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HERALD of HOLINESS

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WHOLE NO. 959

I AM DEBTOR

THE vision of the apostle as he looked out upon the world of men was all inclusive. "I am debtor," he cried, "both to the Greeks and to the Barbarians; both to the wise, and to the unwise!" There was not a nation or an individual excluded from the sphere of apostolic activity. From time immemorial men have been segregated and classified. We read of Jews and Greeks, bond and free, wise and unwise; and in modern times we speak of the civilized and uncivilized peoples, of Christian and heathen nations.

To the apostle Paul there were no such distinctions in the light of the great commission. He had stood on Mars' Hill and reasoned with the philosophers, and on the Capitoline Hill he had preached Jesus as the power of God. He had mingled with the gay Corinthians and had faced the darkness of heathenism. He had stood before royalty and had been housed with slaves, but in the light of the gospel vision he saw that the relationship in which men stood toward Christ was far deeper and more essential than personal or national distinctions. Nations may differ in language and customs, as Greeks and Barbarians; individuals may differ in degrees of intelligence, as wise and unwise; but the Son of Man rises above the parentage, the blood and the narrow horizon of Judaism and becomes the archetypal Man in whose presence there are no distinctions of race, no types of civilization, no degrees of culture and no intervals of ages.

It was to all men that the apostle accounted himself a debtor. Whether cultured Greek or uncouth Barbarian; whether learned Athenian or the untutored savage, he laid himself under tribute, and regarded himself as in debt, hopelessly in debt, until he had preached to them the gospel of the Son of God. Only when his Master should see the travail of His soul and be satisfied, could this servant of the Christ count the obligation discharged.

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QUESTIONS CONCERNING ENTIRE SANCTIFICATION

THE following query comes from an interested but perplexed reader who is seeking help on the question of entire sanctification. We give a portion of the letter as follows: "Is sanctification the beginning of a life that leads to total resignation, complete death of will and self, or, is resignation and death of will the beginning of a life of sanctification? I mean by the first proposition in the question, to define sanctification as the time when the will chose submission to God and death of self which then entered into a life of testings, trials, lessons and experiences, each new experience tending to more completely resign the will and more perfectly crucify self. By the second proposition I mean that at the time of sanctification our wills are perfectly submitted to God and the self completely slain, so that it does not require earthly loss, disappointment or suffering to bring us to a place of more perfect (how I dislike to use that term) resignation, surrender or trust. Trials are sent to test our resignation, not to complete it. Trials and testings come of course, but with St. Paul we look bravely ahead and say, 'None of these things move me,' and prove that statement by our actions.

"Upon such authority as Wesley, Fletcher, and others, I am led to conclude that the latter explanation is the true teaching regarding holiness, but—and I do not say this lightly or hastily—it is to me a puzzling fact that among the holiness professors I know, all seem to be living the life as first defined. They depend upon tests to completely resign them to God's will and to bring them into a place of constant trust. My own experience is the first. I have followed the examples and teachings given me. I am a member of the Church of the Nazarene and am faithful in attendance. I have a satisfactory experience of sins forgiven, but there is a hunger within me that is like a consuming fever. Needless to say, I have done everything I have been told to do. It may be that I have misconstrued instructions and explanations, but I am led to believe that more comes from tests and temptations than from the instantaneous act of God's

grace which cleanses the heart from inbred sin and is called sanctification.

"I might go on at much greater length, but in concluding may I ask, Are my instructors correct? Are my ideals too high when I contend for instantaneous and complete deliverance from petty jealousies, deceptions, dislikes and so on almost without end, and may I expect constant abiding resignation and trust? Is not the first question in this letter sanctification through the process of growth? Is there any hope for our honest young people who are frank enough to declare their unsatisfied state? Lest these questions seem to indicate that I am either extremely ignorant or deeply unbelieving, let me say that these things are very frequently discussed among the young people with whom I am acquainted. We listen to the testimony and instruction; we watch the lives, and with hearts sick with longing, we ask 'What is truth?'"

Our correspondent is correct. The first statement is nothing other than the theory of entire sanctification by growth or development; the second is the Wesleyan teaching concerning holiness as held by the Church of the Nazarene and other denominations of the Wesleyan type. But this letter, dealing as it does with questions of personal experience, touches a vital point in holiness teaching and deserves a full and frank discussion. In our next editorial we shall endeavor to answer some of these questions which are perplexing the minds and clouding the experiences of our young people.

AWAKE, O CHURCH OF GOD

The American Business Men's Prohibition Foundation has just released for publication the appeal of Bishop Berry on behalf of national prohibition in which he asserts that "unless instantly awakened we face a defeat more humiliating and more heartbreaking than any good cause ever suffered." Bishop Berry declares that the indifference of Christian voters of the present time menaces the success of prohibition and asserts that "the largest question now before the people is whether or not the authorized liquor traffic shall come back." "The situation," he says, "has arisen because of the indifference of many friends of prohibition. They have been listening to the boastful propaganda of the enemy . . . but there is no commonwealth in America that will not stand for prohibition if the Christian citizenship in that commonwealth will only vote." Bishop Berry heads his appeal with the words, "Awake, O Church of God," which recalls the famous appeal issued twenty-seven years ago by him under the same title, which stirred the country at the time and proved a vital factor in the launching of the final nation-wide offensive that resulted in the enactment of the Eighteenth Amendment.

"It now appears," says Bishop Berry, "that the whole war must be fought over again. The rum crowd refuses to accept the verdict of the nation, sneers at

public sentiment, and marshals its forces to bring back a legalized rum traffic. These people have recently secured new and powerful allies. Some of them are multi-millionaires who pour their gold into the treasury of treason with a generous hand. Others are gentlemen of heretofore good repute whose influence is to be used to re-establish, under the patronage of the several states, and with less repulsive name, the old saloon of yesterday. Still another rum ally is the metropolitan press, whose editorial and news columns are persistently used to undermine loyalty to the constitution."

THE NEW HYMNAL

Rev. Haldor Lillenas, our musical editor and manager of the Music Department of the Publishing House, reports that the work on the new Hymnal is progressing steadily. He has been devoting the major part of his time during the past months to compiling this much needed book. Possibly very few of our people have any definite idea of the magnitude of this task, or the enormous amount of labor involved. However the work of compiling has been completed and the preparation of the plates is now in full swing. The book has been carefully arranged and will contain over seven hundred hymns and gospel songs. It will have an extraordinarily strong binding and will be priced as low as possible considering the great outlay involved in compilation and publication. A circular describing the book will soon be ready for distribution. It is to be hoped that this much needed publication will receive the response that it so richly merits.

WASHINGTON-PHILADELPHIA DISTRICT

We have just visited another district of the Church of the Nazarene in our effort to become acquainted with the Nazarenes of America. Until the present time, this district was known to us only by reputation and report, but reputation and reports, however good, are poor substitutes for vital, spiritual fellowship with God's people. We arrived a day early in North East, Maryland, thinking perhaps the meeting began on the morning of the day advertised, but finding there was no service until the following day, we drove over to Washington, the capital city of our country and spent the time viewing the government buildings and other places of interest. Washington is a beautiful city, laid out on a unique plan. It would require months of time to even survey its places of interest and a study of its rich historical material would require the toil of years. However in the limited time which was ours, we visited the Capitol Building, the Pan-American Building, the Smithsonian Institute, the Congressional Library and saw other buildings including the White House, the Treasury Building, the Bureau of Engraving and other places of interest. We of course did not miss seeing the Washington Monument and the celebrated Lincoln Memorial, also Arlington Na-

tional Cemetery with its memorial amphitheater and its monument to the unknown soldier before which a sentinel is constantly kept on duty.

Leslie Camp is the district campmeeting of the Washington-Philadelphia District, Church of the Nazarene, and is admirably located on Highway 40 about fifty miles northeast of Baltimore. The village of North East, Md., affords opportunity for securing the necessities of camp life, although the camp this year erected a store which proved to be a great convenience to campers. The camp is located in a beautiful grove covering about six acres. There are at present seventy-four cottages and dormitory rooms, thirteen new cottages having been erected this year. There is a dining hall which will seat about one hundred and fifty people and it was comfortably filled at every meal and of course could not hold the people on Sundays. The officers of the camp are planning for larger things next year. Subscriptions were taken amounting to \$1,600 to be used for improvements, and in addition one person loaned the camp \$1,000 and another \$2,000 for the purpose of building new cottages and making other improvements. From the first day accommodations could scarcely be secured for visiting people. Nearly fifty persons one day found it necessary to secure rooms in North East. Under the efficient management of the brethren of the Washington-Philadelphia District there is no reason why this camp should not soon take rank among the best camps of our country, and the brethren plan to make it so.

It was a benediction to our own souls to associate with Brother Higgs, the District Superintendent, who had charge of the camp. This godly man carries a great burden for the work and apparently is always thinking of "others." He has been suffering acutely of late with nervous trouble and several times during the meeting found it necessary to draw apart for a few hours of relaxation and rest. As a pastor he did a great work in Baltimore, beginning with nothing but a hall, a few chairs, mostly with the backs broken off, and a few song books, but with courage and faith. To him the present great church in Baltimore with its tide of spiritual victory is largely due. Rev. John Nielson, who for years has been manager of this camp, was suddenly taken ill and hurried to the hospital where for a time it seemed impossible for him to recover. But God answered prayer and he began to improve, although at the close of the camp he was still in the hospital. Having had charge since the organization of the camp, the brethren found it difficult to supply his place on short notice and of course suffered much inconvenience. However, the treasurer, Rev. Grosse, of Norristown, Pa., assumed the man-

agement and carried the affairs of the camp with apparent ease. He is a good director, made everybody feel at ease, and kept things running smoothly. In times of emergencies God often endows people with wisdom and strength to meet the special needs, and He certainly helped Brother Grosse to fill an exceptionally hard place. Brother Parker of Reading served as platform manager a few times in the absence of Rev. Higgs and also assisted with the music. The brethren of the district had charge of the morning prayer services.

The workers with whom it was our privilege to be associated were Evangelist John Fleming, Eddie Patzsch singer, Brother Andy Dolbow in charge of the ring meetings and Brother Woodward in charge of the children's meetings. We were delighted to meet these good people and to have some part with them in the work of the camp. We had previously been associated with Evangelist Bona Fleming but had never met his brother John. But Bona said to us, "You'll like John," and he spoke the truth. Brother John Fleming is an excellent example of those of whom Jesus spoke when He said, "Follow me and I will make you fishers of men," and Brother John certainly knows how to string fish. The singer, Eddie Patzsch, has been in the evangelistic field only a short time, but if he keeps up the pace that he set at this camp he will never have many open dates. We have never heard better singing, or singing which God blessed more than in this camp. Brother and Sister Patzsch are fine young people and excellent workers along every line. Brother Woodward, the "artist," rendered excellent service and his pictures were very much appreciated. He is being kept busy in camps and conventions. For years we had heard of Andy Dolbow but until this camp we had never been privileged to meet him. He is now past eighty-six years of age and is more active than many much younger men. He has been an outstanding character in the holiness movement for years, and still retains his fire and glory. He had charge of the ring meetings each evening. Brother Dolbow we understand has had charge of the ring meetings at Mountain Lake Park for many years, these meetings being sometimes attended by two thousand people.

If anyone fears that the Nazarenes are "cooling off" he should attend Leslie Camp. These good people—a large number of them at least—are no part of the "blessed quietness crowd." They are in the habit of starting a chorus that "won't run down" and singing and dancing before the ark of the Lord with a holy hilarity that would rejoice the heart of David. But herein lies the secret of their success—they keep the anointing of God upon their souls and live in a

place where God can bless them. District Superintendent Higgs keeps them in the middle of the road and cuts them loose. It was announced from the platform that the camp this year was more largely attended, more souls at the altar, more money raised than in any previous camp, but this is as it should be. And if God has His way, the camp next year will be bigger and better in every way. They have not yet perfected the list of workers but Dr. Babcock has already been secured as one of the evangelists.

The brethren of the Washington-Philadelphia District are planning some conventions for the fall and winter and laying plans for an advance along the lines of district work. Rev. Parker of Reading will hold a convention with workers of national prominence this fall in an effort to enlarge the work in that city.

Rev. and Mrs. Penn were present at the missionary rally and took part in the services. They plan to sail for Africa in August. Rev. and Mrs. Glenn Gould, who have recently taken charge of the Baltimore church, were present a number of days and report progress in the Baltimore church. Of the thirty or more preachers on this district, about twenty were in attendance at the camp. The membership of the district is now about fourteen hundred.

The editor certainly enjoyed his visit with the good people of the Washington-Philadelphia District and counts it a privilege to tell the readers of the *HERALD OF HOLINESS* something of the work which is being accomplished by these faithful servants of Christ.

CONFUSING GREATNESS WITH BIGNESS

"The thesis of a well-known Southern educator in an address to graduates was that in the American higher educational system we are confusing greatness with bigness. From other educators have come the same warning. One of the effects of materialism is that we estimate the value of a college by its size and its service by the number of students who are enrolled. But we are beginning to realize that, as a matter of fact, the individual student has a far better chance for development through association with vital personalities in a small, well-equipped college than he can have in a great university. Many great schools are beginning to limit their undergraduate groups, either by stiffer entrance examinations or in other ways. Also many parents are sending their sons and daughters to the small college for the first two years of their study or throughout the four years. The present trends indicate that students will more and more choose the small college for undergraduate work and then go to the university for special and professional training."—*Christian Advocate*.

AUGUST GLEANINGS

By General Superintendent Chapman

A letter from a beloved pastor who is moving from his present location says, "My friends seem determined to let their interest in the church die." Sometimes well meaning people do things like that to prove they were right in their contention that the work would fail if their favorite was not retained as pastor. And I have known some to take the same attitude when a pastor for whom they did not vote is called to leadership. This is pure factionalism, almost man worship, and is one of the poorest testimonials to true spirituality that one can find. People who believe in God, believe in the providences of God, and their faith lives and thrives beyond personal preferences. It is even possible for God to carry on His work after He has buried His workman. Let our faith stand in God and in His Word and in His providences, and not in the incidents of human leadership.

This morning I have been reading "Who Is the Rich Man that Shall Be Saved?" by Clement of Alexandria, who wrote it about the beginning of the third century. Commenting upon the commandments to love our enemies and hate our father, he says, "The God of peace, who also exhorts to love enemies, does not introduce hatred and dissolution from those that are dearest. But if we are to love our enemies, it is in accord with right reason that, ascending from them, we should love also those nearest in kindred. Or if we are to hate our blood-relations, deduction teaches us that much more are we to spurn from us our enemies. So that the reasonings would be shown to destroy one another. But they do not destroy each other, nor are they near doing so. For from the same feeling and disposition, and on the ground of the same rule, one loving his enemy may hate his father, inasmuch as he neither takes vengeance on an enemy, nor reverences a father more than Christ." This is much like an illustration I saw once in which it was shown that the way for Christians to get closer together is for them one and all to get closer to Christ. Getting together *per se* is of small moment. But getting together by all making Christ the attraction is unity of the highest merit.

Size impresses the most of men. Great deeds of wickedness we all condemn and great deeds of goodness we all commend. And yet it is the little foxes of neglect and carelessness and unthoughted disobedience that destroy the vines of our grace, and "he who despises little things, shall fall by little and little." Jean Nicolas Grou says, "Of our own strength we are equally incapable of doing good either in great works or small, but it is safest to aim at the lesser, leaving

God to call us to serve Him in greater things when He may see fit. Meanwhile, little things come daily, hourly, within our reach, and they are not less calculated to set forward our growth in holiness than are the greater occasions which occur but rarely; indeed in some ways we may turn them to more profit, inasmuch as they do not war against humility, or tend to feed self-deceit. Moreover, fidelity in trifles, and an earnest seeking to please God in little matters, is a test of real devotion and love. It is quite possible to perform very ordinary actions with so high an intention as to serve God therein better than in far more important things done with a less pure intention. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of childlike simplicity and dependence."

The surveys which bounded the lasting inheritance of each family in Israel after their settlement in the promised land began with some fixed object like a tree or stone. The removal of any of these fixed objects would bring on confusion and uncertainty concerning every man's rights and proper holdings, hence the law, "Remove not the ancient landmark, which thy fathers have set." There could be resurveys within the limits, but the ancient and stable markers must not be molested. And God has given us certain dependable "corners" from which to begin the survey of human rights and human holdings. These unchanging markers must not be moved or marred. In the first place, God has given us an inerrant Bible, the gift of His own breath, which is indeed "the sheet anchor of all our liberties." The science of this Bible is correct, its history is true, its philosophy is dependable in life and in death. The Bible is not a human invention, but is a divine revelation. It is not therefore to be tested by human reason, but is to serve as the foundation and beginning of all correct thinking. It is an authoritative statement of what men are to believe and be and do in order to please God here and to get to heaven hereafter. Any man who speculates about the authenticity or complete dependability of the Bible or who challenges its authority before men is guilty of removing or marring the landmarks which have been set of old. And by so doing he invites confusion and uncertainty in everything of highest value in human life. From the wreck of Eden there was salvaged for us matrimony and the home. These have been the landmarks from which the relations of men and women and nations have been surveyed. And every attack upon the home and matrimony is a blow at the heritage of life. Such literature as in effect exalts laxness of sex relations and presents matrimony and the home as needless conventionalities is a menace and a curse. It is not possible that the life of the church or the nation shall rise higher than the home. And finally there are old-fashioned standards of purity, modesty, honesty, veracity, temperance and sobriety which have come down to us from our fathers

and which must stand inviolate if our nation and our civilization are to stand. To citizens of the state, members of the church and constituents of the home, we say, "Remove not the ancient landmarks, which thy fathers have set."

Jesus Christ taught that obedience must spring from the heart to be of any value, and it would be a wise thing for us to compare our holiness with that taught and exemplified in Christ to make sure that ours is true. Jesus "pleased not himself" (Rom. 15:3), but sought always and only to do the will of the Father. He "minded not earthly things," but taught us to regard this life as a pilgrimage. He taught and practiced freedom from worry and anxiety about the comforts of life, and voluntarily embraced that life from which the majority of men shrink. He gave preference to poverty and low esteem and used lawful pleasures sparingly that He might have more time for prayer and less distraction in devotion. He had deep compassion for sinners, unfailing pity for penitents, patience with roughness and unsurpassed toleration for ignorance. He bore persecution with patience, and met every attack with truth and innocence. He was silent before His accusers and forgave and died for His murderers. If we are true followers of Jesus, then we should bear all things in defense of the truth, answer every accusation by a holy life, be silent when words are not necessary, and leave our justification with God. We should put aside all resentment and render good for evil, and pray for those who are unkind to us or who seek to injure us, believing that they are the instruments of God working for our good. This indeed must be what it means to live "holily" as Paul says he did among the Thessalonians.

There are three rules which I think they must follow who desire to be strong Christians: (1) They must maintain a steadfast will to refuse nothing that God requires in the way of bearing burdens or performing service. (2) They must deliberately refuse everything which can displease Him. (3) They must humbly acknowledge their weaknesses and faults as pertaining to themselves and make them the occasion for increased trust in God. Presumption and cowardice are both to be avoided. The first bespeaks overconfidence in one's self, the second testifies to a want of confidence in God. And how can he be presumptuous who knows how weak he is? And how can he despair who is sure that God's everlasting arms are beneath him?

There is no greater gift from God to the soul of man than peace. And to enjoy soul peace one must enjoy it naturally as he would the gift of health for his body. And he must live in sincerity and simplicity, not taking himself too seriously nor yet too lightly. He must not be always "feeling of his pulse" of emotion or constantly cross-examining his conscience. He

must not be forever torturing himself as to whether his intentions were this or that, lest he bring on restlessness and perplexity. "Fears that you have not said all you ought in confession, that you did not explain yourself properly, that your contrition was imperfect—and like vague fretting apprehensions are not of God." When God stirs the soul with the reproach of sin, it is always a definite conviction which calls for definite action. This is the distinction between the work of the Holy Spirit in convicting of sin and the work of the devil in accusing the brethren.

THE USES OF ADVERSITY

By H. H. SNABLE

Before I was afflicted I went astray: but now have I kept thy word (Psalm 119:67).

MANY and precious are the benefits arising from affliction. It tends to wean us from this world and enables us rightly to appreciate its fading enjoyments. When our path is strewn with roses, when nothing but brightness and fragrance float around us, how apt we are to be enamored with our present condition, and to forget the crown of glory at the end of the Christian race, and to forget Jesus, and everlasting ages. But affliction, with a warning voice, rouses us from the sweet delusions, warns our hearts to "arise and depart" from these inferior delights, because this is "not our rest"—true and lasting joys are not here to be found. Trials are ill to bear. To be reduced from affluence to poverty; to lie on a bed of languor; to pass sleepless nights of pain; to be exposed to evil tongues; to sit amid the ruins of fortune; to lay loved ones in a lonesome grave—such things are not joyous, but grievous.

