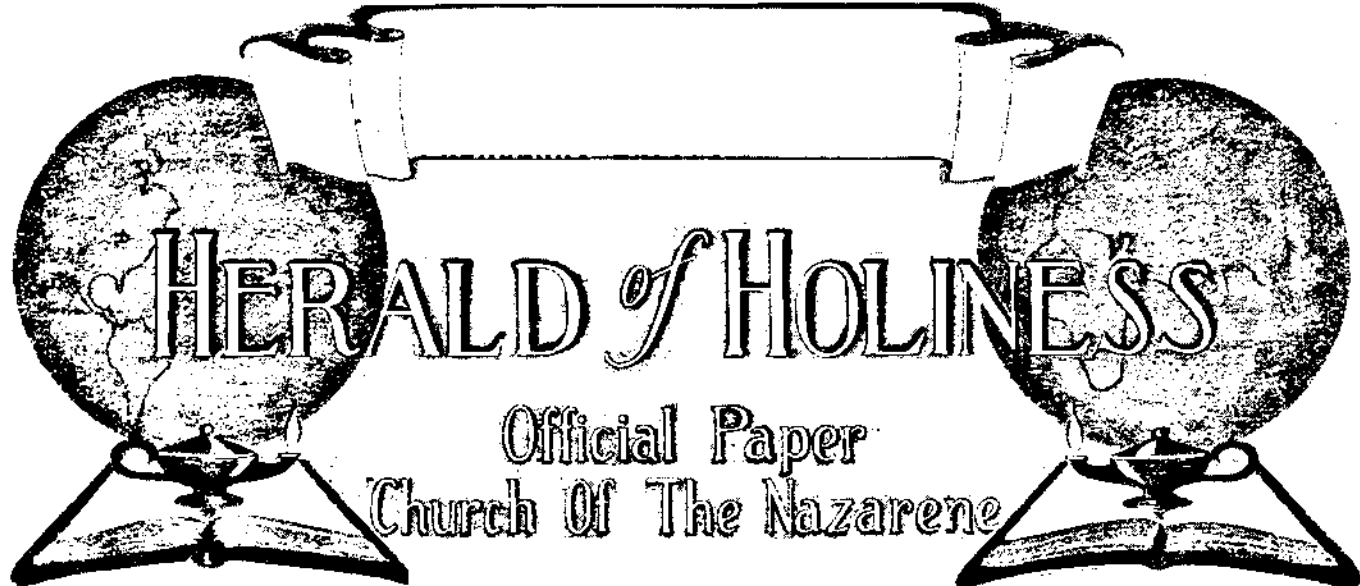




VOL. XIX. NO. 7

KANSAS CITY, MO., MAY 14, 1930

WHOLE NO. 944

DEAR LAMB OF GOD

By D. RAND PIERCE

O Lamb of God! how blest the hour,
When first I knew Thy pardoning pow'r;
But sweeter still, when, with His rest,
The Comforter filled all my breast!



Be mine the lowly cotter's fare—
'Twere paradise if Thou be there!
And toils and trials will be sweet,
If they but drive me to Thy feet!

My fainting heart I bring to Thee,
Blest conquering Lamb of Calvary!
O let me in my weakness find
Thy boundless strength of love divine!



Thine is the breast on which I fain
Would lean my head in hours of pain;
And there secure in peace would lie,
When life's last lingering breath draws nigh!

O Lamb of God! stay near, I pray;
Guide Thou my footsteps, lest I stray;
May I Thy sweet face see some day,
Dear Lamb of God!

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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

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

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

GOD KNOWN THROUGH THE SPIRIT

THE primary work of the Holy Spirit is to make man holy. In the very name *Holy Spirit* there is a revelation of the truth that the holiness of God is conjoined with Spirit, making it possible for God to come near man, thereby communicating His holiness to the spirit of man. Having communicated His own nature through the Spirit of holiness, there is again established a communion between God and man. This is the highest possible revelation of God to man. In every age when science and philosophy have been unduly emphasized as a means to the knowledge of God there have arisen men who called the Church back to the inner revelation of God through the Spirit. This was true of Augustine, who lived during the period when Greek philosophy dominated the thought of the Church, and equally true during the humanistic influences of the Reformation period. While the light did not shine as clearly then as it does now, these men who emphasized the revelation of God to the heart of man through the Spirit rendered great service to the Church.

St. Augustine in his "Confessions" says, "I asked the earth of God and it answered, '*I am not He.*' I asked the sea and the deeps and the living and creeping things, and they replied, '*We are not God.*' I asked the moving air, but the whole air with its inhabitants answered, '*Anaximenes was deceived, We are not God.*' I asked the heavens, the sun, the moon and the stars; and they gave the same answer, but they added in the silent voice of their moving and beautiful forms, '*God made us.*' O Beauty of ancient days, ancient but ever new! Too late I sought Thee; too late I found Thee. I sought Thee at a distance, and did not know that Thou wast near. I sought Thee abroad in Thy works, and behold, Thou wast within me."

The mistake which the modern day humanists are making in the present search for God is the mistake which Fenelon made in forming conceptions of God through the beauties and sublimities of the visible heavens and earth—conceptions external to himself in some beatific and distant locality, but failing to look for Him through the revelation of the Spirit within, seated on the throne of a renewed heart. Having

found Him he exclaimed, "Thou art, O my God, operating without ceasing in the midst of my heart. Thou workest there invisibly, just as the laborer works in the mines and bowels of the earth. Thou doest everything and yet the bulk of men see Thee not. They ascribe nothing to Thee. I myself wandered and strove in vain to find Thee at a distance from myself. I tried by collecting together in my mind all the wonderful works of nature, to frame an idea of Thy grandeur. I sought Thee among Thy creatures; I did not think of finding Thee in my own heart, where Thou art never absent. No there is no need, O my God, to descend into the deep, nor to go over the sea, as say the Holy Scriptures, nor to ascend into heaven to find Thee; for Thou art nearer to us than we are to ourselves."

There is no thought evidently, in the above accounts, of an endeavor to find God in the natural unrenewed heart, but there is a deep insight into the essential truth of Christianity—that the highest revelation of God to man is not through His works in nature, but through the communication of Himself to the spirit of man, transforming him by divine grace and re-establishing the basis of communion through the Spirit.

The message of Pentecost is the message of hope to men fruitlessly searching for God. It proclaims that by simple faith in Jesus Christ, God may be revealed to the human heart through the Spirit. It proclaims not only that God may be known, but that man may be "filled with the Spirit." The Spirit of Truth has been given to the Church. He comes to those in sin as a "reprover" convincing of sin, of righteousness and of judgment. To those who receive Him, He comes as the Spirit of Life renewing souls dead in trespasses and sins, and dwelling in them as the Spirit of adoption or sonship. To those having been born of the Spirit, He reveals His power to cleanse from the natural depravity of the heart, fully sanctifying the soul; and to those whom He sanctifies He continues to dwell within as an Abiding Presence—God revealed in the heart through the Spirit. Men are everywhere hungry to know God. Let us hold to the great truth which God has given us, and proclaim everywhere that by simple faith in Jesus Christ God will reveal Himself to human hearts through the Holy Spirit.

A Christian man is higher and deeper and broader than other men are. He is more fully developed in all his capacities, both for joy and sorrow. Christ had in himself all the nobleness of man and the gentleness of woman; He had vaster capacities of suffering than other men. Stoical indifference to pain is evidence of a coarse nature. To feel and yet to do and dare, is to be truly noble.—R. S. MACARTHUR.

A VISIT TO OLIVET

At the invitation of Rev. Hertenstein, pastor of the Olivet church, and District Superintendent E. O. Chalfant of the Chicago Central District, we spent Friday and over Sunday in Olivet on our way to the Ohio Preachers' Convention. Having known Rev. and Mrs. Hertenstein during their college days, it is needless to say that this brief visit was one of delightful fellowship and blessing. They are doing a great work in the college church, and everywhere we heard words of appreciation and commendation concerning their ministry. Recently they were recalled for another year with only two dissenting votes, we understand. The Sunday morning service, more especially, was a time of blessing and several knelt at the altar for prayer. Brother Hertenstein is interested in directing the religious activities of the college and during the afternoon and evening a number of services were held by students in neighboring towns and villages. We appreciated meeting faculty and student body, and once again noting the great work Olivet College is doing, but of this we shall write later.

We were interested also in the work District Superintendent Chalfant is doing for Home Missions and to learn first-hand some of his plans for Home Missionary work. He is especially interested in "tents" and during the summer keeps a number of tent meetings going. He makes it a rule to "tithe" his tents, and every tenth tent is donated to some needy district for Home Missionary purposes. The last tent was donated to the Kentucky District. While there are now over one hundred churches on the Chicago Central District; there are yet over 2,500 communities ranging in size from a village to cities like Milwaukee which need a Church of the Nazarene. Brother Chalfant was just leaving for New Orleans at the invitation of District Superintendent Akin to look over the field for prospective Home Missionary work. In a personal letter to the editor he states, "This is a great city and a great opportunity. I was carried away with it." In an article on another page entitled, "A visit to New Orleans," he tells something of the Home Missionary opportunities in the state of Louisiana.

SUBSCRIPTIONS FROM PALESTINE

We recently received two subscriptions for the **HERALD OF HOLINESS** from Damascus, Rev. Shaker Dibs, Damascus, pastor of the Protestant church and Dr. Abraham Kandall, Bab Toma (just inside Thomas Gate), Damascus. Rev. Thahabeyah, our missionary in Syria, sends us the following interesting letter which we give in his own words. "Paul preached holiness 'first unto them at Damascus.' Near this great city he 'saw . . . a light from heaven,' then 'heard a voice speaking unto him, Arise and go into the city.' Recently while reading the **HERALD OF HOLINESS** I was deeply impressed with seen eye and heard ear to scat-

ter this good paper in Syria. Spreading its message of holiness 'first unto them of Damascus.' 'And the Lord said unto me, Arise, and go into the city.' I went to Damascus with new vision, taking my own composed tract on 'Sinning Christians?' and a few copies of the **HERALD OF HOLINESS** and *The Other Sheep*. There are just a few who are able to speak English in the city. I succeeded in securing two subscriptions of well educated young men for the **HERALD OF HOLINESS**. Both with their young wives are excellent good friends to us. Here we have the first two subscribers in the great beloved old city which we read about in our Bibles every day. This is not the end, praise the Lord. At least I am not satisfied. More yet will subscribe in Damascus. Then in the port city of Beirut and elsewhere, to spread this glad tidings throughout. In this known city I was distributing tracts and publishing to rich and poor, high and low, 'how great things' Jesus had done for me."

LOOSED FROM THE MOORINGS OF TRUTH

In proportion as a people turn from true heart devotion to God there is a weakening of the power essential to a high type of moral life, and then confusion of mind concerning vital truth. God is a God of truth, and it is impossible to turn from Him without also turning from the truth. Loosed from the moorings of revealed truth, the soul is like a wandering star, or like waves of the sea. It is out of this judicial blindness which veils the heart that the errors are conceived which are foisted upon the Church, only to sink it deeper in the mire of unbelief. Doubtless it is to this that our Lord referred when He said, "If the blind lead the blind, both shall fall into the ditch." From what other source could the modernistic "New Theology" arise than from "blind leaders," and who but the blind will accept it. The Lutheran gives an excellent summary of the contrast between the "New Theology" and the revealed Word of God.

A pantheistic God instead of a personal God;
A human Savior instead of a divine Savior;
Infallible scholarship instead of an infallible Book;
"Modern thought" instead of a "thus saith the Lord";
A development of religious ideas from the human mind instead of a revelation from God;
The natural in all things, the supernatural in nothing;
Reformation instead of regeneration;
Culture instead of conversion;
A change of environment instead of a change of heart;
The energy of the flesh instead of prayer and faith;
Enthusiasm in the secular instead of zeal for religion;
Nobody afraid of hell and nobody caring much about heaven;

Everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints.

Only a slight acquaintance with the Bible shows that nothing is there revealed to us which cannot be transmuted into life.—H. G. WESTON.

IN HIS FULL LIKENESS

By General Superintendent Chapman

Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world (Phil. 2:14, 15).

Let patience have her perfect work, that ye may be perfect and entire, wanting nothing (James 1:4).

THE tendency to be lop-sided in character and unbalanced in worthy activity is all but universal among men. This is confessed by the fact that we ordinarily describe even great men by reference to only one characteristic or one particular line of worthy service. Thus we say one has an "iron will," another is "honest to a fault," and yet another remarkably "tender-hearted." And according to their service for humanity, men are "philanthropists," a name we reserve to those who give their money, or preachers of righteousness, or reformers or examples of prayer, etc.

But when men attempted to describe Jesus Christ, our one great example, some called him John the Baptist, some Elijah, some Jeremiah, some simply "one of the prophets." And he was all of these and more. By this we do not mean to emphasize His proper deity, but to speak of the perfection of His human character and of the completeness of His work for the good of mankind. He was John the Baptist as a preacher, Elijah the Tishbite as a prayer, Jeremiah the weeping prophet for tender-heartedness, and "one of the prophets" for understanding. As John the Baptist He preached to the multitudes by the seaside and on the mountain top. As Elijah He prayed at the tomb of Lazarus and reproved the proud Pharisees. As Jeremiah He wept over Jerusalem and saw the people as sheep having no shepherd. And as one of the prophets He answered the most perplexing questions and told of things to come.

And yet all His characteristics and deeds were so completely involved in His well-balanced personality that no one ever thought of speaking of Jesus as "many-sided" or "myriad-minded." No virtue was so overshadowed as to be lost and yet none was so prominent as to be all-absorbing. Who do men say that Jesus Christ is? Well, among them they say He is a perfect, well-balanced man who is neither wanting nor overgrown. In reading of Him we are quite as often surprised at what He did not do or say as at His words and deeds.

But it is not our thought at this time to eulogize the Christ or even to review the evidences that He was "A prophet come from God." But the Scriptures say He is our example, and it is encouraging to know that there once moved among the people of this world

a man who was perfect in every power and word and deed.

But even good men have a tendency to compensate their sins and weaknesses instead of forsaking them and having them removed. One man is "intellectual," and he lets this atone for the fact that he has no heart. Another is emotional, and he relies on this to the neglect of studying and thinking. Yet another is enthusiastic, and is so proud of it that he does not attempt to cure himself of carelessness in business or of boorishness in social relations. And still another is a "payer," and he trusts to this and fails to pray—he may even discount the value of those who do nothing but pray. And thus it goes *ad infinitum*.

There is of course a mold in which God made each of us which in a measure determines our size and capacity, and for this we are not responsible. We are thinking of the qualities into the making of which choice and will and work and application enter—the qualities which involve responsibility and which are what they are because we have not determined that they shall be otherwise.

If we can do no more than to make ourselves discontented with our lopsideness we have scored a good point, for discontent is the father of improvement. But if beyond this we can but know that a rounded character can be had by bringing up what is behind, instead of retarding the things which have gone ahead, we have rendered yet a further service. Don't let the man of studious mind quit thinking because he does not feel. Rather let him pray for a melted and tender heart while yet pursuing his studies. Let not the liberal giver draw his purse strings because he has not excelled in prayer. Rather let him pray and give as a help to prayer until he excels in both. And let every one of us set before ourselves as a pattern Him of whom even His enemies said, "I find no fault in him."

But the best character and the most worthy deeds are not alone of human making. God helps those who try and trust in Him. Even a stingy man may become liberal by the help of God. And the grace of God coming in answer to prayer and faith will transform heart and life until a proud Pharisee can become a humble disciple and transfer from a Syrian steed to a clothes basket in which to escape from siege within the city walls. With such a source of help at hand there is really no excuse. From being "specialists" on some one virtue of service, we may and should become Christians perfect and entire, wanting nothing. From apology and compensation, we may and should pass on to repentance and cure and to commendable standing in every good word and work—into perfect manhood in Christ Jesus.

And there is something for all to do. Is there one

who feels that he has apprehended? Let him put himself up beside Jesus of Nazareth and he will see how necessary it is for him to press on. Is there one who says, "I am too far behind to try"? Let him call upon Christ for grace and help and he will soon find that the lame may win the race when they fully make God

their trust. Then let us all devoutly pray with the poet:

*"O to be like Thee, blessed Redeemer,
This is my constant longing and prayer;
Gladly I forfeit all of life's pleasures,
Jesus, Thy perfect likeness to wear."*

CHRISTIAN PERFECTION

By W. D. Shelor

(Hebrews 6:1)

THE word "better" seems to be a key word in the book of Hebrews. The writer speaks of promises, better sacrifices, a better covenant, etc., etc. May we not get the suggestion from these that a *better experience* for Christians is included? The text and its context seem to bear out this idea. This *better experience* is sanctification, holiness, Christian perfection. Two things distinguish the hearers as Christians and four or five things mark them as Christians who have not reached the ideal or peak in Christian experience, which in the text is called perfection. They were "babes" (5:13). This admits of birth, the new birth, by which they came into babyhood Christianity. It is a wonderful thing to be born, to be a baby. A glorious thing to have life and appetite, even if that life is baby life and the appetite for milk. Their birth, life and appetite characterize these Hebrews as Christians.

