book that should appeal to ministers and laymen. There's a copy here for you; send 25c for it today.

This book was issued as the second number of the Nazarene Monthly. Subscriptions for this magazine commencing with the July issue containing the Life Sketch of Dr. Bresee by Dr. A. M. Hills are still being taken at \$1.00 for six months—July to December, 1930.

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IRWIN—James Harvey Irwin, son of Rev. and Mrs. H. W. Irwin, of Mountainair, New Mexico, fell asleep in Jesus August 3, 1930, age seven years and five months. Despite his intense suffering for five months he never complained but sang his little songs, "O I Want to See Him," "Brighten the Corner Where You Are," his favorites. We shall all miss little James Harvey out of our home, Sunday school and church but we know there is another jewel in heaven for Jesus said of such is the kingdom of heaven. Funeral services were held in the Assembly of God church in Mountainair. Services were conducted by our pastor, Rev. Henry Norris, and Rev. A. C. Bates, pastor of the assembly church. It was the most beautiful service ever held here. We of the Church of the Nazarene wish to extend our sympathy.

WHATLEY—The death angel called for little Margarette Nevell, daughter of Mr. and Mrs. Clide Whatley. She was born March 29, 1928, and died June 13, 1930, age two years two months and fourteen days. She was sick only a short while. All was done that loving hands could do but God saw best to take her

home. It is so sad and lonely without her and we miss her sweet smiles and ways. She leaves a heart-broken mother and father, one sister, Lorette, and a host of relatives and friends to miss her here. Some day we expect to greet little Nevell on the golden streets of our eternal home.—Her aunt, Annie Davis.

MARSH—Mrs. Emmer Burnham Marsh, widow of the late Dr. L. W. Marsh, passed away at the home of her parents, Mr. and Mrs. C. W. Burnham, North State Street, Ripley, New York, on Sunday morning at 7:30 o'clock, age 40 years. Mrs. Marsh had been an invalid for the past seven years, having been practically helpless and being able to sit up only as lifted about. For the past six weeks she had been confined to her bed and death came as a welcome relief to her suffering. Mrs. Marsh is survived by one daughter, Nellie Marsh, also by her parents, Mr. and Mrs. C. W. Burnham, and two brothers, Frank E. and Arthur R. Burnham, all of Ripley. Her husband passed away two years ago last March. A short funeral service was held at the Burnham home on Tuesday at 10:30 a. m., in charge of Rev. J. R. Rich, and the body was then

taken to Warren, Pa., where funeral services were conducted at 2:30 in the afternoon by Rev. J. C. Albright, pastor, assisted by Rev. Ralph Schurman of Corydon church, followed by interment beside her husband in Oakland Cemetery. Mrs. Marsh was a member of the Church of the Nazarene in Warren, and had been exceedingly active in church work as long as her health permitted.—Mr. C. W. Burnham.

ANNOUNCEMENTS

NOTICE—The Annual Meeting of the Ministerial Association of New York District will be held at Plattsburgh, N. Y., Sept. 8 to 11. First service Monday evening, 7:30 (D. S. T.). Every preacher on the district is requested to be present.

NOTICE—In keeping with the Forward Movement of Eastern Nazarene College, we are planning and praying for a "bigger and better" library that will serve the needs of our young people during their preparatory years. Our hope is to surround them with a large assortment of practical, devotional and faith-building religious books. We would especially desire to see in the library, copies of books written by our own men. We are appealing in this statement to all authors to get in touch with us if they are desirous of placing their books in our library. When you read this, immediately sit down and write me a postal card or letter, before you forget it. All others beside authors who would like to donate at least one or more books (remember there are an unlimited number of books to be bought today for a dollar each), please drop me a line expressing your wish or enclosing the dollar. Any who would be pleased to subscribe for a magazine for a year are also asked to notify me. We would delight in hearing from those who have a special interest in the library in any way.—O. C. Griswold, Librarian, Wollaston, Mass., care E. N. C.

NOTICE—I am starting in September as song evangelist. I am open for dates after September 28. My home church is holding a revival meeting with Bona Fleming, in which I have charge of the music. Address: 130 Potters Ave., Providence, R. I.—Clarence M. Vale.

REQUESTS FOR PRAYER—A recent letter tells of the need for a live church at Norge, Oklahoma. Request is made for prayer also that it may be possible to have a meeting there soon. A. J. McFarland of Youngstown, Ohio, sends in a request for prayer for restoration and sanctification. A request comes that we remember to pray for a young woman to be saved. A wife requests prayer for her husband that he may be saved. Another one from Torrance, Calif., with the Ransoms as workers, requesting prayer for their revival. Six have been saved and two sanctified, some of them from Harbor City. All are carrying a burden.

WEDDING BELLS—On Friday evening, July 15, a beautiful church wedding was solemnized at the Church of the Nazarene, Frankfort, Ky., when Miss Flora Peyton and Mr. Nevill D. Gein, both of Frankfort, Ky., were united in marriage, the writer officiating.—Rev. J. F. Simpson.