Winter, no doubt, is not the pleasant season that summer brings, with her songs, and flowers, and long, bright, sunny days. Bitter medicines, no doubt, are not savory meat; yet he who believes that all things work together for good will be ready to thank God for physic as well as food; and for the winter frost that kills the weeds and breaks up the soil, as for the dewy nights and sunny days that ripen the fields of corn. May God give us such a faith. With nature weak, and grace imperfect—when there is no lifting of the cloud, and trials are severe and long protracted—oh, though it may be easy for an onlooker to preach patience, it is not easy for a sufferer to practice it.

In such circumstances, how prone we are to take the case out of God's hands, and getting discontented with His discipline, how ready are we to cry, "How long, O Lord, how long? If it be possible, let this cup pass from me." The sweeping tempest and the beating surge teach the mariner to prize the haven, where undisturbed repose awaits his arrival. In like manner, disappointments, vexations, anxieties and crosses teach us to long for those happy mansions where "all tears will be wiped away, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

GETTING ACCESS TO THE KING

By A. M. Hills

AT MY first visit to England (1908-9) a friend invited me to the fat stock show in London. King Edward VII was expected to be there. We went. King Edward had caught a cold, and the royal physician forbade his going to the show. But the crown prince, George (now king) was there in the place of His Majesty Edward. We saw him many times that day. Sometimes we were within thirty feet of him. I could not help noticing how carefully the prince was guarded from the approach of even his own subjects. Wherever he was he was surrounded by a body guard in uniform. When he wished to go from one room of the show to another the guard went also. The leader, carrying a long mace with a gold ball at the end of it shouted, "Clear the track! Clear the track!" and people would flee out of the way, as if they were in danger of being arrested and tried and hung as traitors if they did not obey. Having seen five of our American Presidents and shaken hands with several of them, I could but note the difference, and see how hard it would be for any ordinary mortal to get into the presence of and secure a favor from an earthly king.

But think of the privilege of prayer that God has granted to every one of us! Whether one is a financial king or a pauper, a saint or a sinner, a scholar or an ignoramus, a famous or an infamous man, or woman, old or young, well known or unknown, white or black, red, yellow or brown, whether dwelling in a palace or a hut, in prosperity or adversity, in health or in sickness, in royal robes or beggar's rags, our Father in heaven, and His Son, our Savior, have a throne of grace open to us, and ear open to our cry. Any time of day or any time of night He who "slumbers not nor sleeps" will have an ear open to the slightest whisper of a needy or a troubled heart! Though millions may be talking to Him, or chanting His praises in the most eloquent strains, at the same time, His infinite ear can take in the slightest whisper of a timid child or the faintest longing of the feeble invalid. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me" (Psalm 50:15). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9-13). The value of prayer has never been fully tested even by this needy world.

I was standing with an acquaintance one day in England, looking at the spacious grounds of an English bishop of the state church. The park and palace were surrounded by a solid stone wall fifteen or twenty feet high and upon the top of the wall a row of spikes a foot or two long sticking upward around the whole

vast enclosure. The grounds were entered through a vast iron gate, securely locked and guarded by a gate-keeper. My friend said to me, "If a poor sinner was here wanting to know how to get saved wouldn't he have a nice time getting into the presence of that bishop, walled in from the approach of everybody?" Suppose Jesus had treated the poor, suffering world of sinners in that way. How would Matthew the publican have ever gotten saved, or Zacchæus? How would the poor Syrophenician woman ever have gotten healing for her devil-possessed daughter? Or how would poor Mary have obtained the chance to wash His feet with her penitent tears or wipe them with the hair of her head? Or the sick woman have touched the hem of His garment? Bless God! our precious Savior was accessible to everybody! The sick, the troubled, the sorrowing, the sinful could all crowd around Him and get the help they severally needed! "And he is the same yesterday, today and forever." The privilege of prayer is still ours. The mercy seat is still open. The Savior still hears the prayer of penitence, and gladly forgives sin. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

In the suburbs of an English town there stands a little white chapel that has quite an interesting history. It was built by a converted infidel. During the days of his infidelity his Christian wife did all that she could to induce him to accept and believe the doctrines of Christianity, but all her efforts appeared to be in vain. She prayed, she worked, she persuaded, but still he remained an infidel. At last she decided that every day, just at the noon hour, she would go into the little downstairs bedroom and spend fifteen minutes in prayer for his salvation. This resolution she put into execution, putting fifteen minutes each day in earnest, pleading, wrestling prayer for God to save her husband. This went on for one year. It was a great trial to her faith; but she believed in God, and believed that He heard and answered prayer, so she continued praying for six months more. What more could she do? "O God," she cried, "I have reached the limit. I can do no more. I leave it all with Thee. Save my husband, I believe you can." She had prepared her noonday meal. It was ready, and she was in the dining room waiting for her husband. She was sure she had seen him return home. She saw him come through the gate into the yard, and come through the door into the house; why did he not come to dinner? She went to look for him. She did not find him anywhere. She had not looked for him in the little bedroom. She opened the door and there he was kneeling on the very spot where she had prayed for him

daily for a year and a half. She ran and knelt by his side, and said, "O husband, right here I have prayed for you every day for a year and a half." "And for one year and a half," he repeated, "every time I passed this room I have felt impressed to come in and pray. Today it seemed I could not resist the impression, and here I am praying for salvation. Pray for me." She did, and he was converted. The dinner did not spoil, but was the happiest dinner they had ever eaten together. He became a very earnest Christian worker, and as a monument to his wife's answer to prayer he built the white suburban chapel in the town where he was converted. There it stands, with its steeple pointing like an index finger to the God who said, "Ask of me things to come concerning my sons, and concerning the works of my hands command ye me" (Isaiah 45:11). Oh, for more praying wives to pray their husbands into the kingdom of God!

We are just now passing through a period of financial trouble. Will God help His children in answer to prayer in finances? Certainly! "Whatsoever ye shall ask in my name, that will I do" (John 14:13). Three missionaries were traveling from Seattle south to San Francisco. After they started the city was wrecked by the earthquake and fire. They heard of it on the train and were in the greatest distress, and crying to God for help. God told them to go on to Los Angeles and Dr. Bresee would help them. They told the Lord that they had no money to go to Los Angeles and Dr. Bresee did not know them. But they kept on praying. A strange woman, never seen before nor since, came up to them and handed them a bunch of money—just enough to pay their way to Los Angeles. And there Dr. Bresee took them in, and he and his church adopted their mission in India.

A poor man with a large family whose house rent was to him a financial burden purchased a home for which he was to pay one thousand dollars in ten yearly installments. During his lifetime he managed to pay nine hundred dollars, leaving at his death a balance of one hundred for the widow to pay. She managed by the most rigid economy to save the hundred dollars. She went with it to the cruel creditor expecting a deed for her home, but she was informed that unless the receipts for the nine hundred could be produced that had been previously paid she could not receive her deed and her home would be sold for debt. She returned home in great distress, for she was not sure that she could find the receipts, and what in the world would she and her children do if they should be so cruelly robbed of their home? The distressed woman searched the house through and through, but they could not be found. They seemed to be entirely lost, and what was she to do? Her little boy suggested that God could help them find the receipts, so he thought the best thing for them to do was to pray.

She called her children around her and kneeling with them in the home, it seemed they must so soon lose, she prayed to God for help in her day of trouble. Just as they arose from their prayers a brilliant firefly darted into the house through the open window, and, flying around the room several times, settled at last on an old chest. The children were anxious to catch the firefly and as they moved the chest to catch the firefly, out fell the receipts! An angel from heaven could not more directly and opportunely have shown them where the papers were than did this little firefly. The next day the nine receipts and the one hundred dollars were turned over to the wicked creditor, who reluctantly made out to the glad widow the deed to her home. Certainly every member of that fatherless family believes and will always believe that God hears and answers prayer. They believe that He is specially true to His promise: "Call upon me in the day of trouble, and I will deliver thee and thou shalt glorify me." "Men ought always to pray, and not to faint."

ITTAI THE GITTITE

(2 Samuel 15:18-22)

By H. O. FANNING

ASAYING of one of the ancient Greek philosophers was, "Know thyself." Later an English writer said, "The proper study of mankind is man." Our Lord "knew what was in man," and in this we see one of the secrets of His power over them. In His Word God has given us pen portraits of representative characters of all ages, and of all classes of men. Among them is this miniature of Ittai the Gittite. Some things we learn about character from a study of this man may encourage some of us to investigate this field of information concerning this important subject.

In this study we learn that a man of sterling character is more than a fair-weather friend. He is one who can be depended upon in cases of emergency and in times of need. Such men are loyal to principle and right. David is in the right, and Absalom is in the wrong, and we may well conclude that there is more than friendship for David back of Ittai's decision and conduct. There is deep-seated devotion to principles of right and truth.

Again, we learn that perils to be encountered in the path of duty and dangers to be faced in defense of the right are challenges to the man of noble character. They do not inspire fear in such men, but courage born of a sense of right and duty, and backed by unalterable convictions.

We learn also that a man of strong character is a leader among his fellow-men. He attracts men of like character to himself. Like not only appeals to like, but it begets like. The good in men appeals to the good in other men. Courage inspires courage; no-

bility inspires nobility. Ittai's six hundred are ready to follow him anywhere. His decision is their decision. Such men appeal to the best there is in men, and their influence tends to bring out that best. The value of a man of character to other men, is incalculable.

Once more, we learn that nobility of character is not a matter of birth or environment. Character is not the result of birth, but of building, and building done by the person who possesses it. Right character is the result of a series of right choices. Ittai is no novice in choosing the right. He is at home in making such a choice. It is not with him the unusual, but the usual thing to choose the right and stand by his choice. Ittai was a Philistine of the city of Gath, a member of a warlike race and a citizen of a city of little repute for the finer things of life. He was a soldier, inured to the hardship and rough ways of battle, and a man in whom one would expect to find few of the finer instincts and qualities of character.

Another thing we observe is that true greatness has an appeal to a man of character. David, by his magnanimity and greatness of heart, has won the affection of this warrior Philistine. Ittai immortalized himself that day by attaching himself to a great cause and losing himself in it—one of the sure signs of greatness as well as a path to it. Little souls may become hero worshipers, only large souls appreciate true greatness. Two things are indications of character; the men and causes that appeal to us and the men to whom we appeal. "Birds of a feather, flock together."

We observe also that a man of character is a man of deep-rooted convictions and a fine sense of honor. He would rather die nobly than live ignobly. He would rather die fighting for the cause he loves than live under the ignominy of having deserted it when it needed his support. Such men are men of sublime faith. They believe that right will ultimately triumph—if not now, they had rather die fighting for it than live disloyal to their convictions.

Finally, we observe that a man of character is a man who sees life in its true perspective. To him there are things that are worth all of life, and more than life, they are worth dying for. Principles and causes will live after his short span of life has run its course. He is here to contribute his share toward their establishment and perpetuity. By losing his life in a noble cause he is doing his bit in making that cause a blessing to his contemporaries and to generations yet unborn. The world does not end to him when his stay in it ends. He joins himself to great causes and loses himself in them. He lives, not for himself alone, but for the glory of God and the good of his fellow-men. He lives in time, but he lives for eternity. He does not have to live only. He has to be a man, and play a man's part in the great adventure of life. He has to be true to God, true to his fellow-men, and true to all that is noble and worthy in life. Such men im-

mortalize themselves; God honors them, history revolves around them, great causes flourish because of them, and multitudes are blessed because they have lived.

"WITH NO LANGUAGE BUT A CRY"

A WAILING infant in the night is a nuisance. If he cries incessantly the disposition of even loving parents is to become accustomed to his dolorous whimperings, turn over for further slumber, and "*let him howl it out,*" as most of them put it.

Even though his grief may be caused by an aching void in his internal economy, or too much colic, or a misplaced pin penetrating his skin, those who love him do not abate his misery. The parents are too sleepy to investigate; the wail becomes monotonous, even soporific in its impact on drowsy parental ears, and Mr. Infant cries on, while night deepens, father and mother sleep, and he, poor child, *has no language but a cry*. What else can he do? Nothing. His sufferings can be expressed in only one way, by wailing.

When mother awakes, and finds great lacerations on his delicate body, she will be desperately sorry, but her sorrow is too late to prevent the wounds, and the only means he possesses of arousing her actually lulled her to deeper sleep. All that he could do was to cry.

Which same is a parable.

The parents are the Church of the Nazarene. The baby is the General Budget. His internal treasury is empty and he is crying. The pins of deficit are pricking him and he wails. But he has wailed so much of late, that his parents are inclined to sleep on and let him "*howl it out.*"

But dear Nazarene, the General Budget has no language but a cry. It is required to carry a financial load of \$28,000 each month. When it does not have that much, it can only turn to its parents, the church, and desperately wail for more. If you neglect to listen, wonderfully precious interests are jeopardized.

Can you not, at least, call for special prayer services, in these critical days, and intercede for divine help? Every economy possible to be practiced is being put into effect, but even then, unless the General Budget turns upward soon, a crisis will be reached. May, June, July and August registered shortages.

The General Budget, as thrillingly alive with precious destinies as any infant child in any Nazarene home, is crying. Do not, we beg you, turn over and sleep with its wails in your ears. Arise and pray. Arise and share with these needy causes your financial "crust." For the sake of your Lord and His cause.

J. G. MORRISON, *Stewardship Secretary.*

JESUS AT JACOB'S WELL

By R. H. M. WARSON

WHEN Jesus left Judea for Galilee, His road led Him through Sychar, and He reached Jacob's well about twelve o'clock in the day. This fact seems to be incidental, and yet I think it was providential. I think Jesus left that morning with the intention of being at that well at twelve o'clock that day. Reaching there at twelve o'clock, He waits just outside the town, while His disciples go into the place to buy meat.

In a house just above that well lived a Samaritan woman but it seems that her manner of life was not generally known. People who are living in sin keep that fact hidden from the public as much as possible. We have many divorces, but if all the crooked lives in this country were known, there would be a great many more.

It would not seem providential that this woman needed water from the well, just at that very time, but if she had gone to the well thirty minutes earlier, she would not have seen Jesus, or if she had gone thirty minutes later, she would have seen Him in company with His apostles. I think it was the hand of Providence that led her to the well, just at that very moment. Perhaps this woman, while living in open sin, was under conviction for her sins, and longed to know the whole truth. God looks on the heart of man, while man sees only the outward life.

Most of us can look back to a time, when if our fate had been left to the judgment of man, we would have surely been lost, but God looks deeper into the heart of man, and sees the possibility for him in the future. That woman was simply a sinner, but how do we know how often in her heart she yearned for God? She may have wept alone sometimes, and longed for deliverance from the clutches of sin that held her bound. Jesus knew her heart. When the woman saw Jesus, she recognized a Jew, hence did not speak. She knew that the Jews had no respect for the Samaritans; but to the woman's surprise, He asked her for a drink of water. This opened the conversation that led to her salvation.

In the conversation the woman showed her ignorance of spiritual things, but she was teachable. When Jesus began speaking to her of the water of life, she showed plainly that she was interested, and when Jesus told her of the life she was living, she saw Him at once in a different light. Proclaiming Him a prophet, she presents a question that had disturbed her for many years: "Who was right, the Jews, or the Samaritans? Where was the proper place to worship God, in Jerusalem or in Samaria?" Jesus did more than answer her question, He showed her that they who would worship God thereafter, must worship in spirit, and in truth.

The woman's answer reveals, I think, what had been in her heart so long. "I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things." How she had longed for His coming. Of course she knew that she was wrong, while living in sin, but she did not understand how she could break away, and be saved. I think we have thousands like that now. That is why we ought to have a Church of the Nazarene in every city, town and village, somebody that will proclaim the whole truth. It is true they would not all accept the gospel truth when it is presented, not even a majority; but there would be some like this poor, fallen woman, who are ready to give up sin and come to Jesus when they are taught how to come. When Jesus heard her words, and knowing that they came from her very soul, He said something to her that He spoke to no one else. No king or priest heard such words from Him. But He had heard the anxious question of her heart, He had heard it long before He came to that well, and He had come to say those very words. "Jesus said unto her, I that speak unto thee am he." The apostles were coming, the waterpot fell out of the woman's hand. She did not need that water. She hurried into the

city, and along the streets she cries to the men, "Come, see a man that told me all things that ever I did; is not this the Christ?" She could have said, He told me so, or I have found it so, but no, she used wisdom. "He told me all things that ever I did, things that no one else knows. Who can do such things but Christ?"

While the apostles brought Him a lunch, that woman brought to Him the men of that city, who not only believed on Him, but urged Him to stay with them, and preach to them. That woman was the instrument in bringing about the revival. There is many a jewel hidden from human eyes, that would sparkle and shine, if brought to light.

God's trains are all running on time. Jesus was due at that well at twelve o'clock, and He was there on time. God help us to be on time to meet Him when He comes.

Kind words cost no more than unkind ones. Kind words produce kind actions, not only on the part of those to whom they are addressed, but on the part of those by whom they are employed: and this is not incidentally only but habitually, in virtue of the principle of association.—JEREMY BENTHAM.

GO INTO THE NEXT ROOM

By HELEN GAUNTLETT WILLIAMS

THE day had been cold, and dark and dreary. The rain, which had fallen in ceaseless deluge all the hours, had stopped, but the leaden skies were dark and cheerless. This had been the third day of the storm, and I thought, "How glorious would be just one gleam of sunlight."

Called on an errand to the other side of the house, where the windows faced north and west, I was amazed to be greeted by blue skies, and smiling heavens. That view had been shut off from the other windows, and the sun, struggling through, had not yet driven away the clouds from the eastern part of the sky.

I thought, "How true that is of our lives." The way seems cold, and dark and cheerless, but, friend, lift up your eyes and see the Sun of Righteousness shining bright and clear through the eternal blue of God's changeless love, and know that for you, as for all who believe, that Sun of Righteousness has arisen, with healing in His wings, and the dark days come only with His consent, to test your faith, that the sun in its perfect beauty may shine in all its matchless splendor, more beautiful than ever before, when the clouds have cleared away.

When the day is dark, get out of yourself and your gloomy thoughts, leave behind the dull gray clouds and the east wind, and go into the other room, the room of God's sunlight, and know that, for the true believer, no day is dark, for they are all illumined by the light that "shineth more and more, unto the perfect day."

*Father, when Thou, for Thine own end,
Dost make the way so dark,
O send from heaven's inmost shrine,
The light to guide my bark.*

*The light that gleams, and burns and glows
And brightens every way;
The light that streameth from the source
Of heaven's perfect day.*

*Then can I walk, nor fear to tread
In ways that seem forlorn,
For life's dark pathways, in that light
Are of their terrors shorn.*

*And God's own love, the chart shall be
To realms of endless day,
When, safe from storms and dread alarms,
My soul shall live away.*

JOHN T. BENSON

By JOHN L. ROBY

IT WAS in the early days of the Pentecostal Mission, Nashville, Tennessee, that I got the first glimpse of Brother Benson. That was at the beginning of the Pentecostal Mission proper in Tennessee. The Hines school building on Jo Johnson Ave. was secured as headquarters for the movement that had broken out something like the Wesleyan movement in the old foundry in London. If ever God spoke through a tongue of fire he spoke through Brother McClurkan in those early days. That unusual touch of glory was on everything. The swing of a new day was the coming of the Holy Spirit to our capital city in those early days. Crowds gathered from the city and the outlying districts; it seemed that representatives from nearby towns were almost constantly in attendance at these meetings that burnt with such a heavenly glow of evangelical and missionary fire. Blessed days!

It was at the beginning of all this that Brother Benson's face entered into the picture. I shall never forget his singing, "We Shall Rise." What a chorus! That and other glorious old hymns made the hearts of the people almost jump out of them in anticipation of the glorious coming of Jesus. Brother Benson, always modest, was withal a gifted song leader. He knew the secret things of the Spirit's leadership in song. His well balanced mind and spirit made him the strongest possible helper to Brother McClurkan. What a team! God and eternity only can tell the effects on the lives of men. I've heard Brother Benson sing as a solo, "Since I Found My Saviour," "Where Jesus Is 'Tis Heaven There," and so sacredly and with such triumphant faith, "Just When I Need Him Most." I've heard him pray at home, at church, among the great printing presses for the missionaries and felt the kindly impress of his great heart and life until I with thousands of others rise up to call him blessed.

I am not surprised at the triumphant notes and the swallowing up into life he knew at his going to heaven a short time ago. God pointed out the perfect man and told us to watch the end: "The end of that man is peace." Brother Benson's life will continue to blossom and scent the air for years to come. His songs and prayers and gifts of love will continue to bless the pilgrims who knew him well and thousands who never saw him in the flesh. He has a unique place in the holiness movement in the South. He was the embodiment of honor and businesslike integrity. He was dependable to an unusual degree. Many honors were heaped upon him by the great Church of the Nazarene, by Trevecca College and hosts of friends, but the first place he got in the hearts of the people in the early days of the movement is the photo I still have hanging in the gallery of my soul. A million blessings on his memory!

