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WHY MEN WILL PERISH IF THEY DO NOT REPENT

WE listened and looked while the choir sang "What a Friend we have in Jesus, All our sins and griefs to bear." And although we are not accustomed to passing judgment on worshippers in the house of God, on this occasion we were apparently unable to overlook the general worldly appearance of the members of the choir or to fail to observe the mechanical manner in which they "rendered" the hymn.

But we were unwilling to dub the singers as intentional hypocrites, so we were forced to find an explanation as to what they were thinking while singing "All our sins—to bear." What do such people mean by saying "Jesus is our sin bearer?" Well, of course we do not *know* what they think, but we believe they are thinking that Jesus is a sort of convenient "Scape goat" upon whom the guilt of their sins is continuously placed, by means of which they are held justified, even while living right on in indifference, impenitence and known sin. This is the old Calvinistic conception, but it seems to have pretty well permeated the Arminian bodies as well and to have become a "very comforting doctrine" to those who want the hope of heaven but are unwilling to pay the Bible price.

Jesus Christ was and is our sin-Bearer. But it is an unnecessary mystifying of the facts to say that "He suffered the exact equivalent of what our suffering would have been and that by so doing He purchased us and that we are eternally secure in Him." And if such notions are made to apply unconditionally, they become about the most misleading and deadly errors that it is possible to propagate among men whose depraved hearts give them a tendency to take refuge in a "sinning religion."

Jesus was our substitute and in dying for us made provisions for the Father to justify those who believe in Him, and still not be unjust in so doing. But there is no such thing as "unconditional, universal salvation." And there is no such thing as "eternal security" for one who daily sins against God. Jesus made the provision without consulting us, but the provision applies only when we repent of our sins and believe in Him to the saving of our souls.

Far from being a cloak for sin and for habitual sinners, the atonement of Jesus Christ was made especially to provide for the breaking of the power of sin over us and for the deliverance of our hearts from their innate depravity so that we can walk before God in holiness and righteousness all the days of our lives. Sin and repentance, while contiguous, are never contemporary. Repentance always stops sin and sin always stops repentance. No one can both sin and repent in the same instant. And repentance is the prerequisite of saving faith, so that it is "repent or perish." For saving faith without genuine repentance is no more possible than is the building of a house without first constructing a foundation. And all along the Christian course, sin breaks the union with God and leaves the soul again exposed. "If I regard iniquity in my heart, the Lord will not hear me." Repentance leads to faith and faith to salvation and to everlasting life. Sin leads to doubt, doubt to condemnation and to everlasting shame and contempt. "He that committeth sin is of the devil—whosoever is born of God doth not commit sin—in this the children of God are manifest, and the children of the devil."

HERALD OF HOLINESS

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THE PROGRAM OF BETHANY-PENIEL COLLEGE

Editorial Correspondence

ON special invitation from President A. K. Bracken, the editor was one of the special speakers in connection with the Commencement exercises at Bethany-Peniel College, Bethany, Oklahoma, May 17 and 18. The program on those two days was somewhat unique in that it included the presentation in outline of the program of the College. This program material was presented especially by Rev. C. B. Jernigan, one of the founders, President Bracken, and Rev. A. L. Parrot, Pastor of the College Church and Business Manager of the school, and it was so interesting and inspiring that we have decided to pass it on, as best we may, to the readers of the **HERALD OF HOLINESS**.

The editor himself was assigned to speak on "The Challenge." A subject which has special reference to the responsibilities and opportunities of our own day and hour; and on "The Mutual Responsibilities of a Growing Church and a Growing School." These addresses were prepared without the editor's knowing just how they would fit in with other duties on the program, but as we look back now, we find that we were all the time along in quite full sympathy with the plans and purposes of those who had these special meetings in charge.

But without attempting to recall who said either this or that, we think our readers will be interested to know that from a beginning in barest poverty with no faculty or student body, about seventeen or eighteen years ago, Bethany-Peniel has gathered property valued at more than \$100,000.00, a splendid and permanent faculty on which there are six or seven Masters and a student body averaging around four hundred during recent years.

When the school was founded, two frame buildings were erected for class rooms and dormitory purposes and later a tabernacle for assembly purposes was constructed of concrete. But seven years ago the program for permanent buildings was commenced. First, "Bresee Memorial," the college administration building, was erected and paid for. Less than two years ago

the permanent auditorium, which includes a number of splendid class rooms was builded. Just now the new \$4000 parsonage is nearing completion and the foundation of a new class room building of splendid proportions is being laid, and the building will be ready for occupancy when school opens in September, or soon thereafter. And the management, under the special leadership of Rev. A. L. Parrott, has plans for replacing the temporary dormitories with permanent brick buildings, for the erection of quarters for the fine arts department, and for the building of a home for the college president. These buildings are all in the near future, according to the plans of the college, and they are all necessary to the providing of proper housing and equipment for this growing institution.

The second division in the school program is the providing of proper endowment, the income from which is to take care of the cost of running the school, above the income from tuition, fees, etc. At present Bethany-Peniel offers only the first two years of standard, state accredited college work. But the plans anticipate making a full, accredited, four year college of it in the near future. And in order to do this it is necessary to provide an endowment fund of \$500,000. This arises from the fact that the more extensive the course offered, the larger the deficit in the current operation. And the securing of funds for endowment purposes has always constituted a problem in connection with the schools of our church.

But A. L. Parrott is a wizard in the financing of a school, and Bethany-Peniel is blessed with the most loyal and united constituency that can be found in the country. So what have they done? Why, the local College Church has arranged to bond its splendid church property for the sum of \$50,000, to guarantee the income of five per cent per annum on these bonds to the school and to retire these bonds for cash at a regular stated rate. And investigation has proved that this method of endowment is sound and acceptable. Then the school has gathered real estate, located mostly in the town of Bethany, and this property is to be capitalized at \$50,000 dollars, and the College Church has agreed to guarantee the income at five per cent per annum for a period of years, the real estate itself standing back of the guarantee. This plan also has been declared correct and sound. And thus the first unit of \$100,000 of the \$500,000 endowment required is provided. This has been done so quietly and unostentatiously that we had to be told twice before we could comprehend it.

And now the means of securing the second installment of \$100,000 is being sought. There are people in the supporting territory of Bethany-Peniel College whose hearts are in this work and who can help substantially. The task now is to reach them and get the explanation before them and the pressing need upon them. This is the task which Brother Parrott and President Bracken and their co-laborers are now

taking up with special concern. Parrott says, "I believe we will be able to go right along with the building program. Our people are informed and concerned on this and they are working together. But we must find a way to secure the endowment. We are encouraged over the situation, having found it possible to provide the first unit, but we must have the second unit now very soon, and we must go on until we secure the full amount."

Bethany-Peniel has established herself as one of the permanent institutions of the Church of the Nazarene. This establishment has been done largely within the last seven years and has included: (1) the liquidation of more than \$20,000 of accumulated indebtedness. (2) The arranging of a better salary scale for her faculty members than is maintained in the majority of holiness schools and the payment of the salaries every month for the whole seven years without ever being a week late even one time, thus securing the best teachers available and making them permanent on the faculty. (3) The adoption of a comprehensive building program and the constant and successful promotion of it throughout the period. (4) The securing of splendid accreditation for the high school and junior college courses, thus providing many special advantages for the students. (5) The gathering of an enterprising population of about 2000 in the college town. The proof that they are enterprising being found in the fact that they have voted bonds and secured every possible convenience in the way of electricity, gas, telephone, water and sewerage; and in the further fact that a splendid free grade school, manned exclusively by Nazarenes, is provided for the children of the community; and in the yet further fact that 700 members of the community are also members of the College Church of the Nazarene, a church known far and wide as a "tithing church." (6) The gathering of a splendid and numerous student body, an unusually large per cent of which, according to past records, "make good" in the various callings of life, especially in the Christian ministry and other branches of public Christian service.

And all this means that splendid, substantial, devout people are going to go to Bethany in increasing numbers, that the people who have money are going to give it for the building program and for the endowment fund, that the number of students who enroll there is going to increase right along, and that Bethany-Peniel College is going soon to be really a full-fledged A1 college of the Church of the Nazarene.

There is going to be a great deal of Bethany-Peniel publicity in the near future, and it is a pleasure to say that we know from personal investigation and observation that what these brethren say to their constituents and friends is fully justified by the facts, and that this school and its promoters are worthy of our fullest co-operation and most liberal support. It is

a growing school which is true to the type which our people love and it will and must succeed.

THE MOTIVE FOR EVANGELIZATION

THE moral, mental and physical degradation of the heathen is a very proper basis for pleading for the evangelization of the darkest corners of the earth, for these forms of degradation are certain proof of that deeper degradation which has come to the spiritual natures of these people. But the respectability, education and comforts of life which we enjoy in civilized lands are really by-products of evangelical Christianity, and every person in a land like our own owes much to Christ and His followers, whether he has yet acknowledged this debt by becoming a Christian or not.

But we must never fall into the error of accepting the fruit of evangelism for evangelism itself. And we must not fall into the error of accounting all the inhabitants of Christian lands as Christians. Also, we must fight against the tendency to become careless about reaching with a saving message those who are already the recipients of the by-products of Christianity.

Someone has said that if you should walk down the streets of your city tomorrow and ask every adult you meet if he would go to heaven if he should die just as he is, eighty out of a hundred, on the average, would say "No." This is passing judgment upon no one, it is simply allowing each one to testify for himself. And yet, think of it, eight-tenths of the accountable people in a Christian land lost and on their way to hell!

And the truth is even worse than the figures indicate. For everyone testifies to as much religion as he has—some testify to more than they have. So that, while none of the eighty who fail to testify are right, some of those who say they are right are not so. Indeed, what will the Judgment show?

And if the lost about us ever hear the saving Gospel in such a way as to heed it, they will have to hear it through you and me—God has so ordained. And if they do not hear and heed this message and find God in genuine, vital salvation, they will die in sin and sink into despair.

The motive for evangelization is the motive of saving souls. To improve the social relations of men is a good thing, but nothing is so important as to bring lost men to Christ and save them with an everlasting salvation.

EDITORIAL COMMENT

Few people seem to have taken in the full meaning of the Master's words in Luke 16:9, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye shall fail, they may receive you into everlasting habitations." This means

that we are to use our money and every possession for the saving of souls. So that when money and the things it will buy shall fail, those whom we have saved by the proper use of money, having, many of them, preceded us to heaven, shall be there to welcome us when we arrive. This is so much better than to "heap together riches" in this world and then die and leave all behind us here. "How much did he leave?" is frequently asked of one recently deceased. The answer is that he left all which he had not sent on before him. I know a great many men and women who have devoted their time to the work of the kingdom of God, but I know only a few people who have money and who think of it only as a means for serving God and saving souls. And yet there never was a time when money was more needed in the work of the kingdom, or when it would bring better returns in everlasting gains than right now. Take just the missionary program: it could be doubled every year for the next ten years, at least, if there were just money available for the purpose. Then there is the work of educating and training the youth of our own land. In fact, there are opportunities on every hand for making everlasting friends by the proper religious use of money.

Nazarenes about over the country are beginning to think about the General Assembly which is to meet June 13, 1928—just about a year off now. In fact the fall District Assemblies will have to elect delegates for this coming quadrennial meeting. But so far as we can learn, there is practically no demand for extensive changes in the doctrine, rules or polity of the church. Of course there will be considerable routine business to do, but it looks now like there is nothing to keep us from having a great spiritual feast with plenty of Pentecostal preaching, singing, testifying and shouting and with many people converted and sanctified. That would be a fine way to "close up" the quadrennium. And no matter where the Assembly is held, there will be the largest attendance we have ever seen at a General Assembly. In fact this will be the largest and most representative gathering the Nazarenes have ever held. Let us begin now to pray for our General Superintendents, who are even now busy planning for the Great Occasion, that they may be given divine wisdom and strength and that we may come up to a genuine Pentecostal feast in June, 1928.

In spite of agitation to the contrary in some quarters, our sympathies are still with China. Christian missionary work, our own along with all other, is suffering much in the present disturbances, but it may be that China is having a "new birth" as a nation and as a people, and that when the present crisis is passed there will be the best opportunity for the Gospel that has ever existed in the "Celestial Empire." Let us pray especially for our Chinese Christians, for our faithful missionaries who have had to leave their posts,

and for the leaders of this awakening people. And let us be very patient and very considerate in any judgment we may pass upon this great people.

They say that the custom of speaking of the close of school as "Commencement" originated in America. And we are right now in the very midst of that period when graduating American youths are "commencing" the first duties of their fully responsible lives. Only one-half of one per cent of the people of this country are college graduates, but from this very small proportion of the entire population come more than half of the leaders of church, business, and professional life. Some people quote Edison as being opposed to college training, but we should not forget that Edison has but one son and that he is a college graduate, and that that son married a college professor's daughter and that she is a college graduate. Perhaps Edison does not believe in college training for your son and mine, but he believes in it, evidently, for his own son, and I believe in it for mine. So you better join Edison and me and claim the right of the very best possible equipment for your son and daughter for the serious business of life. Of course not all college trained people make good. It may be that the colleges have even ruined some people who would have made good without them. But "even though some wheat is ruined in the milling, we must still continue to take wheat to the mill for the sake of the fine white flour that some of it makes."

A correspondent says, "I have been reared a Methodist, but for the last two years have attended the Nazarene church. I want my children to attend the Nazarene church also, but they do not consent. Shall I leave them in their own church and Sunday school with no one to look after them, while I attend the Nazarene church? shall I compel them to accompany me, or shall I stay with them? What shall I do?" Now I feel bound to answer this just like I would if the case were reversed and the children were insisting on staying in the Nazarene Sunday school and church while the father insisted that they go elsewhere. I would stay with the children or take the children with me. I would not leave them. If I had a strong feeling that my work was with the Nazarenes and that my children had a better chance to find God there, I would go there as often as I could and would try to get the children interested there. But whatever happens, we must not lose our children to the kingdom of God. Dr. Bresee used to say that people will not make good Nazarenes who can be satisfied at all anywhere else. In order to "stand the gaff" and do anything much with us, people must feel that the Church of the Nazarene is their call as well as their choice. Ours is not a nominal church: it is an aggressive and militant host. But in any and all instances, let every man feel that his first call is, like Noah of old, to "build an ark to the saving of his house."

THE BRAZEN SERPENT

By REV. ARTHUR F. INGLER

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life (John 3:14, 15).

I. Occasion of the brazen serpent.

(a) Israelites bitten by fiery serpents.

In their travels through the Wilderness of Zin, the Israelites murmured against God because of the hardness of the way. They complained of the scarcity of water and of the lack of bread, and were dissatisfied with the manna that God gave them from heaven; they also questioned His wisdom in leading them away from Egypt, and blamed both God and Moses for their condition. Whereupon Jehovah rebuked their unbelief and impatience by scourging them with fiery serpents. Many were bitten "and much people of Israel died."

Like many professors of Christianity today, the Israelites were professional faultfinders. They began perfecting their occupation soon after they left Egypt. Their threats to kill Joshua and Caleb are well-known to Bible students. But when these murmurers were overtaken by trouble, they wanted Moses to help them out. The living penitents were delivered but the dead rebels were beyond his reach. "Would God we had died in the wilderness," was the prayer of the murmuring Israelites. God takes sinners at their word and gives them over to their own desires. He answered their prayers: they all died there. None of them ever reached Canaan. What powerful teachers are sharp afflictions!

(b) Fiery serpents defined.

In the region near Mount Hor, where the Israelites were bitten, travelers now declare that these dreaded snakes still abound. The Arabs tell of flying serpents, three feet long with a deadly bite, that infest the south country of Palestine. They do not have wings but they can leap great distances and spring quickly from one treetop to another.

In January, 1834, two men by the names of Ward and Rogers were walking in a forest near the River Padang Bessie when suddenly they beheld a serpent spring from an immense tree to another tree a distance of some two hundred feet, the flight taking place fifty feet above the ground. Its flight was rapid as a bird and its motion through the air was like a snake swimming through the water. Its course was in a direct line, slanting slightly downward, and the serpent appeared to be three feet long. The natives called it "the fiery serpent;" the poison producing a burning

pain and certain death. So that the fiery serpent of the Scriptures was not an imaginary creature.

Another writer declares that "this day a mottled snake, with fiery red spots upon its head, abounds at certain seasons in the Arabah. It is the dread of the fishermen, and is peculiarly dangerous to the bare-legged, sandalled Bedouin. So inflammable is its bite, that it is likened to fire coursing through the veins; so intense is its venom, and so rapid its action, that the bite is fatal in a few hours. The body swells with a fiery eruption; the tongue is consumed with thirst; and the poor victim writhes in agony until death brings relief. This horrible pest suddenly appeared in the camp of Israel in prodigious numbers. From crevices in the rocks, from holes in the sand, from beneath the scanty herbage, these fiery-headed snakes swarmed into every tent. There was no running away from them, and killing them seemed hardly to diminish their numbers. On every side there was the cry of anguish; men, women, children, racked with the fiery torture; none able to save or help another. "And much of the children of Israel died" (Numbers 21:6).

(c) Confession of their sins.

This severe chastisement brought the living to their knees and they begged Moses to intercede for them and ask God to take away the serpents. Moses (bless him) prayed for them but God did not remove the serpents. Instead, he commanded Moses to make a serpent of brass and place it upon a pole and give the bitten ones opportunity to look upon it. Here is revealed the love and mercy of God: He provided healing for the afflicted. It remained for them to look and live. There was no other cure.

(d) The serpent-bite likened to sin and its effects.

All mankind have been bitten by the Old Serpent and all have sinned and are victims of the poison-evil. Not one has escaped, and there is no cure by human means. Nothing short of a divine miracle can save men from eternal death. Modern applications, human poultices are failures in curing men of sin; they try them all and reject the God-given remedy, and die in their sins.

II. Occasion of Christ being lifted up.

(a) All men are bitten by sin and are rebels.