Then note the word "foundation" in the text. Sinners have no foundation and shall not stand in the judgment (Psalm 1:5). Only Christians have foundation—"the foundation of repentance from dead works, and of faith toward God." Repentance and faith toward God are the beginning of the Christian life like the foundation is the beginning of a building. The foundation is necessary, important, but it is not all there is to a building. Repentance for sin and faith in the merits of Jesus for salvation are absolutely essential, but Christian experience does not stop with these. In fact it just begins. These Hebrews had the foundation, but are urged to "go on unto perfection." Perfection is the ideal, the normal, experience God has provided for Christians. A perfect God would desire nothing less for His children than perfection of heart in sanctification and perfection, finally, of the body in resurrection.

That these Hebrews had not reached God's ideal, or standard, is evidenced by the context. Here we find them accused of being "dull of hearing." Carnality in the heart makes people slow to hear, see, discern the mind and will of God. Then they were pupils when they ought to have been teachers. They were elementary in their experiences and concerned with the "first principles" of the gospel of Christ.

Again, they were living on a "milk" diet. As babes

they could not masticate and digest strong meat. "Milk" diet is for babes, invalids and sickly folks. It is not the food of the sanctified, but unsanctified Christians. Strong meat and the finest of the wheat are the food of the sanctified. Wheat contains all the elements necessary to life, but milk is short one or two points. Lastly, they were "unskilful" workers in the vineyard of the Lord. Living on milk and filling the place of "pupil" instead of "teacher" didn't tend to produce the muscle and strength necessary to make them skilful in the word of righteousness. They were workers for God, but "unskilful" workers, and we know of nothing that has hurt the cause of God more than "unskilful" workers in the pulpit, at the altar, on the boards, in the Sunday school, etc.

After showing that these Hebrews were Christians, but unsanctified Christians, the text exhorts us to go on unto perfection. Perfection must be possible since we are urged to go on unto it. Otherwise, this text is mockery. Why follow after peace and holiness (Heb. 12:14) if holiness cannot be obtained? Why "go on unto perfection" if such a state is impossible? These are not empty words, as thousands can testify from blessed experience. Wesley, Whitefield, Fletcher, Bramwell, Asbury, Mahan, Upham, Bresee and Walker all testified to love made perfect in sanctification. What an array of witnesses! But the author of the text tells us that this is a second epoch in Christian experience, that it is a going beyond the "foundation of repentance from dead works and of faith toward God," that it is beyond the "first principles of the doctrine of Christ." Repentance and faith are good, but they are not sanctification. "First principles" have their place and are necessary to be converted, but they are not perfection. Christian perfection is beyond conversion because inbred sin is beyond transgression, and the faith of the repentant sinner is for forgiveness of transgression and not for cleansing of inbred sin. "Let us go on unto perfection"! Another version has it, "Let us press on unto perfection," which suggests that perfection comes to those who seek and press on after it. Only the seeker will be rewarded.

Perfection is not growth. A hundred years' growth does not change the nature of the oak tree. In fact, growth changes the *nature* of nothing, only its size is

changed. Perfection is the exclusion of imperfections by the baptism with the Holy Ghost fire. It must be supernatural and divine, therefore, it is not growth. It is holiness, wholeness, completeness in Christ (Col. 2:10). It is nothing we can do. It is what only God can do for us. On the other hand, Christian perfection does not exclude growth in grace. Some seem to think that if they were to become perfect in love they could never grow any more. But the truth is perfection, which is purity of heart, enhances and intensifies growth. A healthy plant grows faster than a puny, sickly one does. A normal baby grows and develops better and faster and with less care and worry than a sickly baby does. The writer never developed much before he was sanctified for it took so much of his time to keep the weeds out of his own garden, and this

is universal among Christians. Sanctification takes out the weeds and then you can devote your time and energy to your neighbor's garden that needs a like cleansing.

In the Master Teacher's words in the 15th of John we are given the order of fruit bearing. "Fruit," "more fruit" and "much fruit." The newly converted bears fruit. He gets sanctified (pruned—purged) and bears "more fruit." As he walks with God and grows in grace and develops his character in holiness he will bear "much fruit" and "herein is my Father glorified," says Jesus. The term "much fruit" is indefinite, for there is no end to growing and fruit bearing after the soul is made perfect in love—all through the eternity to come it will continue to grow and develop. "Let us go on unto perfection" and do it now!

THE SECOND BLESSING

By C. V. Fairbairn

SO accustomed is our race to unholiness, carnality and sin, that though God very specifically commands us to be holy, and offers us a sufficiency of grace to enable us to meet His demands, people far and wide ask with the learned Nicodemus, "How can these things be?" Some, however, do more than merely ask; failing to see (for the unspiritual man perceiveth not the things of the Spirit of God) how such an experience is possible, they oppose the teaching and profession of attainment of holiness very strenuously. It is our purpose in this article to notice briefly some of their objections.

1. **IT IS NOT POSSIBLE AT ALL.** So far as human self-help is concerned, this is true. But our help is laid upon One that is mighty; our Creator, God, is He who undertakes the task of sanctifying men (1 Thess. 5:23). And "faithful is he that calleth you, who also will do it."

2. **IT CANNOT BE DONE IN THIS LIFE.** Not by any process of self-help, we reply. But it is undertaken by our mighty God; and "the grace of God that bringeth salvation hath appeared to all men" (aged men, aged women, young men, young women, servants and all), "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, *in this present world.*" No change of climate is necessary to work this cure.

3. **OH, THIS IS SOME NEW DOCTRINE.** Oh, no! "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." This is perfect love.

4. **IT WAS FOR THE DISCIPLES ONLY.** This is a very old objection. But "the grace of God that bringeth salvation hath appeared to all men, teaching . . ." It is to *all men*. "For the promise is . . . to all that are afar off, even as many as the Lord our God shall call." "Neither pray I for these alone," said Jesus, "but for

them also which shall believe on me through their word." Enough!

5. **BUT THERE IS NONE RIGHTEOUS.** How about Brother Abel (Heb. 11:4)? and Zacharias and Elizabeth (Luke 1:6)? and dear old Simeon (Luke 2:25)? and Noah (Heb. 11:7)? Better turn to Romans 3 and see whom God was talking about when He made the statement.

6. **BUT THERE IS NONE PERFECT. PAUL SAID HE WAS NOT PERFECT.** The first is a crude attempt at quoting that verse from Romans 3. But to meet this squarely! God says Noah was perfect (Genesis 6:9). And Job also (Job 2:3). Was God mistaken? Was Satan able to disprove God's evidence concerning Job? Did the Lord dispute Hezekiah's prayer-testimony regarding the perfection of his heart's motive (2 Kings 20:3)? Nay, His answer of mercy confirmed it. Paul in his letter to the Philippians refers to the full perfection attained only in glorification at the resurrection (See Phil. 3:8-10). Be honest; look that up. Then he says, "Not as though I had already attained [unto this perfection of glorification] either were already [thus] perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. . . . Let us therefore, as many as be perfect, be thus minded." True holiness preachers do not preach glorification as Christian perfection, nor Christian perfection as glorification, attainable by faith here and now; but they do preach that our hearts may be made "holy and without blame before him in love" (Ephesians 1:4). Paul believed in this perfection, else he was exhorting no one at all to be "thus minded."

7. **BUT OUR PREACHER DOES NOT PREACH IT.** That proves nothing. Many preachers do not preach regeneration; yet men "must be born again," or they

shall never enter the kingdom. God says, "Be ye holy; for I am holy." Is your preacher unaware that this is in the Book? Is he a modernistic unbeliever? Or is he simply one of that kind who, while he testifies to the experience in some big holiness camp away from home, is afraid to open his mouth in his home pulpit? I wonder! He cannot preach it, if he does not enjoy the experience; and he cannot have it and refrain from preaching the truth of it.

8. SO MANY PROFESS IT WHO DO NOT LIVE IT. Said a brother of ours in the ministry, Rev. J. R. Pitt, "The same reasoning, if applied to the professions, trades and occupations temporal, would keep you out of them all. In the educational world only a very small percentage of those who graduate know how to think. Only a trifle over five per cent of business men avoid bankruptcy. More than ninety per cent of the sick suffer with preventable diseases. And so on throughout the list *ad infinitum*. Man is a neglecter, a waster of his opportunities, and the excuse you offer,

if made the law of your decisions in all respects, would close to you every door of life."

9. OH, WELL, I AM NOT ANXIOUS ABOUT BEING OVERMUCH RIGHTEOUS, JUST SO I GET THROUGH THE GATE, I SHALL BE SATISFIED. I think we could reply to you, that "Every man that hath this hope in him, purifieth himself, even as he is pure." Have you a reasonable hope of entering the pearly gates? Better examine yourself and see "whether you be in the faith." In a testimony meeting a brother said, (like you), that if he only got a back seat in heaven he would be satisfied. A colored mammy arose and crooned back to the white brother, "M-m-m-m-m, honey, de back seats am all spoken for; people needs to press up to de front dese days." We say, Amen!

Further objections to the teaching and professing of second blessing holiness there may be, but we believe this covers the main objections. Another line of teaching to the contrary we leave until another time.

MC PHERSON, KANSAS

"HE BOWED HIS HEAD AND WORSHIPPED"

By C. H. Wiman

WE ARE hearing a great deal these days about worship. Much is being said and written about worship programs, worship periods, and atmosphere for worship, and similar topics. Yesterday I attended five different religious services in three different churches, carried on by as many different denominations. In each "worship" was professedly the chief aim. In two of these services attendance contests were on, and a good deal was said about attendance, and quite a little pleasantry was indulged in by all present. The thought uppermost in the minds of the leaders of the hour was manifestly "points" and "winning." Another service of the day was devoted to an address for the purpose of obtaining some fifty thousand dollars for some phase of the church work. A fourth service was devoted purely to entertainment, with a formal benediction at the end. The closing service of the day was poorly attended by the membership of the church. Fully half the choir was absent. There seemed to be no definite understanding between the pastor and the choir director, which caused some embarrassment. The evening message was a simple appeal to the unsaved of the audience to surrender to God. Three people knelt at the altar, weeping, and soon prayed through to definite forgiveness and victory.

The experiences of yesterday keep pushing themselves forward in my mind. Many questions keep presenting themselves. What is worship? Is beautiful singing worship? Is bowing one's head worship? Is praying out loud worship? When may we worship? What causes us to worship? How can a worshipful attitude be brought about? To what extent is worship

affected by outside surroundings and influences? Is true worship learned, or is it spontaneous?

A few years ago I was on a fast train going east. All day I had enjoyed the scenery through which we had been traveling, and retired at night remembering we would be in the Blue Ridge Mountains in the morning. I had been reared on the plains of west Texas, and had never seen any real mountains, so naturally I looked forward with some expectancy to the morrow. When I awoke the train was moving very smoothly, but the "puff, puff," of the engine indicated that we were climbing. I raised the window blind and looked out. It was broad daylight and all I could see was a wall of rock. I pushed up the window and tried to see the top of the mountain which towered above us. Through a steep ravine I saw what seemed to be the summit hundreds of feet above, and already bathed in the silver light of the rising sun. I dressed as quickly as possible and hurried to the observation platform. The mountain was still there but we were not in the valley, as I had supposed. Many feet below on the opposite side of the train lay a sea of billowy white clouds rapidly turned to crimson by the rising sun. I looked away across the valley and there towered another beautifully wooded range of the incomparable Blue Ridge Mountains. About me soldiers were smoking and swearing, and wondering when breakfast would be served. But those sounds were all shut out in the presence of the scene before me. A still, small voice seemed to say, "Son, I made all this." If my hat had been on, it would have come off instantly. The crowd was gone, the rumble of the train had died away, the tears rushed to my eyes un-

bidden, and—I worshiped. As I raised my eyes again to the magnificent panorama now bathed in all the glory of the fully risen sun, my heart cried out, "Man cannot make anything big or beautiful; he is not big enough. Only my Father can do this."

It was several months later. For two days and nights eight of us had been packed in a third-class compartment of a French train. Here we lived, ate, slept and took our recreation. It was late afternoon. The air was heavy with tobacco smoke, and vile stories and oaths were being passed back and forth over the card game which had been in progress since early morning. I sat by the window holding a little khaki-covered Testament which I had been reading during the afternoon. Suddenly God's presence seemed to fill the compartment, and again He renewed His promise to me, "God is with thee whithersoever thou goest." Oh, the transformation! The tears, which the other boys attributed to homesickness, flowed freely, and I worshiped, for God was there.

I have stood in some of the great cathedrals of Europe, where to have made a single unnecessary noise, or spoken a word aloud would have seemed sacrilegious, yet I found it difficult many times to worship there. I have stood in the doorway of a cottage with a tired, busy mother and while the traffic rattled by on the street, with bowed heads we uttered a moment's prayer, and looked up to see the tired eyes smiling and the furrowed cheeks moistened by tears, and I knew that we had worshiped. I have seen a group of rough farmer folks sitting in a circle on the western prairies at twilight, oblivious to the things about them, but listening with rapt attention to the reading of God's Word. I have heard the same group, one by one, lift their voices in earnest prayer, and have watched them depart quietly and peacefully for they had met God and had worshiped. I have heard men tell vile jokes while standing in the light as it filtered through the beautiful stained glass windows of St. Paul's Cathedral in London. I have heard ministers laugh and joke in the pulpit. I have seen an audience lifted into the very presence of God during the singing of a gospel hymn, and have heard the singing of a trained choir of selected voices fall lifeless and dead on spiritually deaf ears. I have seen a host weeping as they looked into the heavenlies during the playing of a trombone in consecrated hands, and have seen some stand and mock while a Spirit-baptized singer poured forth a message that would seemingly melt a heart of stone.

No, worship is not a matter of outward form. Beautiful singing may assist one in worship, but is not worship. One may pray aloud and never approach God in any conscious way. The program may be exact, and run as smoothly as oil, and yet no one recognize God in it. You may never be permitted to listen to the wonderful strains of a pipe organ, or sit in the light that falls through stained glass windows,

or be awed by the lofty dome and stately architecture of a cathedral, but you can worship. These material things are desirable, but not essential.

The children of Israel had been ground under the cruel heel of oppression, but a ray of light shone through their hopelessness. The darkness was lighted up by a presence—and a voice. God had come to them. He spoke. They recognized His voice. And "they bowed their heads and worshiped." The people had sinned. Moses was crying out to God for them. His mind was filled with the awfulness of their rebellion, his heart was broken for fear of their destruction. But God came. He spoke. There was no more crying out. "Moses bowed his head toward the earth and worshiped."

True worship is an experience of the soul. When a man meets God at the door of his own heart in a conscious way, he will reject Him, and drive Him away, or he will bow his head in humble submission and reverence, and worship. Any worship program or worship service where the individual does not come thus into God's presence is not worship. But when this experience comes, no matter what the surroundings, we do worship, bless His name, and the light of His divine love shines through the windows of the soul, lighting it up with ineffable glory, and our ears are attuned to the music played on the harps of God, and sung by the heavenly choir, and He is sitting in His holy temple, high and lifted up. Our need is not so much a new program of worship as a new experience of worship. A beautiful painting of the Christ may inspire to worship, but a vision of the Christ himself will cause us to fall on our faces and "crown him Lord of lords, and King of kings."

On the day of Pentecost Christianity faced the world, a new religion, without a history, without a priesthood, without a college, without a people, and without a patron. She had only her two sacraments and her tongue of fire. The latter was her sole instrument of aggression.—WILLIAM ARTHUR.

A NAZARENE

*If you know how to pay and pray,
And how to praise Him every day,
If you know how to love a world
That's steeped in sin and downward hurled,
If you have consecrated all
And you're determined not to fall,
If Christ you've chosen, come what may,
And you now serve Him every day,
If you know how to suffer loss,
Despise the shame, endure the cross,
If you know all of these, I deem
Then you can be a Nazarene.*

—HAROLD C. JOHNSON.

BLOOD THE REDEPTIVE PRICE

By J. B. McBRIDE

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

If we should base our hope of heaven on any other price paid for our redemption our hope is vain. This excludes works, for if salvation were by works, then Christ's death was in vain, and the atonement would be merited by our works. It was that late apostle of faith, Mr. George Mueller, who said to his amanuensis as he was on his bed of sickness just before his home-going, "If George Mueller is to get to heaven by his accomplishments, or good works, then George Mueller must be damned; my only hope of heaven is in the blood."

We are fast becoming a nation of blood rejecters, and we are substituting other means of our salvation; modernism in our colleges, universities, and seminaries, and in our pulpits in many organizations is robbing our people, and especially our young people, of their faith in the Bible's inspiration, and in the atonement of blood. Saint Peter declared that only the *precious blood* of Christ in redemption's price would atone for sin and open wide heaven's gates to an immortal soul and bring the reward of eternal life. The blood is just as efficacious now to save as the day it flowed hot from the pure heart of Christ.

"Without the shedding of blood there is no remission of sin." Just as the ministry fails to constantly, and insistently preach the blood of Christ as our only means of salvation as a church and people, we will inevitably replace the blood with works and turn from the Christ to theories, and methods, and the consequence will be formalism and ceremonialism and ritualism, and as a last analysis and final result, death and deadness will be prevalent everywhere, and God's Spirit will be grieved and finally withdrawn, and eternal defeat and despair will cause us to embrace modernism, and as a result of modernism God will pour out his wrath upon us, and darkness and damnation to the regions of outer darkness will be our doom. Nothing but the blood will save this untoward generation from the impending doom of a blood rejecting people. The least reflection on the blood grieves the God who gave His Son that shed His blood to redeem us.