BROTHER BENSON'S HOMEGOING

It is natural that we should hesitate to speak of the things most sacred to our hearts, and yet when I remember how many people in this country and on the fields knew and loved my husband, and how faithfully they have held him up in prayer during these years of illness, it seemed to me and to others, that they should share with us the joy of knowing how he went home.

We had thought my husband better, and then came that last severe heart attack. He rallied, however, and showed marked improvement, but on the third day his breathing became quite labored, and was evidently draining heavily upon his strength.

We moved him out on the screened-in porch of our summer cottage that he might have all the air possible, and it was here, just about sunset, that the end came.

In concluding the funeral services, Dr. Hardy quoted these beautiful lines from Tennyson's "Crossing the Bar":

*Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.*

*For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.*

How wonderfully these words describe what took place those last few moments of my husband's earthly life.

It was very quiet as I sat beside his bed on the porch. A pleasant breeze stirred the leaves of the trees which grew close around the cabin. Birds called sweetly to one another from the branches. The heat of the day was over and gone.

My husband's face was drawn with pain and weariness; his eyes drooped and were almost colorless. I have never seen him look more exhausted.

Suddenly, in an instant's time, there was a change, so vivid, so startling, that I could only look on in wonder. His eyes opened wide, filled with color, became keen and bright. He lifted himself slightly on one elbow, turned his eyes up and a little to the right as if he had heard something from that direction.

Whatever it was called every faculty of his mind into quick, eager attention. Not a trace of suffering or weakness was left. I have never seen his face stronger, more alert, more keenly intelligent, even in his prime. There was a look upon it as of one who hears something he has never heard before, and is intently considering what it may be.

His eyes, still bright and eager, flashed to the left, and he seemed to listen from that direction. A few moments passed thus, and then as if fully satisfied in his own mind, very quietly and deliberately he laid his head back upon the pillow and was gone.

What had taken place? To me there is no doubt but that he heard a voice calling him, that very same voice of compelling sweetness and power which Lazarus heard. And hearing, his spirit answered gladly and swept out and up to meet his Pilot face to face.

I do not believe he had a thought of death in that moment. It was an experience of life, full, free and more glorious than anything he had ever known down here. I do not believe there was any sensation of sinking into the darkness of the grave. Rather, he rose to the eternal light and glory of another world which had been opened up to his vision.

The stamp of it was left upon his features, his eyes still clear and blue, seemed gazing into the beyond, filled with a great wonder even though the spirit had gone.

What a gathering there must have been at the Eastern Gate to greet him as he entered in; those whom God called him to labor with so many years on earth who had gone on before.

Beloved, why should we Christians fear death? Jesus came to deliver us from that fear. He said, "He that believeth on the Son hath everlasting life; . . . he shall never die." There is something in the believer, then, upon which death cannot lay even one cold finger tip, for death can have no power over life which is eternal.

The body indeed falls asleep under his touch, and we weep as we see it. What we do not see is the spirit of God's child winging its way joyously, triumphantly upward into the glory world of unending life and light.

The gospel of our Lord Jesus Christ is a gospel of hope, and as I realize what that hope means to me today, there comes a great desire into my heart to get the good news to others who have not heard, so that they too may know what it is to sorrow, yet not as those who have no hope.

MRS. JOHN T. BENSON.

REV. J. M. WINES, A HOOSIER SAINT

By REV. N. B. HERRELL

IT HAS been said that you can take a Hoosier out of the state of Indiana, but you can never take the state of Indiana out of a Hoosier. This was strikingly true in the case of James Whitcomb Riley and the late Rev. J. M. Wines. The native wit and humor of our beloved Brother Wines was like sunshine in the midst of life's busy day. It sparkles all through his book on "Hoosier Happenings." He was a Hoosier by birth, a Christian by faith and a Nazarene by choice.

We first met Brother Wines at the Chicago District Assembly which convened at Marshalltown, Iowa, in 1911. Rev. H. F. Reynolds was the presiding General Superintendent and Rev. T. H. Agnew the District Superintendent. Rev. I. G. Martin did some of the night preaching. This in many ways was a great assembly to some of us. It was here lifelong friendships were formed and our induction into the spiritual tide of Nazareneism. The Chicago Central District was composed of the states of Iowa, Wisconsin, Illinois, Michigan, Indiana, Kentucky and Missouri. At this assembly it was our privilege to serve on a committee with Brother Wines and others to rearrange the boundaries of the district as a part of our memorials to the General Assembly. Brother Wines was elected as District Superintendent at this assembly and succeeded that great pioneer soul, Rev. T. H. Agnew, who was an example of faith and good works.

One of the first tasks of our new District Superintendent was to head our delegation at the Second General Assembly held with Brother McClurkan and his good people at Nashville, Tennessee. What an epoch that assembly was in the history of the holiness movement and the Church of the Nazarene! Legislation was enacted establishing the Publishing House, the bars were put up against the use of tobacco and oathbound secret societies, and provision made for a probationary period in membership. The one outstanding event for the delegates of the Chicago Central District was the ordination of Mrs. Mattie Wines, wife of our beloved District Superintendent and the fiery preacher of the district. Brother Wines enjoyed this even to the full.

Rev. J. M. Wines was our leader in the early days of pioneering in the middle western and northern states. He organized the church at Danville and at Olivet, Illinois. He and his good wife were with us in the pioneer work of the Idaho-Oregon District and Northwest Nazarene College. In our memory we can see him as he delivered supplies to the college during the epidemic of flu and smallpox when the students were quarantined



REV. J. M. WINES

on the campus. He hauled these supplies in a small express wagon on the sidewalk as the streets were too muddy for travel. Brother Wines could and did do anything that became necessary for the success of the work of God.

In the near future we shall doubtless consider the first twenty-five or thirty years as the pioneer period of our work in the United States. When that time comes Rev. J. M. Wines will be listed among the number of pioneers who lived and labored for the establishing of the greatest soul-saving and gospel spreading agencies since the early days of the Christian Church. But best of all, he finished his work in the full triumphs of the faith and was translated in the twinkling of an eye from the garden of his earthly home to the garden of God—his eternal home.

IN THE providence of God there has been taken from us a beloved husband, a devoted father and one of God's own ministers and blood-washed saints—John Maurice Wines. He lived in this life seventy-three and one-half years; he will live in heaven forever. Of his early childhood days he often loved to speak. Born to Captain E. N. and Amanda Wines, in the Hoosier state, his early life was spent in Indiana. He grew up with his two sisters, Ella and Emma, whom he loved dearly and who were attached to their only brother. The parents lived to a ripe old age and were both honored and blessed by his service in the ministry. He in turn was justifiably proud of his heredity and parentage.

"Daddy" chose the profession of teach-

ing and for thirteen years he taught in the public schools. His wife, Mattie Addison Wines, taught many of those years by his side. But God had a higher calling for them both. The Spirit of God sought him out while he was teaching school at Gwynneville, Indiana. Later he consecrated all to Jesus and was sanctified wholly, to which he clearly testified to the end. Soon after, in the year 1893, with his newly converted and sanctified wife, he began preaching the gospel. For sixteen years he was a Methodist minister, being ordained an elder in that church. God blessed his ministry and gave him many revivals in his pastorates in that denomination. Feeling divinely guided by the Holy Spirit, in 1909 he joined the Church of the Nazarene, being honorably dismissed at his own request from the Indiana conference of the Methodist church. He was received into the Church of the Nazarene by Dr. P. F. Bresee, the founder, amidst shouts of happiness and joy.

His first pastorate in the Church of the Nazarene was at Indianapolis. While here he was elected District Superintendent of the Chicago Central District. Then followed pastorates in Marshalltown, Iowa; Middletown and Dayton, Ohio. Many happy months were spent as dean of men at Northwest Nazarene College, Nampa, Idaho. With advancing age "Daddy," longing for his home in Indiana along the old National Road, returned to the Indiana District. As the Indiana District grew he became Assistant District Superintendent. His pastorates were interspersed with evangelistic efforts. Always and everywhere his ministry was with the idea of soul-saving. A double ministry was his, for he could write as well as preach. Some thought that this was his greatest gift. Characteristically written, he gave to the world one book, "Hoosier Happenings." His style an Indiana editor likened to that of Opie Reed. Unfortunately a busy life crowded out writings until later years, but many an article from his pen found its way to the *HERALD OF HOLINESS* and formerly to the *Pentecostal Herald*. None ever went to the wastebasket.

In his last years my father became affectionately known as "Daddy" Wines. When he stepped into the assemblies the faces of the preachers lighted and a murmur spread over the audiences, "There's Daddy Wines!" They were his friends. He was theirs. "To know him was to love him." But none knew how lovable my father was, like his own family. Here he lived at his finest. With the writer, his only child, he was ever indulgent and tender, oblivious to faults, quick to praise and to magnify small virtues. Then all who knew "Daddy" knew Mattie, Mattie! How he spoke

(Continued on page thirteen)



Home Life

DEAR READERS:

Have you sometimes been rather over-awed in the presence of some person who used big words? Perhaps you wished you knew as much as he. And yet, when you think of it, the most important words in our language, those which stand for the most vital things, are short, simple ones.

Take the little word "first." It has only five letters in it. It is so easy to pronounce and to understand that even a small child can use it correctly. Just a plain, common, everyday word which you learn without going to college. What does the dictionary say about it? Something like this: "It is that which goes before all others, (1) in order of numbering; (2) in point of time; (3) as to place; (4) in character; (5) in importance."

This definition means that the little word stands for big things and that it plays a most important part in our lives.

In what way? Just this: Unless we are able to recognize those things which should be first, and to put *first things first*, we can never hope to make a real success of life.

This week I want to call your attention to some of the "firsts" of the Bible.

It was a favorite word with Jesus, and with two exceptions, all of the "firsts" I shall quote fell from His lips.

There is the one in the fifth chapter of Matthew where He says, "Therefore if thou bring thy gift to the altar, and there remember that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; *first* be reconciled to thy brother, and then come and offer thy gift."

We are all familiar with this passage; perhaps we know it so well that it doesn't make much impression on us. Suppose we read it as if we had never heard it before, and when we do, what word is it that stands out startlingly clear and bright above all the others? It is that little word *first*. "*First*, be reconciled to thy brother, then offer thy gift to God." Jesus is not only telling us how to put first things first in our religious lives; He is commanding, as well as teaching.

Do His followers heed the command? No, there are some who are not on good terms with a brother; there have been hurt feelings; some harsh word spoken, some unkind criticism, and yet they go straight on with their religious service, offering their gifts to God—ignoring the "ought" which a brother has against them.

We may not agree with Christ; we may think it is more important to preach and testify, to sing and give, than it is to get right with our brother. We may re-

fuse or neglect to put this first thing first, but we need not expect God's smile upon our offerings to Him, or a victorious experience.

Another time Jesus was talking to the people about the material things of life. He did not say we had no need of food, of clothing and shelter. "Your heavenly Father knoweth that ye have need of all these things," He said. But He did say we are not to put them first in our lives. "Seek ye *first* the kingdom of God and his righteousness, and all these things shall be added unto you."

He was pointing out to us what the first things are, and telling us to seek the first things first.

Just suppose we did that, earnestly, sincerely, with all our hearts—wouldn't this world be a different place?

A little farther on Jesus was talking about one of the most blighting habits with which human beings are afflicted—that of judging one another.

"Why do you behold the tiny splinter which is in thy brother's eye but do not consider the beam that is in thine own eye?" He asks. "Or how wilt thou say to thy brother, *Let me* pull out the small splinter out of thine eye, when behold a beam is in thine own eye?"

I once heard a woman make a statement which sent a little shiver over me. She was telling several of us how she had rebuked a sister church member for a certain fault. And then she added these astounding words: "I believe the Lord has given me a very clear insight into the shortcomings and inconsistencies of people. I seem to be able to read them as one reads a book. And because of this gift I really feel that my calling in life is to reprove and rebuke. It is not a pleasant duty, and people often take it in the wrong spirit, but I stand firm and try to be true to them and to myself."

What does Jesus say to us upon this subject? "Thou hypocrite, *first* cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the splinter out of thy brother's eye."

Perhaps none of the "firsts" commanded by Jesus is more constantly ignored by Christian people than this one. And yet, just suppose we obeyed Him, considering *first* our own faults, occupying ourselves in prayerful, earnest endeavor to get rid of them, before we tried to attend to the faults of our brothers; just suppose we first pulled the beam out of our own eye before we attempted to get the little splinter out of our brother's eye, what a difference it would make in the home, in the church, and in the world!

MRS. JOHN T. BENSON.
(To be concluded)

REV. J. M. WINES, A HOOSIER SAINT

(Continued from page twelve)

the name daily and hourly. There was no one like her in all the world. To him she was more than a wife. He told her and he told the world that he loved her. Yokefellows in the gospel, congenial friends, they lived their lives together. Every one of the four grandchildren was a welcome addition to the family. He knew as no one else, how wonderful they were. Then two little great-grandchildren came to live with him in his last days, whom he loved to have with him.

He went into his garden early one morning to plant some seeds and there died suddenly.

He went to God from his garden,
Beautiful garden at home;
All around it are his footprints,
Where he loved to till and roam.

Daddy stepped across the threshold,
And they say that angels there,
Met him and took him on to glory
From ours to God's garden fair.

He meant to return to Mattie,
By her side he loved to rest;
She was his lifelong sweetheart,
Colaborer so blest.

But God had a radiant garden,
Prepared with lavish care—
For him in the heaven of heavens,
Eternal and always fair.

He waits in the City Beautiful,
Daddy earned his crown and rest,
There he waits for his own and the saints
of God,
He sings, he lives, he's at rest.

His physician of almost twenty years paid him this tribute: "The finest Christian I ever knew, and the most consistent minister. I loved him." With great magnanimity of soul he gloried in the rise and advancement of others. More unselfish than anyone I ever knew, he lived among his own.

MRS. J. W. SHORT.

If our General Budget had some of the money our dear Nazarene people have lost in the many bank failures that have occurred this past year, we could resuscitate the same from its decline. Perhaps if more treasure had been laid up where moth and rust doth not corrupt, there would have been less of it exposed where thieves break through and steal.

**LESSON FOR SEPTEMBER 7, 1930**

By M. EMILY ELLYSON

LESSON SUBJECT: Josiah, a Royal Reformer.**LESSON TEXT:** 2 Kings 22:1, 2, 8; 23:1-3, 21-25.**GOLDEN TEXT:** *Thy word is a lamp unto my feet, and a light unto my path* (Psalm 119:105).

INTRODUCTION.—Josiah, the character about whom we will study in this lesson, was the sixteenth king of Judah. His reign marked the last dying glory of the earthly kingdom of David. The very violence of Josiah's reformation indicates the absence of true and spontaneous sympathy among the people. In fact, they were past purifying, except by the fiercest fires of affliction.

Josiah inherited a throne that was ready to topple over, and a nation so terribly backslidden and full of idolatry that restoration was impossible. Justly are those that forsake God forsaken of Him, but He never leaves any until they have first left Him. When God has forsaken a people, their defense has departed, and they become a prey to all of their enemies.

AN ILLUSTRIOUS EXAMPLE OF ROYALTY.—Though only a child when he began to reign, Josiah was one of the noblest and greatest kings of all history. The son of a dissolute father and grandfather, he was bereft of any good example or counsel, and was probably advised to walk in their ways by those who like them were loose in their morals. His life stands out as a wonderful example to the youth of all generations, and will, when studied, be an inspiration to heroic living.

Josiah must have manifested a very courageous and determined character in the tender years of childhood, for in his sixteenth year, we are told, he made religion his own decided choice as the first act of his opening manhood. Doubtless this choice was prompted by that loyalty to his high calling as the son of David which marks every act of his reign. He was encouraged by some among the priests and by the prophets, but it is a striking feature of his history that the king himself is the prime mover in every act of reformation. "He did that which was right in the sight of the Lord . . . and turned not aside to the right hand or to the left" (v. 2). His was a straight course. All the unholy influences around him could not move him in his purpose to do the right. The task was great, only a heart of dauntless courage could ever accomplish it. It could be said of him as of Esther, he "came to the kingdom for such a time as this."

THE YOUNG KING'S RESPECT FOR GOD'S BOOK.—While the repairing of the temple

was in progress the book of the law was found. Josiah could not rest until he found a prophet who could explain the terrible denunciations and warnings of national destruction and captivity, because of their idolatries. Huldah, the prophetess, was consulted and confirmed their worst fears for the fate of the city and the kingdom, but she added a message of comfort to the king.

The light Josiah received by the reading of "the book of the law" only intensified his ardor in pursuing his reforms. With new zeal the people set to work purging Jerusalem from idolatry. He covenanted before the Lord "to walk after the Lord, and to keep his commandments and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant."

Though the ruin of Jerusalem might not be prevented he would not sit down in despair and do nothing for his country and his people. He would do his duty, and leave the event to God. It is interesting to note that when the general assembly convened, instead of the king making an opening address to the convention, he ordered "the book of the law" to be read to them. Indeed it would seem that he read it himself. He set the example of promoting the Holy Scriptures in all their domain. They did not need a new set of laws, but they needed a revival of their ancient laws if they would be to God a people.

THE YOUNG KING AS A RESTORER.—Josiah was not satisfied to root out idolatry and get rid of the nests of impiety and vice, but the people must not only "cease to do evil," but they must "learn to do well." The way to keep out abominations, is to keep up sacred institutions. Josiah was just as zealous to restore the worship of Jehovah as he was to exterminate idolatry. So he gave command that "all the people keep the passover unto the Lord." Since the days of Samuel this sacred memorial feast had been neglected until it had become an indifferent matter.

The Passover feast was extraordinary for the number and devotion of the communicants, their sacrifices and offerings and the exact observance of the laws of the feast. It was the most exact of any since the time of Moses. It was also the last great united religious act preceding the captivity. Josiah exceeded all other kings for sincerity and zeal. He turned to the God from whom his fathers had revolted and did all he could to turn his kingdom to God. He did this "with all his heart and with all his soul and with all his might."

THEY ARE NOT GONE FOREVER

We are sometimes told that the days of miracles and of special divine manifestation have passed. In a changing world we may expect there will be some changes in the form of divine manifestation, but so long as God is love there will be no passing away of divine manifestation. Many may shut them out and refuse to recognize them, but there they are. When men make room for it, God always manifests Himself. The places where He cannot do many mighty works is where there is unbelief.

At the summer Institute-Camp, held at Indian Lake, Michigan, the forenoon is given to the institute. This begins with a special devotional chapel service. Everybody on the grounds is supposed to lay aside all other work and attend this service. It is not a preaching service; it is really a devotional service. Not one service in the whole two weeks but that the divine presence was very clearly seen in the faces and actions of the people. How they did sing, and shine, and pray, and laugh, and listen and meditate together! District Superintendent Starr says the great characteristic of the entire encampment is the divine consciousness.

Friday was a great day. Waves of glory swept over this devotional service from the first. One outburst of song, or praise, or holy joy after another broke forth. Near the close a good sister started to sing, "This Is Like Heaven to Me." She could go no farther. Up she came with a shout. She marched back and forth in the aisle a time or two, then approached the altar where she fell upon her face and lay there silent for some ten or fifteen minutes. The service was dismissed and the classes assembled. Soon this woman began to pray earnestly for a backslider who was on the grounds. A number of people not in the classes gathered about her and joined her in the prayer. This backslider was some quarter of a mile away, but the Spirit drew him and soon he entered the service. Before the hour was up he was beautifully reclaimed and on Sunday afternoon was forward for sanctification.

No, the days of divine manifestation are not over; and a leadership Training Institute properly conducted will not be a hindrance. This is just the atmosphere in which our Sunday school workers should be trained. There is a great place in our movement for the campmeeting, and there is also a place for a few institute-camps such as this. We attended no services where the divine presence was more consciously felt or beautifully manifested.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing up of the great old Camp at Waco, Texas. Well, on Monday, the 28th of July, Professor L. C. Messer, and Rev. Holland London, and Mrs. A. S. London, and their married daughter, who had been to the Waco campmeeting to visit her mother and father and her brothers and their wives, our party left Waco, Texas, on Monday morning at 9:30 o'clock for Wichita, Kansas, where Sister London was going to spend a few weeks with her married daughter, and Professor Messer and Rev. Holland London went back on Tuesday to hold a campmeeting at Akley, Oklahoma. Old Bud joined District Superintendent Balsmeier to round up Kansas in the interest of Bresee College at Hutchinson. Well, I must not get ahead of the trip from Texas to Kansas.