The Apostle Paul wrote three chapters to the Romans to prove this and his arguments are unanswerable. The poison of the fiery serpents was fermenting in the Israelites; and sin is fermenting in us. All men have sinned and have fallen short of God's glory. All have fallen but some have fallen more deeply. All are under sentence of death and all need abundant pardon.

None can be cured by his own efforts. No works of righteousness can merit the healing divine.

(b) Sin defined.

Sin is two-fold: original and actual. Original sin has been transmitted to us through Adam and is born in us and with us, and all have it. It will remain in us and with us until eternity dawns; there is no ridding ourselves of it unless a remedy can be found. Actual or personal sin is the result of wrong doing. It may be forgiven if we obey God's command and repent of it and forsake it. Not many care to pass through the process, and the multitudes are going on down the broad road, making a mock at sin.

(c) Man's only hope.

The only hope held out to man in the Scriptures is the mercy of God. Christ is our only Savior from the gulf of despair. If men refuse His grace and reject Him, they are eternally doomed and damned. God's way to pardon is clearly stated in Isaiah 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

(d) Acceptance of the remedy.

No Israelite could be healed of the deadly poison that failed to look at the brazen serpent; and no sinner can find deliverance from sin who refuses Christ and neglects the great salvation. All men die in sin who refuse Christ as there is salvation in none other.

Christ will accept no sinner who thinks he is righteous, who feels no need of divine aid. The cure for consumption will be effective in none who refuse it. Contrariwise, the sin-cure will save only those who take it. If you can live without Christ and His salvation, God will let you die in your sins. If you can remain content in an unsatisfied state, God will let you do so through all eternity. Beware of apostasy! Many have died in that condition. There is no hope for the soul who has passed "redemption point."

III. Results of obeying Moses.

(1) They looked and lived and were saved from physical death.

The bitten Israelites looked to an image of brass which had been fastened securely to a pole, and that pole had been placed in a conspicuous position. It was the only brazen serpent in the camp. Each person had been poisoned by a serpent and by observing a serpent they were to be healed. By man came sin and by man comes salvation, even by the man Christ Jesus. As the poison of a serpent was overcome by the victim's gazing upon the serpent, so the sin of man is cured by his looking upon the Son of man. Let me illustrate: A beautiful legend is related respecting a scene in the camp of the Israelites. A woman had been bitten, and was lying in her tent, while the poison was doing its deadly work in her system. It was the day and the hour when the serpent of brass was to be set up in the camp; but such headway had the poison

made that it seemed likely that in her case it would prove too late. But the image was raised; and the two daughters of the dying woman carried her to the tent door, with her face turned toward the image, and she apparently swooning in death. Suddenly the brazen serpent gleaming in the sunlight fell upon her eyes, and she was healed.

(2) They journeyed out of the infested region.

Presently the pillar of cloud lifted and moved forward toward Oboth and thence to Be-er where there was plenty of water. Think you that those orders to march away from the land of Punon, the serpent-infested country, were ignored? I tell you nay; the divinely-rescued Israelites went with a vim. No attempts at snake-charming for them. No tarrying in the desolate rocky wastes. They forsook the atmosphere of unbelief and marched on with God. They were headed toward Canaan, the promised land.

(3) Finally they reached the land of promise and possessed it.

For centuries their inheritance had awaited them. The sins of Jacob's sons had driven them into bondage and kept them in Egypt for four hundred years. But with a gracious and miraculous deliverance, God had brought them out. Moses had led them through the desert wastes and Joshua had inspired them to cross the Jordan and capture Canaan. They drove out the usurping nations, rested from their warfare, and enjoyed their possessions. Thank God for "achieving faith!"

IV. Results of looking to Jesus Christ.

(1) Forgiven of past sins and delivered from sin's power.

We have considered the Israelites and their gracious redemption, but what about us who are charmed by sin in the twentieth century? Jesus declared, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). "And as Moses lifted up the serpent in the wilderness, even so *must* the Son of man be lifted up. That whosoever believeth in Him should not perish, but have eternal life" (Text). "Wonder of wonders that our Lord Jesus should condescend to be symbolized by a brazen snake! The serpent first stung us by the fruit of a tree, but Christ saved us by dying on one." And that is the tree of Life to us who have believed.

But, without this lifting up of the Christ upon the Cross, there could have been no forgiveness of our sins, for "without the shedding of blood there is no remission." No sinner can hope for forgiveness except through the blood of Christ. If men are ever saved they must be willing to rely on the merits of that blood. No Christians can hope for heart cleansing, or entire sanctification, apart from the blood of Jesus. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

(2) Leave old associations and "go on unto perfection,"—our spiritual Canaan.

We are admonished in Hebrews 12:1 and 2, to "lay aside every weight, and the sin which doth so easily beset us," and "run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith," etc. If the justified believer keeps looking unto Jesus, he will see His holiness and desire it. He will also behold his own lack of Christ-likeness and long to be filled with all the fulness of God. While engaged in such meditations, God may show him some semi-religious associations that must be denied, and he will sever himself therefrom forever. How clearly this was illustrated to us during revival meetings in Carrington, N. D., several years ago. The meetings were held in a hall and a prominent and conscientious woman from one of the churches was seeking to be sanctified wholly. She felt she must give up her relations to a secret order and had included that in her consecration and separation unto God. To assist her, we drew up the following resignation and withdrawal at her request:

"For scriptural and conscientious reasons I am withdrawing from the lodge and I hereby request that you send me the amount of my dues to date. Upon receipt of the same, I will remit by check. Please mark my name off the register, and oblige.

"Yours sincerely,
 "....."

That woman was a valued member in her church and her pastor said she was crazy for leaving the lodge. But she got the blessing of entire sanctification and entered the life of holiness, the "rest that remaineth to the people of God." She became a trusted and efficient worker in the Church of the Nazarene which was organized in her town a short time afterward.

(3) All Christians may enter into this rest. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it" (Hebrews 4:1). And "we which have believed do enter into rest" (Heb. 4:3).

"Make the consecration, trust in God, and then Let the Holy Ghost come in."

(4) Insured against eternal death by receiving eternal life.

"Whosoever believeth in him should not perish, but have eternal life." "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47). ". . . He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Upon their freedom from slavery, the negroes exhibited a great desire to learn to read and write. One old "Uncle" desired to learn to read, that he might read the Bible. When he was first able to spell out the words, he studied out the verse,—John 3:16. In the midst of it, his feelings overcame him, and he said, "Is dis de ra'al Bible? Is dis de surenuff word ob de

Lawd?" "No doubt about it," answered his teacher. "And Uncle readin' hit fer hisself!" When he had finished reading the verse, he said, "Now, if old uncle dies, he kin go up dar and tell de good Lawd dat he read in His own book, 'Whomsumever b'liebes on Him shan't perish, but hab eberlastin' life'; and de Lawd knows dat Uncle Sam b'liebes on'm, and he read it fer hisself in His own book."

Dear reader, believing on Christ for salvation and receiving it is as simple as that. It is just looking to Him and trusting in Him. Mr. Moody, the great evangelist, illustrated it like this: "I once told my little Willie to jump off from a high table, and I would catch him. But he looked down and said, 'Papa, I'se afraid.' You smile, but that is just the way with the unbeliever. He looks down and dares not trust the Lord. I told Willie to look at *me* and then jump, and he did it and was delighted. He wanted to jump again and, finally, his faith became so great that he would jump when I was eight or ten feet away, and cry out, 'Papa, I'se a comin' '!"

Sinner friend, look at Jesus Christ today and then leap into the arms of mercy and be at rest. Hear Him saying again, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "There is life for a look at the crucified One, There is life at this moment for thee." There's peace and joy and rest in the loving arms of Jesus.

Dear believer, when you came to Jesus at the first, you found *rest from condemnation and guilt*. When you come the second time for sanctification and make a complete abandonment of yourself to Him, and then believe that the blood cleanseth from all sin, you will find *rest from self*. You will enter into your spiritual Canaan, conquer all your enemies, and possess the land of perpetual peace. "Whosoever will may come."

FITCHBURG, MASS.

THE FAITHFULNESS OF GOD

By ANNE HOWE

ALL about us every day we see ten thousand evidences of the faithfulness of God. In our own lives in myriads of ways we cannot fail to note the continued thought and care of an infinite God, for in the minutest details our every need is daily supplied.

When we lift our eyes to the blue expanse of heaven we see the stars in their constellations running their course the same as they did that night o'er the Judean hills and plains where the shepherds watched their flocks and listened with wonder and joy to the angelic hosts singing, "Peace on earth, and to the annunciation of the birth in Bethlehem's manger of the Babe who was "the Prince of Peace," the promised Deliverer, the fulfillment of the promise made to our first parents—"the seed of the woman shall bruise the serpent's head." The heavenly hosts singing praises of

the faithful God, telling the earth His Word is sure who promised, forever the Faithful One. The One who made the universe, keeps it on its way without deviation or friction—the law of gravitation and every other law in complete subjugation and control of their Maker.

Season follows season in perfect order: the sleep of winter followed by the awakening spring, the return of the birds, the budding leaf, the blossoming flowers: summer with its seed time and autumn's harvest all speak of God's abiding faithfulness. The clock of God's time is never ahead and never behind. In every dispensation God has come on time with the supplies to meet every issue involved. He is marshaling His hosts for the last great event in history, the day when the Angel shall announce that "time shall be no more," and the faithful ones shall rise to meet the Lord in the air, to go with Him to "the Marriage Supper of the Lamb."

God is faithful—yet we, the creatures of His creating, His handiwork, made in His image, the beings into whose bodies He breathed the breath of life and we became living souls—going somewhere and that of our own volition; we, I repeat, so dependent, yet doubting our Creator, our Deliverer, our faithful God in whose hands are the keys of life and death, on whom we must depend for every need or joy; yet on whose

word of promise we fear to launch out. If there were no other evidence of the terrible extent of the fall of man than this one of doubting God or unbelief it were ample proof of the awful fact. In all history you will fail to find where God ever failed or disappointed a single one who trusted Him and honored Him by their faith. His name is faithful, He will keep every promise He has made for He is able and asks us to prove Him and see for ourselves.

We shall never be disappointed in Him. Must He be disappointed in us, or will we arise and put on the armor of faith and launch out on God to do exploits for Him who has promised to supply every need and to give grace and glory and victory all along the line. Why fear to trust God in the face of such exhortations and promises as "Ask largely," "no good thing denied," "whatsoever ye ask," "it shall be given," etc.—as though we feared we would bankrupt heaven if our puny needs were supplied, whereas if every son and daughter of Adam's race were to "ask largely" and then should receive the "abundantly above" of God instead of heaven's treasury being depleted it would be enriched for that is the law of God's giving, and His nature. "Ask largely," every foot of ground your feet shall tread upon shall be yours. It is God's Word. God is faithful.

MANSFIELD, ILL.

"MOVE ON" MR. PREACHER

By REV. C. E. CORNELL

THE age in which we live is both restless and fast. The nerves of individuals and nations are at a high tension, so much so, that nerves are snapping and there is an increased number of heart failures. There seems to be expectancy, that something unusual is about to happen.

This same spirit of restlessness predominates throughout the Church. There is an almost constant desire for a change. A change of leaders, a change in the government of the church, a change in the financial system, a change of pastors. Not a few Churches of the Nazarene are ready for a change of pastor once a year. Some of the churches, would undoubtedly, ship the pastor in six months were it not for the looks of the thing. The people tire so easily; they are imbued with the spirit of the times in which we now live; they desire a change; they are not pleased with sameness; something new, something startling; something out of the ordinary, is the demand of the hour.

When a preacher has served a church one, two or three years at most, there are members of the church who conclude that it is time for the preacher to move, no matter how successful he may have been. His success does not seem to have weight or consideration, it is time for a change and the preacher must move on. Some little "clique" in the congregation, or a small handful—say, three or four members of the church

board—conjure up some grievance, usually unjustifiable without purpose or sense, but they harass the preacher by their continued and subtle attacks until the poor fellow is discouraged and heart-broken, and rather than have a church split or a fuss he concludes to go.

We know of a pastor who, with his estimable and godly wife were instrumental in building a great new church; there was added to the church membership several hundred names, and a Sabbath school of over five hundred. He served the church faithfully for four years and should have remained at least another year, which would have made him five—the one year to enjoy the fruit of his arduous toil. It would have been only fair to him, and the church would not have suffered either spiritually or numerically. But a few of the brethren, and at least *one* disgruntled woman got it into their heads that the pastor must go despite his great success. To avoid a church embroglio in a church that stands for perfect love, he had to move, he *did* move.

We know of another church where prosperity reigned, where the pastor and his intelligent wife led the way in the purchasing of a parsonage and the building of a new, substantial church edifice. The preacher and his wife are exceptionally strong, with marked ability and are a genuine success in anything

they undertake. But, after two or three years of faithful and efficient service, four or five members of the church board out of fifteen or more members, without any apparent justifiable reason raised the cry of change. This excellent pastor and his good wife—somewhat sensitive—as they knew of their ability and what they had accomplished, rather than get into a squabble, preferred to move on, and move they did.

We knew another worthy preacher, whose ministry was attended with marked success; a new church was secured, the membership doubled, the Sunday school more than doubled, new members added to the church continuously and salvation flowing like a river. Everything about the church healthy and vigorous. But a small minority of the church board, wholly unjustifiable, desired to change the pastor, and kept agitating it with both fair and foul means, until the good man and his wife, sad hearted, to avoid a church feud, moved to another place.

We know of another young preacher and his estimable wife who took a small charge and built it up from nothing to a strong and aggressive church. But the preacher failed to please a few members (he spoke too plainly on worldly conformity) they began a crusade to get rid of him—there was positively nothing against him—but that made no difference he was marked for the slaughter, and go he did.

Another excellent young man with much promise, failed to please a certain *disgruntled group*. He was asked to move, and he did, but went to another denomination.

These ruthless and unmerciful changes raise a number of pertinent questions in the minds of the thinking. Why did preacher so-and-so leave his former appointment? He seemed to be enjoying prosperity. What is the matter with—church that it changes its pastor so often? Whether anybody thinks so or not, this changing of preachers so often, is a serious reflection on the church as well as the preacher.

Here are two or three other questions for earnest consideration.

Why these unjustifiable and unreasonable actions?

What show has an earnest, godly, energetic preacher to build up a church?

What are our intelligent and fair-minded laymen thinking about?

As a general proposition—there are no doubt, exceptions—and I would emblazon it in letters of fire on your mind, *that if a church has a fairly successful pastor that church ought to hold on to him*. Pray for him and heartily work with him, and watch him grow. "Cut out" grumbling and growling and try boosting and words of encouragement. Many a pastor's heart is almost severed in two by harsh and unwarranted criticism. No wonder he fails.

A preacher in a church of any considerable size, especially in the larger towns and cities, *cannot get his feet down* in a short period. Some of the churches in

the older denominations, at strategic centers, have been served by one pastor for a period of from ten to thirty years. There cannot be large success in a year or so. Five, seven, or ten years, will give any progressive, hustling preacher a real opportunity to make his mark in the community and to build up a strong center of holy fire.

Unless there is an unquestioned and justifiable reason,—above board,—for turning a good and faithful preacher down, any church whose pastor is a capable man, (even though he may have some apparent faults) ought to continue such a man as a pastor as long as the church is prosperous.

PASADENA, CALIF.

COME AND DINE

By Rev. R. H. M. Watson

CHRIST'S invitation to His Apostles who had vainly toiled all night, to come and dine; illustrates a most wonderful and joyous truth. As apostles of Christ, they seemed to have failed. It seemed to them their Lord had failed. They had seen Him submit to men, and then to death. They were crushed in spirit. Their hopes were blighted in a day. It seemed to them that all was lost. They must return and take up life where they had left off. "I go fishing," said Peter, and the others did not hesitate to follow him. They too would go fishing. No one knows what it is to be defeated like the defeated. As ministers of Christ they had failed, but as fishers they hoped to succeed, as they had succeeded in the past; but no, they must fail again. Why had they failed as apostles? Because their Lord was taken from them. Why do they fail as fishers? Because they did not have Jesus in the party. There can be no real success in this life apart from the Son of God. He must be in our social life. We must carry Him with us in business, in the school room, in our domestic life, and apart from Him there can be no success and no happiness. When Jesus joined the fishing party they at once caught a multitude of fishes. It is ever so. In that home yonder, a storm was raging for years. All was turmoil and strife, but one day Jesus entered, and immediately there was a great calm. Homes are unhappy because Jesus is not admitted. It is true in the business world. Oh, men have what the world calls success without Christ in their lives; but what sort of success has that man whose soul is crying for what his wealth will not buy? What sort of success has that man who sits in his palatial home, and plans suicide? Success without happiness is a joke. Life is a miserable failure without Jesus Christ. Happier is the slave with Christ as his companion and guide, than the ruler of this world who is ignorant of the Son of God as a personal Comforter and guide. "I had rather be the least of them who are the Lord's alone, than wear a royal diadem and sit upon a

throne," is the expression of one who knew his Lord.

The apostles had toiled all night without catching a fish, but as soon as Jesus came, they caught abundance. Success after an all night of failure came in a minute when Jesus joined them. We can accomplish more in a minute with Jesus than we can in a life time without Him. Good business men have gone to the wall, because they sailed out on the business sea without Jesus. The courts are filled with divorce proceedings, because Jesus had no place in the home.