When have you, my reader, heard a sermon on the blood? One hears it spoken of and referred to now and then, but I mean a sermon on the blood of Jesus. It is a lamentable fact that the people hear but little on the atonement by the blood these days. There is no story in all literature like the story of the cross and the giving in word-picture the tragedy of the dying of the Son of God. How it thrilled my heart when

I first heard it, and how vivid was that scene as the preacher described it; the dying Christ, the streaming blood, the darkening sun, the blushing moon, receding stars, the breaking heart of the earth, heaving mountains, rending veil, rocking temple, and the dying cry of Jesus saying, "It is finished," inspires faith in the power of His blood to save, convicts the sinner and makes the believer hungry for holiness, and rebukes infidelity.

Every vital subject should receive due consideration, but none, nor all of them, should be allowed to crowd out the blood. It is the supreme subject, yea, pre-eminently so. One cannot conjecture how far a church or people may go who ignore and reject the blood of Christ. One thing we can say and be safe in our utterances, such an organization or people is no longer a potent factor in the salvation of men; their moral impotency places them in the zero column so far as a saving factor is concerned. The great danger of the small churches, and holiness churches, is in neglecting to preach the blood as the only atonement for sin.

God's Spirit will approve the preaching on the blood and will apply the truth and there will be genuine work done that will stand the tests not only of time, but of eternity. There is pardon in the blood, there is cleansing in the blood, and there is heaven in the blood. No Calvary, no pardon, no Calvary no holiness. No Calvary, no heaven. Let us preach Jesus' atoning blood.

AT OUR FINGERS' TIPS

THE success and victory of the Nazarene movement is not at a distance. We do not need to ascend to heaven to bring it down. It is not necessary to descend into the depths to bring it up. It is right at our fingers' tips. It does not consist of securing some great leader to come and precipitate a wonderful meeting, or put on an outstanding campaign. The elements of greatest success are lying all about us. They are within elbow touch. They lie at our feet and we pass them by every day. These elements are common and ordinary, but when put into effect are mighty and powerful.

Note the powerful steam engine. It rushes through the night and storm, drawing its great coaches loaded with human freight. It laughs at the tempest, bellows reply to the thunder, and defies ice, snow and the fury of the gale. Of what is it composed? Take it to pieces, and analyze it. It is nothing in the world but common iron, common water and common fire. However, it is so skilfully constructed, so artfully related in all its parts, so powerfully built, so accurately adjusted, that it becomes the Goliath among machines, a giant for achievement, and a colossus that bestrides the continent.

Our success is not in some great leader. It is not

in some new movement. You will not find it in the commemoration of an anniversary, however fitting and necessary that commemoration may be. Our success and victory are in God. They are in the release of His power upon the individuals of our great church. Unless we, as individuals have a new releasement of holy power, heavenly dynamite, and Holy Ghost energy, we will go stale, lie flat, and mark time. How can this be obtained? How is God's power released?

There are three channels for the releasement of God's power. One is *prayer*; one is *fasting* and the other is *faith*. All very common things. So common, indeed, that they are at our very finger tips, lying all about us, ready to be picked up any minute of any day that passes over our heads. Oh, if we would only utilize them?

We shall never know of any great releasement of God's power until we all pray more. Opportunities for prayer are existent in every waking minute of every day. The moment of first consciousness in the morning; one's toilet making time; even while one is eating, he can pray. Walking to the store, shop or office; cooking in the kitchen; driving one's car. Every one of us could pray literally one hundred times as much as we do if we really tried. We might as well expect to make a locomotive engine without powerful metals like iron and steel as to precipitate God's power upon us in a great awakening without prayer. We must have ejaculatory prayer; intercessory prayer; prevailing prayer.

But prayer is only one means of releasing God's power. There is *fasting*, also. Read your Bibles and you will find that God's energy was made at once available throughout the Old Testament times when His people fasted. Read the New Testament: Jesus recommended it and in one place virtually commanded it. Read church history: when trouble loomed high the church fasted and was invariably delivered. When the enemy came in like a flood a period of fasting was always sufficient to enable the Lord to lift up a standard against him. Savonarola fasted and released God in streams of power upon wicked Florence, in Italy. Luther fasted and the Reformation burst forth from heaven and flooded the land. John Knox fasted and tore the Scottish realm from Catholicism. John Calvin fasted and Geneva became a great Sunday school and her population marched in solemn processions to worship God. Jonathan Edwards fasted and precipitated a revival that led fifty thousand New Englanders into the fold of Christ. Charles G. Finney fasted and our Lord and Master marched through the hearts of men in the middle states gathering fragrance from their God-fearing lives. The modern holiness movement alone, largely speaking, has neglected this time honored, heaven blessed method of releasing the power of God. What are we doing now in our service for Him that is either sacrificial or inconvenient? What do we do in order to show our

Lord that we are desperate in the prosecution of His kingdom and cause? What would not happen if our Nazarene people, with reasonable unanimity, would wait on God with fasting and prayer? Would not the revival for which we all have longed arrive? Would we not be able to precipitate God's power upon the nation? Could we not release His power in opposition to the devilish propaganda that would saddle the open saloon again upon our land? Could we not, over the channel of fasting, enable God to rebuke the daily papers whose editors are pouring hell's slime upon the cause of prohibition? This was the way our fathers succeeded. Why do we expect to equal their victories without using their methods? Could you expect a mogul steam engine to race across the land, draw its thousands safely to its destination, penetrate storms, plow through snowdrifts and bellow defiance at the raging elements if you did not fill its boiler with water? Nor can we release the mighty energy of the Holy Ghost unless we offer to Him the channel of fasting, desperate, importunate, interceding hearts as a medium over which He can operate.

But the all important channel for the releasement of God's power is *faith*. Without it we displease Him. With it we enable Him to do what otherwise He cannot do. Indeed, prayer is only a method of creating and perfecting faith. Fasting is only another method of making faith perfect enough so that He can flash Himself over its invisible cables and accomplish that for which it stands. Do we ever deliberately seek to cultivate faith. Are we exercising it for our own personal experiences to a greater degree? *Big faith, big experience. Little faith, little experience.* Are we using it for achievement? Are we able to believe, without wavering, that actually and literally "a mighty revival is coming this way"? If we will, with any degree of unanimity, it is bound to come. Dare we believe that God will save our nation by precipitating an awakening that will reach hundreds of thousands of souls, rebuke the infidelity of our great national schools and universities and manifest His power? Dare we believe that He can and will rebuke the devilish nullification conspiracy that is now raging in the public prints against the wise, beneficent, godly amendment to the Constitution that has brought such sobriety and decency to our nation? *Dare we believe God?* We can no more have a great awakening without a mighty reinforcement of our faith than we can have a Goliath of the rails, carrying the heart blood of the nation in its traffic, without fire in its furnaces. *Fire, fire fire* is needed to make a successful engine. *Faith, faith, faith* is needed in order to release God's power, and give us the awakening that we need.

Our success and victory lie at our finger tips. Shall we avail ourselves of them? Or shall we fail God in this, one of the greatest crises that our age and our church has ever known?

J. G. MORRISON, *Executive Secretary.*

A VISIT TO NEW ORLEANS, LOUISIANA



REV. G. M. AKIN

At the request of District Superintendent Rev. G. M. Akin of Louisiana and in behalf of the department of Home Missions and Church Extension, I have lately made a trip to the great city of New Orleans, Louisiana, with the thought of the Department of Home Missions and Church Extension assisting the District of Louisiana in putting a Church of the Nazarene in that great city.

District Superintendent G. M. Akin and Rev. Ed M. LeJeune were

at New Orleans and we together gave this matter a serious consideration, and as far as we could in a short time, looked over this great city. To say the least this is one of the most interesting cities of America. It is nothing unusual to see a hundred ocean vessels at this second greatest port of the United States. It has miles of steamboat docks, the United States barge line docks of St. Louis-New Orleans Service, Southern Pacific S. S. docks. It also has a new \$15,000,000 army warehouse, the old United States Mint, \$20,000,000 new ship canal, Jahncke dry docks, Jackson Barracks, American Sugar Refinery, Chalmette National Cemetery and battlefield, United States immigration station, United States coaling station, United States dry docks for battle ships, and the United States naval station. There are the coffee docks and ships, the banana docks and fruit ships, the Texas & Pacific ferries, Stuyvesant docks, cotton docks and warehouses, Illinois Central elevators, Municipal elevators, public coal tipples, molasses factories, crude oil stations, cotton seed oil mills, sulphur and salt docks, and the Mississippi levees and dikes. These are all great sights to be seen along the Mississippi River at New Orleans and then when you leave the river and come into the greatest city of the Southland, it is a beautiful city. Canal Street is the widest street, they say, in the world. Royal Street is one of the most historical streets of the world. On it is the famous St. Louis Cathedral, the primitive church which was built in 1721 or three years after the city was laid out by Bienville in 1719. Across from this historical church is the Jackson Square, a noted spot in Louisiana history and was the place that Bienville marked out for the review of the French troops, hence the name Palace d'Armes. Here in 1825 Lafayette made an honor visit to New Orleans. In the center of this noted square is Jackson's monument by Clark Mills and was set up in 1836 at the cost of thirty thousand dollars. Also, the noted French markets with loads of fish and vegetables, and the Napoleon house built for him with the thought of having him stolen from St. Helena. In other words, the city is full of romance and history. It is my humble opinion that it rightly deserves the name of being the most interesting city of America.

In this great city now of 450,000 people there are some 150,000 Catholics, 10,000 Jews, and possibly 125,000 Negroes. Excepting the colored people there are possibly 100,000 to

150,000 Protestants. We are contemplating placing a Church of the Nazarene here.

Mr. Charles C. Shedd, general secretary of the New Orleans Y. M. C. A. and also Mr. W. G. Evans of the Item-Tribune, which is the leading daily paper of New Orleans, with Mr. Forest of the Association of Commerce received us kindly and gave us much valuable information concerning this city. They assured us of the difficulty of our task but wished us every success in the world. Mr. Evans, who is quite directly acquainted with the religious conditions of the city, was very insistent on our coming and promised to lend us every aid that he could in our project.

We looked at the general places of the city and found some good locations for a tent or a hall for starting a home mission proposition. Will all who may read this please pray for the great city of New Orleans and especially pray for Brother Akin and Brother LeJeune as they put on this home missionary campaign. If anyone who may read this knows of any persons living in New Orleans that might be interested or who might become interested in starting a Church of the Nazarene will you please write Rev. E. N. LeJeune, General Delivery, New Orleans, or Rev. G. M. Akin, Box 403, Shreveport, Louisiana.

E. O. CHALFANT.

*Nazarenes of course we are,
Filled with glory and with fire;
Going forth to spread the news,
That for Christ all men should choose.
As the eagle soars above,
We must wing our way with love;
Counting not the cost but go,
With our message all aglow.*

—N. B. HERRELL.



REV. ED M. LE JEUNE

WITH THE BIBLE WORKERS IN CHINA

By REV. G. CARLETON LACY, D. D.

Secretary China Agency, American Bible Society

YESTERDAY a prominent minister said to me, "Until recently I did not believe in the work the Bible Societies are doing in the widespread distribution of Gospel portions at a merely nominal price. But I have been converted by the experience of one of our highest provincial officials who in the days of Yuan Shih-k'ai fell under that powerful ruler's displeasure. It became necessary for him to flee from Peiping (Peking) with nothing but what he could carry in a small handbag. In his destitution and loneliness he threw open his bag. On the top of his few possessions lay a little Book which some hours before he had bought from a despised ped-

frequently tell of the Book being received with signs of eagerness. A missionary physician who for sixteen years has persistently distributed Gospels among the passengers whenever he travels on a river steamer reported as a novel experience that in 1929 he had not met with a single rejection.

The Church has become increasingly conscious of its opportunity in the distribution of the Scriptures. Through the Chinese religious press we have been put in touch with many readers and the steady cultivation carried on through these recent years is showing itself in a church actively engaged in Scripture distribution resulting in an annual circulation that makes us fairly gasp. The number of foreign missionaries in China is 20 per cent less than was the case three years ago while the circulation figure for Scripture portions is 30 per cent greater.

All over the country there is evident an increased interest in a widening field of thought and activity. Newspapers are more numerous and more popular. The means of communication have been greatly improved. The stirring events of the past two or three years have shaken loose men's thought processes and even those who are most pessimistic with regard to the revolution are forced to admit that the stolid peasant has been introduced to a bigger world than he knew before. These awakened minds are receptive to the truth and the Book of Truth has a new appeal.

This improvement in the circulation of Scriptures would naturally be taken to indicate a marked improvement in political and social conditions throughout China. In general terms that is a correct inference. Nevertheless the story still has its shadows. A glance back over the record of nine years past shows it to be full of pathetic details of China's suffering—suffering from famine, flood, warfare, hatred, and wickedness of every description. Were we to gather together all these bleeding, weeping words they might with appropriateness be used again. The reports which come from the Society's helpers do not tell the half of what the people of China are still enduring under the heel of the military chieftains and their mercenary armies, nor under the bloody sword and fiery torch of brigands and outlaws, many of whom are the product of recent wars and rebellions. Nor do they tell how widespread and deadly has been the famine in several of the provinces. They do not tell how many faithful missionaries or Chinese business men and children of the wealthy have fallen into the hands of bandits to be held for high ransom. They do not tell of continued attacks on Christian gatherings



SHE LOVES TO READ HER BIBLE

Now eighty-two, this Chinese woman has been a Christian for twenty years

dler on the train. He began to read the Gospel story. It laid hold of his heart. The message met his need. He sought out a church and a Christian pastor and has become an earnest member of a leading church. Everywhere he is known as a Christian."

Year after year millions of copies of the Scriptures are distributed in this way. We are told that much of the seed falls by the wayside but so long as the harvest continues it is worth while to use every means available to insure a sowing of the seed. Our field secretaries are finding hundreds of faithful men and women who are ready to help in this task. Our reports for 1929 show that during the year 1225 volunteers shared in the distribution of five millions and more copies of Scripture sent out by the China Agency. All but 65 of these were Chinese.

In Yuncheng, Shansi, there is a band of twenty Christians who go out regularly in the winter months to sell the Scripture portions and quite a number of people are brought to Christ in this way. Many times these volunteers are greeted with scorn and even with violent attack. During the past year, however, the reports more



DISTRIBUTING SCRIPTURES ALONG THE WAY. IN SPITE OF DISTURBED CONDITIONS, THE CIRCULATION OF THE SCRIPTURES GOES ON.

and of some successful efforts to break up or close the doors of Christian schools.

As we appraise the faithful service being rendered by those who have responded to the gospel's appeal to rise up and follow Him we know of the heartbreak of many humble followers of the Man of Nazareth, who like Him have been cruelly misunderstood by those closest and dearest in the home or in the circle of intimate friends and have been rejected by those to whom they came with the Word of Light. "He is despised and rejected of men" may properly be written of many a faithful Christian—Chinese or foreigner—who continues loyal to his Redeemer, telling the gospel story where he can, distributing the Gospel portions where he goes, and living sacrificially and triumphantly the life of the redeemed.

SIX ADVICES TO YOUNG PREACHERS

By E. E. SHELHAMER

THE aged apostle Paul was giving some advice to his son in the gospel—Timothy. Perhaps the young man looked so innocent and smooth-faced that he was wont to be a little diffident, and if so, it would affect his message more or less. So the great apostle who knew no fear of men or devils, speaks gently to the young man and says, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

FIRST: "BE THOU AN EXAMPLE—IN WORD."

This may mean more than it appears. To be a man of your word may mean several things. It may mean that you will keep your promise. When you borrow a book, a hammer, or an umbrella, and promise to bring it back, *that you will do so*. When you buy books or Bibles, or pledge your subscription, that you will keep it to the letter, or give a good reason. If you have used a saw, or plow, you should not wait for the owner to come after it, but return it yourself, and in as good a condition as you received it. It is certainly sad the way professed Christians and some ministers borrow money and then have no conscience about paying on the principal, or even a little interest for the favor received. These same big-mouthed fellows will testify and skin the people from the pulpit, while they are guilty themselves. Brother, we certainly need a revival along the lines of paying debts and keeping promises! Personally, I have lost so many valuable books from my library, that I am tempted to write on the fly leaf, these words: "Stolen from the library of E. E. Shelhamer," so that every time the borrower opens the book, he will be reminded that it does not belong to him.

SECOND: "BE THOU AN EXAMPLE—IN CONVERSATION."

This may mean not only deportment, but language as well. It is a wonderful thing to be so well saved that all we say will "edify." Show me a person who talks a great deal, I don't care who he is, and I will show you one who grieves the Spirit on more than one line. He will be given to light, foolish conversation, and we are told that "foolish talking and jesting are not convenient." Or, he will be given to "evil speaking," which John Wesley designated as "the universal sin of the world." He declared it was almost impossible to go into any home and engage in a conversation for more than half an hour without hearing something that reflected upon an absent person. This is unkind and contrary to the spirit of the Golden Rule. Or thirdly, this "good conversationalist" will be given to "vain" conversation—drawing attention to himself, or his household, where he has been, and what he has done. All these things are anything but exemplary.

THIRD: "BE THOU AN EXAMPLE—IN CHARITY."