We arrived in Wichita on Tuesday morning at 2:45, as tired as any bunch that you ever put your two eyes on, but we slept until almost noon on Tuesday, and in the afternoon Messer and London started back to their Oklahoma camp, and old Bud opened the campaign at First church, Wichita, where our beloved Brother Griffith is the noble pastor. Well, we had folks to peddle! My, my, but the big church was packed from bottom to top. Upstairs and down was packed. Brother Ben Griffith has done wonders in Wichita. Our great church is in debt, but about all of the good churches that our Nazarene boys have built are in debt, and some have larger debts than the Wichita church. But God is still on the throne, and there are brighter days ahead of the Nazarene boys. Our hard times are very largely brought about because we overspent when we had good times, and now we are trying to pay up for the stuff that we bought on credit when times were good. As a rule people don't go in debt much when times are hard. But just let us have one big crop and get big prices, and let wages jump back, and let our people begin to make large wages, and we all as a people go back to buying more stuff than we really need, and then we have another slump in prices, and then we are all up against it again. That has been my experience for the last fifty years.

Well, we had a beautiful service in Wichita, and on Wednesday, July 30, Brother Balsmeier and old Bud hit the Kansas trail for Clearwater. Here we have a fine pastor and his good wife, Brother and Sister Jordan. We had the service in the high school auditorium. The crowd was not large, but we did our best for the great cause that we were representing. Clearwater is the home of

Brother Uhler, who is now the secretary of the Wichita State Camp, and also the vice president of the state camp. We spent the night in Clearwater, and on Thursday we made a run to Anthony. Here Brother and Sister Grim are the fine pastors. One year ago last May, when we toured Kansas, they were worshipping in a private house, but now they have a basement almost free from debt that really would do credit to a church with two hundred members. Here in Anthony some of my old-time friends live, Brother Shelley Nash and his good wife. These fine Nazarenes were educated in the old Peniel College, and they were married there some eighteen years ago. Brother Nash's father was one of the greatest old holiness fathers that I have almost ever known, and he went to heaven only about four years ago. Sister Nash is the daughter of my old friend Ben Young, of early holiness days of Kansas. Brother Ben Young was a very great man, and his son, Raymond, lived in our home in Peniel five years. So it was a delight to meet with these fine old friends, and take dinner with them in their lovely Kansas home. Brother Nash is a fine business man in Anthony. We had a fine service there in their new church on Thursday. Then we made a run to Arkansas City, and Sister Grace Nash went with us, as she was making a run to Winfield to visit her friend, and we had taken her most of the way.

At Arkansas City Brother Garsee and his good wife are the fine young pastors of the Church of the Nazarene. Sister Garsee is the daughter of our beloved Brother J. Walter Hall, the District Superintendent of the Western Oklahoma District, and of course a daughter from such a home is bound to make good.

OVERCOMING

By D. W. DOBSON

*The fragrant rose blooms near the thorn;
Within the ground we plant the corn;
The thorn, the fragrance cannot spoil;
The corn to grow, rots in the soil.*

*The blossoms fruit 'mid stinging bees;
The pruning knife helps fruit the trees;
For fruit, the trees their honey trade
And bless man for the sharpened blade.*

*The finest gold from furnace heat;
For flowers, the plants with poison treat;
The one must be made free from dross,
The other sprayed to save from loss.*

*For clear long vision we must climb;
The threatening clouds are oft sublime;
The heavy snows, the wheatfields bless,
E'en floods may bring more than distress.*

Well, they had secured a big tabernacle in the park, and had it well advertised. We had people to peddle. Several fine Nazarene pastors from Oklahoma. We had with us Brother and Sister May and Brother Wright, and quite a number of other fine preachers. We had there a most beautiful service, and left on Friday morning for Coffeyville, Kansas, and arrived at noon.

Here Brother and Sister Brandyberry are the fine pastors, and we had a great crowd. The tabernacle was almost full, and it will seat a thousand. The service was a most delightful one. We had with us a number of fine preachers. The pastor of the First Christian church was with us and led in the opening prayer. He is a most beautiful gentleman, and we had at least a half dozen Nazarene preachers. Brother and Sister Moxley, from Canaan, were there, and Sister Moxley led the song service. Brother Brandyberry and his son, Paul, brought us a fine duet. They are lovely singers, and young Paul has a most beautiful voice. Some day he will make us a fine song evangelist. Our visit to the home of the Brandyberrys was most delightful, and I think a most profitable one.

On Saturday we made a run from Coffeyville to Pittsburg, Kansas. Probably I had forgotten to tell you that Friday was the first day of August, and Saturday the second we were in Pittsburg. When we arrived at Pittsburg we drove to the parsonage, and our good Brother Howard had secured us two fine rooms in the Besse Hotel. Here we had fine rooms and private baths, and everything that kindness could provide was at our hand, and the rooms were donated. Well, thank the Lord for a fine room sometimes! The proprietors of this fine hotel are about the most liberal hotel folks that you will meet in a year's travel, but our good pastor there, Brother Howard, is almost a miracle worker. Right now, in this hot weather, he has almost doubled his Sunday school, and it is by far the largest in its history. Brother Howard is also improving his church property. He is making almost a new church out of the one he had. I haven't seen a church in months that is making the stride that Brother Howard's church is making. May his tribe increase!

Our Saturday night's crowd was very small, as it was so very hot, and then it was Saturday night, and again the meeting was not very well advertised. But we did our best, and then spent the night in the beautiful hotel, in the fine rooms that were donated by the Hotel Company. Hotel Besse I think is the name, and it is a very fine hotel, and so very kind to us old preachers. May heaven smile on them is my prayer.

In perfect love, and all for Jesus,

UNCLE BUDDIE.



Foreign Missions

How grateful we are to every faithful pastor, and loyal church that has paid the General Budget in full despite these hard times. Few can imagine the comfort and relief such a church is to those charged with the responsibilities of the General Budget burdens. We desire publicly to thank every such pastor and church for the loyal and faithful attention paid to these matters that pertain to money. We know that it sounds as though we were talking money, money all the time. This sounds sordid to some. But when pathetic need calls from foreign lands, and souls are sinking in darkness which a little money could rescue, what else can we be expected to do? Forgive us, if we seem insistent—forgive us, and let the Spirit reinforce to you our plea.

Don't hold any small amount of cash which you may have collected on the General Budget, until you get more, but send in the amount on hand, even if it is small. Many littles make much in the aggregate. If you have planned to make an individual gift to foreign missions, but haven't quite as large a sum as you hoped to have, don't wait, send what you have. If it's a dollar send that. If it's even less, send that. If fifty thousand Nazarenes would send us fifty cents apiece, it would equal \$25,000. Indeed, few can realize how good \$25,000 would look to headquarters' burden bearers right now. Send what you have.

For the man or woman who does not believe in foreign missions, God has brought the foreigner right to him, and he must either evangelize him or suffer for the neglect. In the shadow of the steeple where the lanterns hung for Paul Revere more Italian can be heard than English. If the bell in Independence Hall could be rung, within sound of its tolling is a little Italy, a new Jerusalem, a black belt, a perfect babel of Polish, Greek, Lithuanian, Russian, Armenian, Hungarian, Czech-Slovakian, every race and color. In every great city are slums where children never heard a mother pray, only swear. Babies are here who will occupy prisons, asylums, brothels, electric chairs. Here in congested districts old and young, yellow and brown, white and black, Jew and Gentile, are herding and sinning together.

A mother was teaching her little girl her Sabbath school lesson. On the leaflet was the picture of a heathen mother offering her own little girl on the altar to appease the anger of the heathen god. The little girl looked at the picture, then

she said, "Mother, does God know about this?" Quickly the mother replied, "Yes, my child, God knows everything." "Well, Mother," protested the child, "does God care?" "Yes, my child, God cares." Then came the stunning question, "Then, Mother, if God knows and God cares, why doesn't God put a stop to it?" How would you have answered? That wise mother explained to her child that heathen barbarity is in the world today just because Christian men and women have not been Christian enough to care to go and stop it.

"As much for others as for ourselves." A slogan like this adopted by our Nazarene folks would soon make the General Budget mount up to dizzy peaks. Would it be unscriptural to do that much? Would it be sinful to pour out for the unreached homeland regions and the needy foreign mission stations as much as we pour out for ourselves? Do you imagine the Master would rebuke us if we attempted to do this? He once said that if any man came to Him and forsook not all that he had, he could not be His disciple. We seriously doubt whether He would rebuke us if we actually set out to do as much for others as we do for ourselves. This would mean that any church which had a local budget of \$3,000 annually would also carry a budget for home and foreign missions of \$3,000 annually. Now, why bring that up?

HOLINESS SPREADS IN MEXICO

We earnestly thank the Lord that, notwithstanding that our beloved church is passing through a heavy financial crisis, it was possible by His power that we could receive an increase financially since May of this year. Glory to God!

By this we could have another worker, our Brother Regino Fernandez, who will have in charge our work in Cino Cerros, Chiapas, from which we hope to gather precious fruits for God's kingdom.

With that amount we could also increase the salary of another of our workers, our Brother Francisco R. Perez, in order that he may give his whole time to the work in Teloloapan, Guerrero, co-operating with our Brother Macario Salgado, in his wide field that God has given us.

We are waiting a precious answer to our prayers in behalf of the holiness work everywhere. Mexico is offering us the best opportunity for its evangelization. We appreciate with all our heart the great efforts that our beloved General Board is making in order that our country may receive the salvation and holiness gospel. Pray for me.—DR. V. G. SANTIN.

WE MUST LIVE UP TO OUR REPUTATION

A Presbyterian neighbor writing about our church and its missionary applicants describes us as follows:

"The Nazarene church is an off-shoot of the Wesleyan groups of people of about twenty-five years ago. All, both clergy and laity, are strictly fundamental in doctrine and aggressively evangelistic, usually having an altar service at each evening preaching meeting. In their doctrine they emphasize holiness as did the Methodists in earlier days."

SPECIAL PRICE MISSIONARY BOOKS

Interesting as a novel—instructive as a sermon. What? Books! Some people commit crime for a thrill, Nazarenes do not need to do so; all that's necessary is to read Mrs. S. N. Fitkin's book on British West Indies, entitled, "Under Tropical Skies." It's unusually good. Also her book entitled, "Over in Old Mexico." There's a thrill in each page. A few copies of Sister Fitkin's book, "A Trip to Africa," are yet unsold. While they last our Publishing House will sell the three trip books for \$1.00. Buy, read and then give away. Someone to whom a copy comes will respond with a generous gift to foreign missions.

DENYING THE FACT

The great difficulty in preaching the gospel to the world is convincing men of their lost state. "The Son of man is come to seek and to save that which was lost." Unless a man believes he is lost, there is little chance of his accepting a Savior. It is a well-known fact that an Indian prides himself on his being able to find his way and never being lost. On one occasion, however, an Indian lost the trail and wandered for days without finding his wigwam. At last some white men met him and asked him if he was lost. "No," he replied, "Indian not lost. Wigwam lost." This is just the attitude of many a man who believes that "luck is against him," "society is all to blame," "the church is a failure," and so on. Everything is wrong; but of course he is right.

There are no records of failure among tithing churches. The examples of success are legion. To get a church to become a tithing church is to forever settle the financial problem, as well as many other problems. Why not do the thing right and be done with our "excursions" on church finance?

NEWS AND NOTES FROM NEW ENGLAND

DENNISPORT, MASS.

We are steadily giving forth the Word of life and are believing God that many yet shall be brought into His kingdom. God has been very gracious to us in the ministry of healing, for which we praise Him. On Sunday, July 20, Rev. Hallows of Cambridge preached at both services. God's presence was with us all day in a wonderful manner. On Sunday, August 3, Brother A. T. Lange, teacher of Eastern Nazarene College Sunday school, preached for us. He was assisted by Brother F. Hamblin. Our people wonderfully enjoyed these brethren and trust we may hear them again. At North Harwick among the Portuguese God is enabling us to do some real missionary work for which we are glad. Mrs. Back has a class of young ladies Sunday morning and I preach there Sunday evening previous to our Dennisport service. Many of these dear young Portuguese testify to the saving and keeping power of God. We are making a real effort to sow down our community with holiness tracts and believe much fruit will be the result. Our trust is in the Lord. We are looking forward to a real revival of holiness.—A. J. Back, Pastor.

GARDINER, MAINE

The work of the Church of the Nazarene here under the leadership of Brother Brown has been steadily on the increase since April. Coming at the time of the labor trouble when many were out of work, caused no decline, but rather the work took on a most encouraging aspect and we began to make the upgrade gradually, but surely, financially, numerically and spiritually. Faithful to the storehouse tithing, the work has shown the best financial condition since organized. Several hundred dollars has been given toward the new church and over one thousand pledged. The General Budget all paid within a few dollars and the District Budget one month ahead, all bills paid and a goodly sum in the treasury. To God be all the glory. The average attendance at all services has been good. There has been an average attendance at Sunday school of fifty-eight since April; a substantial gain over the first year. The first Sunday in August, seventy were present. Ten have been admitted to the church during the year. A wonderful baptismal service was conducted on the shore of the Kennebec the last Sunday in July. During the forenoon there had been a continuous rain, but just about time for the service the rain ceased, and a goodly crowd gathered. Brother Gould, our District Superintendent, was present and baptized nine candidates, one of which had been a slave to drink for twenty-five years and was converted the night of July 4, at the Young People's Society meeting. Pray

that our brother may go all the way with Jesus. A precious praise service and a strong message from Brother Gould preceded the service; some were shouting others weeping, and God set His seal upon it. The N. Y. P. S. services have been on the increase with good attendance and co-operation with all departments of the church work. Public missionary meetings have been held occasionally, made interesting by selected programs of home talent. The Young People's Society and also the Juniors have been a great asset to the missionary work and we are learning that to be a live church we must have a great interest for mission fields. The tide in the home church will rise in proportion as we support the cause of missions. Our communion services have been blessed and at the last one the number of young folks was especially noticeable; there being about thirty present to partake of the Lord's Supper. Back of the work has been the support of the weekly prayer circle which has been held in various homes almost without a break since the church was organized. In addition to this is the early prayer service on Sunday evening, stimulated and encouraged by the pastor. Brother and Sister Brown are talented musicians and have added much to the services. They are also tireless workers and leave no stone unturned to reach the unsaved, often walking long distances to help those in need, and are strong exponents of the doctrine of holiness. May God bless the Church of the Nazarene here and elsewhere.—Ethel M. Abbott, Reporter.

BATH, MAINE

In the old "Shipping City" of Maine the faithful Nazarenes are pushing ahead. We knew there was much ground to be taken and knew also that it would take grit and grace (and plenty of greenbacks) to take it and therefore we have been furnishing some of all and God has helped us. The church is at its best spiritually right now. There is a growing sense of fellowship and unity which makes preaching the blessed old gospel easy and lets the outsiders know it is all true. One or two have gone from us but it is only an outward evidence that they were not with us in spirit and devotion. What is on the inside will come out as the fire burns brighter. We have some very promising ones that are looking our way and we expect to move forward with a good stride for we know God is with us. Glory, hallelujah! There is not a more loyal group that walks in any state of the Union than the one we have right here. Our Sunday school is holding its own through the summer with a very satisfying increase in attendance over the previous years. The W. F. M.

S. is functioning well and missions is a living theme with us. Our people are going in goodly numbers to the Home Missionary tents that are in operation near us. The Brunswick, Maine, team is doing good work. Brothers Stillion and Marsh are there and God is helping under hard conditions. Last night, August 6, we opened a tent meeting in Lisbon Falls, Maine, with Brothers Smith and Perkins as workers. The attendance was unusually good for the first night. There seems to be a keen interest in the town in the tent. Pray for the work there. We are in the business of the King for keeps and have no intentions to let up or down or whine or grunt. The deeper we get the better the swimming. On with the race. We will win! Pray for us.—Howard P. Jett, Pastor.

CAMBRIDGE, MASS.

Last fall Sister Stella Crooks held a great revival meeting here and the results are still standing today. This is the true test of a real revival. We have had no special meeting since but the Lord has truly visited and blessed us. We are still climbing (it is always more difficult than to slide) and we have a firm grip of the ladder, looking for greater things from God in the future. In spite of the opposition of the devil and criticism from unexpected quarters, we are making steady progress. Many souls have knelt at our altar in the past year and the young people as well as the older folks are strong in faith, expecting greater things because they are attempting greater things for God. In this university city, the cradle of modernism and every other ism under the sun, God has a loyal band of Nazarenes who believe their Bible and preach and testify and live the experience of scriptural holiness. The young people here are a fine, clean group who are inspired with a real vision and who find that God satisfies every longing of their hearts without cards, dances, movies or any of the devil's trumpery rubbish. We do not anticipate a slump either in victory, finances or membership; but expect God to send us a great revival all down the line. Pray for us.—J. Dunster Thomas, Pastor.

JACKMAN, MAINE

Though this is our first report in the *HERALD OF HOLINESS* this assembly year, we are still in the battle with no intention of giving up. We praise the good Lord for His blessing upon the work. All departments of the church are moving forward. More and more we are conscious of God's Holy Spirit being poured out upon the services. There is a shout within our soul for the good days that His grand service brings to us. June and July have been preparation months,

preparing by special prayer, and visiting units, for a revival. Groups have done some effective "personal work" for which we praise and thank the Lord. On August 1, we closed a Daily Vacation Bible School that ran four weeks with splendid results. Two-thirds of the children enrolled accepted Christ as their personal Savior. We have a fine crowd of Nazarenes here who are ready and willing to see more and more accomplished with and for God. Kindly pray for us and the great work in which we are engaged. We are praising the Lord for the Nazarene family and proud to be one of the children.—William N. Harrington.

HOME MISSIONARY WORK IN KENTUCKY

It has been some time since we reported any of the Home Missionary activities of this district, but we have been more than busy, and the good Lord has been blessing in a most wonderful way. We have organized nine churches this year. Rev. R. T. Goldie, one of our fine licensed preachers, went to Young's Valley last fall and God has helped him to dig out a fine church here, with some of the very best people in the community. He has another preaching point, and will campaign in one of the best oil fields in this state, and writes that he is almost sure to get another church there. This new church is supporting him already, and doing a good job of it.

The next church was organized in Lexington, Ky., making the second new church to be organized in this fine city this assembly year. Rev. Ollie Johnson from Lancaster went to preach for a friend of his who was running a small mission in this section of the city, for three or four days only, but God came on the scene and the people filled the mission hall, and then they tore out the partition, and then they filled that, and then they rented a tent and ran the meeting, I think, four weeks, and had over a hundred people definitely saved or sanctified. Personally, we did not want to organize this church, but after visiting the meeting twice, I saw that the people that were saved lived very largely around where the tent was, and they said that they could not get to the other churches, so pleaded with us to organize them, which we did, with 37 charter members, and by assembly time they will be worshipping in their new tabernacle. They called Brother Johnson as pastor, and are paying him \$20 a week already to start with, and \$30 a month house rent. This church was nowhere near either of our other churches, and has a wonderful field.

Our next church was organized at Dunbar, West Virginia. Here Rev. Earl G. Hissom and his fine band of preachers and workers put on the campaign and the Lord so wonderfully blessed them and helped to get a good Church of the Nazarene with about twenty members, and they will have thirty at assembly time. They are now erecting a building, and will soon be worshipping in the same. The next church was organized at May-

field, Ky. Here Rev. E. C. Dees and family, and Rev. Rollie Fleming were the special workers. God blessed these fine workers and gave them a fine revival, and at the close we asked Brother Dees to organize the church, as we could not get there at the closing day. This he did with good success. Brother Dees is well known in western Kentucky, having held revivals in that part of the state for thirty years. He has a number of other places in mind where we hope to get new churches. Rev. Rollie Fleming is supplying this new church until assembly time.

Our next church was organized near Charleston where a good Nazarene from the north somewhere got it on his heart to come back to his home community and dig out a church. He first secured a lot, then secured lumber, and built a nice church building, then put on a revival with Brother Hissom and his band of preachers, and permit me to say right here that when Hissom and his band start in at a place, they stay with it until the job is well done. God gave them a fine revival here, and nineteen charter members, and more coming in soon. So you see we have the church building and pastor and a fine people, doing a great work for God. Our next church was organized at Pine Grove, Ky. Here Rev. W. O. Barnes and Rev. Ollie Johnson of Lancaster put on the campaign and God gave them a fine revival and a good organization. They are in another revival at this time with Brother Barnes who is the pastor and Rev. Charles E. Haden the new and successful pastor at Lancaster.

At this writing, just one month before our District Assembly, we have six campaigns going where we hope to get new churches and we believe God will give us at least three more before the assembly, making a full dozen. This will be the best year we have had since we came to this district four years ago and we are glad to say that we have never seen such a beautiful spirit of unity prevail on the district before. I only wish that we had time and space to say something about the fine pastors who are doing most excellent work in the churches but you see there are between fifty and sixty of them so it would be impossible but we will say that there are no finer anywhere.