Not only are men dying from worry, in trying to bear their burdens alone, but they are absolutely starving, perishing with hunger. Not for the bread of this world, or as Robert W. Service puts it, "Not with the belly kind, that's banished with bacon and beans, but the gnawing hunger of lonely men, for a home and all that it means." Men are starving for the bread of life. Jesus not only gave to those men success and comfort that morning, but He actually prepared their breakfast. "Come and dine," He calls them. What a picture. What a lesson. They were hungry. There was the food ready prepared. Come and dine. Not tomorrow, not after you have dressed some fish and made preparations. Come now, come and dine. This call comes to every hungry heart. You may be too poor to buy a loaf of bread, but you are as welcome as the money kings of earth. You may be too ignorant to read a word, but you are not too ignorant to feast and be satisfied. Come and dine. He is calling to every wretched slave, whose carnal passion has bound him hand and foot as he cries out under the cruel lash. Come and dine. The call comes down from heaven. If you will listen you will hear it. It is sounding every where. Oh, the hungry perishing souls. In the church and out of the church. On the platform and in the pulpit. Many churches are like children at play, who spread their table with artificial food. In their play they go through the feast, but not one of them tastes of any food. Thus, much of the religion of today has become a mere sham. Just a vain play, while souls are crying with hunger. A church without Christ is a calamity, a curse to any community, as well as a ruination to themselves. Jesus calls to every church, to every home and to every individual, come and dine.

"NEARER, MY GOD, TO THEE"

By BASIL W. MILLER

And Jesus said: "*I am the true vine, and my Father is the husbandman . . . ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit*" (John 15:1-5).

THE one thought of Jesus was that He might be submissive to the Father. In life, in death, in trials, or in the placitude of friendship, He desired to be at one with Him, Who sent Him to this world of woe. In the prayer life of Christ, He is agonizing, beseeching that whatever comes, not His

will but God's may be done. The grand vibrations of His noble soul were as harp strings struck by the hand of His Father. His voice was not His own—but it was God who gave the Savior commandment what He should speak. When He cast out demons, it was in the name of the Father; when He raised the dead—those as dead as nights when stars waxed dim, or dead as leaves on painted trees—He commanded them in the name of the Father to arise. He marched with a conqueror's tread toward the place of the skull; He stood out as master of the wild winds or the raging sea or the forces of disquieted nature—for He had drawn near to His Father.

Hear Him speak in words sublime: "He that hateth me hateth the Father;" "When He is come, he will reprove the world of . . . righteousness because I go to my Father;" "All things that the Father hath are mine;" "The Father himself loveth you, because ye have loved me;" "That they all may be one, as thou, Father art in me . . . that they may be one in us . . .

I in them, and thou in me"—divine words showing how close the Redeemer had drawn to God.

This thought the poet has distilled in that majestic song, "Nearer, My God, to Thee." This should be the daily prayer of every mariner on the ocean of life. Soul, when suns in gloomy darkness have set, when the night of stress and storm hovers over, and the stars of hope are dead, when ambitions, once glittering and dancing like millions of diamonds, have failed, on a breath of prayer through fog and doubt, "e'en though it be a cross" mayst thou be raised "Nearer, my God, to Thee." In Him find thy life, discover thy hidden gold of character worth. Let God plumb the unfathomed depths, in all its stupendous magnitude, of the sea of thy soul.

If you would advance in spiritual value, draw nigh unto God. If your pillow be a stone, then let thy sky be panoplied with all the sparkling splendor of heaven's unfailling promises. The unclouded glory of the City Beautiful will burst upon the pathway, if thou art near unto God. Life's crosses will raise you on soaring wings of eagle's strength closer to the irridescent glows of the heavenly-hued lights of paradise, if thou canst dwell where God is. Amid a life tainted with fraud, inflamed with rage, vibrant with wild feelings, tinged with romance, if thou canst walk under the shadow of the Almighty, angels will carol in strains of glory for thee, and the putridness of things sensuous will be unable to tarnish the holy luster of thy soul. Then when on joyful wing you cleave the sky, the pearly gates will swing wide for thy glorious entrance.

*"Nearer, my God, to Thee, nearer to Thee!
Even though it be a cross that raiseth me;
Still all my song shall be, Nearer, my God, to Thee.
Or if, on joyful wing, cleaving the sky,
Sun, moon, and stars forget, upward I fly,
Still all my song shall be, Nearer, my God, to Thee."*

DID YOU KNOW?

That at last the general treasury has no deficit? The April receipts wiped it out. This is the first time this has happened, at this season of the year, for a long time. Usually January, February, March and April have been lean months. But the church is rising grandly to its great task of spreading, world wide, the gospel of holiness.

Did you know that with a little systematic effort we can avoid ever having another deficit? By systematically and regularly caring for these interests, we can prevent getting behind, and thus save thousands of dollars that is usually paid out in interest. Every deficit demands that we borrow. Every dollar borrowed means interest. All interest cuts down the amount that we can set to work spreading holiness.

Did you know that the General Board is just as anxious to have you pay your local and district requirements as it is to have you pay the general interests? If you fail locally, you will, ere long, fail in the matters that pertain to the general interests. If the pastor's salary is not paid, why, soon you will have no pastor. No pastor means no church, and no church means that the general interests are gone. If the district funds are not paid, then soon you will have no District Superintendent. No superintendent means in a short time, a disorganized district. A ruined district means no funds for missions, or any other of the sacred causes the General Board is administering. Hence we are just as anxious to have you care for your home obligations as we are to have you pay your appropriations to the general cause. "Storehouse tithing," each week, regularly, systematically, cheerfully, and the amount divided faithfully between the local, district and general causes, is what we want. All at it, and always at it. Everybody lifting all he can and the deed is done! Everyone doing it constantly, and the possibility of a deficit is forever avoided. **WE CAN IF WE WILL! WE CAN AND WE WILL!**

J. G. MORRISON, *Executive Secretary.*

SNAPSHOTS

By REV. I. E. TERRY

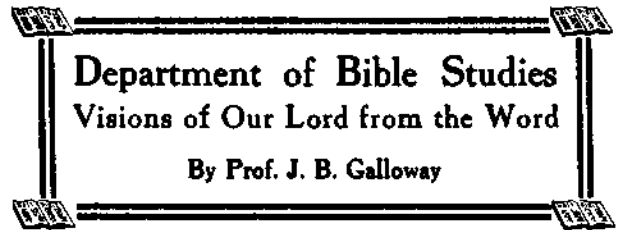
Christ becomes all in all only to those who are out and out for Him.

Evidently we are taught that Jesus is the same yesterday, today and forever, because we need Him yesterday, we need Him today and we shall need Him tomorrow.

Paul was not an evolutionist for he taught, "There is one kind of flesh of men, another flesh of beasts, another of fishes, another of birds," agreeing with Moses who wrote that each was made "after its kind."

Backward, flow backward, O tide of the years!
I am so weary of toil and of tears,
Toil without recompense, tears all in vain,
Take them and give me my childhood again.

—ELIZABETH AKERS ALLEN.



**Department of Bible Studies
Visions of Our Lord from the Word**

By Prof. J. B. Galloway

Lesson Twenty

PART ONE. FUEL, FIRE, FOOD AND FAITH FROM THE WORD

I. Read Your Bible Through Section.

1. For the Morning Watch. Rom. 11-16.
2. For Personal Meditation. Eccl. 1-10.
3. For the Evening Devotion. Deut. 25-34.

Have you ever thought of your devotional hour as a conversation between God and your soul? All our service should be a majestic co-partnership for we are workers together with Him. An example of this beautiful partnership is seen in the case of the founder of the China Inland Mission. He said that the Almighty said to him one Sunday morning, "Hudson Taylor, I am going to evangelize Inland China, and if you will walk with me, I will do it with you." This is the secret of his great success. The union of the human and the divine will produce God's will. Such a relation will make us strong and confident, even when confronted with the most difficult tasks. If our mind is saturated with the Scriptures it will be easier for us to co-operate with the Spirit of Truth.

II. A Choice Verse to Hide in Your Heart for each Day

Proof verses supporting the doctrines as found in our church manual.

The Doctrine of Sanctification. (continued)

Sunday. 8. Terms by which it is known.

(1) Perfect love. 1 John 4:18.

Monday. (2) Heart purity. Matt. 5:8.

Tuesday. (3) The Baptism of the Holy Ghost. Luke 3:16.

Wednesday. (3) For the same. John 1:33.

Thursday. (4) Holiness. Heb. 12:14.

Friday (4) For the same. Eph. 4:24.

Saturday. (5) The fulness of the blessing. Rom. 15:29.

PART TWO. THE TWENTIETH WEEK'S VISION OF OUR LORD

Jesus our Captain in the Canaan Land

When the Children of Israel had crossed the Jordan into Canaan under the leadership of Joshua they did not go to fight or to take the land until Joshua had first met the Man with a drawn sword, the Captain of the Lord's hosts. We read in Josh. 5:12, 13,

"And it came to pass, when Joshua was at Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his drawn sword in his hand: and Joshua went unto him, and said unto him, 'Art thou for us or for our adversaries?' And He said, 'Nay; but as Captain of the host of the LORD am I now come.' And Joshua fell on his face to the earth, and did worship, and said unto Him, 'What saith my Lord unto His servant?'"

The Use of the Term "Captain" in the Bible. In our Bible thirteen Hebrew words and two Greek words are rendered by the one word captain. Some of these same words are rendered also, marshal, prince and governor. The literal meanings of these words vary a little. The following is the literal rendering of some of the different Hebrew words: leader, chief, lord (Baal), one before, exalted, lifted up one, great one, head, ruler, powerful one, one over thee, chief leader, leader of an army, and leader of thousands. The most frequently used Hebrew word is "ser" which denotes a military commander whether of thousands, hundreds or fifties. 1 Sam. 8:12.

The Term "Captain" as Applied to Jesus in the Bible. "God Himself is with us for our captain" (2 Chron. 13:12). One of the Hebrew words usually translated captain occurs in Dan. 9:25 where we read Messiah the Prince. Prince and captain are the same original words. In Hebrews 2:10 Jesus is called The Captain of our Salvation. The same word is rendered author in Heb. 12:2. Jesus the author and finisher of our faith. This same Greek word for captain is translated prince in the following passages. "But ye denied the Holy One and the Just . . . and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses" (Acts 3:14, 15). "The God of our fathers raised up Jesus, whom ye slew and hanged upon a tree. Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey Him." Acts 5:30, 31.

Jesus the Captain of Our Salvation. It was in Canaan that God revealed Himself as the Captain of the Lord's Hosts. This was a vision of Jesus before the incarnation of Our Lord. Joshua did not go out to fight his battles in Canaan until he met the captain and inquired what to do. So we have a captain to lead us in the Canaan Land experience. It is to the sanctified that Jesus is revealed as the captain. We read "to make the Captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one" (Heb. 2:11, 12). We need not go out to face the hosts of the enemy or to take our "Jerichos" until we have first met our Captain. I know not what is your Jericho, nor how strongly it is fortified, but I can assure you that God's holy saints may hear the Lord say, "I

have give into thine hand Jericho." Arise and "Shout for the Lord hath given you the city." See Josh. 5:2-16. Our Captain has been under the fire of battle Himself. He knows how to help His soldiers. Our Captain was perfected through suffering. "Finally, my brethren, be strong in the Lord, . . . put on the whole armour of God, that ye may be able to stand against the wiles of the devil." This armor is described in Ephesians 6. We may run our race victoriously looking unto Jesus the Author (Captain) of our faith.

The Proper Attitude to Our Captain. Joshua teaches us this lesson.

1. Humility. "Joshua fell upon his face." He was God's chosen leader. He was looking at the great city only a few miles away. He knew of its great walls, how strongly it was fortified, and how straitly it was shut up, but he had met the Captain of the Lord's Hosts as he was hidden in the grove of palm trees. His humble surrender meant victory. "True holiness, true strength is learned in humility. The man who knows most of God thinks least of self."

2. Worship. "Loose the shoes from off thy feet: for the place whereon thou standest is holy."

3. Obedience. The next thing we hear from Joshua is: "What wilt Thou have me to do." "What saith my Lord unto His servant?"

4. Witnessing to. In both of the verses in Acts where the word usually translated captain occurs it is said we are His witnesses.

May we ever take Joshua's attitude to Our Captain. "What shall I do, Lord?" Before it was, "What shall I like to do?" But when the Spirit of God takes possession it is no longer, "What shall I choose?" but "What shall I do?" When the heart is true, the surrender of its own likings is always emphatic and manifest, for the will of God has become the pole-star of the new life."

"My disciples, My brethren, My friends,

Can you dare to follow Me?

Then wherever the Master dwelleth,

There shall the servant be."

THE LESSON ILLUSTRATION

One night in Paris when the great violinist, Paganini, was tuning his violin before a large audience, he broke one of the strings. Disappointment swept over the vast audience. He paid no attention to it, but worked with his thumb and broke a second string. Then the people began to hiss slightly. He went on, and soon broke a third. There was a great uproar. He quietly said: "Ladies and gentlemen: One string and Paganini," and began to bring such wonderful music that the audience strained their necks to catch it. He sat down and the whole house applauded.

A surrendered soul and God, (One string and Paganini) is enough to bring out the best there is in your life and bless the world with beauty and harmony.

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER, *Evangelist*

THESE has been possibly no preacher whose power of public address was as wonderful as that of George Whitefield. Once while preaching before the seamen of New York he said, "Well, boys, we have a clear sky and are making fine headway over a smooth sea before a light breeze. . . . But what means this sudden lowering of the heavens and that dark cloud arising from beneath the western horizon? Don't you see the flashes of lightning? There is a storm gathering! Every man to his duty! The air is dark! The tempest rages! The masts are gone! The ship is on her beam ends! What next?" The unsuspecting sailors, remembering their perilous life on the sea, as if struck by magic, arose and cried, "Take to the life-boat! Take to the life-boat, sir!" Whitefield seized on this reply and urged them to fly to Jesus, the great life-boat, who could save them in the severest hurricane that ever blew. Numbers accepted Jesus. The great Franklin heard him once, but before going he determined to give nothing in the collection; when Whitefield began his appeal, Franklin sought out his pennies, but by the time the collection plate came by, he emptied his pockets into it. His last sermon was two hours in length; but even after this friends sought that he might speak more; he held a lighted candle in his hands, at the head of the stairs on the way to bed; when it burned out, he retired; at six o'clock the next morning he went sweeping through the gates of glory,—“Over the fields of glory; over the jasper sea.”

In a small New England city seven spiritual men united together in praying for the meanest man in town. They selected the man, and began praying for him. After three months of such prayer the "worst man in town" was gloriously converted. With this new convert they covenanted together to pray for the next meanest man, and finally he too was brought to Christ. This process of "picking off the meanest one left" continued for about a year, until over fifty had been saved. This started a great revival in that city which resulted in the salvation of more than three hundred. More definite praying will result in more conversions.

One of the great missionaries in South Africa in the early days of missionary occupation of that country had labored seven years without a convert in sight. The natives seemed to be entirely immune to the appeal of Christ. At the end of this time a friend wrote from England asking the missionary what he needed most. The missionary wrote back to the friend saying that they must have a "communion set." Three more years passed by before the message could go and return from the native land. But the missionary continued faithful to his task of preaching "the unsearchable riches of Christ." On the day before the ten unfruitful years came to a close the communion set arrived; and on the next day the first convert was baptized and received the sacrament of the Lord's Supper. This was blind faith, the "ending as seeing Him who is invisible."

In the annals of the Church no more picturesque character can be found than Peter Cartwright. He was a product of the intense hardships of the late eighteenth century, a tremendous man in strength, a man of great spiritual power. He would swim rivers to preach the gospel. Ofttimes he would be required to thrash two or three rowdies during the sermon. Once he met a man who had caused trouble in a service and he told him that he was going to beat the devil out of him. After a severe flogging Cartwright said, "Now we will pray." There on the roadside, after this unusual form of preaching, the man prayed through to victory and became a "pillar in the church." In one meeting he preached from

the text, "The gates of hell shall not prevail," and in about thirty minutes the power of God fell on the service as seldom seen; the people fell in every direction. Over three hundred lay as dead men, stricken of the Lord. There was no need of calling mourners, for they were strewn all over the campground. One man was seized with "jerks," he tried to drink it off, but in his rejection his neck was broken. At one time Cartwright was visiting in a home where a dance was being held. A young lady asked him to dance with her; the preacher took her hand, started to the middle of the floor while the darky fiddler began the music; he then said, "Let us kneel down and pray." The young lady tried to get loose from him but he held tightly to her hand and prayed with all his power. The result was that several scores were saved there at the "preacher's dance," and some of the young men became gospel ministers. A church of thirty-two members was organized, and a preacher was sent them. "God moves in a mysterious manner, His wonders to perform."

C. B. Jernigan tells of a case of an old mother living in the Southwest, whose son was sick with a raging fever. The doctor said that the son would die unless they had ice within a certain time. But to get the ice in this time was an impossibility, as they lived something like twenty miles from a railroad where ice was kept. The old mother went back of the straw stack and began to pray. She held on to the promise of God, and finally the holy fire fell. She arose and shouted her way back to the house and into the room of the sick boy. She said, "Glory, doctor, the Lord will send the ice." Within a few moments a peculiar thump, thud, crack, boom, was heard from the galvanized roofs of the house and outsheds. The mother rushed out and came back carrying in her apron "the ice that God had sent." The Lord who rideth on the wings of the wind, and stretcheth out the heavens had so timed an old-fashioned southwestern hail storm that it might answer the prayer of that mother. "Our God is able."

Two of God's great men finished their life's work on their knees—Livingstone completing his tours in opening up the heart of the "dark continent" was found by his dark skinned servant dead on his knees—and when Adam Clarke, that commentator of the early Methodist Church, yes of all churches, completed his *Commentaries* on March 23, 1825, he did it on his knees! Not only is this a marvelous way to close one's life work, but it is a most excellent manner in which to begin it.