NOTICE—The Twenty-second Session of the Dallas District Assembly, Church of the Nazarene, will convene at Sherman, Texas, October 15 to 19, at 9:00 a. m. The Board of Examiners will meet on Tuesday morning before at

"Bible Gems" Missionary Calendar for 1931



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

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9 o'clock. Please take note, and let all undergraduates, and all who may have business with the Board of Examiners meet them at this time.—I. M. Ellis, District Superintendent.

NOTICE—Let all the churches take an offering for the entertainment of the Dallas District Assembly to be held at Sherman, sufficient to take care of your delegation, not less than \$2.50 for each delegate. Pastors, do your utmost to bring your apportionments all up by the assembly, and let's come up to Sherman for one of the greatest assemblies ever witnessed on the Dallas District. Amen.—I. M. Ellis, District Superintendent.

NOTICE—Owing to several meetings being canceled, we have the following time open: September 7 to October 19. Write or wire, 815 Allegan St., Lansing, Michigan.—Margaret Crammond, Evangelist, Prof. C. C. Crammond, Song Director.

ASSEMBLY INFORMATION

TENNESSEE DISTRICT, at Chattanooga, Tennessee, September 10 to 14. Rev. W. M. Tidwell, Pastor, 2105 East 18th Street. General Superintendent Williams will preside.

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

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

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

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

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

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

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

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

WANTS

NOTICE—Bibles of all kinds repaired and rebound. Prices from 50c to \$1.25. All work sent by parcel post. Address H. E. Bolender, 1433 Virginia St., Phoenix, Ariz.

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

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

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

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

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

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

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

A NOTE OF APPRECIATION

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

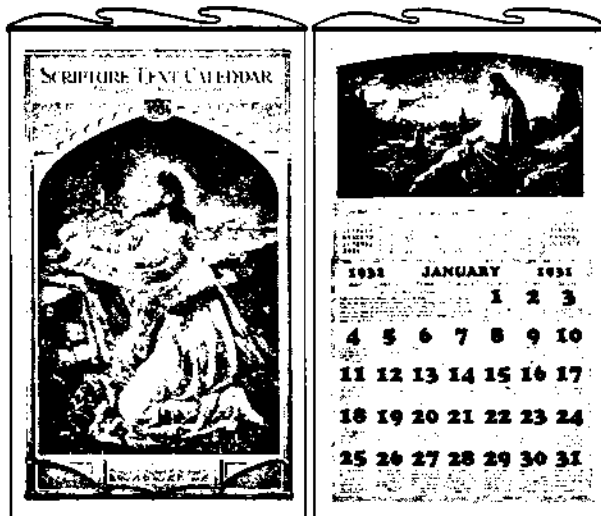
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PITTSBURGH—C. Warren Jones, 726 So. Linden Ave., Alliance, Ohio.
ROCKY MOUNTAIN—Lewis E. Hall, Billings, Mont.
SAN ANTONIO—W. H. Phillips, 412 Pruitt Ave., San Antonio, Texas.
SOUTHERN CALIFORNIA—J. T. Little, 1558 Atchison, Pasadena, Calif.
SOUTHEAST ATLANTIC—Dr. Howard Sloan, Gen. Del., Greensboro, N. C.
SOUTHWEST—(Mexican)—E. Y. Davis, 2012 East Villa St., Pasadena, Calif.
TENNESSEE—S. W. Strickland, 947 McClurkan, Nashville, Tenn.
WASHINGTON-PHILADELPHIA—D. E. Higgs, 3813 Walnut Ave., Baltimore, Md.
WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

SCHOOLS AND COLLEGES

Bethany-Peniel College, A. K. Bracken, President, Bethany, Okla.
Bresce Theological College, Sylvester Ludwig, President, Hutchinson, Kans.
Eastern Nazarene College, Floyd W. Nease, President, Wollaston, Mass.
Northwest Nazarene College, Russell V. DeLong, President, Nampa, Idaho.
Northern Bible College, Ernest S. Mathews, Director, Red Deer, Alta., Canada.
Olivet College, T. W. Williamson, President, Olivet, Illinois.
Pasadena College, O. J. Nease, President, Pasadena, Calif.
Trevecca College, C. E. Hardy, President, Nashville, Tenn.

DIRECTORY

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

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

ASSEMBLY DATES

AlabamaNov. 5 to 9
GeorgiaNov. 12 to 18
CarolinaNov. 19 to 23
FloridaNov. 26 to 30

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

ASSEMBLY DATES

Dallas (Sherman, Texas)Oct. 15 to 19
San Antonio (Temple, Texas)Oct. 23 to Nov. 2
Abilene (Wellington, Texas)Nov. 5 to 9
Southwest (El Paso, Texas)

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

ASSEMBLY DATES

TennesseeSept. 10 to 14
MissouriSept. 17 to 21
Western OklahomaSept. 24 to 28
Eastern OklahomaOct. 1 to 5
ArkansasOct. 8 to 12
MississippiOct. 16 to 19
LouisianaOct. 23 to Nov. 2
Arizona (Phoenix)Nov. 20 to 23