I take it that this means magnanimity—putting the best construction on other people's actions. Is it not nice to find a person who cannot be easily biased, who, when he hears this or that derogatory report, refuses to be influenced thereby? Who is ever ready to say, "Let us hope for the best; let us hope that down in the heart he didn't feel as strongly as it appeared on the surface?" Say, beloved, have you ever learned this wonderful lesson—that there are always two sides to everything you hear? If so, God grant that you may be exemplary in withholding censure until you hear the other side. God give you such greatness of soul that you will be too big to stoop to a mean little underhanded trick and peddle out trash and reports without first investigating to see if they are facts.

FOURTH: "BE THOU AN EXAMPLE—IN SPIRIT."

This may mean dignity and poise of spirit that does not admit of being easily distracted or frustrated. Isn't it nice to find a boy or girl whose spirit is so unassuming and free from pomposity and strut, that it is a rebuke to everything that is cheap and frivolous? It is nice to find one whose spirit is so lofty that he doesn't feel hurt because he is not promoted or noticed by others.

FIFTH: "BE THOU AN EXAMPLE—IN FAITH."

This may seem that you have so much dignity that you refuse to stoop to a spirit that cowers, pouts and scrapes for a little recognition. If God has led you out on the faith line for support, you need not tell it everywhere; you need not even relate frequently how God has supplied your needs. Living faith is content to let God alone understand your needs, and then when the testing time comes, this same confidence "laughs at impossibilities and cries, 'It shall be done!'"

SIXTH: "BE THOU AN EXAMPLE—IN PURITY."

This is a wonderful climax. Paul is sending this young preacher out, and of all men, a doctor and a preacher are trusted more fully than others. Here comes the family physician! They turn the whole house over to him and let him go upstairs, back into that sick chamber, feeling that all he cares about is that he may leave them in good health. Here is the preacher! He is the sky pilot, and all he thinks about is that he may help the people on to heaven. How sad then if he betrays his trust! He should be so pure in spirit that everyone can feel perfectly safe in his presence. He should be so saintly that no one could imagine him smiling at a suggestive joke or story. He should be so reserved that bold and talkative people will feel uncomfortable when he is around. He should be courteous and ready to assist everyone, but at the same time let them know that they can go just "thus far and no farther."

Brother, we cannot be too careful. I would rather have them brand me as being a little extreme on the subject of purity than to be careless. John Wesley, in giving advice to his preachers said that they should "converse sparingly with women, especially pretty women." Long before a man has brought reproach upon the work of God, he has allowed himself to become loose in spirit and behavior. His fearful fall began years before when he allowed himself to get too near the border edges of discretion.

Paul continues, "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

STEWARDSHIP

By J. A. CHENAULT

SINCE there has been so much spoken and written of late on the subject it has set Mrs. Chenault and me to searching most diligently for the truth and, thank God, we believe we have found it. We have read the articles in our own paper and tracts and books by the best of authors; many commentaries and best of all, the Bible itself, all teaching Stewardship. To be just and fair I ought to say that some years ago when I first began to face the subject of Stewardship I was opposed to it, having from my earliest conversion to Christ been converted to what I then believed to be God's only financial plan, viz., tithes and offerings. For over forty years I followed that plan with some degree of blessing. But now a new light has come and to be true to the principles of holiness and my convictions I must not only walk in that light myself but seek to get others to do the same.

Stewardship is God's plan for me and for all other Christians living under grace, not living under law. I was by Stewardship like many are by second blessing holiness; their regeneration is so blessed that they honestly think there could not be any experience higher or more blessed; but later they find they can be wholly sanctified so they plunge into the fountain that cleanseth from all sin.

To fully explain a great subject like this would doubtless require a series of articles. I should like to explain first, what Stewardship is; second, Administration or the workings of Stewardship; third, Results of Stewardship; fourth, Examples of Stewardship.

What is Stewardship? or who is a Steward?

Our dictionary says, "A steward is a person entrusted with the management of estates or affairs not his own. Stewardship then is an office of *trust*, and to this definition the Bible agrees (Luke 12:42-44), "And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath." Stewardship is not like being a tenant who pays one-tenth for his rent. No, a steward is quite different from a renter and to say that paying a tithe is a sign or proof of one's stewardship is a gross error in the light of the above text and definition; on the contrary he who pays tithes proves that he is not a steward. If we are stewards then we must be entrusted with the management of something not our own; not part of it. If not his own then whose is it? Let David tell us (Psalm 24), "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Hear Brother Paul (1 Tim. 6:7), "For we brought nothing into this world and it is certain we can carry nothing out." He further tells us: (1 Cor. 6:19, 20), "and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." In the book of Job, probably the oldest book in the Bible, chapter 1:21, after he had lost everything he says: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

But, one may ask, with what is one entrusted since he owns nothing? The answer should be, with everything that God has put into his hands. His immortal soul; surely perchance a family, children, houses, lands, money, stocks, bonds, time, etc. All the while God holds the first mortgage when it comes to title deeds. Possession is not ownership as was clearly proved by the recent World War. According to the statistics given by the New York Times incomes of over \$2,000,000 pay a surtax of 63 per cent, for example, the income tax paid the first year that our country entered the war was as follows:

John D. Rockefeller's income, \$60,000,000, tax \$38,400,000.

H. C. Frick's income, \$11,250,000, tax \$7,160,000.

Andrew Carnegie's income, \$10,000,000, tax \$6,400,000.

The total received from the whole country from this source for same year amounted to \$3,000,000,000. If then society, as represented by the state can legitimately make such demands as these and have them honored without question, where is God's claim to come in, for He says plainly: (Psalm 24) "The earth is the Lord's and the fullness thereof the world and they that dwell therein." And God has never renounced His claim. Unquestionably we and everything we possess absolutely belong to God. It is put into our hands to test us out.

A sanctified railroad engineer, Brother Ed Ferguson, who has since passed to his reward used to say, "We promise God everything in order to be sanctified and He will call on us some day to deliver the goods."

Since the Jews who did not pay tithes and offerings robbed God under the law; what are we doing who deny His sovereign right to *all things*, under grace? And if society as described above has the right to make such claims, ought not God who originated and created all things the right to direct His own? He owns us and all that we possess and I for my part am delighted with His arrangement. Now read Deuteronomy 10:14 and 8:17, 18; these are actual facts.

A steward gets no salary and has no right to spend one penny without the Lord's direction. What a blessed life of fellowship! What an inspiration to live so close to Him as to know what His directions are! And just to think that all we say or do is to be to *His* glory! St. Paul exhorts us, "Having food and raiment let us therewith be content." Amen!

CALLING THE PASTOR

By U. E. HARDING

IT MAY seem to some of my readers that it is too far past the General Assembly and too soon before the next one for an article on this, shall I say, a threadbare subject. But it isn't our intention to discuss the legal phase of the subject.

There are some who favor the majority, while others cite us to cases where stubborn persons remained on the margin of two or three votes, many of whom were from children, and in some cases wrecked the church. Others favor the two-thirds, while still others call our attention to the fact that this places the removal of a successful pastor perhaps in the hands of a minority.

It is hard to make rules for those who would be unruly. If we, like the early church, pray through on such all important matters a small Manual if any will be needed. But if we have divisions and let personal desires and ambitions divert us from the best interests of Zion, or if we become carnal, a book of laws as large as Ridpath's History will not curb us, for that thing is not even subject to the law of God.

To my mind the vote of the recall or call of the pastor is rather to be weighed or measured than counted. We use to buy apples, bananas and many things by the dozen that we weigh now. Almost any pastor that is capable of pastoring any size church is also capable of gathering around him some admirers and supporters that would recall him under almost any circumstances; they are blind to any faults or failures.

Who is represented in the majority or the minority? Here is a little simple rule. If the prayers, payers and stayers are against the pastor he had better move on for his own good and for that of the church. But if they are for him, he can't afford, for the sake of his reputation, to compare it with someone who writes up his recall and states he has never had a vote against him.

Any true man of God will have the cause of the church at heart and the church should come first, for we pastors can move, and at best we will not perhaps make more than half a dozen moves in our little lifetime but the church cannot move.

So at this season when churches are calling or recalling their pastors, brethren, let us consider the weight, measures and strength of the call or the opposition.



Foreign Missions

OUR GENERAL SUPERINTENDENTS' VISIT TO WESTERN INDIA

By A. D. FRITZLAN

SINCE the last General Assembly we had looked forward with glad anticipation to a visit by some of our General Superintendents, so our long-looked-for visitors arrived in Buldana on January ninth. After a reception and welcome service and a much needed day's rest after a long and tiresome journey by "Indian train," and that third-class, we started out to make a tour of our district in cars.

Our first stop was at Chikhli, a county seat town of about 10,000 inhabitants. Chikhli is fourteen miles from Buldana. We have had missionaries or Indian preachers stationed here for many years. Our preacher here had planned a welcome service with quite a number of influential persons present, but as the military were having a drill in the town that day their presence was impossible. We have a building site in Chikhli, and trust in the near future to see buildings erected there and the work to take on an advance program. Chikhli is the place where we have for many years expected to erect our girls' school building and our Women's Hospital building.

From Chikhli we drove to Mehkar, another county seat town, which is twenty-eight miles from Chikhli. We own a good building site in Mehkar, and trust we shall be able to put up a mission house there soon, thus making it possible for resident missionaries to work that needy and promising district. This is a town of about seven thousand inhabitants. In years past we have had missionaries and Indian workers stationed here, but the accommodation in the way of the only house which we were able to rent being so poor, we were compelled to withdraw the missionary. Oh, that our good people at home would awake to the great need of some kind of houses for their missionaries to live in so as not to be handicapped in trying to advance the work in our great field of Western India.

From Mehkar we turned our faces toward Amdpur, a large village in Chikhli County, where we own property and have had an Indian evangelist stationed for some years. The work here consists principally of bazar meetings and Sunday school work, however, many adults attend this Sunday school. They seem to enjoy singing our Christian hymns and committing to memory verses from our Christian Bible. May the good work of our Sunday schools among the young of India continue, as we believe seed is being sown that will be harvested in after years.

From Amdpur we returned to Buldana

feeling that we had done a good day's work, which a few years ago would have taken several days traveling by ox cart. The next day we visited Dhar, which is located sixteen miles from Buldana. Here we have an Indian preacher stationed, and we believe prospects of a good work being established.

Returning to Buldana from Dhar we visited Hatadi where we maintain a village school. Sunday school and preaching work is also carried on here. Brother Beals has charge of these stations and works them from Buldana.

The next day being Sunday was spent in Buldana. Dr. Goodwin brought the message in the morning and Dr. Williams in the evening. This was indeed a great day in Zion. The messages were greatly blessed to all present. The church was packed both morning and evening. Some were at the altar at both services.

On Monday we left Buldana for Thana, via Jamner, another large town in one of our districts adjoining Berar. Jamner is about eighty miles from Buldana. Jamner is the only railway station in the Berar section of our work. It has beautiful motor roads both ways throughout the county. This district has a population of 200,000. An associate missionary, Miss Simmons, died of smallpox here in Jamner, and her grave stands as a monument of sacrifice to those she loved so much. Sister Hitchens in her will provided funds for a well and church in Jamner, but we cannot go ahead and build these with no place for the missionary to live, but we are trusting money for a mission house may soon be forthcoming, as this large county should be occupied by missionaries at least in the headquarter town—Jamner.

From Jamner we drove to Pohur, passing through some very beautiful country which has never been reached by a missionary. We can have as much of this territory as we can work. Being so near the Ellora and Adjunta Caves, Adjunta being only about twenty miles from Jamner, we spent some time looking over these wonderful historic caves, the Adjunta Caves dating back to 500 B. C. Night found us in Arungabad on our way to visit our work in Thana District. We spent Wednesday night in Nasik City, which is a very sacred place to the Hindus. Thursday morning we visited some of these sacred places and drove on to Murbad, Sister Muse's station, where we enjoyed good food and refreshing rest. Our General Superintendents were given a very nice welcome service here. In Murbad we have a piece of land and houses for some of our Indian workers to live in, Misses Muse and Mellies living in a rented

her all into the work in this place and has raised up many friends to the gospel.

From here Doctor Goodwin and Brother Beals went to Bombay to meet Brother and Sister Tracy who were arriving in Bombay on Friday, the 17th. Dr. Williams, my two sons, David and Leslie, and I drove to Shahapur where we met Brother McKay, with whom we drove to Vasind. In Shahapur we have a building site and an Indian preacher stationed. In Vasind we own a chapel building and native house, and here we have a preacher stationed. Sister Carpenter spent most of her time in Vasind while she was in India. Both Shahapur and Vasind are at present being worked as outstations from Khardi.

From Vasind we drove to Khardi where we met Dr. Goodwin and Brother Beals. Here Doctors Goodwin and Williams were given a splendid reception and welcome service, and all of us enjoyed our stay over Sunday. On Saturday we visited a number of the larger villages including the capital of a small native state. Sunday was a good day, Dr. Williams preaching in the morning and Dr. Goodwin preaching in the evening. We missionaries as well as the Indians received great blessings from their messages from time to time.

Monday morning found us on the road before daylight and before midnight that night we were in Buldana. This was a long, tiresome trip of almost 1,000 miles, but was necessary in order to enable our general officers to make a proper survey of our Western India District.

On Tuesday morning Brother and Sister Tracy and our Thana missionaries, excepting Sister McKay and baby John T., arrived in Buldana for our business sessions. Doctors Goodwin and Williams alternated in presiding as well as in preaching. These were very helpful business sessions, and the evening evangelistic services were greatly blessed and owned of God. Our church would hardly accommodate all who tried to crowd into the church in the evenings. Especially were the Brahmans eager to fill the church in order to hear the great and yet simple messages of these great men. One evening these meetings were conducted in the Indian library, especially for the benefit of the Brahmans. Dr. Goodwin gave a wonderful message in English for they had requested that it be given in English as many of them understand English. Then following, Mr. Bhujbal, the headmaster of our Boys' Boarding School, gave the purport of the message in Marathi. We were glad that the message was accepted in such a friendly way.

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LESSON FOR MAY 25, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Describes the Future of the Kingdom.

LESSON TEXT: Matthew 25:1-13.

GOLDEN TEXT: *Take ye heed, watch and pray: for ye know not when the time is* (Mark 13:33).

INTRODUCTION.—We have before us for our consideration the parable of the ten virgins, but the entire lesson passage is a study of the second coming of Christ. The Savior's public ministry is now closed, but He still has a private ministry to discharge, and one of great importance. He is about to leave His beloved disciples in an unfriendly world, and upon them will rest the responsibility of giving to the world the truth concerning His kingdom. They need not only comfort but they need counsel and instruction in the future development of His great cause that He came to champion and its ultimate glorious finish. So in the few remaining days He will spend on earth He devotes the time to them, and the three parables contained in this chapter appear here in closest sequence to the great discourse of the preceding chapter and are its natural conclusion. The parable before us brings to our minds and hearts first:

THE IMPORTANCE OF WATCHFULNESS.—The first word of the lesson connects it with the preceding chapter in the matter of time. "Then"—at the season just spoken of—when there are reasons for believing that the Savior's coming is near, but when it is as impossible as ever to fix the hour and day of His coming. The last words of the passage show us that its great lesson is also connected with that fact (v. 13).

We may look at the parable it contains, as probably intended on the one hand to explain more clearly, and, on the other, to enforce more strongly that lesson itself. In this parable those professing to watch are likened to ten virgins, who, knowing that the bridegroom was expected shortly, but not knowing exactly the time, "took their lamps"—according to the custom—"and went forth to meet the bridegroom." "Five were foolish and five were wise." That is, five of them were watching in a way that was wise and sensible, and five in a way that was not. Where did the difference lie between them? It did not lie in sleeping, for "they all slumbered and slept" (v. 5). By watching, therefore, we are not to understand something beyond the power of man to accomplish—such as being always on the stretch, and always having the attention consciously fixed on that which was looked for. Neither does watching mean

being always ready for it in *look*. All "lamps" had to be "trimmed and burning" by the time the bridegroom appeared. But it was not necessary that they should be in this condition while waiting for his approach. Both foolish and wise "arose and trimmed their lamps" when that midnight cry was heard, "Behold the bridegroom cometh! Come ye out to meet him."

What was required was the power to get ready the moment the necessity for it arose. Some of the watchers had oil in their vessels and so, very soon their "lamps" could be replenished and be burning and bright. These were the "wise" ones. Others had "no oil" in their vessels. These were the "foolish" watchers, for they were not able to get ready when the cry was heard. They must leave their posts of duty to attempt to get ready (vs. 8, 9). They were not prepared.

THE IMPORTANCE OF PREPAREDNESS.—While all ten were watching only one-half of the watchers had met the requirements, which were very simple. Few things could be easier accomplished than the precaution taken by the "wise virgins." The "foolish virgins" as well as the "wise" had the required vessels for the purpose. It was always as easy for them, as for the others to obtain the requisite "oil." All that was needed on anyone's part was the requisite forethought and care. Why should any of them have neglected so simple, but so important, a requirement? And yet multiplied thousands in the churches are doing it. In fact great denominations that once made the extra "oil" supply the foundation upon which their beautiful structure was reared have discarded it now as unnecessary in their preparation for the great "marriage supper of the Lamb." But as the simple act of breathing and eating is absolutely essential to life here, so the extra "oil" supply is essential to "the life of the ages." The precaution in question is by no means to be despised.