This state is going through the worst drouth ever known which has practically paralyzed the financial situation yet we believe our General Budget will be paid in full by the assembly time and our District Budget is coming a little better than in any previous year. So we take courage and thank God. When you pray remember Kentucky District. We are planning the best District Assembly we have ever had this year with Dr. Chapman presiding, at Richmond, Ky. Let every pastor be present with a full delegation and his budgets paid in full. Let us all pray for a mighty outpouring of the Holy Ghost. Write the pastor, Rev. Mrs. Edith J. Rice, Richmond, Ky., and tell her you are coming and how many will be in your delegation.

L. T. WELLS, *District Superintendent.*

NORTHWEST NAZARENE COLLEGE

Northwest Nazarene College has been making a remarkable record under the leadership of President Russell V. DeLong. It has been to the advantage of the college that its president has possessed a rare combination of a strong, commanding leadership, a careful business exactness, a forward vision for expansion and enlargement, an intense spiritual enthusiasm and a great interest in the welfare of the young people.

President DeLong has gathered about him a strong faculty of competent teachers, with a master at the head of each department. He has had the hearty and unanimous support of every member of the college board in his fine expansion program now under way.

The expansion program, which has been endorsed by the North Pacific, Northwest, Idaho-Oregon, and Rocky Mountain District Assemblies, will include a \$25,000 addition to the administration building, remodeling of the dormitories and improvement of the college grounds. To carry forward this undertaking immediately the board of directors recently elected Rev. Roy F. Smee, business manager of the college. All who know Brother Smee feel confident that he is the competent executive for this undertaking.

Last year the college had its largest enrollment, crowding our buildings to the capacity, and all bills were promptly paid in full. The High School Department was fully accredited in 1927-28, the Junior College was fully accredited in 1929-30, and President DeLong is working toward an early accrediting of the entire college.

This summer two of the College Male Quartets are holding conventions in all our Northwest churches, under the direction of the business manager and the president, in an endeavor to sell \$25,000 worth of bricks for the new building. When President DeLong first introduced this plan to the faculty and students last spring, the faculty and students immediately purchased 2,617 bricks at \$1.00 each.

This college is coming to the front as a leading holiness college, and is an institution which merits the hearty support of all who have money to invest in God's cause.

The fall opening will be September 22, and a large enrollment is already evident.

A. M. BOWES,
Secretary Board of Regents.

ORCHARDS, WASHINGTON CAMP

The Orchards, Washington Camp closed its Nineteenth Annual Meeting August 10, with victory in the salvation of souls. There were souls from the first day unto the close. Many great and holy men have been at Orchards and ministered to the crowds who gather there, and hundreds of souls have yielded themselves to the claims of God, and have gone out to live for Him. The camp is not nearly so large as many others, but it is an A-one camp, and is up to the standard of the sound and sane holiness camps. It is auxiliary to the National

Holiness Association. They have lovely grounds, a good tabernacle, dining hall, and all paid for, and they are planning to build eight or ten cottages this coming year.

Many missionaries have been on these grounds representing foreign lands. This year Brother and Sister Coolie and Brother and Sister Moe from China were with us, inspiring us with news from the fields that are now war-ridden. God certainly visited us in a wonderful way. There were many ministers from cities and towns in attendance, and campers from a distance.

Rev. Floyd Johnston has been the song evangelist three years now, also brings one message a day. He is one of our good pastors of the Church of the Nazarene in Portland, Oregon (Brentwood church), he is a fine song evangelist and a splendid preacher, and is loved by the people. We have never worked with a man that we had rather be associated with, he is certainly a true yokefellow. We met and had with us Rev. and Mrs. E. F. Taylor of Ridgfield, Washington, whom we have known for thirty years. They are on fire for God and souls, and though Brother Taylor is now 76, his birthday, he is active as ever in meetings when he can attend, and is a force in prayer and exhortation.

We shall pray that Orchards camp will enlarge, and continue to be a place where scriptural holiness will be preached until Jesus comes. It was a great pleasure to the writer to minister to this fine people this year. We have one more campmeeting and then we will enter the fall campaign for a harvest of souls in the churches.

J. B. McBRIDE.

KANSAS CITY DISTRICT

Rev. R. L. May, our pastor at St. Joseph, Mo., was recalled by every vote. This church is in the best condition it has been since the district was organized. Brother May and wife have proved to be the right pastors in the right place. Rev. F. E. Harris of Blue Ridge church has also been returned for another year. Rev. Harris and wife are tireless workers and stay by the job. The return of Brother Harris speaks well, for both the pastor and church. Now we come to the extreme northeast corner of our district, Trenton, Mo. This is a new church in a Rock Island Railroad town with about every religious cult in it that is anywhere. However Rev. Askin and wife, our faithful pastors have wrought faithfully and in a measure successfully. They so far have outlived every trial and test that comes to a new church and bid well to live forever. Rev. Askins has been returned for another year. He has been giving this church but half time but next year he intends to give it full time. We hope the coming year to see a good advance in Home Missionary work across the north half of our district. We must lay plans and raise the funds and do this job.

Canaan Hill church started the year with a pastor but because of the lack of

support he was forced to stop going. We trust, hope and pray that God will help us to get this work on its feet and established at Canaan Hill church. We have some good people here but not enough to give a sufficient support to keep a pastor. Grace church, Kansas City, Mo., has had her banner year. Our pastor, Rev. E. Gordon Blystone, has proved to be the right man for the church. He was returned for the coming year with a one hundred per cent vote. Rev. George Hammond, our pastor at First church, has had a good year. It is our personal opinion that First church has grown in spiritual life the past year and is in the best spiritual condition that we have seen for years. Rev. Hammond is a hard worker and one of the best pastors to call in our movement. Brother Hammond did not permit his name to be considered for recall and expects to take a church elsewhere another year. Rev. George Hammond is a good man, a big brother, a tireless worker, and one of the best all around men on a district we have ever labored with. He has served on the District Advisory Board several years. He is good in council, humble in spirit and has good judgment. The church will get a good pastor and the district a good booster wherever Brother Hammond goes. Rev. L. A. Reed has been called and accepted the First church at Kansas City, Mo. Brother Reed comes to us from Long Beach, California. We believe that Brother Hammond has so done his work that Rev. Reed will be able to take it up and we trust shall prove to be God's man for the place. Kansas City First church has some of the finest saints living on earth and we believe the greatest days of this church are ahead. Amen.

Rev. Fannie Payne is our pastor at Sedalia, Mo. This is a small, new church in a railroad city of about forty thousand. Sister Payne has been there but a short time and had very little to start with but she is of the old line pioneers and will win where others would quit. Rev. C. J. Garrett, our pastor at Ottawa, Kansas, is in a tent campaign with Sister Payne at present. We hope to have a strong work in this good city. Rev. C. A. Gamber has been our pastor at Deepwater, Mo., the past year. He has a night job at the postoffice and being not very strong has not been able to do much traveling so far but the Deepwater church has come up through great tribulations and will live as long as the Reader family remains in Deepwater. We hope to open a new church in Clinton, Mo., some seven miles away and put the two churches together.

Our churches at Drexel, Mo., and Louisburg, Kansas, with Rev. R. E. Tabor, have had a hard pull of it the past year. They have kept going and will come in with a fair report but it has been a hard year in many ways. Brother Tabor is not returning the coming year. The two church buildings are free from debt and we expect a forward move for these churches the coming year.

The church at Lamar, Mo., is carrying on with faith and courage. This church has come up through every discouragement that is common to churches and it

lives and bids well to have better days. It is remarkable to see what a church can endure and live through. The seed of holiness shall continue to live in the earth till Christ comes. We expect some day to see the church at Lamar established in a good building all free from debt with a bright future. This church has a faithful few and we are expecting the Lord to honor their faith and prayers and give them the increase.

Rev. F. N. Deboard at Carthage has been recalled for another year. He is just back from his vacation in California and is getting ready for his meeting with Evangelist Dickerson. We are expecting a great meeting with this good brother. The church at Carthage is moving along slowly but surely under the leadership of Brother Deboard. We are expecting a good report from this church at the assembly. Our Webb City church has and is fighting one of the greatest battles fought by a church of its size and opportunity. This church has been tested in almost every way a church can be tested and yet she lives and is growing. Satan has tested our work the past year whether it be of God or man and so far it has proven of God. Rev. Roy Swim is the good pastor of this church and seems to be God's man for the place. He is a brother beloved and our pastors and people love and boost for him. There are better days coming for this church. Amen. N. B. HERRELL, District Superintendent.

ARKANSAS DISTRICT

Since our last report many things have happened with us. Rev. David Reynolds, of Bethany, Okla., has closed a good meeting with Rev. J. E. Linza at Beech Grove.

Rev. Gussie Morris Gill has held a good meeting at Smackover. This is a home missionary meeting fostered by the church at El Dorado. Much good was accomplished.

Last spring Rev. A. T. McAnally located in Blytheville, and organized a Sunday school and prayermeeting. Later on he engaged Rev. F. R. Morgan, Tulsa, Oklahoma, and held a home missionary meeting under the brand new tent donated us by the General Board, and at the close, we ran over and organized a brand new Church of the Nazarene with thirty-seven charter members. Professor Lester and Eunice Price led the singing for this meeting and did it well. This new church is coming fine, and we hope to have one hundred members by the coming summer.

Rev. Agnes Diffe and Rev. Eupha Beasley are now in a revival meeting at Amity, and reports are they are having a good one. Rev. Bessie Williams and Rev. Y. D. Whitehurst have put up the new tent at Newport, and are now in another home missionary meeting. Certainly with this crew of workers, we will have another new church.

We have just organized another new church south of Little Rock where Rev. J. W. Moore has been holding prayer-meetings and having Sunday school for the past year, with a substantial membership. God is with us over in this Ar-

kansas country and if we can make the run without money we will come up to the assembly with a number of new churches.

Rev. Eupha Beasley, Miss Lauraine Oliver and Rev. Geo. A. Lankford opened up at a new town, Decatur, and God gave them a good meeting with something like thirty professions and we moved the Mount Zion church from the country into Decatur, and seven new members were received into this connection. This, too, was a home missionary meeting held under the District N. Y. P. S. tent.

The writer recently closed a very good meeting with Pastor Davidson at Mena. The tongues fad has greatly disturbed our people at that place, and this makes it a hard proposition. May God bless Brother Davidson.

Rev. Agnes Diffie recently closed a good meeting for Pastor J. E. Harris at Beebe. Much good was accomplished, and several were blessed. Our work there is looking much better.

Rev. W. M. Lusk recently closed a home missionary meeting at Russell, a small town on the Missouri-Pacific. God was in the effort, and we hope to have a Church of the Nazarene there by this time another year.

Rev. J. A. Kirkham and Rev. L. C. Duncan recently closed a good meeting with Pastor C. C. Sellards at West Helena, and left them with a splendid church building that will hold the crowds for some time to come. Kirkham is now at Moro in a home missionary meeting. We hope to report the organization of a Church of the Nazarene there.

Rev. Mathews, of Hutchinson, Kansas, has just closed a meeting for Pastor Russell at Conway. God gave them a good meeting. Rev. Lee Hamric has just closed a meeting at Vilonia. The blessings of God are on this people at Vilonia. Rev. John F. White is the faithful pastor. All the meetings this year seem to be much better than formerly.

Rev. Ernest Moore and Rev. W. Z. Horbury are now engaged in a meeting with the church at Heber Springs. We have had no word from them, but this team should pull down a good revival anywhere.

Rev. Mrs. Mathews is now opening a home missionary revival in Yellville. This is a new place, and we are hoping it will prove fruitful.

We have an opening in several large towns, but we are financially unable to enter them. Our crops are about all dried up; the drought here is something terrible. In some places fifty per cent of the trees are dead. No corn; no garden stuff; no feed stuff; the ground as dry as a powder house; thousands of acres of timber land burned, certainly by some unthoughtful person dropping a match. Our budgets are blown up; pastors' salaries low, and it now looks like we are all going to have to look for help from Mr. Hoover.

We urge our people, and all lovers of Bible holiness, to pray for us in this distressful condition. Some of our good people are actually suffering; they must

have help. God is still on the throne and His ear is open to the cry of His children.

In spite of this bad condition, the worst since 1874, our work has, in most instances, kept up well. First church Sunday school has had an average of about 450; the congregations have held up in a splendid way; offerings have been low, but this would be expected.

Our State Campmeeting was the best in all its history. Rev. Oscar Hudson and his wife did some of the best constructive work we have ever had. When he would preach we would all decide he was the best, but when she got through, we would decide she was the best. They did us work we are proud of, and it was the united decision of the board they should return for the next year. The Vaughan Radio Quartet—well, there is nothing like it in all the land. My, how they did pull the glory down. Our own daughter, Miss Lauraine, sang a few times to the delight of the large congregations. Miss Turner presided at the Baldwin Grand in a most dignified way, and is easily the best pianist we have ever had. Professor J. A. Reed led the choir to the delight of all, though he was engaged in a hot race for county clerk.

We had more campers; they stayed longer; more praying, and it continued longer; greater congregations by hundreds—in fact, I am sure no night congregation was ever less than 1,500, and from that to 5,000; the longer the meeting ran, the larger our day congregations. The seekers were many, and so far as we know, no one undertook to keep an account of them; but the work done at the altar seemed to be very thorough.

People came from Dallas, Texas, many places in Oklahoma, and our surrounding states; and many pastors came and brought as many of their people as they could. We never had such hearty cooperation as we had this year. Rev. J. P. Roberts, Rev. E. O. Tapley, Rev. Bessie Williams, Rev. Eupha Beasley, Rev. S. B. Damron, Rev. Vallery, Rev. Reynolds, and many others were the visiting preachers who rendered real good service. God bless them all.

In spite of the most intense heat wave, at times as high as 107, and the worst drought since 1874, our people responded liberally in the collections. God bless this dear people; we had rather be engaged in this kind of work with them than to be President, if we are guessing where the next meal is coming from. We missed Dr. Morrison with his red-hot missionary fervor, but we took the time in impressing upon our people the need and cry of our own people. We are trusting it will prove fruitful.

Our assembly will meet with the Batesville church October 8-12. Let all the undergraduates, delegates, members in general take notice and be on hand at the proper time, and let us go in for the greatest District Assembly we have ever had. Rev. Y. D. Whitehurst is the good pastor, and we hope to get the blessings of God down on the sessions and on the people until it will be a real uplift to his church and people. Dr. Williams, fresh

from the mission fields, will preside, and this promises to be one of the greatest treats Batesville will get in a lifetime. Begin now to pray, plan and pay, and God will give us a gracious time.

JOHN W. OLIVER,
District Superintendent.

PENIEL, TEXAS, CAMPMEETING

Another great campmeeting has just passed into history, marking the thirty-fifth milestone of her annual jubilant splendor and glorious victory. Although this camp was discontinued as a district camp at our last District Assembly (the district having voted for one great state camp at Waco) yet it is the purpose of the local board to continue to have the Peniel Camp until Jesus comes. It is not dead but much alive.

Dr. A. O. Henricks was our very efficient evangelist this year, and when it comes to real earnest, sane, Holy Ghost preaching, it would be hard to find his equal. He is fearless in his presentation of the truth, but very tender. He will bless any company of people who want a revival. Our own Jack and Ruby Carter were the very efficient song leaders and soloists, and of course this was done well. They have been here for a number of meetings and camps, but it seems they were greatly appreciated by our people. Miss Ruby Dallas rendered very splendid service at the piano. There were several visiting ministers and pastors who brought good messages as follows: Revs. J. W. Bost of Oklahoma, Fletcher of Sulphur Springs, and Waggoner of Denison, and Bucy, pastor of the M. E. Church, South, of Bixby, Okla.

The climax was reached on the last Sunday morning when a special Memorial Service was conducted by Revs. J. W. Bost and W. F. Farmer in memory of some veterans of the cross as follows: Revs. C. B. Jernigan, C. C. Cluck, A. G. Jeffries, Mrs. W. D. McGraw, E. C. DeJernett. Brother DeJernett's memory was especially commemorated because he had been the founder of the school, the orphan's home and the campmeeting, and had been so closely associated with the camp year after year. A much needed restaurant and a drinking fountain, typical of the "bread and water of life," were chosen as fitting memorials of these dear ones. So a fund of \$267 in cash and pledges was quickly subscribed, which showed the hearty endorsement of the people present. Of course this is not sufficient, but we believe when this comes to the attention of the many friends of the old Peniel Camp we shall be able to have this much needed restaurant and drinking fountain ready for use next year, and which will commemorate the work and lives of these great and good saints, who through the past years have so untiringly presented the bread and water of life, through Christ Jesus our Lord.

The camp closed Sunday night, August 10, with gracious victory, about fifty people having prayed through during the ten days. There were large crowds in attendance throughout. In spite of the drouth, sufficient money was subscribed to take care of the finances nicely. Rev.

I. M. Ellis is the evangelist for 1931, and Dr. A. O. Henricks was called back for 1932, if the Lord tarries. Several subscriptions were taken for the *HERALD OF HOLINESS*, as well as some other good literature distributed. Pray for us.

J. P. INGLE, *Reporter*.

NEBRASKA'S CHALLENGE TO EVANGELISTS AND PASTORS

For twenty-two years it has been our privilege to preach the gospel of full salvation, covering the greater part of the United States and Canada, answering the calls as they have come in. As both pastor and evangelist we have served in village and hamlet as well as in some of the larger cities of the nation. There have been various types of meetings, some poorly attended with apparently little accomplished, as far as we were able to judge of results; others were well attended by crowds numbering in the hundreds with scores of seekers bowing at the altar. There have also been different classes of seekers. There have been many of those who had been attending revival services over varying periods of time and some who were even familiar with holiness teaching, and in many cases had been going to the altar for some time in an attempt to become established. This last named class would come to the altar during the series of meetings and ere the campaign closed would profess to being reclaimed and often sanctified. There were also those who heard the call to holiness for the first time and with joy accepted the truth and were soon rejoicing in the delights of Canaan. We are now entering upon our third year as District Superintendent and we feel that our experience in the various lines of work makes it possible in a small measure at least to view Christian service in the home mission field in a broad way. We can truly say that in all of our travels we have not found a field which offers a greater opportunity to the sincere, Spirit-filled evangelist or pastor than the Nebraska District. The state of Nebraska has been largely untouched with the true teaching of full salvation. There are perhaps a score or more of cities, representing thousands of people, in which there has never been a holiness meeting conducted.

In our position it is not uncommon to receive letters from holiness preachers, requesting work. The terms are stated and the stipulations made. If it is a pastorate desired, a good church building is essential; a furnished parsonage, modern in every way, together with a substantial salary, is an absolute necessity. In case the applicant is an evangelist he may wish us to secure for him an opportunity to hold a series of revival meetings in one or more of the stronger churches. As a rule the better established churches look after the calling of their own evangelists, and often sponsor campaigns in new fields. While the District Superintendent is interested in the advancement of all the churches under his care, still his first thought must be for the weaker ones and for the pioneer work in the new fields. His great need is for

an evangelist who is of the type found in the early days of the holiness movement. It is true that a ten days' meeting will not suffice and in most cases it calls for a campaign of many weeks, with prayermeetings, conducted daily; the workers visiting from home to home; in this way the workers not only lay siege to the throne of God but also talk face to face with men, women and children about their souls, thus pressing the claims of the Lord Jesus Christ upon them as a Savior from all sin. By personal evangelism alone are workers able to keep in vital contact with the people and to make it possible to give each one his portion in due season; for in order to speak personally to men and women one must live close to God for it takes far more courage to come in close contact with people individually and lovingly, tactfully win them for God than to preach the message to hundreds in thunder tones from the pulpit.

There is also a tendency on the part of those who wish a field of labor to dictate in regard to entertainment, conveniences, and the number of services. Entertainment must be provided in a spacious home, some even prefer a room in a hotel with an automobile to convey them to and from services, even though the distance is quite short. There must be but one service a day, few shop meetings, and no open air services. The singer must not only be assured of a substantial sum of money for service rendered, but in many cases demands as much as the evangelist who does the preaching. If an extra service is requested, or another song called for, it is often met with disapproval by the above mentioned type of workers. In many cases the service given by both singer and evangelist will not exceed two full hours a day.

Strange indeed that those who have consecrated their all to God, ready to go anywhere or endure any hardship, consumed of a burning desire to reach men for God and build them into strong, stalwart Christian character, thus strengthening and establishing the Church of the Nazarene and advancing the kingdom of God in the earth, should be so concerned with things temporal, is it not? Let us live by faith, dear friends, and in no way violate our public ministry by our demands and practices.