A most unusual case is told by D. L. Moody of the leading of God. Worn in body from strenuous preaching in Chicago, he decided to make a journey *incognito* to England. On the first Sabbath God took him for a walk, which found its end in a chapel on one of the side streets of the city. At the close of the message the minister said, "That brother in the rear seat, whom I do not know, will deliver the evening message." That evening Moody spoke, with none knowing him, from some simple text in his usual out-of-his-heart style. At the close of the sermon he invited all sinners to raise their hands for prayer. To his amazement about three hundred hands went up. He said, "Friends, I am afraid you misunderstand me. All who want to be converted stand to your feet." Practically all present stood up. Again he was afraid they did not understand, so he invited all who wanted to confess their sins to meet him in the basement inquiry room. Once more the entire congregation met him there. A revival had broken out. In his visiting among the people, he found an old invalid saint, who three years before, without knowing who he was, had read a sermon of his in a religious journal. She began to pray, "Lord, send this man Moody to our chapel." For three years she prayed, and God thus marvelously sent Moody and the revival. God is still on the throne. Never yet has it been found in the Bible where God withdrew a promise, "All things are possible to him that believeth."

WORLD NEWS, NOTES AND COMMENTS BOILED DOWN

By REV. C. E. CORNELL

Three-fourths of the inhabitants of Italy have the use of electricity for light and power.

Mounted on a motor truck, a new snow plow is equipped with two sets of rotary blades that can be adjusted to throw snow to one or both sides of a road.

"When Israel was a child, then I loved him"—Hosea 9:1. Aim to be ever this little child, contented with what the Father gives of pleasure or of play; and when restrained from pleasure or from play, and led for a season into the chamber of sorrow, rest quiet on His bosom, and be patient, and smile, as one who is nestled in a sweet and secure asylum.—ANON.

The name of Jenny Lind lives not only because she was a great singer, but as a personality of unusual charm, radiating kindness to all about her. Mrs. Raymond Maude, her daughter, has written "The Life of Jenny Lind." It tells the story of the great singer's life very charmingly, and is illustrated with a number of portraits and reproductions of programs and letters.

If the Lord delight in us, then He will bring us into this land and give it us; a land which floweth with milk and honey.—Num. 14:8. There is a faith in God, and a clear perception of His will and designs, and providence, and glory, which gives to its possessor a confidence and patience and sweet composure, under every varied and troubling aspect of events, such as no man can realize who had not felt its influences in his own heart.—SAMUEL D. ROBBINS.

German policemen are being fitted with armor that consists of breastplates and a head-piece that partially shields the eyes against bullets. The coverings are adjustable, but fully protect the vital spots of the body without causing any inconvenience to the wearer.

Dr. Mary Scharlieb, in a recent lecture delivered at the age of 81, reported in the *Manchester Guardian*, said:—"Never give way to nervous patients. That is the very thing to make them worse. Think sufficiently of any part of your body and you will have pain there. Forget it and get on with your work. *Come* is not enough. You must find some work to absorb you. Neuritis, pray, tell me what is neuritis? Patients are constantly telling me they have neuritis, but I know nothing of the kind. Psycho-analysis is a double edged weapon. It cuts both ways; it is worse than the surgeon's knife, which has only one edge."

Health Inspector W. Vogwell of Sydney will start at once his campaign of extermination of the mosquito pest of Australia by the use of fish recently imported from Italy. The finned fighters were taken to Australia by special permission of Premier Mussolini, who had imported them from Spain.

"The Sea is like the spirit, lord of Time,
No weariness, no fading, doth she know:
She is not whitened by the falling snow,
She is not silenced by the deathly rime.
To winter cliffs, or cliffs bedight with flowers,
She comes rejoicing in her youthful powers,
A changeless splendor, ever in her prime.
O joy and might and glory of the Sea!
The Soul of Man shall shine and sing like thee,
And conquer Death, and be the lord of Time."

—JANET BEGGIE.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.—Exod. 40:34.

A German inventor's automobile seats are practically suspended on springs that minimize shocks to such an extent that a person would not be thrown from a car in event of accident.

With the use of modern methods of cultivation wheat raising in South Australia has become a success, soil thought of little agricultural value being found well adapted to the grain.

French experimenters have produced one automobile that is run by gas it produces from wood and another electric car that has been run 900 miles without recharging the batteries.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All Heaven's sweetness seems around it thrown.
—HARRIET BEECHER STOWE.

Because of the coal shortage in Europe, turf, which is known in this country as peat, is becoming popular as a fuel in England and Ireland. It is expected that systematic exploitation of turf deposits in the British Isles will be developed. In Ireland many are burning it and arrests for theft of the once-despised fuel are almost daily occurrences.

Ratana temple, said to be the largest of the kind in the world, has recently been dedicated in Wanganu, New Zealand. It has cement walls, 15 inches thick, the acoustics are perfect, and the capacity is more than 1000 worshippers. The work was done by the Maori Indians, the cost being \$15,000, which is one-third less than if done by whites, it is estimated.

Leather made from ostrich skins is becoming so popular in many parts of the world that the raising of the birds is becoming profitable in South America and Africa. In some parts of South America ostrich farms are said to be rivaling cattle ranches in size. The brown skins are being used for brief cases, handbags and other articles.

If anyone should ask me for an epitome of the Christian religion, I should say it is in that one word—"prayer." If I should be asked, "What will take in the whole of Christian experience?" I should answer, "prayer." A man must have been convinced of sin before he could pray; he must have had some hope that there was mercy for him before he could pray. All the Christian virtues are locked up in the word, prayer. In troublous times our best communion with God will be carried on by supplication. Tell Him thy case; search out His promise, and then plead it with holy boldness. This is the best, the surest, the speediest way of relief.

—REV. C. H. SPURGEON.

Believing that a dental clinic for civil employees would lower taxes by reducing time through sick leave, the city health officer of Sydney, Australia, has recommended that one be established. He says that it would require the full time of a dentist and a female dental assistant, and that the cost would be \$10,000 the first year and \$5,000 each year thereafter.

She met the hosts of Sorrow with a look
That altered not beneath the frown they wore,
And soon the lowering brood were tamed, and took,
Meekly, her gentle rule, and frowned no more.
Her soft hand put aside the assaults of wrath,
And calmly broke in twain the fiery shafts of pain,
And rent the nets of passion from her path.
By that victorious hand despair was slain;
With love she vanquished hate, and overcame
Evil with good, in her great Master's name.

—W. C. BRYANT.

A LAYMAN'S VIEWPOINT OF THE ADVANTAGES OF A BUDGET

A FEW INTERESTING FACTS ABOUT A BUDGET

By ELMER H. KAUFFMAN

WHAT IS A BUDGET? A budget is a plan for spending money—it is not merely a record of money that has been spent. A well-planned and executed budget controls the spending of money. It gets the maximum results from every dollar. It makes every penny do a definite piece of work. Any plan or idea that will do this is valuable.

Every man and woman should have a budget. Every boy and girl should have a budget. Every home should be run on a budget. Every church should have a budget. Every business man should have a budget, if he does not already have one. A budget is merely a plan which will enable you to get the biggest returns for your money. It is not how much money you have, but how carefully you plan the spending of what money you may have that brings the greatest returns.

The Church of the Nazarene has a general budget. It gets the biggest returns possible from every dollar of the Lord's money. This budget operates the same as a budget operates in a big business.

When a business man hires you to work for him, he places you on his pay roll. Your salary must be provided for in the budget for your department. Otherwise you would not be sure of your money. Then your department must produce a definite amount of work to produce a profit for the company.

The Church of the Nazarene is doing business for the King of Kings and Lord of Lords. We have appointed missionaries and sent them to the foreign fields. Someone must provide their support. We have bought property for the mission stations or leased or rented buildings of some kind. We have engaged native workers to make the work of the missionaries effective. All of these expenses must be met.

Then in the home land we have the splendid work of Home Missions, Church Extension, Ministerial Relief, the support of the General Superintendents and the general officers of the church, and many other very needful interests. All of these expenses are provided for in the General Budget.

Most churches operate their general interests on a fairly low rate of expense, but the Church of the Nazarene operates on a far lower rate of expense than most churches. This is possible because of the whole-hearted self-denial and devotion of the men of God who are devoting their lives to the general interests of the church.

This self-denial and devotion is noticeable in every department at General Headquarters. Everyone seems to consider it a privilege, for they are not working for themselves or for the church alone, but for the salvation of men and women.

The General Budget of the church for 1927 which has been set at \$220,000 is extremely conservative. It is far less than it should be for the best interests of all concerned.

(Owing to emergencies which had arisen in the foreign fields the General Board found it necessary to add \$4,000 to the above).

The General Budget does not provide sufficient support for most of our missionaries to live as comfortably as the average Nazarene family likes to live. It does not give many of our missionaries living quarters as good as they should have. It does not give them equipment to do their work as they could do it.

In some places a few dollars spent for a horse or a mule would save miles and miles of walking. In some places an automobile would enable our missionaries to evangelize villages 50 to 100 miles away in a few hours time, while now they must confine their work to nearby areas to which they can walk or ride in an ox-cart at two miles an hour.

In spite of these handicaps, missionaries of other denominations have marvelled at the results that the Nazarene missionaries get from their very limited equipment. We can and should be truly grateful for the band of loyal faithful workers that we have in every mission station. It is unjust to them that we handicap their efforts by inadequate support or insufficient equipment.

THE SHARE OF THE BUDGET FOR EVERY MEMBER IS VERY SMALL

While the General Budget of \$220,000 looks like a very large sum, it is very small amount for every member. With 60,000 members in the Church of the Nazarene, it averages only seven (7) cents per week per member.

Some churches have an apportionment of only two or three cents, while other churches have probably as high as twenty cents per week per member. But on the average seven cents per week per member pays for all foreign missionary expense, pays for all home mission expense, pays for all other general interests of the church.

A Dime a Sunday—Every Sunday—From Every Member would not only raise the present budget, but increase it to \$312,000 a year. This would give much better support to our missionaries, this would send some of the missionaries on furlough back to their stations where they are needed so badly, this would send out new reinforcements, this would give much needed equipment.

Start a budget for your tithes and offerings.

1. Pay your pastor and local church a definite amount each week.
2. Lay aside so much for district expense and special offerings.
3. Then give an extra dime or an extra quarter over and above what you are now giving for the General Budget every week. Keep it separate.

Pray about this—talk about it to your friends. See how many others will join you in a *Dime a Week for Foreign Missions*. Talk about it to your pastor. Take it up at your church board. Make every Sunday missionary Sunday. Then have your pastor mention the amount raised last Sunday to keep up the interest. You will be surprised how many special drives for money that you will avoid and make unnecessary.

A good many successful banks have been built with dimes. The great Woolworth building in New York is a monument to the power of the *dime*. *It will be the dimes every Sunday from every member* that will help to carry the message of salvation to a lost and dying world in this present year.

SORROW

By V. MAY DORMAN

True religion teaches us to reverence what is under us, to recognize humility and poverty, mockery and despite, wretchedness and disgrace, suffering and death as things divine.—GOETHE.

Sorrow has not been given us for sorrow's sake, but always as a lesson from which we are to learn somewhat, which once learned, it ceases to be a sorrow.—CARLYLE.

Whatever is beautiful is beautiful by inner necessity.—PINDAR.

A great anguish may do the work of years, and we may come out from the baptism of fire with a soul full of new pity.—GEORGE ELLIOT.

He who has most of heart knows most of sorrow.—P. J. BAILEY.

God through the voice of Nature, calls the mass of men to be happy; He calls the few among them to the grander task of being severely but serenely sad.—W. R. GREG.

He alone is happy, and he is truly so, who can say, "Welcome life, whatever it brings! Welcome death, whatever it is!"—BOLINGBROKE.

There is in man a higher than love of happiness. He can do without happiness, and instead thereof find blessedness.—CARLYLE.

GOD IS CALLING US TO IT

By REV. L. S. TRACY

AS a church, we have given the term World-Wide Revival a large place in our vocabulary but most of our energy has been spent in talk and in evangelizing this country. But I am firmly of the conviction that God is trying to give us a vision through which He desires to use us in the accomplishment of His great purposes in the whole world.

There never was a day like this one. There never were facilities for carrying on God's work like there are now. The way has never been pioneered as it is now. No evangelizing agency in all history ever had the opportunity in its day, but the facilities for travel, the comparative universality of the English language, the exchange of thought through modern education and the press, the wealth available, the trained men available, the almost universal recognition in non-Christian lands of Christ as a good example, a wonderful teacher and a unique character, mark this day and our opportunity off from all that have ever gone before.

Bishop William Taylor wished for this day and saw it in prophetic vision. There is no doubt but that he had in mind a revival movement which for breadth, depth and spirituality was considerably ahead of his generation and so his movement spent itself in organized missionary work of the usual character which was necessary to erect a foundation for a more distinctively spiritual work of a later day. I believe that the period in which we are now living is the one to which he looked forward.

The religious world is looking and praying for a revival. A prominent conference of pastors held last year with nationally known speakers in an eastern state emphasized the need and expectation of a revival awakening. The Federal Council of Churches has recently issued a general call to prayer. "A large part of one session at the Foreign Missions Conference in January was devoted to specific prayer for a spiritual revival," and leaders of some large denominations are striking the same note in their addresses. The Bishops' Crusade of the Episcopal Church is what we would term a denomination-wide revival effort.

There has not been a wide-spread religious awakening since the Welsh revival about twenty-two years ago and a new generation which knows little of God has arisen since then. The war also has intervened with its horrid revelation of the human heart which is causing thinking people all over the world to cry out for something more potent than mere civilization.

The revolt against infidelity in the church as expressed by the controversies and divisions over modernism and fundamentalism indicates that Christian people everywhere recognize the trend and are trying to swing things back to spirituality.

Does it not appear that God is trying to inspire His people all over the world to prayer and effort for a world-wide awakening of spiritual religion? I firmly believe that He is. And I also firmly believe that He has prepared and wants to use the Church of the Nazarene in just such a movement. There is an almost universal call for a revival but no outstanding effort to bring it about as has often been in the past. Survey the world. Where are the great revival leaders? They are all engaged in conferences, world-peace movements or fundamentalist agitation—all of which are good but not aggressively evangelistic.

God has raised up the Church of the Nazarene for a purpose. Without reflection on any other movement past or contemporary, it may safely be said that we have a place in His economy. This is a humbling rather than an exalting thought and our chief concern should be that we do not miss His purpose.

We are becoming well recognized as an aggressive evangelizing agency. Our evangelists are known as among the best to be found anywhere. God has given us some of the best gospel

singers in the world who are trained and can sing with the spirit and with the understanding also. Our Publishing House is sending throughout the English-speaking world some of the cleanest, clearest, most respectable and most definite religious literature that can be produced. We can present the HERALD OF HOLINESS anywhere without any apologies. We have no side issues to narrow our field but we drive straight for holiness of heart and life through the blood of Jesus and the baptism with the Holy Ghost. We are not weakened by division over any fundamental doctrine and it is safe to say that the simplicity and directness of our mission is attracting attention the world over.

Truly the way is open for us; not as an unorganized crusading horde, not to produce a spasmodic flash of ignorant enthusiasm but in a well-planned systematic and intelligent manner to help the Christian people of the world to meet this opportunity of the age. He has given us the men with the calibre, the education and the grace. He has given us the gospel singers. He is giving us the vision and the plan and I believe He will give us the money and the opportunities. It is my prayer that we may see within the next three years a definite revival movement started throughout the English-speaking world in a systematic and statesmanlike manner by our Department of Foreign Missions. There never was a day like this one. Let us pray.

A MAN OF PRAYER

By EVANGELIST C. J. GARRETT

I TAKE great pleasure in giving the following on the prayer life of our beloved Rev. L. D. Thomas, whom God on Dec. 24, 1925, took home to be with Jesus, whom he loved and served so well. I first met Brother Thomas, to know and love him as a colaborer at Ottawa, Kansas, District Assembly, Church of the Nazarene, Sept. 4, 1923. From that on until his translation we were somewhat closely tied by the bond of Christian fellowship and service. He was always a prayerful man, hence a spiritual man. He was a faithful student of God's Word, and especially of the atonement. He would read, pray and weep hours in a day over the great love of God and the gift of His Son. He often came to our home, and for a time made it his home, being pastor at a nearby town, until he was married to Miss Cora Cook, pastor at Ensign, Kans., on Jan. 2, 1924.

Looking out on the great harvest field the two were now ready to fight sin and live for Jesus. With them to assist me, we opened up a pioneer meeting in La Cygne, Kansas on Jan. 10. Here we cleared out an old store building and had our first prayermeeting, he and I and Jesus. He prayed until he was heard out on the streets and people, old and young would look in at the broken door panel to see the man who could pray in their town. We went on, the devil got stirred, and we were arrested for disturbing the peace and quiet of a dance and picture show outfit. A carnal city attorney came and we were summoned to their court. We went in, I had my Bible and scriptures ready and pled my own case, and when we were turned out to meet trial the next day, we went to the old hall across the street and went to prayer. We prayed, Brother Thomas prayed until it seemed those old brick walls shook, then began to shout and the bricks began to say, Praise the Lord! He kept on praying, I got blessed. With streaming eyes he shouted the victory and the Chief of Police waited at the door with a pardon, or dismissal of our case in his hand and came trembling to us with it. We won one battle on our knees. Brother Thomas knew how to pray any place; God helped me in the court room with the law of God while he prayed conviction on them and the Lord had our case dismissed. Our Christ is a great Advocate and Lawyer. Praise His name!

We were together in several more meetings and his prayerful life always put me on my knees more. Oh, we need more prayer in our lives. My last battle with him was at Arkansas

City, Kans., Oct. 15 to Nov. 8, 1925. Little did I dream that was to be our last battle together in this old sin cursed world. He met me at the train as joyful as could be and drove direct to their little rented parsonage.

Miss Elsie Snowbarger, "the blind sweet singer of Kansas," did our special singing for this meeting. Her soul was so clean and her voice so clear that she lifted us into the heavenlies. Our audience was melted to tears, while we got glimpses of the glory world. This meeting was a great blessing to my life. Victory was sure, for Brother Thomas simply lived on his knees and I learned better how to pray. While here, the first thing in the morning was prayer in my room, then on coming into the study I would find him weeping in supplication for his church and for lost souls, and I would join him. After breakfast we all had a round of prayer, just like a camp-meeting. The grocery boy usually appeared at this time with provisions, but did not tarry long. Then we would often study God's Word together and get blest and he would praise God.