The thing required of the watchers of the parable was to be ready for going in with the bridegroom when he appeared (v. 10). Those without oil could not be prepared in the nature of things to do so. Watchers of this kind, therefore, were no watchers at all in the eyes of the bridegroom. Virgins without lamps at all shone as brightly, and were as useful as they. All else that they had done simply came to nothing with this precaution left out.

Such neglect merited the penalty received, "And the door was shut," the "ready" ones safely and tenderly shut in with the bridegroom of their heart's deepest affections, while the careless,

neglectful and presuming virgins, are shut out forever from the joy and gladness of that blissful occasion, for the "afterward" of verse 11 failed to elicit from the bridegroom even his recognition. Fearful consequences but just, for their neglect was deliberate for they had the receptacle and the "oil" was within easy distance for filling it, if they had been receptive.

SUNDAY SCHOOL BAIT

A good Sunday school teacher is a fisherman; the fish are boys and girls. And because fish do not keep still and allow themselves to be caught, bait of the kind that fish enjoy is used and a plentiful supply should be kept on hand, also different kinds of bait. Sometimes fish may be enticed to bite if the bait is changed.

The question is the teacher's standby, for all questions are not alike and suited to all varieties of fish. A teacher should study to become an expert in questioning. But as useful as they are they are by no means the only bait. The illustration is another fine bait and of endless variety. When you are using the illustration you are teaching by the method of the great Teacher.

The blackboard is excellent, only let your drawings be simple, just enough to catch the eye or hold steady the mind that wanders. Sometimes just a word or a rough sketch will bring a restless boy or girl back to the lesson.

The bait you use, teacher, shows what kind of a fisherman you are, whether you are experienced or a novice in the business. Always, however, keep in reserve some object for the restless attention of your pupils, and make a study of the art of catching Sunday school scholars by furnishing attractive and appetizing bait.

SPIRITUALITY ESSENTIAL

The main objective of the Sunday school is to make Christians and develop their Christianity. Only Christian teachers can succeed in these aims. Therefore, a Sunday school teacher must be a man, or woman, of the Book, for the Bible alone gives us knowledge of Christ. Also the Sunday school teacher must be a man, or woman, of prayer, for prayer alone gives one a living acquaintance with God. And above everything else he or she must be filled with the Holy Spirit, because He alone takes of the things of Christ and shows them to men. He alone vitalizes the Bible and prayer, and lifts us over our difficulties. He alone reproves men and guides them into all truth. How then can a teacher bring to a successful end the great object of Sunday school effort

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NEWS AND NOTES FROM NEBRASKA DISTRICT

Since from time to time the spiritual progress of the local churches is being well reported by the pastors, it will scarcely be necessary for me to multiply words either in bemoaning our failures or shouting over our victories. However, we desire to add just this word that we all ever remember that we are workers together with God and that the success of our efforts depends upon our utter reliance upon God and our hearty co-operation and unbroken fellowship with one another. In other words, the advancement of the kingdom of God in the local churches and throughout the district depends largely, not upon *how hard we work as individual units* but *how well we work together as laborers together with the Lord and each other.*

Every season of the year in the material world about us abounds in parables and illustrations which may be very profitable to us and may become a part of the working capital of our lives, if properly appropriated. Especially is this true of the beautiful spring, the seed-time of the year. Naturally our minds turn to the words of Jesus, "Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." First, the coming of the plow is necessary in order to break up the ground and to bring to light insects and grubs which might prey upon the crop later. Then comes the harrow to level the clods and mellow the ground. The ground is then either marked out in rows or else a drill is used to place the seed down in the soil. The seed must be buried within the soil, if it is to bring forth much fruit.

In our natural unregenerate state God permitted some of his gospel plowmen to come with the plowshare of conviction through the Word to go down deep into the very depths of our hearts, bringing to light hidden thoughts and purposes which we little dreamed existed. The gospel plow seemed an instrument of torture but as we look back now we can thank God for a deep and pungent conviction for sin which prepared the way for the reception of the Word of life. Then comes the harrow which breaks up the clods of self-complacency thus mellowing our lives so that the showers of blessing will bring about growing conditions in the fallow ground. Just as it is with the seed regardless of the manner in which it is planted whether drilled in, in hills, in rows, or scattered broadcast, each tiny seed must go into the dark, moist soil and die if it is to bring forth much fruit, so each child of God, whether located in a group of congenial people or separated as the seed scattered broadcast, must sink out of sight and die in order to have a time of fruitage later. The constant prayer of our hearts is that we may be willing to allow the divine Husbandman so to condition and place us that we may bring

forth fruit unto eternal life. Let us keep our eyes not on the darkness about us but upon the glorious Lord of the harvest, who is coming soon. Brethren, pray for us.

MARVIN S. COOPER,
District Superintendent.

ARNOLD, NEBRASKA

Another report from Arnold! We are nearing the end of the assembly year, and according to what the people say, Arnold Church of the Nazarene has had the best year in its history and the prospects never looked better for the future. Our last revival was a success in every respect except that it closed too soon. The altar was filled several times and we took a larger number into the church than we had to start with. There are several more looking our way. We have a nice orchestra now and it surely blesses our souls to get men saved and see them bring their instruments and join our band. Hallelujah! The church and all its friends have nobly stood by their pastor the past year. They bought him a new Ford car to enable him to do more efficient work on the field. We had a very interesting service a few nights ago with our District Superintendent Brother Cooper after which the recall vote was taken for the pastor for another year. The number of votes was equal to the entire membership of last year and every one of them was in the affirmative. That means of course that we will be (D. V.) in Arnold for another year to shout the victory for God and holiness.—A. M. Sprague, Pastor.

LONE STAR CHURCH, FARNAM, NEBRASKA

We want to report victory here at the Lone Star Church of the Nazarene! This year has been a hard year in many respects, due to bad weather and much sickness, including scarlet fever epidemic and some cases of smallpox, so our church attendance has not been so large and regular as usual. Notwithstanding these many hindrances we have had a good year. A number of souls have sought God during the regular services and some at our prayermeetings. Thank the Lord! We are glad that we can report our budgets paid up to date.—Frank Shea, Pastor.

CURTIS, NEBRASKA

Our church at Curtis is still making progress under the blessing of God. Our midweek prayermeetings at the church are times of special blessing. By requests from different homes we have had cottage prayermeetings once a week since our revival in February. Many of these meetings have been held in homes of the unsaved who have urged us to come again. Some new people are seen in our regular services. We lately received five

new members into the church and others are to follow. Our church school under the leadership of an aggressive superintendent is making some gains. The N. Y. P. S. services each Sunday have been especially interesting of late. Our church and Sunday school both observed "the self-denial Easter offering" last Sunday which brought in a good offering on our general interests. Our church was blessed with a visit by one of our returned missionaries from Africa, Rev. Joseph Penn, recently. His address and ministry were a special blessing. An offering was taken for our work in Africa and many prayers are following this devoted servant of God. We have lately been favored with a visit from our good District Superintendent, whose presence and ministrations along with his godly counsel are always a special blessing to our church. We are looking up, praying through, and expecting greater things at the hand of our God! Bless His name!—George Vogt, Pastor.

FAIRBURY, NEBRASKA

Although it has been some time since you have heard from the Fairbury Church of the Nazarene through the pages of the HERALD OF HOLINESS, we are truly glad to report that the smile and blessings of God have been upon us. We have enjoyed a wonderful year, some expressing it to be the best year in the history of the church and it seems like the Lord has almost miraculously provided for our every need to carry on the work. Our people are really catching the spirit of what constitutes a missionary church and our vision is not at home alone, but is reaching out to the cries of the people in other lands. As a proof of this we have two Prayer and Fasting Charts that are entirely filled. Again and again it has been proved that the greatest blessings come not from tithing alone but from the freewill offerings of a consecrated life. We also feel that the leadership of our pastor has had a large place in bringing us to the victory we are enjoying today, for when the battle was hard and somewhat discouraging his continual urge was to hold on to God, pray and believe and that is just what it will take, not only to bring the victory, but to keep it. From the 16th of February to the 9th of March we were engaged in a revival campaign. Evangelist Lum Jones brought strong messages each night to good attentive audiences and made us all feel more keenly the reality of a literal hell to shun. Brother and Sister Fields sang and played to the delight and uplift of everyone and as we listened we rejoiced in the fact of a real heaven to be gained by all who are faithful to the end of this earthly life. There were not as many souls at the altar as we had hoped for but the spiritual life of the church was deepened and the good seed sown until we are expecting it to

spring up and bring forth a harvest. Brother Jones could not stay with us until the arrival of Dr. Morrison on the 6th so our pastor, Brother Miller, filled up the gap on Wednesday night with a good sermon, then on the following day Dr. Morrison came with his soul-stirring, heart-searching messages as a climax to our campaign. The main theme of his thought was faith and sacrifice, a faith to move things for God and a spirit of self-denial that should be among us as followers of our Christ. It seemed that as we dwelt upon our God-given privileges we felt ourselves climbing higher on the ladder of faith and Jesus coming down our souls to greet. On April 15 our District Superintendent, Brother Cooper, came to hold the annual recall meeting of the church. We thank God that we as His stewards were not ashamed when called upon to give an account of our stewardship. The presence of the Holy Spirit is felt among us and every service is a time of refreshing to our souls. All of our local obligations are being met, our District Budget is paid a month in advance and we are overpaid on the General Budget by \$100 or more. "Oh, the children of the Lord have a right to shout and sing," and sometimes we just do that very thing. Knowing that some of these recall meetings are a time of sadness to a church because the pastor may feel that he is called to another field of labor, we are glad that it is our portion to be rejoicing over the fact that Brother and Sister Miller have accepted the unanimous call of the church to remain with us another year. They truly carry a burden for the best interest of the church and the salvation of souls. We do heartily appreciate our parsonage folks and their ministry among us and as they enter upon their fifth year in the Fairbury church, we trust and pray that our labors together may be all for the glory of God and a burning zeal in our hearts to do more for Him. Brother Penn, our African missionary, was a welcome visitor at our church last Friday evening, when he related to us the work and needs of the field in Africa. We believe he is a true missionary and is anxiously waiting for the time when he can return and take up his work for God in that foreign land. We sent him on his way with a goodly offering, considering the size of our congregation (something near \$14.00). Again on Easter Sunday was the time for the Easter Love Offering and our people responded with an offering to the amount of \$36.40. We count it all joy to be a part of this great Nazarene plant that is operating for the advancement of God's cause, and by His grace we are determined to keep our eyes fixed upon Jesus, who is the Author and Finisher of our faith.—Mabel Strawhacker, Reporter.

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THE BUDGET

By R. C. BROOKS

*Sure it's right to shout and sing,
And make the church house ring,
And His grace will help you do it, never
fear;
But there's more than that to it,
If you will only do it,
That's pay your General Budget every
year.*

*No, our work is not all vocal,
There's the district and the local;
We must bring along as we come to the
shore.
Well, now something must have happened
Or have I been anappin';
For I do not hear the shouting any
more.*
STINESVILLE, IND.

SPIRITUALITY ESSENTIAL

(Continued from page sixteen)

without the leadership of the Holy Spirit? Other accomplishments may and do aid one in teaching, but spirituality is an essential characteristic of the teacher of divine truth. Unless one's heart is wholly surrendered, one's life dedicated to God, he cannot lead others to make their decision for Christ, nor can he lead them out into the deeper things of God. If as a teacher you have failed it is because your spiritual standard is too low. He away to the secret place of prayer and remain there until you become drenched with His glorious personality. Then you will find that your service will bear fruit in the lives of others. Yours is a sacred work, have you viewed it as such? Much is involved and only those who live strong, true, holy lives can meet the demand of the Sunday school.

Your work, dear teacher, is closely related to that of the parent and pastor, for you are to mold and fashion an immortal soul into Christlikeness. This means more than making good citizens. They will be that. It means that you, yourself, must so live and teach Christ as to reproduce Him in the lives of your pupils. The product then of your life and teaching will be Christ. This can be realized but only as Christ lives His life in you. You must be able to say with Paul, "To me to live is Christ."

*"Live out Thy life within me,
Lord Jesus have Thy way;
I the transparent medium
Thy glory to display."*

FOREIGN MISSIONS

(Continued from page fifteen)

The last Sunday in Buldana was a great day. All were blessed by the great messages given by our beloved General Superintendents. A number were at the altar during these meetings and some received special help. Sunday afternoon Doctor Goodwin and Dr. Williams conducted a healing service for Mrs. Fritzlan, that is, for the restoration of her arm. It was a wonderfully blessed service even though the healing was not accomplished, but we are still looking to God

for His will, which we believe will ultimately be the healing of the arm.

We believe the result of the visit to our Western India field by our beloved General Superintendents Goodwin and Williams will be the strengthening and establishing on a more firm basis our work. We are greatly encouraged over their visit. When they were preparing to leave us our son Leslie said, "Just think of them going so soon. It makes me sad to think of it." Well, we believe this expressed the feeling of every one of us. We needed them and that need has been met for the present, but we shall need them again, and we trust that we shall be favored again with a visit from some of our general officers as early as they may be able to come. In the meantime we shall work and wait for their coming and for His coming.

NEW ENGLAND DISTRICT ASSEMBLY

The Twenty-third Assembly of the New England District of the Church of the Nazarene has gone into history. Just one broad glance back at the activities of the week fills one with joy and a keen sense of satisfaction that God gave us several unmistakable evidences that He is with us. This is "best of all."

To witness the gathering of the saints from all over this great district as they come together in hearty handclaps, hugs, kisses and shouts, compels us to quote, "Behold, how they love one another!" We are a great set of people, anyway. The various words of welcome and greeting and introduction were with the real Nazarene warmth and caused us to settle down with the satisfaction of the "at home" feeling.

It was with deep gratitude to our Father that we welcomed our beloved senior General Superintendent, Dr. H. F. Reynolds, back to his own New England District. His address this opening evening was one that stirred us all to greater faith and vision. He clearly showed us how we could do the "greater works" than Jesus did as he spoke from John 14:12. Long, we are sure, will that message bear fruit in the hearts of his hear-

"The Preacher's Magazine is very helpful and is always interesting and worth while." So writes L. W. Crovatt from Savannah, Ga., way down in Dixie. And he is right, the Preacher's Magazine is helpful, interesting and worth while to any preacher whether a New Englander, a Southerner, a Westerner, a Canadian and even our precious brethren in Great Britain and on the mission field. The price—10c a sample copy, \$1.00 a year. Order from the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo.

ers. The entire assembly was greatly blessed and gratified with the spiritual vigor and force of our beloved Dr. Reynolds. May God spare him to us for many years yet.

The business was conducted from the beginning to the end with good speed and order. The reports of the pastors were indeed encouraging and there seemed to be a good gain in members on the district. The entire General Budget was met and many churches giving more than their apportionment greatly assisted the weaker ones.

The most blessed part of the whole assembly was the gracious times of refreshing that seemed to drop from the very presence of the Lord. This everyone felt was a good indication of the certain approach of the much longed-for revival of pure and undefiled religion many feel is coming to our church and nation. To encourage our faith and instruct us in the importance of Stewardship God sent into our midst a brother beloved with zeal and vision, our General Missionary Secretary, Dr. J. G. Morrison. His message brought self-reproach for ease and comfort, new resolves to sacrifice, new light on fasting and greater desire to pray and laying on our hearts anew the missionary burden, we proposed to do more for the lost and dying in foreign lands. One evening was given to a great missionary rally. The memory of this will long linger in the minds and hearts of all who heard. At this service the district banner for the church raising the most per capita for missions was presented to the pastor and delegates of the Bath church. This church raised \$19.92 a member.

After the soul-stirring missionary address and appeal an opportunity was given for those who would to subscribe funds for the erection of a much needed girls' school in South Africa. The giving was liberal and full of blessing. The amounts given by individuals reached their high water mark when Mr. Clougher, of Providence, R. I., pledged five thousand dollars. And we are all sure the present band and future companies of homeless African girls will arise and call him blessed for his generosity and God will not cease to prosper him. Others whose gifts ranged from two dollars to more than a hundred dollars furnished the entire amount needed.

The Friday evening service was given to the interest of the much loved institution of our zone and district, the Eastern Nazarene College. Professor R. W. Gardner presided and the special music was rendered by Professor Clarence Haas and the student Evangelists to the great blessing of all. Those who spoke were Dr. H. F. Reynolds, L. D. Peavey and President F. W. Nease. President Nease told in a most interesting way of the heroic and untiring efforts and final success of the administration in securing the degree granting power from the commonwealth of Massachusetts. This we all feel is the beginning of the great accomplishments of our college at Wollaston. The evangelistic message of Saturday evening was brought by one of our visiting brethren from California, Evangelist Aug. Nilson. We were glad to welcome Brother Nilson to the East. His fellow-

EASTER OFFERING A SUCCESS

By careful management the General Treasurer will not need to borrow any money

THE Church of the Nazarene responded loyally and poured its offerings into the General Treasury in scriptural "abundance" on Easter day.

April's offerings were increased to the magnificent sum of \$41,000. This included the Easter Offering. Many churches refused to accept credit on their General Budget for their Easter donations. The whole church enthusiastically underwrote anew the Foreign Mission work.