Nebraska is blessed with a corps of workers who know no end to their service. The pastors and home mission work-

ers who are carrying forward the work of the district are those who are saying not, "How much must I do?" but who from a heart of love are crying out, "What more can I do to build up the church and extend her borders?" We trust that our pastors and home mission workers are being well cared for, for though the salaries are not always large and funds do not always come easy in home mission campaigns, still our workers feel fully repaid for their services if precious souls are finding their way to God. In so far as we know there has never been even one home mission worker who has left the district without expressing himself as being satisfied with the remuneration received in dollars and cents as well. All but two of the evangelists who labored faithfully in home mission campaigns on the district are now numbered among our able pastors. Even those who have gone to other fields of labor are now helping us push the battle by prayer and co-operation.

We are now engaged in a meeting at Scottsbluff, with Brother Kirby Fields leading the singing. We sleep and eat in the big tent—not many people invite us to their homes, because we are not yet well acquainted in the town. The extremely hot weather and the newness of the work explains the fact that the congregation has been so slow to increase; but, after two weeks of prayer, visiting in the homes, preaching and singing, the tent is full of earnest hearts; sinners are finding God in the pardon of their sins and believers are being sanctified. The offerings are good and the prospects are exceedingly bright for a strong, self-supporting church. To God be all the glory! May we say again that to the evangelist or pastor who earnestly desires to preach the truth to eager hearts who have never heard holiness, to win souls for whom Jesus died, and to build up strong, Spirit-filled congregations; there is no greater opportunity offered by any district than that presented by the Nebraska District. The field calls for an evangelist who is a feeder—not a flogger. The man needed is the one who will preach the Word in the spirit of love, and yet without fear or favor. He must be able to adapt himself to the needs of the people in each particular field in which he ministers, and also to win their confidence, for then, and then only, can he win them to God. There will be a need for pastors for these new churches. The man who undertakes this task must be a man who lives in vital touch with God, for from a human standpoint the whole burden of responsibility will of necessity rest upon him to begin with. He must build up his congregation, then hold it. He must also carry the load of planning for financing the work. He must be able, having done all, to stand. He must know no defeat, and thus lead the people on to certain victory by faith. To answer the call of pioneer work in any field will test one's consecration, challenge one's faith and present one with an opportunity of determining whether or not he is willing to suffer for Jesus' sake.

MARVIN S. COOPER,
District Superintendent.

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CENTRAL ZONE MEETING, FLORIDA DISTRICT

The regular Zone Meeting of the Florida District met July 15, at Tampa, with the Holy Spirit in charge and God wonderfully blessing from the very first.

The morning session opened with the devotional service led by Miss Eva Spencer. Brother Booth of the Tampa church then extended a hearty welcome to the district, responded to by the chairman, Rev. P. A. Southard.

Two splendid papers were read: "What Constitutes a Standard District," by Rev. J. E. Redmon, our District Superintendent, and our "District Financial Program," by Rev. Mrs. Paul A. Southard. Both subjects were well handled by the writers and gave the hearers much needed information. A good discussion followed in which both laymen and preachers took part. The morning session concluded with song and prayer.

Mrs. Ada Redmon, our District Evangelist, read a paper entitled, "Our District Evangelistic Program." Our sister's heart was so full of her subject and her vision so large for the Florida District that we all could not help weeping with her for the vast needs of our district, and with her conquering spirit and the help of the Lord we will carry Florida for God.

The Young People's Rally in charge of Rev. Amos T. Eby, our District N. Y. P. S. Vice President, was the special

feature of the afternoon; opening with a paper read by him on, "Our District N. Y. P. S. Program," this was followed by another song by the Girl's Quartet after which short talks were given by Mr. Culpepper of Avon Park, a young man recently converted and filled with the Spirit. We were all edified and again were made to rejoice at the wonder working power of our great God and Savior Jesus Christ. Hazel Cameron, a member of the Training School, gave a splendid talk on the necessity of the personal touch to which she felt she was specifically called. This was both helpful and instructive, and we were made to praise our Lord for the wisdom He giveth. Beulah Davidson of the Tampa church gave a short sermon on the "Walls of Jericho and God's Need of Soldiers These Days." Other splendid talks were given by the leaders of the various districts and reports from each.

The evening service opened with a song service conducted by Rev. Miss Eleanor Tremmer. Rev. J. E. Redmon, District Superintendent, had charge of the healing service in which ten were anointed for the healing of their bodies. Brother and Sister Redmon then sang our district's favorite song, "Lord Keep Me on the Firing Line." That is just where we are in the Florida District and where we are going to stay! Praise the Lord! The concluding message of the day was given by the Rev. A. H. Hancock, pastor of the First M. E. church at Avon Park. It indeed had been a wonderful day spent in heavenly places with our Lord and we returned to our homes happy and content in His service.

BEULAH DAVIDSON.

IDAHO-OREGON DISTRICT N. Y. P. S. INSTITUTE

For more than a year past various societies of the district had felt, at the suggestion of Rev. I. V. Maxey, that a District Institute was feasible and practicable. Through the earnest, heart-felt instigation of the District President, Rev. L. D. Meggers, and district officers the project was started. Brother Meggers gave a great deal of his time from his church traveling over the district with the college quartet promoting the sentiment.

A beautiful location for this was selected at Payette Lakes and the institute convened July 15 to 18. Sixty-seven people were in attendance in all. The program consisted of Bible survey, intensive Bible study and inspirational addresses, the evening services were given over to the evangelistic part. The young people thoroughly enjoyed the camping, Bible hours and recreation. The recreational hours were in charge of suitable persons.

No small feature were the songs of serenading by boating parties in the twilight hours of the evening. So enthusiastic was the crowd that it was decided to appoint a permanent standing committee to select grounds and prepare a camp.

We feel that it was the expression of all that this institute will fill a long felt need. There is such need of Bible knowl-

edge and inspiration among the young people and also suitable recreation. Having it this way we felt the blessing of God upon us. The evening hours were times of quiet heart-searching and salvation and everyone felt the blessing of the Bible surveyed by Rev. A. R. McDonald of Salt Lake and the intensive Bible study by Rev. I. V. Maxey, pastor at Emmett, also guardianship by Rev. E. E. Martin, pastor at Nampa, chaproning by Sister Rhoda Wallace of Nampa and the gospel messages by the District Superintendent, Rev. Earl C. Pounds, and the generalship of Rev. L. D. Meggers. All declared we are one, we won, hurrah for the camp in 1931.

HELEN POUNDS, Secretary.

ST. CROIX FALLS, WISCONSIN, CAMP

The Sixteenth Annual Campmeeting of the Wisconsin Holiness Association, P. A. Dean, President, closed August 3. We can truthfully say of the meeting that it was the best campmeeting ever held here.

Brother Alexander, the colored preacher, did his best and was a faithful evangelist. The attendance was good and more people camped on the ground than any previous year. Each service was well attended by both young and old. The interest showed above the usual of the past. The fellowship among our people is of the best. The one thing we desire most is the love of the saints for each other. Many persons remarked that we have a good spirit and perfect harmony among us. Conviction was deep and many sought the Lord for soul help. The saints prayed and carried the burden for souls, helping pray the seekers through at the altar.

The program of our young people each forenoon was well carried out. The young people were unusually bright in delivering their topics. This part of the work proved a great blessing and the campmeeting spirit was superior on account of this part of the work.

The music was well arranged. Mrs. Daisy Palmquist is given due credit for the several instruments played and help in the singing. Mr. Harold Hammond, a singer from Durand, rendered efficient service. Others gave aid in helping the singing along. Many were saved and a number prayed through for the blessing of holiness and the Holy Ghost honored the work. The glory was on the camp at each and every service. Up to the closing day, the burden of prayer was on each soul and the spirit of unity prevailed.

The business meeting was carried on in a spirit of harmony, all officers elected by unanimous vote. P. A. Dean was elected president for the eleventh year. The work goes forward with new zeal. The outlook for preaching scriptural holiness over Wisconsin and Minnesota is the best in the history of evangelizing these lands and putting in Churches of the Nazarene. New fields are opening up. The cry for the gospel is touching the hearts of the hearers. Three young men gave themselves for the needy fields of

SOME LIVING ISSUES

By Robert E. Speer

Dr. Speer is too well known to need an introduction to our readers. Suffice it to say that he has stood in the front rank of Christian activity and has exerted a tremendous influence in America and throughout the world for evangelical Christianity and its dissemination at home and abroad.

This volume is Dr. Speer's confession of faith—a declaration of his stand on the vital issues which, today, are engaging the thinking religious world and perplexing a great many. It is a sincere and convincing book and should afford profitable meditation for those who are preaching, those who contemplate preaching and also for those who desire to become more deeply rooted and grounded in the fundamentals of Christian doctrine. 280 pages. Price \$2.50

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the North and are going forth at once at the task.

This year promises to be the banner year for this field. We go forward under the banner of full salvation and a soul passion for the lost, expecting to plant more Churches of the Nazarene than in previous years.

Reporter.

FLORIDA YOUNG PEOPLE'S CAMPAIGN

Several months ago God gave the vision of such a campaign and little by little He made it possible, and upon speaking to the various pastors they immediately pledged their co-operation and invited us to their churches. We made our slate up for every church in the state, thirteen in number and secured Brother Earl Vennum of Miami, Florida, and Rev. Warner Glenn, recently of the Colorado District, to do the preaching. On July 15 we began at the Northside church at Miami. God gave us a good beginning and from there we went to the Coconut Grove church and then in succession came Homestead, Princeton, Ft. Lauderdale, Tampa, Safety Harbor, and this week the workers are at Lakeland. So you see we are now in the eighth week of the thirteen weeks' campaign. At the close of the seventh week we had 171 seekers, most of whom were brightly saved or sanctified. We have added about 100 members to the state N. Y. P. S. membership, organized three new societies (five, counting two organized before we got there) and have secured many members for the churches. At Safety Harbor God came on in mighty power and brought men into the fold who immediately expressed their desire and pledged their support for a new church building.

Our goal is 250 seekers for the thirteen meetings, spending one week in each church. After Lakeland this week, Brothers Vennum and Glenn go to Avon Park, High Springs, Sparr, and then back to Miami to First church.

It has been a wonderful pleasure to work with the pastors and people on the Florida District. Their earnest co-operation has been one of the outstanding features of this Young People's campaign. Our efforts have been united to a man for souls and due to much prevailing prayer and the godly lives of the young preachers God has wonderfully poured out His Spirit upon us and has convicted sinners in the old-fashioned way, praise His name.

Brother Vennum, a young man, graduate of Trevecca College this past June, and Brother Glenn are out on the free-will offering basis. We notified the churches of our intention to make ourselves no burden to them and God has honored this position wonderfully.

Brother presidents, take up this plan. Let us who are able, help the little churches to get on their feet. Give them a good revival and God will give results. We will have an organized N. Y. P. S. in every church on the Florida District when this campaign is over.

Don't let anyone tell you that the days of revivals are over and that God won't give them to young people. God is looking for young people who will trust Him, and obey Him, and who will literally put all on the altar. It is one thing to have our affections severed from our worldly possessions and it is another thing to actually turn loose of it for God. Put it into new church buildings, the missionary cause and young people's revivals.

Our District Superintendent and his good wife, Rev. and Mrs. J. E. Redmon, formerly of the Northern Indiana District, gave us all the hope we needed, so to speak. In other words, they have been a wonderful inspiration to Florida Nazarenes and great boosters for the young people. May the Lord continue to bless us together here.

Our next objective in Florida for our young people is a campmeeting that will make these United States sit up and take notice. Well, you folks pray for us and then just watch us. We request the prayers of the saints everywhere.

EARL W. POWELL, President.

NEW MEXICO DISTRICT

Since our assembly in June I have been very poorly, suffering from my eyes, but God has helped us and we are on the firing line again. Good reports come in from different fields and our faith looks up.

At present we have several meetings going over the district, keeping our four tents very busy, which we expect to result in some new organizations. Rev. R. S. Brannon has had a very good meeting at Clayton, New Mexico; a good feeder for a church. Rev. W. A. Henry is in a campaign with Jack and Ruby Carter at Lovington. We are looking for a church when they leave. Rev. M. M. Lowrey is in a good meeting with our church at Hagerman with good prospects for a great meeting.

Rev. Joe Tyson, the new pastor at Portales, has just closed a fine tent meeting with several in the fountain. God is blessing at Portales. Rev. C. C. Montandon has just closed a good little meeting at Chavis for Rev. P. V. Rhea with several with new found joy. Rev. W. A. Huffman reports that his church has had a steady growth since our campmeeting with the Aycocks with 183 in the altar, most of them finding God. The Aycocks are wonderful workers and we called them for our camp next year at Portales.

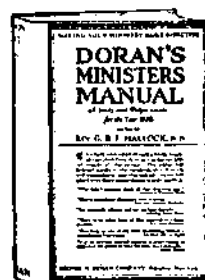
Rev. W. A. Henry reports his church coming fine at Artesia. Rev. Bowman at Tularosa is forging ahead with their new building program. Rev. R. C. Gunstream of El Paso is getting the ground ready for a much needed building program. They are laying plans to build a new parsonage and enlarge the church. The church is very much encouraged under the leadership of Brother Gunstream. We predict a great year for them.

A good word from Rev. W. H. Norris of Capitan. May the Lord bless these

good people and their splendid pastor, Rev. Henry Norris of Mountainair sends us a very encouraging report. They expect a revival soon. Rev. D. C. Gafford of Moriarty sends a good report, also he plans on giving us a district paper. Rev. W. J. Bell of Albuquerque says the work is taking on new life and prospects are good for advancement. We expect to pitch a battle there soon. Rev. W. K. Twyeffort writes, the work at Cedarvale is coming fine, some new recruits have moved in and we go there for a meeting in a few days. Rev. F. A. White of Lordsburg sends a wonderful report and we expect to go there for a campaign soon. Brother White has the baby church in age but not in size. God has surely blessed him in this western town. Rev. C. C. Montandon had a Sunday school rally last Sunday at Clovis in which he hoped to break all previous records. We are in a campaign for the La Lande pastor, Rev. D. A. Davis, trying to dig out a work in Ft. Sumner. God is blessing and the prospects are bright.

A. K. SCOTT, District Superintendent.

Jesus taught that possession of riches made entrance into His kingdom very difficult (Matt. 19:24). You cannot serve God and mammon, but you can serve God with mammon (Luke 16:13).



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CHURCH NEWS

PASTOR JOSEPH S. PITTS, HOOKER, OKLA.
 —"On coming to Hooker last October we found a fine band of Nazarenes worshipping in a new \$15,000 brick church building in one of the most progressive towns in the Panhandle wheat belt. God wonderfully helped us in winning our way into the hearts of the people; and they have shown their love for us by giving us their hearty co-operation in every respect through this year. When we came to Hooker we found that the church owed \$729 back pastors' salaries; but when we showed the church the need of paying up the unpaid salaries, it rallied to the cause and soon paid the above amount. Just before Christmas we arranged with Brother Homer Land to hold a week's revival, which God signally blessed. God's people here got under the load with their prayers, efforts and money, and more than twenty-five prayed through to definite victory. We were enjoying the work of the Lord, and He was wonderfully blessing us in it, but right in the midst, for some hidden reason, the Lord reached down and took our precious companion away to glory on Dec. 27. She was our Christmas present to heaven. Many Nazarenes over

the country knew her by her maiden name, Mattie Fae Leckie. She was an energetic, faithful helper in the work. Her bright face and cheery smile have inspired us in many a gloomy battle. What success we were having in the work is attributable to her. To be left alone to care for our little girl together with the care of the church seemed more than we could bear, but God surely knows best. He has been our stay, and wonderfully blessed us in the work since. In the spring revival, which was held by our father, Rev. E. N. Pitts, and brothers, Paul and Nat, some very substantial work was done for the church. Upwards of thirty souls were saved or sanctified, and 13 new members were added to the church, bringing the number of new members for the year up to 18; the number of baptisms were brought up to 10. Since this revival a greater spirit of harmony and brotherly love has prevailed than ever before. In the recall there were 34 votes cast and all were for us to stay. At the beginning of this fourth quarter we presented the financial needs to the church, which were \$900 to close out the year, and already the church has raised nearly \$400 of that. This year has been the best year we have had in the ministry for the salvation of souls and the upbuilding of the church"



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LOUON, TENN.—"The church here is closing an epochal year. We have not gained so much numerically but we have laid, deep and secure, the foundations for future growth. Among the outstanding achievements of the closing year we note: The organization of a midweek prayer service at the church and of weekly cottage prayermeetings, organization of N. Y. P. S. and W. F. M. S.; regular services at the county jail and county poor farm; unanimous recall of the present pastor. God has given us a number of good revival campaigns. A goodly number of souls have been saved, some sanctified and the church built up and edified. There has been increasing friendliness and co-operation from outsiders. The type of evangelism has been that which could preach the truth, straight, red-hot and uncompromising and yet do it in such a sweet, loving intelligent way as to win the love and respect of the hearers. Rev. W. M. Tidwell of Chattanooga First church, Rev. Lige Weaver of Nashville Third church and Rev. H. A. Forrester of Roan Mountain, Tenn., cannot be excelled. Another evangelist of outstanding ability and faithfulness whose ministry blessed us all was Rev. W. P. Jay of Nampa, Idaho. Brother Jay and wife with Miss Bertha Pults, gave us two weeks in July. Crowds were good and a number of seekers came, some saved. The Jays are all singers and each has an instrument. Miss Pults gave object lessons designed especially for the children but we older children enjoyed them very much. Drouth and panic have hit us hard but we look upward and press onward, trusting the God of battles and expect to close the year with all apportionments paid. To God be all the glory."
 —Joseph M. Pierce, Reporter.

GLENDALE, CALIF., FIRST CHURCH—"Our attendance has been keeping up well during the summer months. Also the Lord is blessing our regular services. The Annual Southern California District Campmeeting is now in progress in Pasadena and we have dismissed all evening services so that our people may attend the campmeeting. We recently had a farewell service for Mother Johnson, one of our faithful members who was leaving for her former home in Ohio. The heads of the various departments of the church made addresses in which they told how Mother Johnson would be missed. We will not soon forget her and how she would walk up and down the aisles of the church shouting and praising the Lord. The young people of the church had charge of a service at the Montrose Church of the Nazarene on a recent Thursday evening when the message of the evening was given by Brother Lester Cook, from Isaiah 6. We have some of the most faithful people that this writer ever knew in the Glendale church and they are always ready to do whatever their pastor asks them to. We want to ask everyone who may read this to join us in mighty prayer to God for a great outpouring of His Spirit on our church and also upon the city of Glendale. We want to see a real Holy Ghost revival in the city and we know that nothing but prayer and waiting on God will bring it. Plans are now being made for a great homecoming service when we expect to have all former members and friends of the church with us."—Doty L. Anderson, Reporter.

BIG SPRING, TEXAS—"We closed a good revival Sunday night, August 3, with Rev. Will H. Lynn as evangelist. He surely did some great preaching. There were twenty-nine professions in the meeting, eight coming in to the church, making a total of seventeen since the assembly. Under the circumstances I think we are getting along fine. Of course we are having a hard time building. When we came here there were only nineteen members and not all of them lived here and all were poor folks. We are having to worship in the courthouse. We are now in a revival with home talent. Four prayed through last night. Pray for us. If you have a relative or friend here and would like for a holiness preacher to call on them, give me their address. Write me at 310 Montezuma St."—R. T. Smith, Pastor.

MILWAUKEE, WIS.—"Brother Oliver Morgan, the son of Rev. R. L. Morgan, our pastor, returned home for a vacation but the church felt the urge of a revival so we decided to use our young evangelist in a two weeks' campaign starting July 27. God is wonderfully helping this young man in his preaching. With the sermons on holiness of heart, I am sure many must have felt a longing to be saved. Several manifested this by going to the altar. There were several happy finders. We were blessed also with the privilege of having his sister, Mrs. Kirby Fields, visit here. She aided the meeting

by singing special songs. We feel that any church will be benefited by calling Brother Morgan and his sister with her husband, Kirby Fields, well known singing evangelists. We want to thank the Lord here for helping us to raise the necessary funds for this meeting which will be a material aid to Brother Morgan in his school work. May Olivet College send out more examples of Holy Ghost preachers, ones who possess unction and fire. Not only was the church benefited, but Brother Morgan proves to be a good Sunday school worker. The two special rally Sundays netted us a gain of approximately 71 per cent, having 134 one Sunday and close to 150 the next Sunday. A special singing program was arranged for the children. Brother Morgan knows how to get the children to sing."—Ina Bedell, Reporter.