After dinner we would rush off to our own cottage prayer-meeting where the Lord had another big feast for us. He would weep and pray over a backslider until he was melted under conviction, then help him pray through and join in shouting the victory. We often visited the sick between services and prayed with them, then back to the parsonage for supper, and to the evening service where the Lord especially used him at the altar helping penitent souls. Coming home at night we often sat up until twelve or one o'clock talking of the victories won, of the results of simple gospel messages, and after another season of prayer retire to rest.

It is needless to say we had a great meeting and I nearly preached my soul out while Brother Thomas boosted me on and prayed and shouted and cried until sinners just could not refuse.

I did not think when we shook hands in goodby at the depot that it would be our last farewell until we meet inside the Eastern Gate, but if I am faithful I shall meet him some day in "Our Father's House" where everything's all right. That will be joy, joy, as we often sang together.

When I got the message of his home-going I had to weep long and ask God to put his mantle of prayer on me, which He has done, to some degree, at least. While we enjoy the sweet companionship of loved ones, let us send up a prayer for Sister Thomas and others who are deprived of such rich blessings now. "Lord teach us to pray."

OTTAWA, KANS.

"APPRECIATION, BEWARE"

I appreciate the HERALD OF HOLINESS as it comes from the press each week filled with live church news, inspiring notes for the highest type of young people and well rounded messages for those who desire to walk in the highway of holiness. I'm glad to read facts each week that prove what I have contended for years, viz., that we can have old time, Holy Ghost revivals as well as ever they could if we will pay the price. God's Spirit is mightier than the spirit of the devil. God's love is more convincing than the devil's most outstanding pleasure garden of giddy whirl and froth. The Holy Spirit is swifter than Satan's fastest pleasure sedan and can overtake the vilest, gaudy, jewel bedecked, painted fops as they fly in swiftest winged bird of the "prince of the power of the air."

The HERALD OF HOLINESS believes and stands for these things and publishes it every week and the preachers and laymen of the Church of the Nazarene are encouraged to go on in the battle for the Lord.

But "Beware" lest our church be carried away with the tide of worldliness that is sweeping over the world and settling down like a death pall on the Church.

May the HERALD OF HOLINESS remain true to its opportunity

and may the church appreciate it enough to stand by its columns, practice its precepts and live by its standards.—E. M. Smith, Pastor, West Side, Wichita, Kansas.

QUESTIONS ANSWERED

Q—Can one be saved any time he pleases?

A—Jesus said, "No man can come unto me except the Father who sent me draw him." I take this to mean that one cannot be saved without the convicting power of the Holy Ghost and that the Spirit may be withdrawn by the sovereign act of God and without the permission of the individual. One can be saved only when he makes God's time his time.

Q—Should one vote only a Prohibition ticket, or should he vote for a candidate of one of the other parties who is supported by the Anti-Saloon League?

A—In the present state of things, prohibition having been written into our fundamental law, it would seem to me that the wisest and most useful thing is to vote for the man who stands for law enforcement, especially for the enforcement of prohibition laws, without regard to party politics. The Anti-Saloon League is pretty good authority on the whiskey "pedigree" of politicians.*

Q—What is "the gift of God" in Eph. 2:8? Some say it is faith, and that while all may believe in the existence, providence, etc., of God, saving faith is a peculiar gift to those who truly repent. Others say that the gift is salvation, and that the text may be read, "By grace are ye saved through faith; and that [salvation] not of yourselves: it is the gift of God." Who is correct?

A—If you are familiar with the Greek, you know that the relative pronoun *touto* is neuter and cannot stand for the word for faith, which is feminine. Rather the whole sentence which goes before is the antecedent of the relative. Therefore both grace and the power to believe are gifts of God, and this entirely excludes boasting on the part of the man. God provides the mercy and gives to the man grace and power to believe. But of course God does not believe for any, nor does He make faith compulsory.

Q—What is "The faith of the Son of God" in Gal. 2:20? Is it faith in Christ or is it Christ's faith? And if it is the latter, how is it defined?

A—Paul's statement here undoubtedly covers the question of faith in the sense of receptivity for God on his own part and the glorious, conscious indwelling of Christ on the divine part. The passage thus becomes a parallel with John 14:23 in which Jesus promises the communication of Himself upon implied conditions. The faith here is both a condition and a fulfillment. It is both in Christ and on Christ's part—both in Him and of Him.

Q—John 20:23 says, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." What does this mean?

A—If this text were all we have, it would indeed be difficult. But taken in connection with all else that the Bible has to say on the subject, I think it is clear that Jesus was hereby signifying that the apostles were to go out with the gospel message, and that to them who believed it was to be the gospel of reconciliation, and to those who rejected it was to be the gospel of condemnation. For God will forgive all who repent and believe, while all who do not repent will remain in condemnation.

Q—In James 1:18 we read, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." But in Genesis 22:1 it says that God tempted Abraham. How do you reconcile these statements?

A—The word "tempt" means to test or try and to entice. That is it means to try with the hope that the one tried will stand true, and it means to try in the hope that the one tried will fail. God tried Abraham to prove him and then to promote him; but He never tries or tempts any man with the purpose of leading him to sin.

Uncle Buddie's Good Samaritan Chats



DEARLY BELOVED:

In our last letter we left you at the close of a great campaign in South Bend. On Tuesday we made a run to Red Key, Indiana. Here we have a nice church and Brother Ford from Dunkirk is pastoring the church at these two points. We had a beautiful service at Red Key and did well with our Tent Association. On Wednesday we made a run to Milton, Indiana. Here we have no Nazarene church but the Friends loaned us their church. We have a fine young Nazarene boy there that is hoping to have a Nazarene church there in that lovely city. We did well here with our Tent Association. On Thursday we made a run to Harris Chapel. This is a beautiful country church. We had a great crowd. We have a most beautiful pastor here, Brother Carmony. We spent the night there in the parsonage and our visit to Harris Chapel was most delightful. Our interest was taken care of in a most beautiful way. On Friday morning Brother Carmony took us for a drive out to the old home of the Rev. E. O. Chalfant, District Superintendent of the Chicago Central District. It was a blessing to me to see the old home where one of the greatest men of our nation was reared. I have seen the home of a great many of the leading men of the nation but I know of no man that is worth more to the Kingdom of Christ than is E. O. Chalfant. Our next run was to Lynn. Here we are opening up a new work and we had a large congregation. Our interest was taken care of in a most beautiful way. At all of these points Brother Montgomery has made a great appeal for the Gospel Tent Association and every place it has been my business to preach on the two works of divine grace, so the people in this District know by this time that J. W. Montgomery believes in Gospel tents and that Bud Robinson believes in "Second Blessing Holiness." On Saturday we made a run to the beautiful little city of Portland. We have no church in Portland but we are planning to organize soon and our good man there that is going to take charge of the work secured the First Methodist Church. We had a large crowd here and a fine interest. The Methodist pastor is a beautiful brother. He was kindness personified. We enjoyed the night's work very much. After preaching we ran over to Winchester and spent the night in the Nazarene parsonage with our good Brother Davis and wife. They were also entertaining Brother Fred Bouse and Brother and Sister Geil. These fine workers have been running a fine campaign in Ridgeville for the past three weeks, where we now have things ready to organize a good church. On Sunday morning we were up early and made

a run to Parker. We have a beautiful church there and a very fine pastor. Montgomery spoke from 9:30 to 10:00 and jumped into his car and left at 10:00 for Alexandria and when he left the church I began to preach at 10:00. Brother Montgomery arrived at Alexandria at 11:00 and preached for Sister Bouse and I closed in Parker at 11:00 and Brother Fred Bouse took me in his car and we made a run to Alexandria and we reached there at 12:00. Brother Montgomery and I then went in our car and made a run to Noblesville, Indiana. We have no church in Noblesville but there are many fine holiness people there in that city. Good Brother Patterson and his daughter had arranged our coming to Noblesville. They had secured the First M. E. Church. Our crowd was large. Some said as many as 1600 was there. Brother Montgomery made a great speech for the Tent Association and many fine people subscribed. I preached to them then one hour on holiness as the second work of grace. I met many old friends in Noblesville that I have known for many years. We left Noblesville at 4:30 p. m. and made a run of nearly one hundred miles back to Ridgeville where Brother Bouse and the Geils have been running for three weeks and we closed up there with them on Sunday night. They had secured a large hall, a big dancing pavilion, and they were packed into that place until they stood around the wall until 9:30 o'clock. Some of them must have stood for nearly three hours. Here we are going to organize soon as we have just told you in this letter. From Ridgeville we drove into Portland, got us a hotel, got a good night's rest and drove into Ft. Wayne in time for breakfast on Monday morning of May 9th. This completes the greatest Home Missionary campaign that has ever been organized and worked successfully in the Church of the Nazarene. In thirty-eight days we have raised \$14,600.00 for Home Missionary work. We have now lined up the finest band of workers in our connection to run Gospel Tents all summer. We are expecting multiplied thousands to be saved this year who probably would never have been saved if it were not for the Gospel Tent meeting. This Gospel Tent campaign has been a great success because it has burdened nobody and has not interfered with any of the other institutions of our church work. The plan is very simple and it could be worked successfully on every District in the Nazarene connection. The plan is this: To secure subscribers from all denominations and even sinners when they desire to subscribe and nobody is asked to subscribe over \$2.00 a year and that for a period of only three years, making \$6.00 in three installments to buy and operate Gospel Tents. Any man that's worth one pound of last year's sawdust could pay \$6.00 in three years for the purpose of buying and operating

Gospel Tents. If our people were to awake and get the vision as God gave it to Brother Montgomery after spending two nights in prayer our 60,000 good Nazarenes could simply sow the country down with Gospel tents and we could establish new churches and build them throughout the nation. It is not a question of whether our people are rich or poor. Any man that loves Jesus Christ could somehow raise and pay \$2.00 a year for the operation of Gospel Tents. In many places we have talked Gospel Tents but we have thought that we would have to have some men to give \$100 and some \$50 and some \$25 and about all the rest of them to give \$10 a piece when really any district could secure several hundred subscribers at \$2.00 a year and soon have money enough to buy all the Gospel tents that we would need. Therefore we recommend this plan that God gave to Brother Montgomery to the entire Nazarene connection. He and I have secured 2450 subscribers in 38 days. If we could do that there isn't a district in our connection but what could secure from 500 to 1000 subscribers and that would give them enough to buy all the gospel tents that they would need. Where we have failed it was because we wanted a few people to do BIG THINGS and the great bulk of the people to do nothing, where God's plan is for all hands to do a LITTLE EACH and that will make a big pile. In that way Brother Montgomery has made a great success. Ten thousand blessings on the Good Samaritans.

UNCLE BUDDIE.

The Christian will sometimes be brought to walk in a solitary path. God seems to cut away his props, that He may reduce him to Himself. His religion is to be felt as a personal, particular, appropriate possession. He is to feel, that, as there is but one Jehovah to bless, so there seems to him as though there were but one penitent in the universe to be blessed by Him.—RICHARD CECIL.

The simple pleasures of home are sweetest and last longest. Happy the man who is never so happy as when he opens the Bible to read and pray with his wife and children, or sits at his own table, the chief figure in the eyes of those who surround him. Happy, we say, is such a man, if, when he looks into the eyes of such a circle, he forgets himself in his love for them. The church life of such a family is really a part of its home life.—*The Christian Advocate.*

We tremble before assaults upon the Word of God, the organized Church, and all related institutions; but such assaults, however successful in appearance, are but for the moment.—S. B. SPEARE.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



MINNESOTA SUB-DISTRICT CONVENTION

The Minnesota N. Y. P. S. convention which many attending said was the most successful one ever held in the state, convened at the new Church of the Nazarene at North St. Paul from May 13 to 15 inclusive. In spite of the bad weather the convention started with a good attendance, and God was with us in old time power. There were delegates present from Buffalo Lake, Fergus Falls, Litchfield, Taylors Falls, Minneapolis, and North St. Paul. We are glad to report that we have real examples of consecrated young people in our district.

On the second day of the convention under the able leadership of our sub-district President, Reno Mittelstadt of Fergus Falls, a series of valuable and interesting topics concerning various phases of a Christian's life were discussed by the delegates. Sub-district officers were elected as follows: President, Reno Mittelstadt of Fergus Falls; Vice president, W. H. Dietzman of Buffalo Lake; Corresponding secretary, E. E. Kenzler of Taylor Falls; Secretary, Gladys P. Tomlinson of North St. Paul; Treasurer, Violet Moritz of Buffalo Lake. Plans were made for another convention to take place at Buffalo Lake in November. Pray for this meeting.

Inspirational messages were delivered by several of our ministers. One of these services was marked by several young people answering the call of God for work in His vineyard. There were blessed times of testifying to the Lord's mercy and of sweet Christian fellowship; periods of Pentecostal blessings were on. Sunday evening the young people held a fine street meeting, and it proved to be a great service for the cause of holiness in our community. District Superintendent E. E. Wordworth preached the closing message, and many found the Lord at the altar of prayer. During the convention five people united with the church. Among them were Rev. and Mrs. H. H. Georgius of St. Paul and Rev. Arthur McNaughton, formerly of Los Angeles, California.

Our Minnesota young people are getting the vision, and we are marching on in His steps carrying the banner of the "lowly Nazarene."—Gladys P. Tomlinson.

OUR EASTERN N. Y. P. S.

Within the past two months it has been my privilege to visit the Eastern District Assemblies especially in the interest of the N. Y. P. S. This trip included the Assemblies of the Washington-Philadelphia, New York, New England, Pittsburgh and Ohio Districts, where we had the pleasure and privilege of meeting the leaders of our young people's work of these Districts. This has been a year of advancement in the N. Y. P. S. in this section of the country for each District

shows a substantial gain over the preceding year. There is a greater interest being manifested in this department of the work and the leaders are coming to realize the importance of our young people more and more. Each of these Districts has a fine, clean cut, energetic, spiritual young man as District President with a vision for the future of the work, and seemingly determined to realize that vision. There has been an increase in membership in these Districts totaling around twelve hundred; which indicates, if the other sections of the church have as great proportionate increase, that our gain in N. Y. P. S. members for the year of 1927 will be larger than in 1926. This can be done and we ought to do it.

The more we have the privilege of meeting with our young people the more we are impressed with the hopefulness of the future. We have as fine type of young people as any church can produce. Above all they want to be spiritual, and are determined to be by the help of God. When you pray remember to pray for that great army of now better than twenty-three thousand Nazarene young people. These are our church of the future.—D. S. C.

QUESTIONS AND ANSWERS FOR SUNDAY SCHOOL WORKERS TO CONSIDER

By REV. C. E. CORNELL

The following questions were propounded at the late Sunday School Convention of the Southern California District. These questions provoked a very animated and yet healthy discussion.

What can a Nazarene Sunday school do to increase its membership? To increase membership—permanent membership—is a most worthy objective. Officers and teachers should give thoughtful and prayerful attention. Here are a number of suggestions:

1. Canvas your neighborhood for those who do not go to Sunday school at all. Visit such homes and give a personal invitation. If there is no response, try again, and again. Your faithful persistence will not fail to accomplish results.
2. Secure the names of individuals and families who are strangers to the church. Write them an appropriate letter of invitation.
3. Recognize them when they do come. Make the stranger and the new scholar feel that they are welcome.
4. Make the Sunday school attractive, interesting, practical, helpful. A committee on "Welcome" at the door of the church can do wonders.

Is it legitimate to offer prizes or awards? Prizes are apt to stimulate unwholesome rivalry, friction and contention. Better avoid them. Awards for achievement, faithfulness, thoroughness, hard work, punctual and uniform attendance, may be used to advantage. Be sure and recognize merit, faithfulness and

achievement. Mention the scholar or class by name. Commendation is appreciated.

Are competitive schemes permissible? There is more or less danger here. One scheme leads to another, something new must be constantly sought so that after awhile something questionable will be apt to creep in, and the Sunday school loses its fundamental objective—at least it is likely to be hindered—the teaching of the Word of God. There are legitimate plans that can be used, but be careful *what* you use.

Shall Sunday schools have base ball nines, basket ball teams and the like? The place for athletics is outside of, and away from the church. Plenty of room on the outside and ample territory. To spend ten or twenty minutes during the class period talking about a basket ball game or a base ball triumph is not healthy for that class. It completely misses the objective of the Sunday school. For one Sunday school nine to play another Sunday school nine affords a large opportunity for the engendering of "bad blood." We saw two Sunday school nines play when there was nearly a fight over a close decision. We are to "avoid the appearance of evil." The Church of the Nazarene was raised up to spread scriptural holiness over the world, and make muscular spiritual Christians, and not to spread baseball or football or any other kind of ball. We must attend strictly to our job or we will suffer lapsing into backsliding. We must keep to the "old paths" but that does not necessarily mean that we must always ride in a covered wagon, or wear a poke bonnet. We might use a Ford or even a Pierce Arrow. New methods, but the "old path."

What makes a Sunday school attractive anyway? (1) The united attention of the officers and teachers. (2) Keep out of the old rut of sameness and stereotyped methods. Have something fresh, the result of careful planning in advance. (3) Teachers who love their job; who make careful preparation; who are always on time for the opening of the school; who take a personal interest in their scholars, creating a love tie. (4) Study books on the latest and best methods of Sunday school work. There are very many superb books that can be purchased through the Nazarene Publishing House. (5) Have enjoyable music where possible; hearty singing with a live-wire song leader to lead; arrange a choice program of instruction and delight, especially for the closing exercises of the school. Vary your program, keep it fresh, suggestive, helpful. (6) The church is the Sunday school, and the Sunday school is the church; they must never be separated. Those who go home when the Sunday school is over, fail to enjoy the "other half" of the church service. This should not be. (7) The Sunday school—modernly named the "Bible school," is the greatest institution of the church. We must appreciate this stupendous fact more in the future than we have in the past.