Some struggling churches made heroic sacrifices; a goodly number of pastors forewent their salary receipts for Easter week in order to enable the people to reach their church's goal. The connection as a whole never showed a better or more unselfish spirit. The best days of our movement are yet ahead. The records of the past will ere long be all outdone.

An unusually sacrificial effort was made by the recently organized church at Redwood Falls, Minnesota, where we have twelve members. The pastor, Reverend Mrs. G. Walraven, induced her people to practice prayer for thirty days before Easter, and to fast on several of these. This so lifted the spirit of sacrificial giving as to enable twelve members to send in an Easter offering of \$213.50. Herein lies the key to success, whether for money for the Master's mission fields, or for spiritual victories.

Mexico Missionary District, led by our redoubtable and efficient Dr. V. G. Santin, joined heartily in the Easter Sacrifice effort—his needy churches sending in \$96.25. The Mexican W. F. M. S. forward \$30.75. This is a wonderful record for our struggling Mexican churches to make. Thank God the gospel of holiness works in old Mexico!

Faraway Guatemala participated in the Easter effort, and sent from the Coban church \$2.78. It also forwarded prayer and fasting money to the amount of \$12.00. Genuine Nazarenes are these sanctified Guatemalans!

The close of our fiscal year again demonstrates that Nazarenes are determined, under any and all vicissitudes, to put the General Budget across. Although we failed to reach our 1929-1930 General Budget goal by \$23,309.51, yet the response of our loyal constituency swelled the amount received to the splendid proportions of \$294,000 for the fiscal year.

The General Superintendents and the General Treasurer's office extend the most hearty appreciation and gratitude to every faithful pastor, every earnest, sacrificing layman, to hundreds of interested outsiders, and all others who contributed to the splendid recovery of the General Budget from its unhappy reaction due to the business fluctuations of the country.

J. G. MORRISON, Executive Secretary.

ship was sweet and his message was profitable and much enjoyed by all.

All District officers were re-elected and Rev. John Gould, on the second ballot, was re-elected with a great majority, to the District Superintendency. His work and faithfulness for the past year's work were greatly appreciated.

Sunday, the last great day of the feast, the services were held in the Mystic Theater, the church building being too small to accommodate the people. It did not take long for the shouting and well blessed company of Nazarenes to change the theatrical atmosphere of the place into that of holy praise that accompanies those who worship God in the beauty of holiness. The day was one long to be remembered. It consisted of a love feast conducted by our very precious Brother A. B. Riggs, the eldest of our number, followed by a healing service, after which our presiding officer, Dr. H. F. Reynolds, gave the morning address, the ordination service in the afternoon and a home missionary rally, a young people's service at six with a great evangelistic service as

the closing feature. Rev. Martha Curry brought the closing message and several precious souls were at the altar seeking God.

Reader, your imagination will have to stretch to take in what this day meant to the Nazarenes and friends present. We

Booklet Bundle Offer

32 books ranging in size from 16 to 159 pages, written by such men as J. B. Chapman, C. W. Ruth, W. G. Bennett, C. B. Jer-nigan, B. F. Neely, C. A. McConnell, F. M. Messenger, J. O. McClurkan, E. E. Shelhamer, E. P. Ellyson.

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See back cover page.

will not describe it. We cannot. Neither can we describe all the good things that were furnished by the Malden church and their pastor, Rev. S. Dee Kelley, in their care and entertainment. To say we were treated royally is putting it mildly. Efficiency, thoughtfulness, consideration, etc., are some of the words we would have to use. May God richly bless them for their good service to us. May God be praised for such a great and profitable gathering of His people and grant that the inspiration may linger and lift us to higher levels of loyalty and labor for the Master in the year ahead.

Reporter.

NORTHERN CALIFORNIA DISTRICT

In order that HERALD OF HOLINESS readers may know better how to pray for a most needy field, some facts regarding strange conditions to be found in the state of Nevada as observed since opening the Home Missionary campaign in Reno are here given.

Gambling halls run wide open, with hundreds of men and women to be seen each night around card tables and gambling devices, with money stacked high upon tables. There are no state laws against such gambling, hence they are open to the public at all times.

IMPRESSIONS

By M. W. Knapp

"The best book written by man" is the testimony of Prof. N. L. Ketchison, A. M., Ph. D., of Pasadena College. The book truly is one of the most helpful volumes for Christians ever published. It will fortify the young Christian against the wiles of the enemy and will deliver many of God's children from bondage. It treats of the origin of impressions; how to test them and conditions of being led by them. 145 pages.

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A New Tract

"WHO IS A NAZARENE?"

By General Superintendent J. B. Chapman. Four pages. Prices: 25 for 10c; 100 for 25c; 1,000 for \$2.00, post-paid.

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A vice district four blocks from the business center of town is run by the city, with a police force appointed by the city council to protect it, said protection to be paid for by the district. Fifty cribs are included in the district, with as many girls to occupy them, with large houses adjacent accommodating many more. It is required that all harlots register at the city hall. This vice district is owned and controlled by a securities company and directed by a board of directors. Girls are charged from two dollars to two-fifty a night to operate in this district. It is said that there are at least one thousand girls of this character in Reno alone.

There are many speak-easies within one and two blocks of the city hall, and slot machines are in operation throughout the city in many places of business. Whiskey rings and dope rings operate with little molestation. This information was furnished by Mr. E. F. Jones, State Superintendent of the Anti-Saloon League. He stated that the greatest difficulty in enforcing the prohibition law is the fact that judges are as wet as a Mississippi swamp. The laws of Nevada are practically nil.

There are approximately fifteen hundred divorces issued each six months in Reno, a city of less than twenty thousand, the world's Mecca for this much sought after pastime.

The state of Nevada is the only remaining state in the Union without a Church of the Nazarene. This state belongs to Northern California District. It has been our desire for some time past to open this field, but because of the many towns and cities on Northern California District which are as yet untouched, and also for lack of funds, Nevada has been neglected.

Within recent months the W. F. M. S. of the district has sponsored a move to open a church in Reno if possible by next assembly in June. As a result of these plans, Rev. E. E. Mieras was engaged to put on a two months' campaign.

On April 9, the writer with Mrs. Smith and Brother Mieras motored from Sacramento to Reno, where plans were soon under way to open the proposed campaign. A hall was leased in a good center, fitted up and on Sunday, April 13, the first service was held.

After two weeks' revival effort, some progress has been made. The attendance and interest are increasing and many hungry hearts express themselves as anxious to have a church. A small band of holiness people has been located holding services in a school building, with a Sunday school of about 45. It is needless to say that we have had their co-operation.

Brother Mieras held children's services for one week after school each afternoon. From seventy-five to two hundred were in attendance. This proved to be a splendid avenue of approach to the parents and older persons who became interested as a result of these meetings.

This most needy field must be opened to the Church of the Nazarene, hence, prayers are requested by the church to this end.

FRANK B. SMITH,
District Superintendent.

DALLAS DISTRICT

We are still forging ahead on the Dallas District, though hindered from doing what we wanted to do because of the financial stringency in this section of the country. Our pastors are struggling with many local burdens financially, but I believe we are coming through all O. K., and will be able to come up at the close of the year with our General and District Budgets met in full. Let every pastor strive to that end.

The district conventions with District Superintendent J. W. Montgomery were very well attended, and proved a great boon to the district. Our people went back to their churches with a new vision, and a determination to put their works over by the help of God. A revival spirit has been on in many of the churches ever since the conventions. Brother Montgomery was a great blessing to our district, and our people were highly pleased with his ministry among us, and he has a standing invitation to come again.

Church and Sunday school attendance has increased wonderfully since we got our eyes opened to our responsibility, under the heart-searching messages of Brother Montgomery. We have put on two home missionary campaigns, resulting in the organization of one church, and the prospect of another before the year is out.

We are handicapped for lack of funds to carry on our home missionary work. Will the pastors and churches please collect the pledges made when Uncle Bud

The Archko Volume

The archæological Writings of the Sanhedrin and Talmuds of the Jews.

These are the official documents made in these courts in the days of Jesus Christ, from manuscripts in Constantinople and the records of the Senatorial Docket taken from the Vatican at Rome. For a long time it was believed these records were destroyed in the Alexandrian fire, but patient research and scholarship have brought them to light. The American Revision Committee when working on the American Revised Version of the Bible used these records and pronounced them genuine.

Owing to a dispute as to copyright this volume has not been available and was very scarce and much sought for by students. Fortunately the dispute has been settled and these amazing records are now published in one volume as "The Archko Volume." 260 pages; bound in imitation-leather covers.

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and Professor Messer toured the district with us last April? These pledges are due, and we need it so much just now to be able to keep our tents busy throughout the summer season. Brethren, please come to our assistance at this time, and collect these pledges and send them in at once. We have the opportunity of getting some strong evangelistic parties, if we only had some finances to launch the campaigns.

We are praying that a revival may sweep throughout the Dallas District during the summer months. We haven't time nor space to mention all the churches separately, but a number of them have had, and are having, good revivals. We are at this writing with Pastor Hampton, at Port Arthur, in a good revival. Crowds are good, interest fine and many are praying through in the old-time way. Pastors, do your best for the General and District Budgets at this time.

I. M. ELLIS,
District Superintendent.

GEORGIA DISTRICT CONVENTION

The Georgia District Convention convened at Columbus, April 8 to 11, Rev. Oscar Hudson our very able District Superintendent, presiding. Special effort had been made to get every preacher and worker who could possibly do so to come. Those who were present can never be the same again, for how can one let up or bang back on the traces after such manifestations of God's power and blessing. Is a convention dry? Is it tiresome and hard eating to hear paper after paper read? Some have thought so, and a few had that idea prior to the opening session. In fact, one person who had had no experience with conventions made the statement, "I thought it was going to be dry, but when I heard Brother Hudson say, 'Glory!' I changed my mind." From beginning to end the convention was something alive because God was present in wonderful power and blessing. Many who have attended conventions for years said that it was the best they had ever attended. Rev. W. M. Tidwell of Chattanooga, stirred the convention with his strong messages each day, both morning and evening. Brother Tidwell is one of God's noble men, and we consider ourselves unusually fortunate in having such a man of God for the special worker. Mr. and Mrs. R. A. King, also of Chattanooga, two of

WINCHESTER, INDIANA, CHURCH



Thirteen years ago a revival was held in Winchester, Indiana, by Rev. Charles Harrison, now of Indianapolis. He faithfully planted the gospel seed and a Church of the Nazarene of thirteen members was organized. They struggled on in a half-fit place of worship, and at one time with no place of worship. The public looked on with scorn and contempt, prophesying failure. But they had faith in God. Faithful pastors watered the little vine. Today we have a fine, spiritual crowd of nearly 150 members, a Sunday school averaging nearly 200, and property shown above valued at \$40,000. The church building itself cost approximately \$31,000, plus the lot, and the parsonage is valued at \$5,000. This property is located two blocks from the courthouse, and a better location could not be found. We had an out-of-the-way lot offered us free of charge, but we preferred to pay our way and remain in town. On April 1, 1929, we began wrecking our old building and dedicated the present new one on September 22, 1929, with Dr. C. E. Hardy, Brother and Sister Lillenas and our District Superin-

tendent, Rev. J. W. Montgomery, as workers. It was one great day for the Winchester Nazarenes. Subscriptions were taken for the amount of the loan on the building. God's power was manifest. The building is 80 by 45, seating 500, with a full basement containing young people's auditorium and private Sunday school rooms. The parsonage is semi-modern, and has nine rooms. On several occasions already, the church has been packed to full capacity. Our architect for this building was L. S. Reynolds of Hammond, Indiana, one of our own Nazarene brethren.

The attendance at the regular services is very encouraging. Dr. Chapman was with us for one service on March 8th.

Our people are Bible Christians and loyal to our church. For many years they have paid all budgets in full. They have maintained a great spirit of optimism and harmony throughout the building program. The writers are finishing their fourth year as pastors of this splendid people. To God be all the glory for all the increase.

REV. AND MRS. LEO C. DAVIS.

the best singers in the South, blessed the audience with special singing at all services. We could not have asked God for a more blessed time. The best of all was that souls prayed through at the altar each evening except the first. The entertaining pastor, Rev. L. S. Huff, and his good wife know how to make one feel at home. They are doing a great work in Columbus and it was a blessing to be the guests of this splendid people.

BRUCE B. HALL, *Reporter.*

GREATER CINCINNATI N. Y. P. S. ZONE RALLY

For more than two years there has been a Zone N. Y. P. S. organization composed of the Churches of the Nazarene of Greater Cincinnati (which number six). It operates under the plan of a monthly rally meeting held in one of our churches in the zone. These rally

meetings are attended by literally hundreds of people each month who enjoy a great inspirational meeting. Our last rally was held at our Mt. Washington church where we enjoyed a great time. After a rousing song service conducted by our most efficient zone president, Rev. George Galloway, reports were heard from two of our local N. Y. P. S. presidents on the progress and condition of their societies. A special song was rendered by the ladies' trio of the entertaining church, after which a stirring message was delivered by Evangelist J. A. Rodgers, of East Palestine, Ohio. His message gripped the hearts of the people, and a goodly number held up their hands for prayer. These meetings are without a doubt the biggest thing of their kind in this section of the country. The young people of our churches in Greater Cincinnati are doing the job. You will no doubt hear from us again.

Reporter.

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CHURCH NEWS

BURBANK, CALIF.—“Sunday was one among the best days in the history of our new church, being the closing day of the special evangelistic campaign conducted by Rev. Theo. and Minnie Ludwig of St. Louis, Mo. Beginning with the Sunday school God's power was marvelously manifested, nineteen bowed at the altar at the close of the Sunday school and almost all found a definite experience. A young man about twenty years of age, who had driven over one hundred miles, was one of the first at the altar, and throughout the day the services were unusually good with a num-

ber of seekers and happy finders. The special meetings were well attended, considering two or three other revivals on nearby. The labors of the evangelists were greatly appreciated. Mrs. Ludwig's illustrated songs were very attractive, instructive and blessed of God. As pastor and church we enjoyed the humble spirit and untiring labor of both Brother and Sister Ludwig. Our church is in the progressive mode, spiritually we have the old-time Nazarene swing of victory and glory on our services. The attendance of both Sunday school and church services are increasing. Financially we are paid up, both General and District Budgets, and having just recently paid off a \$500 note. It has been hard tugging but God has helped us to do it. A spirit of unity prevails; every vote cast was 'Yes' for the present pastor. New folks are coming our way and we are going up to possess the land.”—W. C. Frazier, Pastor.

this year, so far, has been the best in our ministry. All departments of the church are making favorable progress and we are praying and planning for a great pentecostal outpouring in our campaign with Sister DeLance Wallace which begins June 1. Last night's meeting will not soon be forgotten. There were eight seekers for salvation or holiness and four anointed for healing. Truly 'Glory crowned the mercy seat,' while the saints shouted and wept for joy. To God be all the glory. On with the battle.”—A. C. Metcalfe, Pastor.

Personal Work

By J. O. McClurkan

We wholeheartedly and enthusiastically endorse this volume to every Christian who desires “to show himself approved, a workman that needeth not to be ashamed.” Young and old alike will be benefited by its message. We know of no better book on personal work.

It is a large book, page size 6x9 inches, 187 pages, beautifully bound in red cloth boards, easily worth \$1.25.

Strangely enough there has been very little written on the subject of personal work by holiness writers. For that reason we are especially gratified at being able to offer a few hundred copies of this book. Perhaps someone else could have written as good a book. We do not see how anyone could have done better. J. O. McClurkan not only understood the theory of personal work but he was well versed in the practice of it. He was an artist, you might say, in that field.

The following list of chapter headings guarantees the wide scope of McClurkan's treatment: Why Needed, Determine to Do It, The Personal Touch, How to Begin, Necessary Equipment, Some Hindrances, In the Home, In the Congregation, In Public Institutions, Highways and Hedges, By Pastors, Open-Air Meetings, Use of the Word.

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MALLEN, TEXAS.—“Since our last report we have witnessed a gracious revival with the London Party. This revival began April 6 and continued over Easter Sunday. This was the greatest meeting in the history of our work in MalLEN. The work was thorough, conviction deep and the triumphs victorious; over one hundred professions and a nice class was received into the church. It is an inspiration to be in revivals conducted by this party, for its thorough, practical, and constructive Christian work. Professor London is a master in Sunday school work. He will bring inspiration and vision to any school. The music and special singing by Mrs. London and the quartet cannot be surpassed in quality and spirit by any in our church. The preaching of Rev. Holland London is clear, scriptural and in the demonstration of the Spirit and power of God. While he is just a young man, yet to hear him preach you would think him to be a man of mature thought and experience. Our work here is moving forward, and many friends have been made to our church. We thank God for victory, and press the battle for full salvation. Remember us in prayer. God needs a strong Church of the Nazarene in this wonderful City of Palms, so near the Mexican border. We are looking for His coming, and wait with expectant faith that ‘blessed hope, and glorious appearing.’”—W. F. Rutherford, Pastor.