BROOKESMITH AND PLACID, TEXAS—"Our revival at Placid church closed July 27, with great victory. We were assisted by Brother and Sister Mack Ham of Brownwood who are both good singers and Brother Ham is a good Bible preacher. We had four services each day except Saturday, beginning with sunrise prayer-meeting, then the ten o'clock services and then our grove meetings before our 8:15 services. Our dear saints did some praying and holding on to God and got the victory for a revival. All through the revival services souls prayed through. On the last night God came on the service and such a closing out service the writer has never witnessed before. Several were saved and sanctified and one called to preach. The saints shouted and prayed until a late hour of the night and ten minutes of twelve we took five grown people into the church and prior to this we had taken in three so this gave us eight additions to the church and sixteen were saved and sanctified. We were privileged to help one man and his wife out of the delusion of the tongues doctrine by the help of the Lord. Well, our church at Placid is in better shape spiritually than it has been for some time. We have the confidence and help of the other churches in singing and many other ways."—Bob Hubbard, Pastor.

ROANOKE, VA.—"We came here a year ago and found a dilapidated organization consisting of a few scattered members, worshipping in an old ragged tent on which they owed \$112 and \$225 for running expenses and \$55 to the Publishing House. We started to pray and work, and began to receive money for a lot and tabernacle as well as pay on debts. We worshiped in front room of rented parsonage until April 1. By the Lord's help we now owe \$150 at bank, \$26 at Publishing House, none on tent, besides having paid \$50 down on a lot and \$20 a month since December. We are erecting a 30x50 tabernacle on which we owe \$125, besides donated labor which would have cost us \$600 cash. The Lord has given us some good times with the Gaddis Party and the Cox Evangelistic Party. Some good members have been taken in. The future doesn't look easy

but hopeful. Our budgets are behind but we expect to do our best on them by assembly time. Pray for us that a good church will be established here in this, one of the finest towns of Virginia."—Clon C. Brown, Pastor.

DECHERO, TENN.—"Just closed one of the best revivals our church here has known with Rev. C. J. Frost of St. Louis, Mo., as the evangelist, and Mr. Earl Seal of Frederickton, Mo., as leader of song. Rev. Frost did some of the best preaching, I think, I ever heard. The crowds came and gave splendid attention to the deep and searching truths of God's Word as Brother Frost gave them forth. There were twenty-four seekers, and all happy finders. Took nine into membership of the church, with bright hopes for more to come soon. This has been one of the best years of our life, and we are coming to our assembly with a splendid report, despite the fact of dull times and crop failures. Our God is able, bless His name. We are closing our third year here as pastor, with an urgent request to remain for the fourth. We solicit your prayers that God and the Holy Spirit will lead on to greater victory."—Rev. J. E. Smith, Pastor.

TOPEKA, KANS.—"About three weeks ago the Lord laid it upon the heart of our pastor, Rev. R. S. Ball, to hold an old-fashioned campmeeting here in Topeka. On July 8 we pitched our tent just south of the city limits for a ten days' camp. At first there were only three or four tents on the ground but by the first of the week the Lord had so blessed His people that there were 46 camping, which we think is a good beginning for our first annual camp. The writer has been a member of the church here almost since its infancy and we have never been privileged to attend a meeting that God so put His stamp of approval upon as He did this one. How God did come upon His people and prayer and thanksgiving could be heard almost continuously over the ground. We held four services a day, including an early six o'clock prayermeeting, and not a service passed but what God visited us. We had the privilege of seeing souls that

the church had been praying for for months and some for years come to the altar and get gloriously saved and sanctified. We never have seen more real dying out and a more complete work done in the hearts of our people than there were during this meeting. It took several days to really die out, but how they did come through with the shine and glory of God upon their faces. The last Sunday night the altar was lined with seekers—sinners who had never bowed at an altar before, an old lady seventy-seven years old was beautifully saved, and one middle-aged couple who had attended our services for years, but had never been saved, walked out and were gloriously saved. We will never be able to report the real good that the meeting has done for the church here, but I am sure that the church is in the best spiritual condition ever and that we are more firmly united in love than ever before. We took in a fine class of fourteen new members. Brother Ball did most of the preaching with Brother Eriece of Lawrence and Brother Frazier and Brother Travis of Topeka helping when possible. Brother Jess Bigley, our regular song leader, had charge of the song service which was often broken up with shouts of victory. Brother Bigley can put as much real spirit into a song service as any leader we have ever heard and the church feels indeed fortunate to have him located here. We all thank God for a pastor that is not afraid of hard places and one that knows how to pray. The church unitedly believes that we have as good a pastor as we have in our connection and after four years of labor with us here he is more deeply loved and appreciated by the church, and we are expecting his fifth year to be the best year of our church. We are a firm believer that the days of revivals are not passed if we are willing to make a few sacrifices and pray much."—Lulu Balsmeier.

SWEETWATER, TEXAS—"The church here has just closed the greatest revival in its history in many respects. This revival was conducted by the London Evangelistic Party. We had the heartiest co-operation both on the part of the pastors of the city and their people. We could

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not seat the immense night crowds. The services were held out of doors and we used all our regular church seats and four truck loads of chairs and seats, yet every seat was occupied and many people standing the last night, Friday, August 9. Each day throughout the meeting we had a devotional service at nine o'clock which was conducted by the pastor of some denomination in our city. This was followed by a lecture by Professor London on some part of Sunday school work. His lectures were attended by representative members of at least five denominations. At least seventy-five made profession of either conversion or reclamation. Brother London says he has never seen such beautiful co-operation between pastors in his life as he found in Sweetwater. I have been ten months in Sweetwater and our Sunday school has doubled its attendance. We have recently had a unanimous recall for our second year in Sweetwater. To God be the glory."—J. H. Whitaker and Wife, Pastors.

PASTORS A. B. AND ETHEL BARHAM, ERICK, OKLA.—"We are glad to report victory for ourselves and the Erick church. God has signally blessed our labors since we came here last October. In our regular services there have been thirty professions and seven additions to the church. The regular attendance in Sunday school has increased from about sixty to about one hundred. Our revival closed last night. Rev. W. H. Minor of Bethany, Okla., was the evangelist and Paul Garrett of Erick, Okla., was the singer. There were eighty-eight professions in the meeting and those who got saved or sanctified under Brother Minor's preaching surely realize that God requires much of those who follow Him. They are taught not to seek an easy way, but to give up all for Jesus. The Lord beautifully manifested His power to convict sinners of their sin and danger and His ability to set the captives free. The members of the church here tell us this meeting is by far the best revival Erick church

has had in eight years. Erick church is blessed with four preachers and one returned missionary. The preachers are Revs. W. O. and M. M. Short, together with our local preachers, Ray Hance and Thelma Gallaway. The missionary is Mrs. M. M. Short, formerly Miss Lillian Cole, who spent nine years in Africa. We count it a great honor to be associated with such beautiful Christian characters and such worthy workers as these. We appreciate them all and they seem to appreciate us despite our unworthiness. Our two local preachers are fine young people. Brother Ray Hance is only eighteen years and Miss Thelma Gallaway is a curly haired highschool girl, but they both preach like bishops and if this old world should be combed with a fine comb in search of clean, pure young manhood and young womanhood no cleaner one could be found than Ray and Thelma. Nature and grace has each done its best for these fine young people. If any pastor or N. Y. P. S. wants a meeting held by young people who will set a beautiful example of holiness before the young people of the church and community you can do no better than to call one of these young people. They will not disappoint you. Address them both at Erick, Okla."

SHERIDAN, WYOMING—"We have just closed a five Sundays' campaign in a tent. The Chester R. Smith Evangelistic Party from California, composed of Rev. C. R. Smith, Mrs. Ethel Smith and daughter Lucile, pushed the battle for souls faithfully four weeks. Ordinarily such preaching should stir whole communities and result in genuine revivals. We have but very few times in our life enjoyed so great and blessed manifestations of the presence of the Holy Ghost. It is regrettable that in our day so few appreciate or even recognize the divine presence. We have only words of commendation for our beloved Brother Smith and family. We are sure that Sheridan will have to answer for the faithful messages and good singing of this party. Brother and Sister Smith feel a definite

call to Home Mission evangelistic work in Wyoming. Brother Smith leaves a successful pastorate in California to endure the hardships of pioneer revival work on the Rocky Mountain District. Our honest conviction is that no second blessing holiness preacher could do better in Sheridan under existing conditions. Brother Smith, in real pioneer fashion, on July 29, drove out of our yard in a Buick with his family and a one piece forty by sixty tent and all appurtenances for a 300 miles' trip to his next campaign in the state capital at Cheyenne with Pastor Bowers. God's richest blessings be upon them."—J. N. Tomlin.

REDWOOD FALLS, MINN.—"We praise God at the close of this assembly year for what He has done for us. As a church we are ten months old, have had two revivals and have seen around fifty bow at our altar of prayer. The last campaign was held the first two weeks in July with Rev. A. J. Kindred and wife of Des Moines, Iowa, as workers. God is surely using these young people in evangelistic work. Rev. Kindred hews straight to the line of second blessing holiness and the messages go forth with power. Sister Kindred is a song leader and a good personal and altar worker. They are a blessing to any church. We thank God for their ministry. Rev. S. C. Taylor, our District Superintendent, was with us Sunday and conducted a baptismal service. Nine received Christian baptism and six united with the church. We have doubled our membership in ten months' and are going to the assembly with everything paid in full and God's blessing upon our soul. We received a unanimous call for another year which we have accepted and intend, with the Lord's help, to make it the best year of our life for Jesus and the church."—Mrs. G. Walraven, Pastor.

WEBSTER CITY, IOWA—"We have had two good meetings this assembly year. The first was with Evangelist James Miller from Indianapolis, Indiana, beginning December 29. Brother Miller preached faithfully and in the spirit of love. A few souls found the Lord and some good people who were already saved decided to unite with us, and have been a great blessing to the church since. The church was encouraged and finances were provided. The pastor was sick for part of the meeting but the evangelist and the people continued. The church was left in a better condition to push the work of the Lord. Our summer revival here in the district tent closed July 27. Rev. Perry Rood of Chesapeake, Ohio, was our evangelist, and Rev. Miss Mertie Hooker of Olivet College, Olivet, Illinois, was our singer. There were many hindrances but Brother Rood continued to preach the rugged gospel that is able to save sinners. The presence of the Lord was with us. Counting them as they came there were about forty seekers for pardon, reclamation, sanctification or the clearing away of clouds and doubts. That does not mean as much as it sounds, for some were forward more than once, but thank



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God for those who will keep coming until conditions are met and God witnesses that they are accepted of Him. Some new families were reached, while some who were already Christians decided to come into the church. On the last day of the meeting nine were baptized and the presence and blessing of the Lord were manifest. Another class are awaiting favorable conditions when we will have another baptizing. At the evening service, the last of the meeting, the power of the Lord was present. More souls bowed at the altar. The evangelist, Rev. Perry Rood, not only preached conviction on the people, but stayed by the altar services, praying and exhorting until the altar was cleared. One dear man was converted after the regular altar service. In all eleven were taken into the church. The evangelist did much to turn those converted toward the church. He is a rugged and fearless preacher of the old-time type. His preaching moved the people. Part of the success of the meeting was due to the beautiful singing and tireless work of Miss Hooker. She is an able Christian worker. As a church we feel that God's blessing is upon us. We are, we feel, in the early stages of a great work in Webster City. The people here stand loyally behind the pastor. We ask the prayers of the HERALD OF HOLINESS family for grace and wisdom to push the work of the Lord in His great harvest field."—F. C. Nicholson, Pastor.

YUKON, OKLAHOMA—"Again God has met with us at Yukon in a midsummer tent meeting; we are highly pleased with the results of the two weeks' campaign. Truly it was 'a time of refreshing from the presence of the Lord.' Rev. S. B. Damron of Hugo, Oklahoma, a real hero of the cross, was our evangelist. He truly preached the full gospel with the power of the Spirit. He is a fearless defender of the faith. To hear him is to fear and to respect his God. We appreciate the service of our local choir leader, J. D. Wiginton, and his wife, and of our quartet composed of the Hamman Sisters. They gave us beautiful and inspiring gospel songs. We also enjoyed special numbers of several singers from Bethany. From the first a beautiful spirit of unity prevailed. The presence of the Lord could be sensed in every service. This helped to produce the perfect order seen throughout, even in the Sunday night services in which we had at least four hundred in attendance. Finances came easily. We were enabled to give our evangelist a modest offering and to pay all other expenses. The most important thing by far, however, was the number of souls. Twenty persons professed to receive some definite work of grace in their hearts. Some were reclaimed, and several were either justified or sanctified for the first time. Altogether we feel that this meeting won for the Church of the Nazarene a greater place of respect in Yukon's thinking than we have ever had before, and we expect its influence to be felt for years if Jesus tarries. We shall

appreciate the prayers of the saints for our work here."—Ira E. Bray, Pastor

EVANGELIST W. E. ELLIS—"We recently closed two wonderful meetings in the Southland. At Trevecca College Camp, Nashville, Tenn., scores found God in the old-time way. This school has a wonderful personnel, including president, vice president, school board, faculty, cooks and waitresses. Everybody stood by and boosted for the revival. A beautiful spirit of co-operation throughout the revival. John E. Moore, singing evangelist, was my collaborator in the camp. He was wonderful help. Our next meeting was with the Methodists at Oneonta, Ala. More than one thousand were at the grand opening service. No count was kept but many found God in the good, old-time way. No way to seat the people. Multitudes attended. They are going to make a permanent camp and build a tabernacle. The opening service at Cowan, Tenn., is indicative of a mighty downpour of God's Holy Spirit—we must have a revival. Write me at Oneonta, Ala., if you want me for a revival."

EAST LAKE, TENN.—"We are glad to report a most gracious four weeks' tent revival with Rev. T. B. Dean of Nashville as evangelist. The situation seemed a little hard at first but the saints held on in prayer till the fire from heaven fell, lost souls were born again, backsliders reclaimed and believers wholly sanctified; over fifty in all, for which we give God all the glory. Brother Dean is a deep man of God with a most humble, Christ-like spirit and his inspired messages on holiness sent great truths to the hearts of the people. Saints were helped and encouraged and made to rejoice and praise the Lord in a new way for the precious blood of Jesus that cleanses from

all sin. Pray for us as a new church, having been organized in the beginning of the revival by District Superintendent Strickland with Rev. G. L. Irwin as pastor. Brother Irwin is a real second blessing preacher; carries a burden for lost souls continually and is greatly loved and esteemed by his little flock. Our membership is just a few in number but all on fire for God with a fixed determination in our hearts to be true and fight this battle against sin to a finish by the help and grace of God. All praise and glory be to His holy name."—Mrs. Rose L. Bryant.

CADDO, OKLA.—"We are glad to report our revival that has just closed. The dear Lord gave us a good meeting with about twenty saved, reclaimed or sanctified and one united with the church. I think a few more will come in later. One reason we felt the meeting was a success, it helped the church so much. We feel our people are in a much better place spiritually. We have as good a people as can be found anywhere and as loyal to the church. We appreciate these dear people and they have proved to us that they love us. Our evangelist, Rev. W. C. Thornton, of Amity, Ark., proved to be God's man for the place. He carries a burden for souls and is a man of much faith and prayer. He depends on God for his messages. Our faith is strong in Him."—H. W. Hanselman and Wife, Pastors.

EVANGELIST PERRY ROOD—"The entire month of June we were employed by the Southeastern N. Y. P. S. of Iowa under District Superintendent Short, to conduct a tent Home Mission campaign in Ft. Madison, Iowa, that we might get a new work started there. This field is said to

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be about the hardest place in the whole country to plant holiness. Rev. Short was with me some and brought great messages on holiness and we pushed the battle for souls and a new church. Brother and Sister R. D. Williams assisted in singing and personal work. We had many seekers and some finders and made some new Nazarenes. We could have organized with about ten members but Brother Short thought best to wait and have another meeting there soon and organize then. Many of the nearby pastors came in and ably assisted in every way. Next, we were called for a week's meeting at Keokuk, Iowa, by the pastor, Rev. V. A. Scofield of the Nazarene Tabernacle. We had a real pentecost here and several souls in the altar. We were at Webster City, Iowa, July 12 to 27, with Rev. F. C. Nicholson, the pastor of our fine church there. My coworker was Rev. Miss Mirtie Hooker, song leader, soloist and children's worker. God helped us together with the pastor and people to pray down a real revival which brought many hungry seekers to the altar. The pastor took eleven new members into the church with nearly that many more to take in the next Sunday. Now we are here in a fine Nazarene camp at North Vernon, Ind., where Rev. Samuel Thomas and wife are the fine pastors. Last night we had a good break and the altar was full of seekers. The Cooper Trio had charge of the music and God blessed their efforts. Brother Thomas is a converted Hebrew, well educated, thoroughly versed in the scriptures, has had wide range of experience as a traveler, lawyer and public speaker and was educated in Oxford University, England. Brother Thomas' conversion is the most wonderful I have ever heard and should be told and heard in every church of the country. Brother Thomas is a fiery preacher and

evangelist. Sister Thomas is also a fine evangelist of national range. Brother Thomas has decided to evangelize from now on, in connection with his church here, which will be in charge of Sister Thomas when he is away. He is now engaged for a month's revival campaign with Rev. Queen, pastor of the large tabernacle Church of the Nazarene in Portsmouth, Ohio. All of these pastors I have helped have been men of sweet, pure lives with good, Holy Ghost religion. I am happy on the way with the best year of my evangelistic work and ministry."

SLICK, OKLA.—"On August 3, we closed a three weeks' revival with Rev. W. L. Prator and Rev. Katie Simpson as evangelists. Miss Katie Latimore was song leader and soloist. Brother Prator and Sister Simpson were Spirit-filled and God truly blessed their labor among us. The deepest and most penetrating truths were preached with holy unction and real soul burden until few were the listeners who were not stirred by the heaven-sent messages. The first of the messages were preached to the church which was greatly needed and the benefit derived cannot be estimated. The altar services were good and we were delighted with the genuine seeking and finding. We are sure God was glorified. Brother and Sister McConnell from Sapulpa were with us two nights and were a great help to us, also Brother and Sister Smith from Okmulgee were over to give us a boosting, for which we were very grateful. We have some fine folks in our church and God is wonderfully blessing our efforts here. We recommend Brother Prator and Sister Simpson as real spiritual evangelists and shall be glad to work with them again in the future. Truly the Lord is with them. Sister Latimore surely

did make the song service a great blessing with her music and special singing. We will be glad to have her come again. Brother Jacobs was recalled as pastor for another year and the election was by a large majority."—Vera Jacobs, Reporter.

BROOKLYN, N. Y., HOOPLE CHURCH—"God has been dealing very graciously with His people here in Brooklyn, for which we praise Him. It has been my privilege to have been pastor of Bedford Church of the Nazarene fourteen years, receiving the unanimous and hearty support of its members. Never has a pastor had a more loyal and loving people. God bless them. Last March pastor and people received a very pressing invitation to merge our interests and efforts with that of our neighboring church, Hoople Memorial. After much waiting on God it was decided to accept the invitation, and on May 18, the two churches, with the approval of the General and District Superintendents, merged; and some weeks later, after due process of law, were made one and we are now known as 'Hoople Church of the Nazarene.' The dear Lord has been signally helping and blessing His people in all of the services, and very graciously supplying our needs. Lines of demarcation are fading out, and we are trusting that soon all the members of Hoople Church of the Nazarene will be like roots in the forests of Lebanon, so intertwined one about the other, that it will be difficult to tell just where the one begins and the other ends. We are looking forward to times of refreshing from the Lord. We begin a meeting with Rev. James Miller, November 10. We also are planning other aggressive campaigns for God and holiness. Rev. T. M. Anderson is to be with us from January 4 to 18, inclusive. Pray for us that God may use and mightily bless us. Remember the new name, Hoople Church of the Nazarene."—W. E. Riley, Pastor.

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MISSSES ZELLA WEBBER AND ELIZABETH NEWKIRK—"After attending Pasadena College last school year, the Lord led us out to Colorado to preach during the summer. We attended the Colorado District Assembly and then began our first meeting the next Sunday at Golden, where we stayed two weeks. It was a hard-fought battle but the Lord gave us a few saved and sanctified and one girl was called to preach. The church seemed to be encouraged and the young people especially are pushing ahead. Our next scene of labor was Greeley. We stayed there only for a week end, but that was long enough for the Greeley folks to show themselves possessed of real old-fashioned hospitality. We are now in a Home Missionary effort in Ft. Collins with L. R. Campbell and wife. Daddy Hiltz, the tract man, is helping us and we are progressing. There are fine crowds at the street meetings each evening and little by little strangers are venturing within the four walls of the church. We are trying to preach the old Bible way of salvation to them and believing for victory."