NEWS AND NOTES FROM IOWA DISTRICT

MID-SUMMER SPIRITUAL GATHERING

Make your plans to attend Iowa's First District Nazarene Camp at Ames, Iowa, July 1-10.

WORKERS:

General N. Y. P. S. Secretary, Rev. D. S. Corlett, Evangelist.
Prof. Willard Davis, Song Evangelist.

For particulars write District Superintendent Dobson, or J. S. Doggett, Ames, Iowa.

NOTE SOME OF IOWA'S LOCAL TENT MEETINGS FOR THE SUMMER

Algona. Climbing Hill, July 29-Aug. 7th. Evangelist G. F. Owens.
Ft. Dodge, July 12-24. Evang. G. F. Owens.
Montrose, June 5-19. Evang. Will Nerry.
Farmington, July 1-10. Evang. Joseph Owens.
Sioux City.
Muscatine. Evang. M. E. DeVoll.
Storm Lake.
Diagonal. Rev. and Mrs. H. O. Cryler.
Marshalltown.

Let us take these meetings on our hearts and may God grant salvation times.

DISTRICT SUPERINTENDENT'S REPORT—Our last letter was written from Diagonal. We went from here to Des Moines where we held a one night meeting. We had a good service at this place, with a very responsive company in attendance.

Our next point was Algona. Brother and Sister Wiggins are doing their best for the work in their town and are planning for a summer meeting.

The next church we visited was at Ft. Dodge. We spent Easter Sunday with them. Brother Hahn and wife have been working hard for the advancement of the work in Ft. Dodge, and they, also, are planning for a summer tent meeting.

From here we went to Cedar Rapids at which place we tarried over the following Sunday. We feel that our meeting there was profitable. There is a good company of earnest people in this beautiful city, and we hope for great things to be accomplished by them.

From Cedar Rapids we came to Oskaloosa. My wife remained at home and I started the next day for Sioux City. We had a good time in the home of Brother and Sister Nease, planning together for the future of the work there, and held an evening service.

The next day we were driven to our church at Climbing Hill. The pastor, Rev. Craig Weathers, was just finishing his work in the High School and closing up his work in the church before leaving for his new field of labor in Ohio. We

certainly have appreciated his work in our District and heartily commend him to the people in his new field. He left the work in splendid condition and we trust the new pastor, R. A. Steely, may carry it on under the Spirit's anointing.

We visited our church at Pierson, next, at which place we spoke on Saturday night and held two services on Sunday. Pastor Russell drove us on Saturday to Storm Lake where we made some plans for a meeting to be held there soon.

On Monday we returned with the church in a business meeting. They are to have a summer meeting, there, also.

We took an early train the next morning for Marshalltown at which place we preached and held a business meeting for the church. Brother Ireland has done some heroic work in getting the church and parsonage so that they present a fine appearance. Fresh paint and paper have worked wonders.

We went from Marshalltown the next morning to Oskaloosa. We preached in the evening and held a business meeting, with our church here. They are planning here also for a summer tent meeting.

The following day my wife and self went to our church at Chariton. Here also we preached and held a business meeting for the church.

We are now writing this letter in the home of our pastor, Rev. O. L. Mossman, at Lacona. We are expecting to remain with them over Sunday.

And now, in conclusion, let me urge all who can possibly do so, to make your plans so that you can attend, a part if not all the time, our District Camp-meeting at Ames, July 1 to 10.

In looking over our list of meetings being planned for the summer we already have twenty. The work must go on and on!

D. W. DOBSON, *District Superintendent.*

CENTERVILLE—

We are glad to report victory in our souls. Truly the Lord is blessing and we feel His presence in our services. Our Sunday school has just closed a campaign and we can report a good permanent increase in attendance, which is hitting the hundred mark every Sunday, thank the Lord for this. Our average attendance last year was fifty-one. Our cottage prayer-meetings are real filling stations which fill us to overflowing with the Spirit of God. Bless His name forever.—MARY A. KELLY, *Reporter.*

FARMINGTON, IOWA—"In the midst of the battle God giveth the victory. Praise His name forever. We are finding that although the Devil is faithfully promoting his interest in this vicinity that God is more than a match for him and that "they that be with us are more than they that be with" our enemies. All the departments of the church are functioning successfully and regularly. Our financial

condition is encouraging despite the fact that the times are hard. The outlook for the church in this community is such as to inspire us with hope and faith for the future. We recently had with us Hon. James H. Woertendyke of Kansas City, Missouri, who lectured one night on "Modern Evolution as Opposed to Science and the Bible." A large congregation of people heard him with intellectual and spiritual profit. People from all the churches in town were there and some declared the lecture to be the best ever delivered in Farmington, surpassing anything ever put on by the Chautauqua management. Mr. Woertendyke is a peer of any of the defenders of the Bible and the faith of our fathers in the country. Our churches should call this man into service everywhere. He simply makes modern evolution ludicrous by his sound logic and irrefutable facts. We are planning for a union tent meeting with the M. E. Church July 3 to 17, with Dr. Joseph Owen, President of John Fletcher College, as evangelist. Let all the saints join us in prayer for a gracious visitation of spiritual power and salvation.—L. B. WILLIAMSON, *Pastor.*

NORTHERN INDIANA DISTRICT

As a baby district we have just completed our second enterprise and feel greatly encouraged in the battle. The first one was to put the HERALD OF HOLINESS into two thousand homes in the bounds of our district. Everyone worked hard and talked HERALD OF HOLINESS until it seemed that each one must have been paid to work for it. By April 1st 2,507 had been reported. Of course many of these were only five months' subscriptions, and many went to other sections of the country. Nevertheless hundreds and hundreds of people now know about us in this section who did not a few months ago.

Our second district move was to put on our Gospel Tent Association, which the Lord gave us some two years ago in answer to a night of prayer. The wide awake Advisory Board was greatly interested in the project, and at the District Convention in March the Christian workers voted unanimously in favor of the plan, and each one appointed himself on the booster committee. On the first day of April Uncle Buddie came to us for a tour of the district in the interests of the Association, and what a time we had! No man living could have helped us more in such an undertaking. The great throngs of people would come early to hear Uncle Buddie, and it was surprising how they manifested patience to listen to my story from time to time as I would speak for fifteen to twenty-five minutes on Home Missions and the purpose of the Association, and in many cases hold on for twenty to thirty minutes longer raising money to do the work that has to be done before he spoke. God bless their

hearts, their kindness and loyalty will never be forgotten.

During the thirty-eight days we were able to secure \$14,600.00 in pledges to be paid in three installments covering a period of three years, each member paying dues of two dollars per year. Thus in the two campaigns we succeeded in getting the equivalent to 120% of the membership of the district in the Association, and into the HERALD OF HOLINESS family. We are planning a great summer in the tent work, and will report the results of the same later. Come again, Uncle Buddie. Bless your dear old heart, our people all love you dearly, and long for your return.

—J. W. MONTGOMERY, District Superintendent.

W. M. S., THE WESTERN OKLAHOMA DISTRICT

At the assembly last fall the president and officers of the Woman's Missionary Society decided to divide the district into zones so that we might be able to meet together oftener through the year. Just meeting once a year we hardly get acquainted, but by each zone meeting quarterly we would become better acquainted, more social, and instill greater interest into the work.

Zone one, which includes Bethany, the three churches of Oklahoma City—First Church, West Side, and Capitol Hill—Yukon, El Reno, Olivette, Edmon, Norman, Britton, and Guthrie met at Capitol Hill April 29th, for our second zone rally. The first meeting was held at West Side during the convention of the Western Oklahoma District March 30th, and presented a splendid program.

Our meeting at Capitol Hill was a success from every view point. Ideal weather a splendid delegation from every church except two, and an interesting program.

Brother Burkett, pastor of the Capitol Hill Church opened the service by a short devotional service. The zone president Mrs. J. Roberts of Bethany, was present and presided.

Mrs. Sears of Bethany read a paper on the different officers of the W. M. S. which was full of information and inspiring.

Mrs. Pitts, of West Side, read a paper on the connection between the society and home missions.

We were next favored by a solo full of feeling and inspiration, by Mrs. Trout of First Church.

Mrs. Frank Irick of First Church gave us a paper on the W. M. S. and the Business Woman. This is a new phase of the society just now, but we feel in the future it is going to be a great blessing to many. A talk from Sister Fitz and others gave much light on the subject.

Mrs. McConnell introduced the unpublished stories of missionaries, which drew us all closer to our missionaries in understanding.

At the noon hour we all enjoyed a delicious luncheon prepared by the ladies present.

Brother Pierce of El Reno conducted the devotional service of the afternoon session.

Sister Wiese and Sister Fitz made splendid talks on their work in China which was much enjoyed.

In our business meeting it was voted to hold our next zone rally in El Reno on the last Friday in July. We are looking forward to a splendid time.

Mrs. E. N. PITTS, Secretary.

Sunday School Lesson

June 12, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Peter Delivered from Prison.

LESSON TEXT: Acts 12:5-17.

GOLDEN TEXT: *Many are the afflictions of the righteous; but the Lord delivereth him out of them all.*

WE have in this lesson the marvelous deliverance of Peter in answer to prayer. We do not know much about the movements of Peter after the incidents of last Sunday's lesson, but it is thought that he continued his evangelistic work in Judea. The awful persecution at the time of Stephen's martyrdom seems never to have fully ceased. Christians had to face fearful opposition and every now and then they broke over all bounds of prudence and frenzied with murder they shed blood without mercy.

But the Master has declared that the world would hate us, and we have no promise that we shall be exempt from trials, but we have God's arm to trust in and lean on, and his promise of sufficient grace for every time of need. "None of those who trust in the Lord shall be desolate." They shall not be left comfortless.

We know that the source of all opposition to truth originates with the enemy and this opposition will last as long as time lasts, for it is the hope of Satan to destroy God's work and individual souls. But trials minister to our growth in grace, for our Heavenly Father takes these things in hand and thwarts the purpose of the enemy by His power, and grace triumphs. The infant church knew this and also knew the power of united prayer to move the heart of the Infinite in behalf of His suffering ones. Hence when Peter was thrust into prison the church felt that its business was to bombard the skies until deliverance should come. We read that "prayer was made without ceasing unto God for him." The praying was both fervent and continuous. They did not pray in a half hearted way a bit and then quit, but they, like Daniel started in to pray through. They were in divine order in this exercise of prayer, for their Master had set the example in His daily life, which in its scope and persistence has never been exceeded, and He left instructions regarding the prayer life of His followers.

There is abundant and suitable help just waiting to be turned loose for every need that God's people may feel if they will but enter their claims by way of the throne of grace. Prayer is the divinely appointed way for giving *more grace*, and the *supply for all our needs*. Prayer is too, such a refuge in trouble. How sweet the hour of prayer when the heart is bowed down beneath a load of trouble, just to draw near to God and experience

the restfulness of a quiet time *alone with God*. How the heart loves to linger in that sacred meeting place. And when cares oppress, what would we do if we had no mercy seat. We may always be assured of this one thing, that, we never offer a prayer sincerely from the heart in an hour of need but that God answers that cry.

The manner of Peter's deliverance was absolutely supernatural. Apart from the prayers of the church no human being was used nor natural elements. An angel awoke him, his chains were miraculously removed, heavenly light illuminated the cell and he followed the angel out into liberty, passing the guards successfully, who were placed to keep him safe. Jowett says "there was a vital connection between the prayermeeting and the prison." Prayer was the only weapon the church could use and they wielded it most successfully.

We have here a case of man's extremity being God's opportunity. Released from bondage Peter goes at once to the place of prayer. This is probably only one of many times, when this place was the house of prayer for God's children. Here Peter at once gave his testimony glorifying God who had delivered him from death and from prison. Their consternation was not a sign of lack of faith, but surprise at the manner of the answer. Is it not true with us that our own answered prayers are our sweetest surprises? With what gratefulness have we acknowledged the answer to a request which perhaps we have long carried in our hearts. And what relief we have felt, together with a determination to exercise ourselves more in prayer, and have that appropriating faith that takes hold of God's promises for the supply of all our needs.

God would have us lead a life of such devotion that He can make practical in our experiences His wonderful promise, "Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me." We feel that probably in nothing is God more glorified than in the faith of His own children, for "without faith it is impossible to please Him." Prayer holds the power that can unlock any prison door and lead any captive soul forth to liberty.

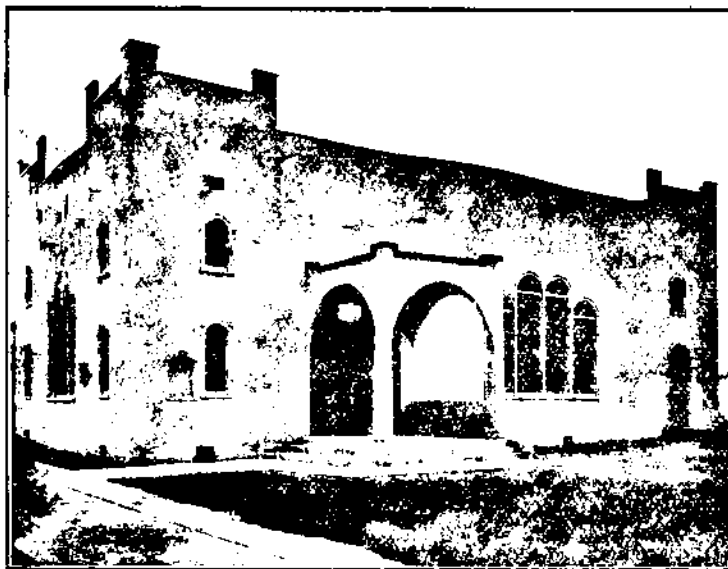
We are justified by faith and sanctified by faith, so also the fulfillment of all God's promises are conditioned on faith and we can only receive these as we *ask nothing doubting*.

*Faith mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, it shall be done.*

CHURCH NEWS

EVANGELIST JOHN T. HATFIELD and granddaughter Miss Florence Wyse—"At this writing we will report two meetings at once, one at Glendale, California, and the other at Mitchilinda. There was little difference in the two meetings, they had the same doctrine, the same manner of worship, the same style of demonstration, they sought salvation the same, they got it in the same way, and they seem to be the same when they cool off, and some

EMMANUEL CHURCH, LOS ANGELES, CALIF. DEDICATORY SERVICE



The Emmanuel Church of the Nazarene located on the corner of 49th St. and Avalon Boulevard, Los Angeles, California, dedicated their new stucco first unit church building Sunday afternoon, May 15th.

It is a beautiful church 40x70 with a seating capacity, when Sunday school rooms are opened, of more than 350. There were four hundred crowded in at the dedicatory service. Besides the main auditorium there are ten Sunday school rooms and a ladies' rest room. It is one of the most complete, commodious, and convenient small churches we have yet seen. The cost, including splendid pews, is a little in excess of \$8500.00.

Rev. J. T. Little, District Superintendent, preached an inspiring sermon at the morning service. He brought another good message in the afternoon, and then in a beautiful and impressive service dedicated the church to the service and worship of God.

We were glad to have so many of the

former pastors of Emmanuel with us. Rev. Lucy P. Knott, who organized the church and was the first pastor; Rev. J. Proctor Knott, who served as assistant pastor; Rev. W. C. Frazier, and Rev. R. C. Gray. These each spoke briefly. We regret that Rev. J. Norcross and Rev. W. L. Brewer could not be here.

A large number of the District pastors, several evangelists, and ministers from Pasadena College were present and encouraged us greatly. The nearby churches were well represented and helped to make the day a success. A crowd of students from Pasadena College were present all day, and, with Rev. and Mrs. Joe Ransom, had charge of the evening service.

Emmanuel Church is coming to the front. God is blessing us, and the congregations and Sunday school are growing. A beautiful spirit of harmony prevails and we are greatly encouraged. We are praying for a mighty outpouring of the Spirit and expecting a revival in the name and by the power of Jesus Christ.
—P. G. LINAWEAVER, *Pastor*.

can cool off quick. They are like a sheet iron stove, easy to heat up, and easy to cool off. You can fire them up with a match and a shaving. This was one difference in these two churches, one was a Nazarene and the other was a Pilgrim. The meetings were middling good for Southern California. We had our program, and we went through the routine, but there was nothing happened that would make you think that it was a Pentecost. There was nothing took place that the people could say that they had seen strange things. However, we came out better than we went in, the crowds had increased, there was a better spirit of unity, there were some accessions to the church, some were reclaimed, some sanctified, so they said, some confession, some restitution, and many degrees higher in spiritual temperature, and when we left the fever was up. We have all kinds of

doctrine and beliefs in California. It is quite a proposition to get a very big bunch of the same mind. As the crowd grows leaders will develop, hence the crowd must split to make a place for the new leader. We also have what is called church trotters, they usually go in little squads and sit in the church in a bunch to themselves. If the preacher will think through their quill, and speak in their brogue, and give them their liberty, he is a hale fellow well met. They enjoy a testimony meeting when they can vent their spleens in limb whacking the water sprouts. They remind us of some old red headed woodpecker pounding on an old dry limb, you know that he is in the woods by the noise he is making. Now we feel safe in saying that these churches are none the worse off by our coming, and if they will hold on to what they have got, and walk in the light, and keep

digging, when the next evangelist comes he will have a better time. We were treated fine, our entertainment was royal, better than we deserved."