REGINA, SASK., CANADA.—“We are glad to report victory on this section of the battle line. Since the first of the year there have been only two Sundays in which we have not had seekers and happy finders at the altar and some also praying through on prayer-meeting nights. A number of cases of divine healing are also tabulated among our victories. Sixteen have joined the church lately with more to follow soon. The church here recently held the recall meeting and the vote was so strong for our continuing another year that we have decided to remain (D. V.). We are now in the fifth year of our ministry with these good people and feel we can truthfully say that

PASTOR WEAVER W. HESS, YAKIMA, WASHINGTON.—“God's gracious favor has indeed been resting upon our church here in Yakima; and the tokens of His presence among us are increasingly abundant. The past four months have been epochal in the truest sense, for there has been aggressiveness and venturesome faith, such as our good people have perhaps never known. A splendid corner lot has been purchased for a new church building, just two blocks from the main business center where our church will be in plain view of the Yakima Ave. traffic. That we have been able to secure this valuable property at so remarkably a low price, with the unanimous endorsement and hilarious giving of our people on Dec. 15, indicated very clearly that the hand of God was in it all. A fine residence building on the church site was moved to a vacant lot and is now being remodeled for a new parsonage and will meet a long felt need. A conservative estimate of these newly acquired properties is \$17,000 with our present church and Sunday school buildings worth approximately \$18,000 gives our church total property valuation of \$35,000 and only a small mortgage of \$7,000 against it. All this is very significant when we remember that only twelve years ago, our folks, few in number, worshipping in a small, out of the way building, made a first down payment on their present site of \$1.00. There is, however, a more important side to our work. Hundreds have knelt at the altar and found pardon and cleansing through the blood. I am now closing my fifth year with these godly, loyal Nazarenes. In deepest appreciation, I speak from my heart of their true-hearted co-operation, making possible advances which we can hardly realize. Lingered debts and heavy mortgages have been paid. Budgets habitually delinquent have been brought to date and often months in advance. Every department of our church is astir with activity and life. The Sunday school under the leadership of Jas. Feltar is now averaging over 300 regularly with a high mark last Sunday of 332 in classes and over 400 closing. Our N. Y. P. S. functions under three divisions. These fine young folks sponsor gospel bands going regularly to schoolhouses, jail and sanitarium services. The W. F. M. S. is making its contribution in the way of missionary enthusiasm to all departments. Our revival seasons are occasions of gracious, Holy Ghost outpourings; this year with Evangelist Lee Hill, who has endeared himself to all and proved to be an

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effective preacher of the Word. Evangelists Jarrette and Dell Aycock were with us here for the fourth time. Great crowds came regularly and many were turned away for lack of room. Many sought and found God. In our usual services we are having blessed times of victory. Last Sunday night ten earnest seekers prayed through to victory, and the midweek prayermeeting was aglow with songs of praise as 140 gathered to worship our Christ. There is vision, hope, faith and a God-given determination. The call for a sixth year has been accepted and we move on together to build a true soul saving station in the heart of this beautiful valley."

MUSKOGEE, OKLA.—"We haven't sent in a report to the paper since Brother Starnes, our present pastor, has been serving us. We have been a very busy church and have carried a load that the Lord alone knows how to superintend. We have tried to co-operate faithfully through working, and praying, and paying, and trusting the Lord to take us through, and He has been faithful to our trust, praise His dear name forever! We have paid out around six thousand dollars in the past two years, and the Lord has wonderfully blessed and poured out His Spirit on our services, and there has been a steady increase in membership in church, Sunday school and N. Y. P. S. A goodly number of our young people are saved and a few are sanctified. A few of our young people, as well as the older people, are strict tithers. We have a fine little sweet-spirited pastor who knows God, and through severe burdens of sickness and death in his home, and the great financial problems of the church, we can see a marvelous spiritual development that comes only through tribulation. We truly appreciate the friendship and interest of the district at large in our welfare. Some of our pastors, at the request of our good District Superintendent, volunteered their services for a week each to help us raise our budget. Brother F. R. Morgan of West Tulsa gave us a series of wonderful evangelistic sermons and a goodly number were saved, reclaimed or sanctified. Then came Brother F. R. McConnell of Sapulpa with zeal and enthusiasm, and so stirred us up on Sunday school work that we are convinced that he is the right man in the right place as District Superintendent of Sunday schools. We closed

out Sunday, April 13, with a rally contesting Holdenville Sunday school. Will let you guess who was winner. I'm sure Holdenville would be glad to tell you. Sister McConnell gave an object lesson that was very fine. Every child, I'm sure, that heard her will not forget some of the good impressions that were stamped on their minds that day. Sister Eva Carpenter, returned missionary, in three most wonderful services, gave us a greater vision as a church than we have ever had. The last night she put the budget over the top that had been started by other preachers. We are looking forward to a great time with C. B. Fugett, L. C. Messer and Uncle Buddie beginning June 5th. Pray that great good may be accomplished during that campaign."—Mrs. Bessie Furlong, Reporter.

HEWITT, MINN.—"Rev. Flora Bardwell, our pastor at Hewitt, Minnesota, held a two weeks' revival at Browerville, Minn., in the United Brethren church. Her type of preaching was new to most of them, especially the 'second work of grace.' However, fourteen hungry souls plunged in and testified that the long-felt lack was fully supplied. One farmer in the sixties received the blessing while at work in the field. The last Sunday night the church was filled with people, an unusual circumstance, we understand. All of this simply proves that real Holy Ghost preaching coupled with salvation around the altar does attract people. Mrs. Bardwell surely is a most remarkable evangelist. While it is true our evangelists do not carry revivals around in their pockets, yet we affirm her ministry would prove an effectual blessing to any church. She is now in a campaign in our church at Alexandria, and had a capacity audience Sunday night. The Hewitt church entertains the State N. Y. P. S. Convention, May 16 to 18, following which they will have a revival meeting with Rev. E. Coryell as evangelist. Remember these campaigns at the throne."—S. S. Bright, Reporter.

MOUNT VERNON, IND.—"It has been several weeks since we have sent in a report. The Church of the Nazarene is gaining ground here. February 23 to March 2 we had Rev. J. M. Wines and Sister Mattie Wines with us. Then Rev. E. C. Dees came to us on March 3rd and remained over the 13th. This was a good meeting. The evangelists were all well liked and appreciated. June 29 to July 13 we will have Rev. Fred Kerst with us for a tent meeting in a nearby town. Our church is pushing out to reach other communities. July 26 to August 10 Rev. Perry Rood will hold a tent meeting for us in North Vernon. Then we hope to put on a good meeting at Limon, Indiana. At present the writer is in a good meeting with Rev. E. L. Hess and his devoted little band of saints in Roanoke, Va. From May 5 to 11 I will be with Rev. W. S. Queen in his tabernacle at Portsmouth, Ohio. My wife preaches and looks after our work in North Vernon when I am away in evangelistic work. Wife and I will be near Houston, Texas, this fall and would like to slate

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Being Fully Saved, How Kept?—8 page
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The Second Work of Grace
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meetings with a couple of our churches near there. Mrs. Thomas is a National Evangelist for the W. C. T. U. and is widely known among W. C. T. U. folks. I am a converted Hebrew. We can give our District Superintendent and Advisory Board as references. We will be glad to slate up with a couple of our churches within a hundred miles of Houston, Texas. Write to us at North Vernon, Indiana, Lock Box 14."—Samuel Thomas, Pastor.

SONG EVANGELISTS JACK AND RUBY CARTER—"Sunday night, April 27, we closed a good meeting at Mount Vernon, Texas. This was a Home Mission campaign, made possible by the assistance of a good Nazarene lady and the Home Missionary Board. Rev. C. W. Johnson was an efficient collaborator. God wonderfully helped Brother Johnson to preach the uncompromising Word. Our good Superintendent, Rev. I. M. Ellis, was with us two nights and preached. We had with us four nights Rev. R. E. Fletcher and wife. He also preached for us during this time. This was a hard fought battle from beginning to end. The devil was determined to prevent us from organizing a church, but thank God, after the smoke of battle had cleared away, we had organized a Church of the Nazarene with thirteen adult members. Others said they were coming in later. We predict for this new church a great future. Crowds were large. Some came thirty miles to the meeting. How God did bless us as we labored here for more

than three weeks in singing the gospel songs of Zion. The people of Mount Vernon stood by us faithfully, considering the fact that they had never heard of the Church of the Nazarene before. May God bless these dear people. We did not forget the **HERALD OF HOLINESS**, and mean, by God's help, to plant the paper in every home we can. We are now in Dublin, Texas, just opened up with Evangelist Lon R. Woodrum."

ELDRED, PA.—"We have just closed a very good meeting at Duke Center Free Methodist church. Rev. W. O. Nease of Olivet, Ill., was our evangelist, and I think that without exception, all felt that we had secured the right man for the place. Duke Center is a hard field. Crowds were not large, although larger than usual, but the quality of work done was such as to leave a lasting impression on the place. Brother Nease is a hard worker, and he likes to get others into the harness also. The Sunday school rally was a success, and its fruit will remain. Quite a goodly number prayed through and several united with the church, and more are to follow."—H. P. Thomas, Pastor.

BARTLESVILLE, OKLA.—"We were called to this work in July, 1929, to fill out the unexpired time of Rev. J. H. King, who had resigned about June 1, 1929, and moved to Tulsa. The church being without a pastor for a month, I found the Sunday school a little below normal. A little while after we came here Brother White, President of the Bethany-Peniel College, and his quartet came to us and gave us a very interesting service. He also paid us another visit with the Vaughan Quartet on September 27, and the influence that they left by their wonderful singing and great personality is still living in the hearts and minds of the people who were fortunate enough to hear them. On February 16, Brother and Sister Irick came to us for a revival campaign which continued until March 2, with twenty-three conversions and the church greatly blessed. To my mind there are no better preachers to be found in our church for revival work. We bless the memory of them. After they left we continued the meeting one week with Brother Elbert Dodd preaching, and had about eight conversions. At the close of the meeting we took seven new members into the church. We began special work to raise the number in Sunday school, and obtained results by making special visits to people who did not attend any Sunday school in town. We raised the number to 123 which since that time numbers one hundred. Our District Superintendent, Rev. Mark Whitney, has been with us once, and gave us some inspiring messages on faith. We esteem this man of God very highly, and appreciate him as a father."—G. F. Baldwin, Pastor.

held there the last Sunday in March. The Lord was present, so much so that there was shouting and much demonstration in the Spirit. Of course we were encouraged to fight a little harder for our Lord and church. Also another feast was the passing through Ballinger of Rev. B. V. Seals and his family on their way from Escondido, California, to Des Moines, Iowa. Brother Seals preached Sunday morning on the 'Cross,' and such a time we had! It seemed that heaven was near to our souls. Our people certainly enjoyed the service. Sister Seals preached on Sunday night, and it is needless to say we had a fine message, at the close of which there were four people in the altar, some of them praying to victory. The Lord blesses us in our regular services much, sometimes until we wonder whether we can preach or not. Our attendance at Sunday school and prayer-meeting is on the increase, for which we are glad. We never loved the Lord better, and we feel we are in the greatest church in the universe. Its rules and regulations suit us fine since receiving the Holy Spirit."—W. Lawson Brown, Pastor.

PASTOR RUFUS H. CLICK, PINEVILLE, KY.—"I praise God for victory this morning. I praise Him for His great love and for the way He is blessing in our regular services here. Sunday, April 27, a wave of conviction came down upon the little audience and six came rushing to the altar. One got the second blessing, one was reclaimed and two were saved and the other two are still holding on and claiming the promise. Sunday before last one boy was at the altar and found God. Praise the dear Lord. Our church is weak numerically and financially; our church house is a little log building on the bank of the Cumberland and I am teaching school about forty miles away and get to be there only Saturday and Sunday, yet God is blessing our effort and the members are carrying a burden for the work along with the pastor and wife. We are fasting, praying and holding on to God for a sweeping revival about June. I feel that it is sweeping this way. We shall move to the church soon after school closes, May 16. Pray much for us."

CARNEGIE, OKLA., SPRING VALLEY CHURCH.—"This is our first report since coming to this church. We never served a more loyal people. Since we came we have reorganized the N. Y. P. S., and they are doing splendid work with Mrs. Nettie Hadley as president. There are about twenty-five in the society. We have learned to love and appreciate every one of them. They put on a tithing play here, at Hobart, Carnegie and Pecan. Two young people bowed at the altar and found God at Hobart, and one in the altar at Carnegie. Our Sunday school is doing splendid work with Brother A. J. Strickland, our true and tried superintendent. We have organized a W. F. M. S. and it is doing excellent work for the Master. They have been organized only one month, and have raised over \$30. Mrs. C. A. Garrett is our fine president. Our District and General Budgets are paid or pledged for the entire year. April

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BALLINGER, TEXAS.—"The church here has been enjoying some real feasts of the Spirit lately, one source of it being the Ballinger Zone Meeting of the N. Y. P. S.

27 we closed a good revival with Rev. M. P. Smith as evangelist. He knows how and does stand by the pastor and works for the best interest of the church. Twenty-seven were in the altar. Sixteen prayed through to definite victory in the old-time Bible way. The most of them are members of the N. Y. P. S. A nice class are expecting to come into the church. Our Sunday school rally was a success, with 157 present the last Sunday, the biggest attendance in the history of the church. The finances were reasonably well taken care of for the evangelist and a nice love offering for the pastor which was much appreciated. Nine subscribers to the HERALD OF HOLINESS were secured. We are encouraged to press the battle for God, and we are having the time of our lives, living for Jesus, preaching holiness and enjoying His wonderful presence."—W. H. Burton, Pastor.

MADILL, OKLA.—"God has been graciously good to us and has given us victory all along the line. Every department of our work is doing well. Our Sunday school with Brother C. B. Frammell as superintendent is making great progress. The N. Y. P. S. with Brother Charlie Whisman is doing splendid work. Our W. F. M. S. is a wonderful asset to the church and our women are worthy of much commendation for the faithful service they are rendering. Souls are praying through in our regular services, and we are gaining some new members. A few Sundays ago we took in a class of seven. We have some of the best of Nazarenes here. We are glad for the spiritual atmosphere which is felt at all times. God has especially blessed us in a financial way. We have just paid \$1,080 note against our church building, and we are praising God for this great blessing. Our budgets are paid up to date, and we are expecting greater things ahead."—W. M. Carter, Pastor.

EVANGELIST H. A. ERDMAN—"I would like to report two meetings which it was my privilege to hold recently. The first was a fifteen days' meeting at Minot, North Dakota, Rev. H. V. Sorenson, pastor. This was a good meeting in spite of the fact that it was 30 degrees below zero part of the time. About twenty professed either pardon or purity and several joined the church. At the close of this meeting the pastor also organized a Young People's Society, largely out of some of the new material. Brother Sorenson is a man of prayer, and he carries a great burden for souls. The other meeting was at Velva, North Dakota, where we have the struggling remains of a once fairly strong church. Here Brother W. M. Brown is trying to keep the work going. He is pastor at Sawyer, and drives over to Velva every Sunday morning, gives them a service, and then hurries back to his church at Sawyer for a service at 11:30. This was a hard meeting because the work had received a blow some years ago from which it has never recovered, but in spite of this, the Lord gave us some marvelous cases of salvation. Also two definite cases of healing, and a new grip on the people of the town. People who hadn't attended the Church of the Nazarene for years were in attendance. They were very at-

tentive, and not a few were wrought upon by the Holy Spirit. Brother Brown and his good wife supported us loyally in preaching the old, rugged gospel. We still have some open dates for the summer, and are ready to go anywhere that the Lord may direct. Saved, sanctified to date, and looking for the soon coming of the Lord."

PASTOR R. J. KIEFER, ASHLAND, KY.—"April 27 marked the close of the greatest revival in the Ashland church during our pastorate in the last three years. Rev. C. B. Fugett of our own church and city was the able evangelist. The old proverb that, 'A prophet is not without honor save in his own country,' seemed to be forgotten entirely for the meeting was a glowing success from start to finish. The new basement church was filled to capacity most of the time and the last Sunday was overflowing. When the altar calls were made the whole front of the church became the altar as the altar itself was filled and the front seats and chairs placed down the aisle all served this one purpose. The last Sunday morning Rev. Fugett gave the story of his life and there was not a dry eye in the house. God's power was present and again the front of the church was filled with seekers for pardon and purity and that meeting lasted from 9:30 a. m. till 2 p. m. We received a fine class of twelve into the church and more to follow soon. Among the new members was Song Evangelist E. Clay Milby, who was with us and assisted a few days in the meeting. He is a splendid young man and a fine gospel singer. The church has just recalled us for another year, making our fourth year in Ashland. We love the people and God is blessing the work. Our Sunday school and church attendance is on the increase and a splendid spirit prevails. In our new location the Lord is reaching a new class of people and a new congregation is gradually being molded, for which we praise the Lord. We hope to go on with the rest of the building as soon as we can see our way clear to do so. Pray for us."

NEW HAVEN, CONN.—"When the roll is called up yonder, and not until then, will the results of the campaign con-

ducted by Rev. A. B. Carey, of Beacon, N. Y., at the Church of the Nazarene in New Haven, which has just closed, be known. This is the third series of services conducted by Brother Carey here within a year, and the congregation and many friends in the city have come to regard him, not only as a man of God, but as a tried and true friend, and each time he has received a warmer welcome. Interest was manifested from the start, and the Spirit of the Lord was very evident in all of the services. Brother Carey preached with great power, and the messages will long be remembered. Many were led to give their hearts to the Lord, believers were sanctified, wanderers reclaimed and all who heard were blessed. A large number came from surrounding towns, so the gospel of scriptural holiness was preached to those who had not heard it before. Much interest was awakened and we feel that the Church of the Nazarene has enlarged its borders. Brother Carey spoke at a service at the New Haven jail, under the auspices of the Yale Divinity School and, at the close of the service over one hundred men raised their hands for prayer, and we believe good was accomplished in that desolate place. The gospel singing of Rev. Harris B. Anthony, pastor of the church, and Mrs. Anthony, added much to all of the services."—Helen Gauntlett Williams.