MINDEN, LA.—"We just closed one of the greatest revivals we have ever had here, with Rev. C. C. Knippers as evangelist, his good wife and son Ramon as special singers. How we did get blessed as they would sing the sweet songs of Zion. God graciously came on the scene in His saving and sanctifying power. The glory of God flooded the souls of the saints until the praises of God and shouts of victory were heard throughout the camp. I never witnessed the presence and power of God so strongly. Glory to God! We thank God for a Holy Ghost man that looks the devil in the eye and fights sin and uncleanness, declaring that the blood of Jesus cleanseth from all sin. God anointed His servant in every message with power and unction. The Holy Ghost burned into the hearts of the people until souls fell into the altar and stayed until the fire fell. Sinners were converted, backsliders reclaimed, saints blessed and God glorified. There were forty-three professions and five united with the church to help fight the devil and we expect more to line up with us soon."—Secretary.

TAMPA, FLORIDA—"This church recently had one of its best meetings. It was really the best under our observation. Our District N. Y. P. S. President, Mr. Earl W. Powell, has arranged a week's revival with each church under the auspices of the Young People's Society. Rev. Warner Glenn of Colorado, and Rev. Earl Vennum of Trevecca College, were the workers. These brethren have a real burning passion for souls and simply pray and preach the glory down. There were some thirty souls, counting them as they came in the one week. The church was never more encouraged and victory is not only ahead but is now."—Nelson G. Mink, Pastor.

EVANGELIST W. EVANS BURNETT—"After a couple of weeks of strenuous effort in the intense heat of central Georgia, the Nazarene tent meeting in Macon assumed revival proportions. Precious young people, and a few of middle age and older, knelt at the altar, and sought the Lord in the old-time way. This meeting was under the auspices of the Georgia District of the Church of the Nazarene, under a tent furnished the Burnett Gospel Singers and Evangelist W. Evans Burnett by Rev. Oscar Hudson, District Superintendent, and was to have been a three weeks' meeting by these workers, but owing to some delay in getting tent advantageously located the services actually were conducted only seventeen days. From every conceivable standpoint the campaign was one of the hardest battles that the Burnett Party has been up against for quite awhile, but in spite of the intense heat, financial depression, automobile wreck, and other things the way to a throne of grace was always open, and the power to preach, sing and prevail was poured out in such measure as to assure of victory. The evangelist offered the services of the party for a

program over the local broadcasting station, WMAZ, for Sunday, July 13 and 27, which proved a splendid way to advertise the revival services. This station gave us seventy minutes each time for a program and preaching service, both occasions being signally blessed of the Lord as indicated by favorable comment of both listeners and station operators. Brother D. S. Nunn and Wife of Macon, assisted us no little in this campaign."

HANNIBAL, MISSOURI—*New church organized.* Great revival at Hannibal, Mo. One hundred and four professions to date, Church of the Nazarene organized with 40 members. One of the best lawyers in the city sanctified, and the end is not yet for the revival continues for two weeks longer—J. W. Roach, Superintendent Missouri District.

DEATHS

MEAD—W. H. Mead, husband of Rev. Elizabeth Mead, pastor of our church at Grand Island, Nebr., was suddenly called to his reward on Friday, July 26. Mr. and Mrs. Mead had just returned that morning from a two weeks' vacation in Boulder and Colorado Springs. Mr. Mead had been unusually well and had enjoyed the mountains very much. After being home about an hour, he was suddenly taken while resting quietly on his bed. Brother Mead was appreciated by all who knew him as a steadfast man of God. He was a most efficient helper

to his wife in the work of the church, being truly a man who knew how to pray. We are going forward with a sense of great loss but with an unflinching trust in God. Rev. Marvin Cooper, District Superintendent, had charge of the funeral, assisted by Rev. Bouse of Hastings, Rev. Littrell of Lincoln, and Rev. H. J. Beaver of Omaha.—Elizabeth Mead.

COLEMAN—The subject of this sketch, Mrs. M. F. Coleman, passed on to heaven Wednesday, June 11, 1930. She lived to be 75 years of age. She and her husband, Brother J. A. Coleman, celebrated their 57th wedding anniversary January 11, 1929. Her good husband went on before her to heaven February 10, 1929. To this husband and wife sixteen children were born, and twelve are now living—seven boys, five girls. They have eighty-four children, grandchildren and great-grandchildren now living. Mrs. Coleman lived in the house where she was born thirty years. She was converted early in life and joined the Methodist Protestant church. She had been an invalid since 1922. Sister Coleman was just about the happiest, brightest and best sample of the saving grace of God this writer ever knew. Oh! what an inspiration she was to the wayfaring pilgrim! Her son, Brother Jim Coleman, is an evangelist of the Church of the Nazarene and has done and is doing a good work for God in this chosen church of His.—A friend, J. A. Wells.

ELMORE—Charles Elmore, for fifteen years a devoted member of the Church of the Nazarene, Mitchell, Indiana, met with a serious accident, on April 8, 1930. While driving a loaded truck he started to cross the railroad and was hit by a train. He was rushed to the Bedford Hospital where he lived until the next

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

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

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

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day but never regained consciousness. The loss in the death of this godly man was heavily felt by the church. He had faithfully supported it with his money and his service in a most commendable way. He was a great man of prayer. Living alone all these years his humble cottage was the scene of many triumphant victories, won upon his knees. When anyone wanted help in praying anything to pass it was to Brother Elmore they went with their request. He was a man of great faith in God. He had been saved at the age of thirty from a very sinful life and for forty-two years he had been so true and devoted to God that God honored him with power and faith and the judgment day alone will reveal his great achievements. He had always dreaded a prolonged illness and God gave him his preference in taking him suddenly. His was the largest funeral ever held in the city of Mitchell. Almost seven hundred people attended, although he was without a relative in the city. Brother Elmore had promised a former pastor, Rev. C. E. Pendry, that he might preach his funeral sermon. One other former pastor, Rev. E. Atkinson, was present and spoke concerning his confidence and love for the deceased and the present pastor, Rev. I. F. Rodeffer, also spoke of his untiring devotion and love for the work of the church. Rich and poor, including some colored people, attended the funeral and wept because they had

lost a friend. He was a friend especially to the children and young people in and out of the church. He read much and kept in touch with religious work everywhere and especially the work of his own church. Every department was given a place in his prayers and thought. He was an honorary member of the local W. F. M. S. and was always present with his Prayer and Fasting envelope and dues. Also of the N. Y. P. S. in which he was intensely interested. He was always present at the church business meetings. Brother Elmore loved God's work so much that he was anxious to leave all of his estate to the church. In December, 1928, he had made a will remembering different departments of the Church of the Nazarene and left some money to foreign and home work of the Pentecost Band of Bedford, a straight holiness band, under whose ministry he had first found God. He left one thousand dollars to the home church at Mitchell, one thousand to Olivet College, an institution which was one of his special subjects of prayer, one thousand to home and foreign missions, and his property is to be sold and given to ministerial relief. Church of the Nazarene. Brother Elmore's life was one of extreme sacrifice. He saved every penny he could possibly save in practicing self-denial that he might be able to give more for the work of the church. He lived in the most humble way like one who had not a dollar

ahead. We weep not as those who have no hope for he is enjoying the reward of a faithful steward and he is yet living in the hearts and minds of the people here. His influence will go on forever. May his mantle fall on someone for we need such laymen in the church today.

FISHER—Harold Dana Fisher was born March 18, 1908, at Medford, Okla. Departed this life August 6, 1930, at Sayre, Okla., age 22 years 4 months 18 days. Harold lived in and near Blackwell all of his life, and made for himself many friends; he had a friendly, lovable disposition that appealed to everybody, especially young people. He graduated from the Blackwell high school, and was very active in almost all the activities of the school. Harold had work in Bethany-Pentel College, also Northwest Nazarene College at Nampa, Idaho. He was preparing himself for life's work in the service of the Lord; was just entering the field as an evangelistic singer; was singing for a revival meeting conducted by Rev. Ray Davis at Sayre, Okla., at the time of his death. Harold had a bright future, and we can't understand why he was called away so early in life, but we will understand it better by and by. Harold was saved and sanctified when a child and joined the Church of the Nazarene, but became more established in his experience during the last year of his life. He leaves a father and mother, two brothers, one sister and a great host of friends to mourn their loss, but we should not weep as those who have no hope. He outran us in the race, stepped across the silver bar to be with Jesus to await our coming. The funeral was conducted in the Church of the Nazarene of Blackwell, Rev. E. G. Theus officiating. A large and sympathetic audience were present.

Phineas F. Bresee, D. D.

A Life Sketch of a Great Soul



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

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

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

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

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

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BURTON—Mary Alice Becannon was born in Illinois on September 19, 1869, and died at her home in Buffalo, Kansas, July 26, 1930, at the age of 60 years 10 months and 7 days. She was married April 14, 1901, to Mr. Alvin Burton. To this union three children were born, Elmer, Lyle and Lloyd. She was a faithful wife and loving mother to the end. Mrs. Burton was converted at an early age and united with the Methodist Episcopal church. She transferred her membership to the Church of the Nazarene in July, 1915. She was a faithful member and lived a consistent Christian life. A few hours before her death she gave evidence of her saving faith in a living God. While here upon earth she always carried a burden for those who knew not God. She has been a loyal member and a whole-hearted supporter of the church. Her going will be keenly felt, for she in her quiet, unassuming way has filled a place that will be hard to fill. Her life is a monument which will live long in the hearts of her friends. She is survived by her husband; her sons, Elmer and Lyle of Buffalo, Kansas, Lloyd of Dodge City, Kansas; two daughters-in-law; one grandson; two brothers, John Wakefield Becannon of LeHart, Kansas, and Alfred Becannon of near Vilas, Kansas; many other relatives and a host of friends. Funeral services were conducted by her pastor, assisted by Rev. B. F. Lepman. Burial in the Buffalo Cemetery.—Cyril A. Cronk, Pastor.

HARRIS—Effie Jeanne Williamson was born June 17, 1885, in Martin County, Kentucky, and died at her home in Buffalo, Kansas, on July 8, 1930, at the age of 45 years and 21 days. She was united in marriage to Roy Harris February 18, 1905, at Trinidad, Colorado. To this union nine children were born, seven of whom survive, Loula and Lloyd preceded her in death, having passed

on in October, 1919. About ten years ago she was converted and soon after joined the Church of the Nazarene. From the time of her conversion to the end of life she faithfully served the Lord. During the last year of her life she was not permitted to attend the church services very often. Although she suffered much toward the last yet her testimony was one of victory. She leaves to mourn their loss her husband; the seven children, Verna, Lee, Russell, Robert, Woodrow, Bonnie and Wilma, all of the home address; five sisters; three brothers; besides a number of other relatives and a host of friends. Funeral services were conducted by Rev. B. F. Lehman, her former pastor. Interment was made in the Buffalo Cemetery.—Cyril A. Cronk, Pastor.

SMITH—Hannah Smith was born at Cherryville, Pa., March 17, 1854, and passed away to her heavenly reward May 4, 1930, at the home of her daughter, Mrs. John Schuler, of Bradford, Pa. Sister Smith was a charter member of the Warren (Pa.) Church of the Nazarene, and at the time of her death was a faithful member of the First Church of the Nazarene at Bradford, Pa., of which the writer is pastor. She is survived by her son, Edward C. Smith, of Warren, and daughter Pearl—Mrs. John Schuler of Bradford. Sister Smith was a rare saint, one of those who mellowed with age and whose life was a benediction to all who came in contact with her. She was a great sufferer and was confined to her bed some time before death came. However much her suffering, yet she maintained great patience and a sunny disposition through it all. In fact though the writer went often to comfort and cheer her, instead of his being able to help her, she invariably proved an inspiration and blessing to him by her faith and trust in the Lord and peacefulness amidst her suffering. Funeral services were conducted by the writer, assisted by Evangelist W. O. Nease. The sermon was based on the 23rd Psalm, as requested by Sister Smith before her death. The blessing of the Lord came down, and the service was more like an old-fashioned praise meeting than a funeral.—Byron H. Maybury.

LEE—Kenneth Owen Lee, son of Mr. and Mrs. A. C. Lee of 302 W. Ellis Ave., Champaign, Ill., was born at Tower Hill, Illinois, December 26, 1908, and passed from this vale of tears to be with Jesus, Monday, July 28, 1930, at the age of 21 years 7 months and 2 days. He is survived by his father, Mr. Amos C. Lee, his mother, Mrs. Lilly Pearl Lee; five brothers: Floyd Edwin, Paul Winifred, Thurman Vincent, Glenn Herbert, Verl Eugene; two sisters: Viola Ruth, and Helen Gennette; by three grandparents: John B. Lee, Mrs. Martha E. Lee, and James Walter Thompson; by a host of other relatives and friends; and by Miss Mildred Protzman of Detroit, Mich., his intended bride. Kenneth was converted and brought into the Church of the Nazarene a little over a year ago. His life has been dedicated to God and to our church, and has been radiant with Christian influence. He will be missed in the home, in the church, and by his entire circle of friends. He has suffered long and very patiently, but has now safely made his entrance into the city of God, and will be waiting for us "Just Inside the Eastern Gate."

WANTS

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

FOR SALE, for cash or easy terms, at a bargain, a ten room modern house and five acres. Olivet College, Olivet, Ill.

ANNOUNCEMENTS

NOTICE—The Kansas City District Assembly will convene September 3 to 7 with the Quindaro Boulevard Church of the Nazarene, Kansas City, Kansas. The Sunday School Convention, and Board of Examination will have sessions on Tuesday, Sept. 2. Please let all interested in these sessions be present and prompt. General Superintendent Williams will have charge and will speak to the W. F. M. S. Be on time and have reports ready. Rev. Elmer D. Russell is the entertaining pastor. Give him full co-operation. Come on time. Come to stay.—N. B. Herrell, District Superintendent.

NOTICE—After Sept. 1 I will be open for calls to the evangelistic field. I will go anywhere in the United States or Canada for expenses and free-will offering. I am a converted Hebrew. For reference write to District Superintendent C. J. Quinn, 1621 Raymond Ave., Indianapolis, Ind.—Rev. Samuel Thomas, Lock Box 14, North Vernon, Indiana.

CARD OF THANKS—We wish to thank our many kind friends for their shower of letters of condolence after our great sorrow in losing Evangeline. These let-

ters have helped us greatly, and God has graciously sustained us, for which we praise him. We are trying to be brave and win souls the faster since she cannot help. Our whole family of four has been busy in camp and revival meetings all summer in various fields of labor.—Julia A. Shelhamer.

NOTICE—The Department of Home Missions and Church Extension ordered a quantity of the special Home Missionary number of the HERALD OF HOLINESS to be used in the interest of Home Missions. We have a number of these on hand which we would be pleased to send out free of charge to pastors, evangelists and District Superintendents who will use them. You can find no better way of advertising the Church of the Nazarene than by the distribution of this special issue, for it contains much valuable data as to the organization, growth and development of our work. Write for as many as you can use to advantage.—E. J. Fleming, Home Missionary Secretary.

NOTICE—We have open dates after Oct. 12. Any church desiring our services, please write us at Elmore, Ohio. Reference gladly given.—Evangelist and Mrs. J. R. Edwards, Lock Box 29, Elmore, Ohio.

The Holy Spirit

By J. B. Chapman, D. D.



J. B. CHAPMAN

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

Dr. Chapman's qualifications as a theologian and as a writer are well known. In this book he has been just as concise as possible without sacrificing thoroughness, consequently we have a booklet discussing the personality and deity of the Holy Spirit; the Holy Spirit's work in Conversion; in Sanctification; the Holy Spirit in the Believer's life; the Holy Spirit in the work of the church—all in a thirty-two page booklet that can be read carefully in a half hour.

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

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

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

NOTICE—The Twenty-third Session of the Arkansas District Assembly, Church of the Nazarene, will convene at Batesville, October 8 to 12, 1930, at 9:00 o'clock a. m. The Board of Examiners will meet on Tuesday morning before at 9:00 a. m., and wish to meet all undergraduates, and any others who may have business with them at this time. Those who are taking the Home Quiz work, be sure and have your work in by September 1, 1930.—John W. Oliver, Chairman.

NOTICE—At the last District Assembly, Arkansas District, it was voted that all members of the assembly pay \$3.00 for entertainment. It will be necessary for this money to be in my hands by the first day of the assembly. Whether you come or not, you owe it on the entertainment, so get it in to me as soon as possible.—Anna L. Oliver, District Treasurer.

BORN to Rev. and Mrs. R. L. May, St. Joseph, Mo., on Aug. 5, a daughter, Ruth Louise.

WEDDING BELLS

Rev. George Milton Galloway and Miss Martha Mildred Robbins were married at Troy, Ohio, Thursday, August 7, 1930.

Mr. George Howard Moore and Miss Evelyn Margarite Goodwin, daughter of General Superintendent and Mrs. John W. Goodwin were married August 5, 1930, at Adrian, Michigan.

Mr. John Wesley Kendall and Miss Lida Chism were married at Nampa, Idaho, Friday, July 19, 1930. Their home will be in Boise, Idaho.

Rev. Westlake Taylor Purkeiser and Miss Arvilla Mae Butler, were married Thursday, July 24, 1930, at Pasadena, California. Their home will be 3366 Third Street, Riverside, California.

On Sunday evening, Aug. 10, at Vicksburg, Mich., Miss Myrtle Sherman and Rev. Jerry Hatcher, pastor at Mansfield, Ill., were united in marriage. Their home will be in Mansfield, Ill.

NOTICE—The annual convention of the W. F. M. S. Kansas City District, will convene at 2:30, Sept. 1, at the Quindaro Boulevard church, Kansas City,

Kansas, Rev. E. D. Russell pastor. Let all local presidents see that your delegates are present, with the offering to defray entertainment expense. Dr. Williams will speak. Come praying.—Mrs. N. B. Herrell, District President.

BORN, to Charles Henry and Ida Pearl Tompkins, a daughter, Elizabeth Ruth, June 19, 1930, at Simi, Calif.

A MISSIONARY TRIP—The writer and son, Everette Ellsworth, are invited to visit some of the mission stations in China, Japan and Korea. We expect to sail from San Francisco about Dec. 1. Our time is limited, hence we would be glad to hear at once from other mission stations in the above countries, relative to short conventions.—E. E. Shelhamer, God's Bible School, Cincinnati, Ohio.

PRAYER IS REQUESTED by a sister in California for the salvation of her loved ones; by a sister in Ohio for the salvation and healing of her husband; by a sister in Missouri that a partially estranged husband may not turn from his wife and that a stepmother may be led of God to bring about love and harmony with husband and two girls.

ASSEMBLY INFORMATION

OHIO DISTRICT, at Columbus, Ohio, Camp Grounds, August 27 to 31. Rev. Chas. A. Gibson, Dist. Supt., 1438 Meador Road. General Superintendent Chapman will preside.

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

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

KENTUCKY DISTRICT, at Richmond, Kentucky, September 3 to 7. Rev. Mrs. Edith J. Rice, Pastor, 254 Collins Street. General Superintendent Chapman will preside.

KANSAS CITY DISTRICT, at Kansas City, Kansas, Quindaro church, September 3 to 7. Rev. Elmer D. Russell, Pastor, 2510 North 13th Street. General Superintendent Williams will preside.

TENNESSEE DISTRICT, at Chattanooga, Tennessee, September 10 to 14. Rev. W. M. Tidwell, Pastor, 2105 East 12th Street. General Superintendent Williams will preside.

MISSOURI DISTRICT, at St. Louis, Missouri, September 17 to 21. Rev. A. L. Roach, District Superintendent, 3023 St. Vincent Avenue. General Superintendent Williams will preside.

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

DIRECTORY

H. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.

ASSEMBLY DATES

San Antonio (Temple, Texas) ... Oct. 29 to Nov. 2

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.

ASSEMBLY DATES

Ohio	Aug. 26 to 31
Kentucky	Sept. 3 to 7
Alabama	Nov. 5 to 9
Georgia	Nov. 12 to 16
Carolina	Nov. 19 to 23
Florida	Nov. 26 to 30

J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.

ASSEMBLY DATES

Kansas District	Aug. 27 to 31
Dallas (Sherman, Texas)	Oct. 15 to 19
Abilene (Wellington, Texas)	Nov. 5 to 9
Southwest (El Paso, Texas)	

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

ASSEMBLY DATES

Chicago Central	Aug. 27 to 31
Kansas City	Sept. 3 to 7
Tennessee	Sept. 10 to 14
Missouri	Sept. 17 to 21
Western Oklahoma	Sept. 24 to 28
Eastern Oklahoma	Oct. 1 to 5
Arkansas	Oct. 8 to 12
Mississippi	Oct. 15 to 18
Louisiana	Oct. 29 to Nov. 2
Arizona (Phoenix)	Nov. 20 to 25

NORTHWEST NAZARENE COLLEGE NAMPA, IDAHO

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SPECIAL ANNOUNCEMENT FOR 1930-1931

Board, room and literary tuition for entire year will be given for \$250.00 if paid cash in advance

STUDENT EMPLOYMENT BUREAU

Over 70% of students work part way—last year earned over \$19,000.00

FALL OPENING, SEPTEMBER 22, 1930

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