PASTORS ARTHUR AND DELLA BOICOURT, Chelan, Washington—"We were called as pastors to the Chelan church a year ago, coming here from Arlington, Oregon. We found a loyal, and self-sacrificing band of workers, and they gave us a hearty welcome. Our hearts have been knit together in love and fellowship with the saints. The Lord has given us a good year; and our souls have been blessed in seeing precious hearts praying through at the regular preaching services. Our Sunday school is growing, our enrollment is 108, our largest attendance the last few Sundays from sixty-eight to seventy-eight. There was much sickness during the winter and many of our children were absent for several Sundays. Our officers and teachers are all sanctified. Amen. We have taken in four new members and hope to take in a few more soon. We have just closed a revival with Rev. O. E. Edwards of the Free Methodist Church as the evangelist, a mighty warrior, and a fearless preacher, uncovering sin and exposing iniquity, no clubbing or driving, but a weeping prophet. This was one of the hardest fought battles that we were ever in. Awful, pungent conviction was on many of the people. They would tremble, their faces be white, and countenances winced under the power of the Holy Ghost, but sin had such a hold upon them, and they went away sad, and heavy laden. A few were saved, but we did not see the break that we so much desired. However, we look to God and leave results with Him. The attendance was good from the very first, and there was not much shifting, the same folks came steadily. We have received a unanimous call for another year, and have accepted. We have all our expenses up, and will be able to go to the assembly with our budgets paid in full. This, however, has come about through much prayer and sacrifice. To God be all the glory. We owe less than four hundred dollars on the church property and the Lord has enabled us to raise about three hundred dollars on a parsonage fund, all but forty dollars of this amount has come from those outside the church. Praise the Lord. The Lord is enabling us to win our way into the hearts of the people, and there is a beautiful spirit of friendship between us and the other churches."

PASTOR C. P. LANPHER, Portland, Me.—"At the close of our gracious Assembly at Wollaston we were accompanied home by Dr. J. G. Morrison, our Nazarene apostle of the truth of Achieving Faith. It was a real delight to Mrs. Lanpher and myself to have this precious man of God in our home for three days and our church has not yet forgotten his mighty messages which he brought during the three night services he was with us. He soaked us full of the blessed teaching of releasing God upon our ways and work and there is a new zeal among us which is finding fruitage in new attempts for the Lord. We would liked to have kept Dr. Morrison three weeks instead of three

days but his schedule called him elsewhere. We are glad to be back with our people for a fourth year, for there are no better people in New England than this crowd. God bless them! We have ordered a splendid tent equipment for our Maine churches and expect to pitch it near the capital city of the state in a few weeks with the intent of forging out a new Nazarene church in that section. It will not be long to our great State of Maine Nazarene Campmeeting and we are simply expecting a monster time with Maine churches pushing the battle hard on the historic Old Orchard Camp Ground—the time is July 8 to 15. It will pay to come a long ways to get to this meeting and we are expecting a big crowd. The Elsners are to assist us this year with other workers and General Superintendent Goodwin has been secured for 1928 and is delighted with the prospect of coming back to his home state for a campaign. We are looking up and out and over."

EVANGELIST E. T. COX—"In my last report we were just starting in for a two weeks' campaign with Pastor Rushing at Fairfax, Alabama. It was to some extent a hard fought battle, there being much opposition to the crowds, another revival running in a short distance, and some sickness. But God gave us the victory. More folks came than we could persuade to seek God. Thirty-six came to the altar in all of the services and twenty-one found victory, five the last service. The pastor received ten the last Sunday into the church with more to follow. Pastor Rushing is well liked by his people, and they plan great things for the future. We are now up to the last of the two weeks' campaign with Pastor Huff in Columbus, Georgia, and God is bestowing upon us richly His blessings. During the first few days only a few people attended, but we prayed through and I must say, it is on the old fashioned style. The last few night services from fifteen to twenty came to the altar and most of them prayed through. Among the many that came are quite a few fathers and mothers. The pastor is lining up a nice crowd to be received into the church the last service. We go from here to Monterey, Tenn. Pray for us, also pray for my wife's health. She is suffering with a gall stone trouble and may have to be operated on soon."

KIM, COLORADO—"I arrived here April 25, and learned as soon as I arrived they had organized a Sunday school at the schoolhouse the day before and had elected me as their superintendent and wife as organist and Junior teacher. We met at 2:30 p. m. on May 1, and to our surprise there were fifty-three present. Pray for wife and me that we may be a blessing. There is no Church of the Nazarene here but Brother Ellis is in a revival nine miles west of Kim."—I. C. Rose.

PASTOR A. K. SCOTT, Amarillo, Texas—"We are glad to report victory. God has

been blessing us continually for which we do praise Him. Our Sunday school, under the leadership of Brother George Constable, is surely alive and growing. We just completed an addition to our church that gives us a seating capacity of five hundred with many other improvements. For four weeks we have had three prayermeetings a week, one of them being an all night of prayer for God to wake up this wicked city and give us a real revival of Holy Ghost religion. Thank God, he has answered. Rev. J. Warren Lowman and wife came to us the first of May and closed the fifteenth, with five hundred seeking God, counting them as they came, almost all praying through to victory. Old time power was on the people, as high as four were lying stretched out under the mighty power of God at one time, and a number of times people fell under the mighty power of God. Whole families were saved—strong men came seeking God, confessed their sins, paid the price, made restitution and were wonderfully saved by power divine. Cold professors were made to see their need, confessed their failure and found the Lord merciful to save. God blessed Brother Lowman, and his great preaching and singing. His message is short but striking and to the point, unctuous, with love, backed with a great passion. We took sixty-eight into the church Sunday and have several more coming. Our Sunday school has reached the high water mark and we had 319 Sunday."

EVANGELIST ELWOOD TAYLOR—"We just closed a meeting at Hoopston, Ill. God was with us to own and bless. We were there with Brother R. L. Morgan a little over a year ago, but at this last meeting we had larger crowds and a better class of people than we had before. Brother Morgan is one of the best preachers to advertise a meeting that I ever saw. He had this meeting advertised fifty and seventy-five miles around, and people drove sixty miles to meeting and found God precious to their souls. Many found God and the church was blessed and helped. At the close of the meeting Brother Morgan resigned the pastorate to enter the evangelistic field. Brother Morgan is a fine evangelist and will hold anyone a good meeting if you will call him. He will be a booster for the church. We had Prof. B. D. Sutton and wife with us in this meeting and they sang and played to the delight of all. All who know the Suttons, know that they are all right and can put it over by the help of God. We had large crowds. On Sunday nights there were a hundred or more turned away that could not get into the tabernacle. We are in a meeting at Nancy, Ky., in the tabernacle now with Rev. C. C. Burton and Rev. and Mrs. Joe Tyson. We are getting a great start with good crowds and are expecting a wonderful revival of old time religion. We go from here again to Argo, Ill. Pray for us."

PASTOR F. L. SPINDLER, Longmont, Colo.—"We are very glad to report a good meeting just closed in our church.

The Lord greatly favored us in opening to us through the Baptist people's kindness their splendid church free of charge. This gave us better attendance than in a less central location. The weather was perfect until the last day, but with a rainy day we had a blessed salvation time and closed with good victory. Rev. D. I. Vanderpool was our evangelist, and brought his splendid mixed quartet. With splendid Holy Ghost preaching and singing and the saints praying pretty well we had a salvation time. In a town of membership drives, and supper revivals our God demonstrated in a modern city church auditorium at a mourner's bench that He was still saving and sanctifying souls. A goodly number were made to pray through and take the Bible way of holiness."

PASTOR E. J. EWELL, Santa Rosa, Calif.—"A wonderful ten days' revival was closed here April 17th, with old time glory on the closing service, with souls at the altar praying through to victory. Revs. Jarrette and Dell Aycock were the evangelists. They are good singers and great preachers of the old time truth in a different way that draws the people and holds them. Brother Aycock's story of two prodigals is unequaled anywhere, and the illustrated talks to the children by Mrs. Aycock, gripped the old as well as the young. About forty children between the ages of five and fifteen lined the altar in one of these services and prayed through in a good way. One little girl about twelve brought her mother to the service in the evening and led her to the altar and helped to pray her through to victory. Forty-five adults and forty children prayed through in these services, making a total of eighty-five in the altar that claimed to get through to victory. Our church extended a call to them to return to Santa Rosa in 1929, and we look forward to that date with anticipation. We need more evangelists of the type of Brother and Sister Aycock, who know how to touch all parts of the church and strengthen all, and who can reach the children in such a splendid way, for when we save a child we not only save a soul but a life. God is blessing the work here. To Him we give the glory. Pray for us."

REV. AND MRS. G. W. McCUSKEY, CLEARWATER, KANSAS—"We have just closed our tent revival with Rev. Bona Fleming and Prof. A. S. London. Brother Fleming soon won the confidence of the people and had the co-operation of every minister in town. Although the meeting was under the auspices of the Church of the Nazarene, it was supported by four other churches in town, with a beautiful spirit of unity and Christian fellowship. There were about seventy professions during the meeting and several of the churches of the town will receive a nice class of members as a result of the meeting. Brother Fleming's ministry is of the highest order. There is no abuse, or slinging at other churches. He preaches close, but in love and all feel his sincerity and love for the people. The crowds flock to hear his message. Prof. and Mrs.

A. S. London and boys were supported by a large choir and it is the general feeling that the music was a great feature of the meeting. Prof. London's lectures to the high school were a factor that made many friends for the meeting. It was said by the superintendent of the school that a series of lectures were never received by a student body more than those given by Prof. London. Several nights there were more than one hundred high school students in the church services. There has never been such interest shown by young people in our meetings as was given in this meeting and as many as thirty-five of them were at the altar in one service seeking Christ. We witnessed one of the most beautiful wedding ceremonies during the meeting. Mr. Holland London, son of Prof. and Mrs. A. S. London, and Miss Lela Dillingham, daughter of Rev. and Mrs. M. V. Dillingham of Ponca City, Okla., were united in marriage on Tuesday evening, May 10th at the Church of the Nazarene. The church was crowded and Mr. and Mrs. London furnished the music. After the ceremony twenty-five friends gathered at the parsonage to participate in the wedding dinner prepared by the grandparents of the bride and pastors of the local church."

PASTOR W. D. SHELOR, BILLINGS, MONTANA—"Sunday night, May 15th, marked the close of a very gracious meeting in the Billings church. The meeting ran for three Sundays. Much prayer preceded these services. Also much advertising was done. Fifteen hundred copies of *The Billings Nazarene* bearing the evangelist's cut on the front page, two thousand cards postal card size, and several newspaper ads and 'write ups' heralded the news of the opening of the revival. We tried to let every inhabitant of the city know that the Nazarenes were having a revival. The weather was against us much of the time, the first Sunday we had a bad dust storm and the second Sunday snow fell all day (May 8th) and most of the time between Sundays witnessed unfavorable weather. However, the attendance was good, extra seats being necessary at times to care for the people. Mrs. Stella B. Crooks of Chicago was our evangelist and preached well. Her ministry was much appreciated by the church and its friends. Sister Crooks carries a great burden for souls and her sermons are spiritual and unctuous. Many new people heard her and seekers responded to nearly every altar call. There was some real repentance with restitution and some good cases of salvation. The old-time gospel is yet the power of God unto salvation to all that believe. The writer distributed one hundred Bible Gems calendars, fifty "Satan's Subtle Attack on Woman" and fifty other booklets and received fifty-eight subscriptions to the *HERALD OF HOLINESS* during the meeting. These will continue to preach after people have forgotten the revival. Billings church continues to go higher and higher. Glorious prospects are ours. God is with us. Miss Alice M. McClellan opens a six weeks' Vacation School in this church June 20th. Pray for us."

PASTOR B. F. WININGER, MODOC, IND.—"We just closed a splendid revival with James Miller of Indianapolis as evangelist. After the meeting had run awhile we decided it should continue longer than at first planned, so Brother Miller arranged his slate so he could be with us over five Sundays. His preaching was unctuous and convincing. The Holy Spirit was faithful to hearts and there were many definite experiences during the meeting. On the last Sunday morning we had a gracious outpouring of the Spirit upon us as we received a large class of good substantial people into the church. We received about a twenty-five per cent increase in membership in this one meeting. The finances of the church are in good shape, having adopted the storehouse tithing system of finances. All bills paid including District and General Budgets and the church responded with over \$600.00 for the tent campaign with Uncle Buddie and J. W. Montgomery one night during the meeting, and the evangelist was well paid. Modoc is ranking along with some of the strongest churches of the District in numbers, finances, and spirituality. The church welcomed the truth preached and greatly appreciated the services of Brother Miller. In my eight years as a pastor I have never had an evangelist to work harder to build up the church than the evangelist did. We have a fine class of people here and are encouraged to press on."

PASTOR CHAS. E. WOODSON, LAKE CHARLES, IOWA—"Our church at present writing is in good spiritual condition, for which we give God praise, and is doing well in all departments of church work. We have gone over the top in all of our finances, and have money in the treasury. We closed a very gracious revival effort on April 24th. Rev. W. W. Loveless of London, Ohio, was our evangelist, and we certainly thank God for this good man, and appreciate his untiring efforts, his spiritual messages, and inspiring songs. While we did not see results as we would like to have seen, yet the Holy Spirit was present in every service. We had some saved, some reclaimed, some sanctified, and some were divinely healed; and all were wonderfully blessed. We had two healing services, one jail service, and one sacramental service, during the revival. The church especially received great spiritual benefit, from the meeting. Rev. Loveless is a very lovable man, and a fine preacher. He is sane and sound in doctrine and is a wonderful expositor of divine truth. Anyone able to secure him for a meeting, will absolutely make no mistake, and may thank God for His blessings. Our church is very much encouraged, and is moving along nicely. Our Sunday school is on the upward move. We have organized a new class of young married people, of which the writer is the teacher. Last Sunday was our first Sunday, with seven in attendance. Last Sunday we had nine in attendance. This makes eleven classes in our school. We had a very precious day last Sunday. The Holy Spirit was present in loving power; every service was deeply spiritual. One saved at the night service, and others under very deep

conviction. The prospect for more new members is good. Several are looking our way. The prayermeeting at the Rescue Home Tuesday night was the best that we have been privileged to attend for some time. The work there is prospering. Remember us when you pray."

PASTOR L. C. BROWN, AUBURN, ILLINOIS—"It gives us pleasure to be able to report that things are moving ahead here at Auburn. We have some very fine people here and there is a fine spirit of unity in our midst. Last Sunday night the pastor did not get a chance to preach inasmuch as a praise service turned to an altar service with two praying through. Six hands were raised for prayer. We have been called on since we have been here to conduct four funerals for people who at one time were Catholics. This has given us the opportunity to get the truth before them and also to win their confidence somewhat. It is the foreign element and we are praying God to give us a revival among this people. Although money is scarce because many of our people are out of work, being miners, the Lord laid it on their hearts to do some re-decorating which was badly needed, so at present the paper hangers are busy. The church has called us back for another year, only two votes against us, so we expect to labor in the Lord's vineyard for another year in this place."

EVANGELIST I. M. ELLIS—"When I reported last I was in a meeting with Brother Jarrell at Peoria, Ariz. We had a wonderful meeting. A goodly number prayed through. The last night I was there the altar was full from end to end and chairs were brought until there was a line of seekers from one side of the large tabernacle to the other. The interest was so great that the pastor continued the meeting two weeks after we left. There was a large class of fine folk taken into the church. Brother Jarrell is a fine pastor, and has some of the cream of the earth in his church. Our next meeting was with Pastor C. P. Clayton at Fresno, Calif. It was my first meeting with Brother Clayton, though we had tried for years to get together on a date. I found Brother Clayton a very congenial pastor to work with, and he has a fine church at Fresno. God gave us some bright professions, and a fine class of good folks for the church. I trust it will be my privilege to be associated with this good pastor and his fine people in another battle. Our last meeting was at Fullerton, Calif. with Pastor Finch and the newly organized church there. We had a good meeting, several bright professions, and about twelve or fifteen that signified their desire to unite with the church. Next to getting folks saved our effort is to get them into the church. We are looking forward for a good summer in our revivals and camps. God bless the good *HERALD OF HOLINESS* and its thousands of readers."

SCIENCE HILL, KENTUCKY—"We Nazarenes here are enjoying great treats. April 24th Brother Elwood Taylor and family, of Wilmore, Kentucky, were with us. Brother Taylor preached Sunday morning and night. May 1st our beloved District Superintendent, Brother L. T. Wells, and family, also a double quartet from Asbury College, were with us. Brother Wells preached Sunday morning and night. Brother D. J. Gammage, chef of Asbury College, had charge of the afternoon services. The quartet rendered fine music each service. Brother F. B. Willis of Wilmore was also here and gave a good talk. A bountiful dinner was served on a grassy vacant lot across from the church, supper was served in the basement for our visitors. Professor S. W. Strickland of Trevecca College preached for us Sunday morning and a mixed quartet of Asbury College students were with us. Their songs certainly were enjoyed. That night Brother Strickland preached to a packed house, one of the best baccalaureate sermons you ever heard. May that graduating class never forget his good advice. The quartet was accompanied by Mrs. Newton King, wife of the pastor at Kings Mountain and Highland M. E. Churches. Monday night, May 16, Dr. A. O. Henricks, president of Trevecca College, was with us in the interests of the college and brought us a great message. The quartet brought fine music which blessed our hearts so much. How we praise God for our holiness people and a holiness church. On the first Sunday in February our Sunday school entered a three months contest with Mt. Sterling and Olive Hill Nazarene Sunday schools. Our highest attendance during that three months was 245 and offering \$45.03. We are glad we now have the banner hanging in our church, the result of everyone working and helping in the good work. As our pastor, Brother Tyson, hasn't preached now for several Sundays we are anxious to hear him."—Eliza Baugh, reporter.