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NAMPA, IDAHO—"The Nazarene Missionary Sanitarium and Institute is the grateful recipient of an ever-increasing amount of friendship, interest and sympathy. The work on the new building is progressing nicely at present, and we are trusting God to supply the funds that there shall be no further delay. We are especially grateful for the immediate promise of an Approved Training School by the state of Idaho. Our trip to the Alberta Assembly resulted in many new friends and an open door to present the work of the sanitarium. We are praising God for answered prayer, personal victory and the outlook is better than ever before. The good work must go on, and on, and on!"—Clive Williams, Field Representative.

PASTOR W. A. MENNEKE, INDEPENDENCE, KANSAS—"Rev. B. F. Pritchett in campaign here. He is bringing great messages to the church and friends. We are expecting a great victory. Brother Pritchett fasts, prays, sings and preaches and the glory of God is on every service. Let's keep this man of God in this section and have some old-time revivals. Write him at Shawnee, Oklahoma. Pray for us."

EVANGELIST HAROLD VOLK—"We are having a good revival in Yuma, Colorado. Over thirty have found peace and others are thinking seriously. Crowds have been excellent; almost a full house nearly all of the time. Brother Hayes is the

faithful pastor. He has a tithing band that has paid both budgets in full, more than two months before the assembly. I like to work with Brother Hayes. He loves the Lord and acts like it. Rev. L. O. Webber and wife are in charge of the music and all together we are worshipping the Lord in the beauty of holiness and shouts are heard in the camp. Pray for me."

OAK HARBOR, WASHINGTON—"This is to report victory along all lines here. Our General Budget is overpaid and District is paid in full, for which we praise God. Sunday school has greatly increased in numbers and interest during the year. From March 30 to April 13 we were engaged in a revival campaign with Rev. Will H. and Lillie B. Nerry. The Lord was very near and gave us a Holy Ghost revival sent from heaven. We were happy to have as splendid a couple as Brother and Sister Nerry. God blessed us as we labored together. There was not a barren altar service during the meetings and it surely made our hearts rejoice to hear the testimonies given of their newfound joy in God's justifying and sanctifying grace. Easter Sunday was a great day, several were baptized; a nice class united with the church, with others to follow and some partook of the Lord's supper for the first time. Brother and Sister Nerry have helped our church wonderfully. They are uncompromising yet they preach and sing with such love and tenderness that they draw the people and never drive them."—Rollin T. Holmes, pastor.

CHESTER, W. VA.—"Our revival meeting has just closed for which our people have been praying. The glory of God came down in a wonderful way; there were 150 souls bowed at the altar for which we give God the glory. Charles Dye of Piqua, Ohio, was our evangelist. A mighty man of God and an old-fashioned John the Baptist preacher. When he brought the message you could feel the power of God over the whole church in a wonderful way. We had also Brother Horace A. Brooks of Arkansas, a wonderful man of God. These two brothers made a wonderful team. Brother Brooks was born blind, but God is surely

using him for His glory. He plays a harmonica and guitar both at the same time. He also is a wonderful pianist and singer. He brought his life story to the church, of which there were over 300 people. The house was crowded to its capacity. We also had a wonderful children's service in which the altar was lined and all space was occupied. This is Rev. Andrews' first year with us. We thank God for him and his precious wife. They are wonderful folks to lead a flock on to victory. The church is coming up the road both spiritually and financially and souls added to the church. We give God all the glory."—Mrs. Lyda M. McGaffie.

BREA, CALIFORNIA—"We are still going on and keeping the blessing of God on us as a church and as a people. We have had a good revival with Brother and Sister Ludwig and their services with us will not soon be forgotten. Many were saved and sanctified and the church was built up in the most holy faith. As we are in the oil field district the past few months have been strenuous ones, owing to the lack of work. But God is leading on and we are trusting Him for all. Our precious Brother W. B. Corlett, who has been our pastor for almost ten years, feels like his work is done here so it left us to call another pastor. Brother Corlett is a man of God, and respected by the people of the community, known for his firm stand for righteousness, anywhere, any time. He is a true preacher and teacher of the Word. Words fail to express the help, sympathy and encouragement these good people have freely given to their church family this nine and one-half years. The board and church unanimously called Rev. T. L. Taylor of El Centro for the coming year and he has graciously accepted the call. We are enclosing this tribute to our pastor written by a layman and trustee of our church. Pray that God will bless and keep us as He has the past ten and more years."

EVANGELIST CLAYTON KIDD—"Four years ago I had no friends, no home and no money. Then Jesus saved me. Since then I have been busy in mission work, and young people's work, having the time of my life serving Jesus. Last August I received my commission and gave up a good position to preach Christ. Last fall I held several meetings, mostly supply work. In January I held a meeting at Vassar, Mich., where God's convicting power was surely felt. Held meetings in Alma, and with Rev. Wiggs in Midland, Mich., for one week. From there we went to Saginaw, Mich., with Brother Hare. Had a great time with the young people there. From there to Durand, Mich., with Brother Warren and his fine crowd of boosters. We certainly saw some good cases of salvation, whole families at the altar. Amen to Jesus. Just closed a fine meeting in the upper part of the state with Brother Mills of Mancelona, Mich. This little church left en masse from the Methodist church to form a holiness church which eventually became a Church of the Nazarene. Brother Mills is an evangelist, jeweler

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and fruit grower, but first and last a man of God. God gave us a wonderful meeting. One incident that was really providential, was preaching of the second coming of Jesus, and just closing the message, when the lights flickered on and off for a few minutes. The congregation surely thought Jesus was here, from the looks on their faces. Just started in Caro, Mich., for a couple of weeks with Brother and Sister Putnam. God is blessing from the first service. The road is brighter, happier and sweeter than when I started. To Jesus be the praise!"

ANAHEIM, CALIF.—"We have closed a four weeks' evangelistic campaign at our church here. The Fisher Evangelistic Party of Marion, Indiana, were our special workers, and we believe they were well chosen for this meeting. The church had been under a greater burden than at other times, and God came upon the first service in power, and continued to bless and lead in all the services both day and night. It was easy for people who came to the altar to pray through, and we feel this was in answer to the prayers of the church at the day meetings. Some days were given to prayer and fasting, and the night services following were times of outpouring of the Spirit in power and victory. The musical feature of the revival was under the leadership of Leland Fisher, son of Rev. Charles Fisher, who is the evangelist. Leland is also a coming minister, and we must say a wonderful character, a leader for young people and children's meetings. Almost the entire Sunday school of those not already saved were brought to the Lord. A number of people were healed in body and many in soul. A fine class of members were taken into the church and more are coming. We were glad to have Brother Leland Fisher and his sister Elizabeth unite as members of our church here. Rev. Charles Fisher and wife are Wesleyan Methodists and true holiness people. The church has called us as pastors for the third year, and we have accepted the call with a greater love for God, His kingdom and lost souls than ever before. We will attend the coming assembly with general interests overpaid and all bills and district interests up to date, for which we truly praise Him from whom all blessings flow."—Cora A. and J. F. Isham, Pastors.

ANNOUNCEMENTS

WEDDING BELLS

On Wednesday Evening, April 23 at the First Friends Church, Emporia, Kansas, Miss Sylvia D. Frazier of Oakley, Kansas, and Mr. Gilbert Anderson of Stratton, Neb., were united in marriage. Rev. R. E. Jackson officiating. Miss Irene French of Goldthwaite, Texas, and Mr. Roy Braswell of Lubbock, Texas, were united in the holy bonds of matrimony March 30 at the home of the bride's father, Rev. L. W. French.

NOTICE—The Board of Examination of the Nebraska district will meet at the seat of the assembly, Hastings, Neb., Tuesday morning at 9 o'clock, June 17. Let all licensed preachers and deacons in the Course of Study meet the board at this time.—V. W. Littrell, Secretary, A. R. Bean, Chairman.

We as the Kentucky District feel deeply the loss of our only missionary to go from this district. Sister Eltie Muse was a native of this state and had endeared herself to the hearts of us all. The memory of her godly, prayerful and humble life will ever remain to urge this district on to a closer walk with God and to more activity in the cause to which she gave her all. May the comfort of the Holy Ghost console her darling mother who so faithfully taught her to obey the voice of Jesus. And may God bless the labors of her hands and grant that her mantle may fall on one who will be as faithful to the charge as she was.

A. J. FRANK, District Secretary.

NOTICE—Having received from the New England Assembly an evangelist's commission, the writer is ready to take on work as the Lord may lead. No place too poor or needy. Terms: Matt. 20:4. I am expecting the Lord to make this my biggest, busiest and best year. —I. Elmer Terry, East Rochester, N. H.

NOTICE—On account of unavoidable circumstances we have August 1 to 10 open. Any camp or church needing our services will please get in touch with us at Bethany, Oklahoma.—E. D. and Winnie Simpson.

NOTICE—Anyone desiring a singer for spring or summer meetings, please write or wire me at Caddo, Oklahoma, Box 436, Phone 145. For references write: Rev. Mark Whitney, District Superintendent or Rev. H. W. Hanselman, pastor at Caddo. I am ready to go and do my best.—Katie Latimore.

NOTICE—Rev. W. D. McGraw, pastor at Beaumont, Texas, feeling that possibly his work has been completed there, and upon his own initiative, is resigning at the close of this year. The whole church loves Brother McGraw and his fine family of children and regrets very

much to give them up. Brother McGraw with his two daughters, Allie and Doralle, who are excellent musicians and singers, plan to hold week-end conventions, revival meetings and assisting churches in any way they can. Brother McGraw has a special message for the people on prophecy, the book of Revelation and his trip to the Holy Land. This is a strong evangelistic party and will be a great blessing to any church that may call them. Brethren, let us keep this party busy. Address them: 375 Madison Street, Beaumont, Texas.—I. M. Ellis, District Superintendent.

NOTICE—On account of some changes in my revivals, and one having been called in on account of finances, I have some time in June, also in July, that I would like to give to our pastors and churches. You can write me at 304 North Peak St., Dallas, Texas.—H. A. Gregory.

BORN, to Rev. and Mrs. Harold G. Gardner a son on April 24, 1930. Mother and baby doing well. Brother Gardner is our faithful pastor at Brockton, Mass.

NOTICE—The Twelfth Annual Assembly of the North Pacific District will convene at Vancouver, Washington, May 22, in the Congregational church, 13th and Main. General Superintendent Chapman presiding. On Tuesday evening the customary welcome service will be held. The District W. F. M. S. will hold their annual meeting at the Church of the Nazarene, 11th and Harney, Tuesday forenoon and afternoon. The first business session will begin with devotions at 8:30, Wednesday morning. All delegates are urged to be present at the opening of the assembly if possible. Let us pray earnestly that God's Spirit may be copiously outpoured during the entire assembly.

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NOTICE—I am to be in the evangelistic field as song leader and soloist for the summer and am now making up my slate. I am in hopes to have my former collaborator with me, J. Willis Anderson, a pianist and tenor singer of excellent ability. We have been together in the work for about eight years.—Clarence J. Haas.

NOTICE—Kirby and Juanita Fields will go to Indiana following the Nebraska Camp and Assembly and will be available for meetings in those parts during July and August. Any camp or church that would want as good gospel singers as there are in the nation can write or wire them at 1411 West 5th St., Hastings, Nebraska.—Fred Bouse, Pastor Hastings Church.

NOTICE—We are now engaged in a revival campaign with Rev. W. A. Menneke at Independence, Kans., closing May 11. I have some time not yet taken I can give to any pastor in Kansas, Nebraska or Missouri, following this date. Address 711 No. Tucker St., Shawnee, Okla., permanent address.—B. F. Pritchett.

TUNE IN—with WOOD Grand Rapids, Michigan, 1270 kilocycles, every Monday from 8:15 to 9:00 p. m., Thursdays from 4:00 to 4:30 p. m. The above station has recently installed new equipment and many are getting our programs throughout the Eastern and Southern states. We would be glad to hear from those tuning in from a distance. Please write us.—Edward Boone and Family, West Side Mission, Grand Rapids, Michigan.

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CAMPMEETING CALENDAR

May 22 to June 1. Bresee College Educational Zone Campmeeting, Kansas State Fair Grounds, Hutchinson, Kansas. Workers: J. W. Goodwin, Bud Robinson, John Fleming, Theodore Elsner, L. C. Messer, Edwards Ladies Quartet and others. Cots and sleeping rooms free. For further information write Rev. H. O. Davis, Ford, Kans., or Rev. I. C. Mathis, 500 N. Plum, Hutchinson, Kansas.—A. F. Balsmeier, District Superintendent.

May 30 to June 8. Montevideo, Minn. Fifteenth Annual camp of the Chippewa Holiness Association. Workers: Rev. H. M. Riggle of Anderson, Ind., and Rev. G. Walraven of Redwood Falls, Minn. Address, A. G. Dahl, President, Dawson, Minn.

June 11 to 18, Nazarene Campmeeting, Hastings, Nebraska. Workers: Evangelist C. E. Hardy of Nashville, Tenn., Kirby and Juanita Fields, song evangelists; A. F. Balsmeier, District Superintendent of Kansas; Mrs. Alice Campbell, special Children's worker. N. Y. P. S. workers: Harvey C. Miller, D. Sheiby Corlett, Miss Bertie Karna and Miss Essie Morris. Christian workers, Sunday school teachers' training class in charge of the District Church School Board. W. F. M. S. study hour in charge of the president, Mrs. Frank Bohlke.—Marvin S. Cooper.

June 12 to 22. Coshocton, Ohio, Beth-el Camp. Interdenominational. Workers: Rev. Warren C. McIntire and William G. Heslop, D. D., evangelists; Rev. W. L. Mullett, song and music director; Nora Heslop, young people's and children's evangelist. Write: R. K. Gamertsfelder, Secretary, 338 No. 8th St., Coshocton, Ohio.

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

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

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

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

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

July 17 to 27. Nazarene Campmeeting, Ohio District, 2504 Moore's Road, Columbus, Ohio. Workers: Dr. B. T. Williams, Chas. M. Dunaway, B. H. Haynie, F. M. Messenger, and B. D. and Margaret Sutton, C. W. Perry, young peoples; and Chas. A. Gibson, platform manager. For information write: W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

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

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

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

August 8 to 24. Oregon, Wis., Hallelujah Camp. Workers: Dr. Vayhinger, Imogene Quinn, Marie Ferguson, Rev. and Mrs. Jack Linn. For further information address: Jack Linn, Oregon, Wis.

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

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

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WANTS

Reward offered for any information regarding how and where Miss Emily Vaudry ended her days. (She may have married and changed name). One of her childhood friends would like to hear. Miss Vaudry was born in Province of Quebec, Canada. Reported to have died somewhere in Missouri in 1900, aged about 50 years, at that time. A member of the Church of the Nazarene, said to have preached for them. Her sister Sophie Vaudry died in Richmond, Va., in 1888. Address (Miss) Mary Craig, P. O. Box 296, Lennoxville, Quebec, Canada.

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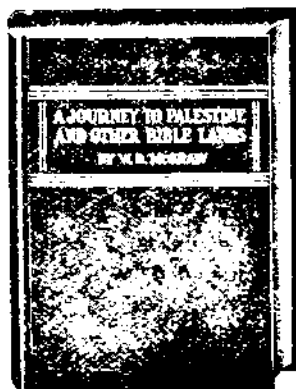
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NEW MEXICO DISTRICT, at Roswell, New Mexico, June 18 to 22. Rev. W. H. Huffman, Post Office Box No. 812.

NEBRASKA DISTRICT, at Hastings, Nebraska, June 18 to 22. Rev. Fred Bouse, Pastor, 915 West 6th Street.

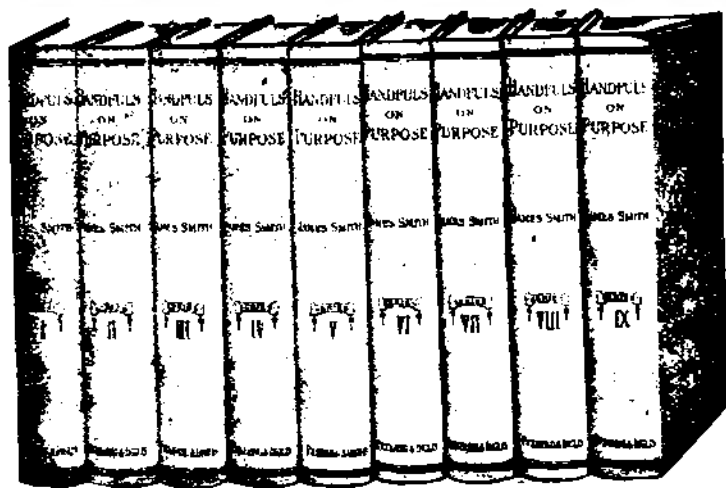
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