LOS ANGELES, CALIFORNIA, GRAHAM CHURCH—"Looking back over the past year we feel we have much to praise and thank God for. This has been a year of blessings and victory for Graham Church, under the faithful leadership of Brother and Sister Graham. Praise God for fearless preachers who are not afraid to hew to the line, let the chips fall where they will. Soon after our revival last fall, Brother F. R. Cline of Santa Ana, California, put on a stewardship campaign for us lasting about a month, which has been a source of wonderful blessing and strength to the church, both spiritually and financially. In fact Graham Church has never been in a better condition financially. Nearly every member is bringing the tithe into the storehouse regularly. We are coming up to the close of the year with every bill paid, and a substantial amount laid aside for our church debt. Brother and Sister Graham received a unanimous call for another year. About twenty members have been added to the church this year, and we will probably have several more before the Assembly, as we are to begin a revival May 13 with Brother Lee Hamric of

Hamlin, Texas, as evangelist. We are looking to God for a gracious outpouring of His spirit."—Mrs. Lena Meglemre, reporter.

EVANGELIST C. J. GARRETT—"From our meeting in Ottawa, we drove down to Drexel, Missouri, for a five days' meeting with our church there. We found our loyal pastor, Herbert Hunt, and his wife at their post of duty. Our church there is not large, but faithful, tried and true Nazarenes, having the confidence of all who know them. Our dear Uncle George Stewart and his loyal wife, Aunt Jennie, are ripening for heaven, loving the cause of Christ and holiness and the work of our church better as the years roll on. God bless all our fathers and mothers in Israel. We are now in a pioneer campaign at Pomona, Kansas, having secured the city park and the use of the large wooden building for services, stage, lights, water, and a very great place for a fine summer meeting. Crowds are increasing. We are still contending for the faith once delivered unto the saints. The Holy Ghost abides, the blood covers, as I walk on in the light of the Gospel."

NEW BEDFORD, MASSACHUSETTS—"I want to tell you how we are progressing under the ministry of Rev. R. J. Kirkland, coming to us from the sunny south nearly two years ago, absolutely a stranger in New Bedford. He has certainly grown very well acquainted with the people, for he goes out into the highways and hedges and compels them to come in. The church has almost doubled

its membership. Very often we have standing room only on Sunday evening, something unheard of in previous years unless we have had some favorite evangelist in our church, and about the last night we sometimes got a full house. We have just finished broadcasting our services each Sunday night for three months, and expect to begin again in September. Brother Joseph Noble, our publicity agent, carried out this program, and the results of his untiring efforts have been very gratifying. Many shut-ins have been greatly helped, and the old time Gospel from the Bible has entered into thousands of homes in sermon and song. Numerous ones have sent in contributions of money. Brother and Sister Kirkland are faithful workers in God's vineyard, and the Sabbath school has grown to such proportions that they have a hard task to find room for all the classes. We surely are cramped for room. Our District Superintendent visited us recently, and saw the great necessity of a larger church. He also gave us a fine talk on tithing, and preached some powerful sermons that were profitable and helpful. Pray for us that we may obtain larger quarters. The old time religion with the second blessing is still being preached and folks are seeking and finding God. The HERALD OF HOLINESS is going into more homes than ever before, and so we feel encouraged to press on."—William W. Atwood, clerk.

PASTOR G. C. BRAWLEY, MOREHOUSE, Mo.—"Work has been scarce here for the past six or eight months. Times have been close financially speaking, but our God is able and is blessing in a marvelous way. Our church house is or has been in need of repairs, especially needing a new roof. Times have been so hard we have hesitated about undertaking the much needed repair, but after much prayer, we decided to make a drive through the Sunday school. On May 8 our Sunday school offering was \$83.00 with several dollars pledged which will, when collected, bring our offering up to about \$90.00. We find Brother Owings an agreeable Sunday school superintendent, one who is wide awake and has the interest of the church and Sunday school at heart. We have already put a shingle roof on one side of the building and expect to be able to complete the job and pay the carpenters for their work and not owe a dollar on either the material or work one week from the time the job is completed. We haven't been able to pay much on our budget so far, but we expect to bring that up later. God is not only blessing financially, but He is also blessing spiritually as quite a number have prayed through in our regular services. Generally speaking our attendance is good. We have some loyal Nazarenes in Morehouse. Several have united with the church and others are looking our way, and we are encouraged to press on. We are expecting a real revival before the year closes. Pray much for us that God would undertake for us and give the victory. We feel God has done great things for us whereof we are glad. We give Him all the praise for what has been accomplished in Morehouse since we ar-

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rived here as pastor on the first day of October."

PASTOR Y. D. WHITEHURST, BEEBE, ARKANSAS—"We are moving on fine here at Beebe. The Lord is blessing our efforts. Our Sunday school is growing. The N. Y. P. S. is doing a great work here. Last Sunday night they gave a beautiful program which was on Mother's Day, which was well attended. The house was full, more than we could seat. Our Thursday evening prayer meetings are times of refreshing. We have an average attendance of fifty to seventy-five. The W. M. S. has been doing a great work. The church recently gave the pastor a nice suit of clothes, which was highly appreciated. We have some fine people here, some of the salt of the earth. They know how to stand by their pastor in every way."

PASTOR L. B. MATTHEWS, BIRMINGHAM, ALABAMA—"First Church has just closed the most successful revival effort since its organization a little over two years ago. Brother Oscar Hudson of Kansas City, Mo., was the evangelist. His messages were rugged and full of much needed Gospel truth. As a result there were a goodly number of seekers who lined the altar during the services. Quite a few prayed through and found God as their Savior or Sanctifier. On the last Sunday of the revival a good class was received into the local church. Another class is preparing to enter next Sunday morning. We are doing our best to string the fish as we catch them. The work on all lines is moving nicely. The W. M. S. is a live wire and accomplishing things for God. The N. Y. P. S. is looking up and expecting better things ahead. The Sunday school, with B. H. Lee as superintendent, is increasing in interest and attendance. We are looking forward to a great Church of the Nazarene in this great industrial city of 250,000 people. Pray for us. Our greatest material need at present is a building of our own. We are crying to God for one. The church gave the pastor a splendid pounding during the revival. The last night of the series they also presented him a substantial love offering. No pastor ever served a more faithful, self-sacrificing, and loyal people than we have in First Church in Birmingham. With such a God to lead us and such a band to follow, we are determined to plant a great lighthouse for holiness in this great and needy field."

REV. F. M. MESSENGER—"I had the great pleasure of spending a week with Brother Ed Gallup and his good church at Springfield, Illinois. Brother Gallup has done a wonderful work at Springfield, he has not only erected a nice new brick building right under the shadow of the state capitol, but he has a fine congregation of real saints and he has the ear and the respect, and a goodly attendance, of the outside people. I certainly enjoyed ministering to them. I was assisted in the song service by a young man whom I had never met before, E. C. Milby. Mr. Milby is a young man, quite spiritual, has a fine voice and sings his selections in the Spirit. I understand he is open for engagements as a singing evangelist. He can be addressed at his home in Gabe, Kentucky. I shall long remember my visit to Springfield church."

PASTOR ORVAL J. NEASE, COLUMBUS, OHIO, FIRST CHURCH—"Graciously hath the Lord dealt with us! District Assembly closed one of the best years of Nazarene history that this church and district has ever known. We recently concluded a revival campaign on the west side of the city which resulted in the organization of a new church. The charter was held open for one week and during that time 112 members were taken into the organization. This is a choice company of people. While about forty of these were transferred from First Church the majority of them came through the revival efforts. They have a fine bungalow tabernacle in which to worship and with their pastor Rev. L. E. Elford to lead them on are assured of a great ingathering of souls. First Church felt like the mother who gives her daughter in marriage,—both sad and glad. We were sad to lose the faithful ones who have stood by so loyally during the past years but were overjoyed at the new church home established and the prospects of enlarged usefulness for the Kingdom of God. First Church has had a gracious year having given for all purposes something over \$17,000.00; received into the church seventy-eight new members during the year; had over two hundred at the altars. We now have about 340 members. We are beginning a campaign in the south side of the city next week with Rev. W. G. Bennett as evangelist. We trust that from this campaign shall result the organization of another center of fire. Ours was a great District Assembly! Our superintendent Rev. Chas A. Gibson was

unanimously re-elected. The gain in membership this year on the district was 659, a 27 per cent increase. Seven new churches organized. This brings our district membership over the 3,100 mark. We have accepted as our slogan for the year, 'FOUR THOUSAND NAZARENES ON THE OHIO DISTRICT BEFORE THE GENERAL ASSEMBLY.' Watch Dr. Gibson and the Ohio District!"

TELEGRAMS

LATEST CABLE-CHINA

Sailing from Kyoto, Japan on steamship President Lincoln, arriving at Seattle, Washington, on June 6.—Smith.

COOKEVILLE, TENNESSEE

Sunday great day in Cookeville with C. B. Jernigan and family, assisted by S. W. Strickland, A. P. Welch, and others. Over eleven hundred dollars raised for the new building, also liberal donation in materials. Large crowds. Sunday school doubled in three months. Church encouraged.—R. E. Cummings, Pastor.

OZARK, ARKANSAS

Closed great meeting at Alix Sunday night with Rev. Lee Hill as evangelist. The meeting good throughout, altar lined on last night, people are stirred. Received nice class into the church. Offering came easy, pounding for pastor. This is Brother Hill's third meeting at Alix.—Paul C. Watson, Pastor.

NAMPA, IDAHO

Great revival tide on college. Altars full at chapel services. Rev. J. C. Hen-son, our new business manager, launches our debt campaign. More than seventy thousand dollars already subscribed in college chapel and North Pacific District Assembly. Pray that God will help us to liquidate Northwest Nazarene College of debt.—Russel V. Delong, acting president Northwest Nazarene College.

LAUREL, DELAWARE

Rev. Bud Robinson arrived phonograph record factory but his voice in no condition to make record. Try again August. Big tent interdenominational meeting here successful. Great benefit to Nazarene Church. Pray for us.—E. Arthur Lewis.

BEACON, NEW YORK

Wonderful district missionary rally here with Mrs. Peter Kiehn. God signally blessed both afternoon and evening services. Full general budget subscribed with good part in cash. The Spirit is on Beacon Church.—Paul F. Moore, Pastor.



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DEATHS

COBB—Emma F. Cobb was born in Providence, Rhode Island, November 8, 1855, and passed away March 5, 1927, at the home of her brother, Herbert W. Cobb, in Providence. She was converted at an early age and sanctified a few years later, and has been a victorious Christian ever since. After serving the Lord for a number of years in the Methodist church she joined the Church of Emmanuel, an independent holiness church, where as a zealous worker for God, in the Sunday school as a teacher, and as a deaconess going among the sick and needy, she was loved by all. In 1921 Sister Cobb, with her brother and his family, joined the People's Church of the Nazarene. She has been to us a wise counselor and we feel that truly a mother in Israel has left us. During her long illness she constantly testified that the Lord was precious to her and looked forward with eagerness to the time when she would be with Him. The funeral was held from the home of her brother on March 5, Rev. George D. Riley, our pastor, taking as his text, "If a man die shall he live again?" Howard Murgatroyd sang "The Tolls of the Road." It was a strange coincidence that Sister Cobb and Sister Webster went to their heavenly home on the same day, and our pastor had the unusual experience of conducting funeral services for two of his members on the following Tuesday.—Rose E. Angilly, Clerk.

KENNEDY—James Kennedy was born near Pittsburgh, Pa., Oct. 3, 1843, died March 4, 1927, at his home in Farmington, Iowa, having reached the age of 83 years, 5 months. At the age of seven he came with his parents to Clark county which continued to be his home until about twelve years ago, when he moved to Farmington. On Dec. 24, 1879 he was united in marriage to Sarah Elizabeth Douglas, who preceded him in death about thirty-two years ago. Two children died in infancy and his oldest son John preceded him in death. He is survived by three daughters and two sons, Mrs. Nellie Heath of Wyaconda, Mo.; Mrs. Lilly Hufford of Luray, Mo.; Mrs. Edna Gordon, of Farmington, who was with her father during his last illness; Harry Kennedy of Carroll, Iowa; Luther Kennedy of Davenport, besides three grandchildren and many other relatives and a host of friends. He was converted 45 years ago last January and soon after united with the Methodist Episcopal church. He was one of a few who were instrumental in forming the Church of the Nazarene in Farmington and became a charter member and continued faithful and active in that organization until the day of his death. In the days of his strength he was a prosperous farmer of Clark county and possessed considerable wealth. He was always a liberal contributor to the church and other religious movements as well as charities of all kinds. He gave frequently to the poor about him, but never paraded his good works. He will be missed by a large company of friends as well as those of "like precious faith" in Christ and his own kindred, as we contemplate his life and death we are made to say with the inspired apostle, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." Funeral services were held from the Church of the Nazarene Sunday afternoon, Rev. G. B. Williamson in charge. The body was taken to Acasto for burial.

ANDREWS—Marjorie Joyce Andrews was born in St. Boniface, Man., March 15, 1921. She departed this life January 7, 1927. During her brief stay in this world little Joyce made many friends. She was a faithful attendant at Sunday school. During the past two years she has attended nearly every Sunday. She was much interested in

her class and the study of the Bible. She was always delighted to go to church. At home she was accustomed to singing bits of the hymns she had heard at the church. She took part in two programs in which she played her part very well. For this little girl to have lived would have meant her conversion and a devoted life, but to die is to gain in that she is with Jesus, who said "Suffer little children to come unto me and forbid them not for of such is the kingdom of God." She leaves her mother, father, a brother, a sister, and relatives here and in the old country to mourn because she has gone. The funeral service was in charge of District Superintendent Jones and the pastor, Rev. W. O. Fisher. Owing to the nature of the disease the body was not brought into the funeral chapel but was kept outside in the hearse until the service was over and then was taken to the Brookside cemetery for interment.—M. J. Jones and W. O. Fisher.

GRATTAN—Elias E. Grattan departed this life Saturday evening, March 19, 1927, following a long illness of tuberculosis. Mr. Grattan was reared a Methodist but later when the First Church of the Nazarene at Chicago was organized he became a charter member and remained a loyal Nazarene during his life time. In February, 1905, he became greatly burdened for the salvation of his two youngest sons, Otis and Leo. One Sunday morning he arose but ate no breakfast as he had told the Lord that he would not eat until his boys were saved. Otis attended church that morning, was blessedly saved, later studied for the ministry and is now pastor of the First M. E. church at Niles, Mich. Leo was persuaded to attend the afternoon service, was wonderfully saved and at once felt his need for more schooling; studied for the ministry and has been a Nazarene preacher ever since. Before his death Mr. Grattan gave every evidence that his citizenship was in heaven and often expressed a desire to be with the Lord. Funeral service was conducted by the Methodist minister at Clayton, Mich., the old home place. Besides the two sons in the ministry he leaves a widow of Niles, Mich., a daughter in California, and a son, Harlan of Phoenix, Ariz. Mr. Grattan was born June 13, 1858. We cannot wish him back for his sufferings are over but we shall strive to so live that we will meet him at the Eastern Gate.—H. W. Grattan.

BOWMAN—Rev. Hettie Bowman, an elder in the Church of the Nazarene, was born November 22, 1890, and died March 31, 1927. Age thirty-seven years and four months. She was converted early in life, sanctified wholly under the ministry of Rev. J. E. Gaar while at

Hamlin. She was united in holy matrimony to S. O. Bowman, who now resides at Buffalo Gap, Texas. Sister Bowman united with the Church of the Nazarene soon after it was organized, and was ordained at Amarillo in the fall of 1921. For many years Sister Bowman lived in Hamlin, where she received her literary and ministerial training, at Central Nazarene College; apparently an institution that she loved almost as dearly as she did her church. The faithful service rendered the church and college, during her sojourn here will long live in the memory of those with whom she was associated. A more faithful and sacrificing soul was never associated with our church or school. No greater burden bearer for the cause of our Master ever lived in our midst. Battling against that grim silence—disease, for she hardly enjoyed a well day for many years before her home going, which many would have gladly accepted as grounds for retreating, she rose above her sufferings, and physical impediments, exemplifying the spirit of her Master, seeking the lost in every church or community, where a door would open to her. When finally overpowered with broken health, she sought a more quiet atmosphere, moving to Buffalo Gap, where she resided, when the Father of mercy sent His messengers and released her from her burdens, sufferings, and responsibilities, and sipped her way to ever be with the redeemed. Few can realize how she will be missed by Brother Bowman, who won the admiration of all his acquaintances for the faithful and untiring service rendered his companion during her long siege of suffering.—A friend and former pastor, L. P. McCrary.

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CRANE—Rev. Clark L. Crane was born May 3, 1852 at Albany, Mo. He was married to Miss Mary E. Needles August 4, 1879, at Bethany, Mo. To this union were born three children; two died in infancy and one, Mrs. Bertha Frazier, resides at the parental home. After a lingering illness at his home in Wichita, Kans., Brother Crane went to his reward April 7, 1927, age seventy-four years, eleven months and four days. Almost forty years of this life was spent in triumphant Christian experience and successful ministry of the gospel of Jesus Christ whom he loved supremely and the salvation of men which he desired above all earthly gain. He was an adept in turning every conversation to the glory of God. The spirit of love manifested itself in speaking the truth and in his attitude toward others. His faith in God's promises was unusually strong. He felt God's urgent call to the ministry and in Garfield County, Oklahoma, entered the work in the Wesleyan Methodist Church. Later he founded and built the Church of the Nazarene in Alva, Oklahoma. His last work was establishing and superintending Love Mission, Wichita. But he laid down the work and went out in full assurance to meet his Lord. The funeral services were held in the Church of the Nazarene, Wichita. Rev. B. H. Edwards truly was anointed of God to minister to our sorrowing hearts. The spirit of rejoicing came upon the con-

gregation as we anticipated meeting in the beyond. Brother Edwards was assisted in the service by Rev. G. W. Dudley, Rev. E. M. Smith and Rev. B. F. Griffith. Burial was made in Old Mission Cemetery, Wichita. Brother Crane leaves besides his devoted wife, and the daughter with her family, three sisters, Mrs. Mary Overstreet and Mrs. Lucinda Conrad of Wichita, and Mrs. Lovina Long of Albany, Missouri.

PASTORAL ARRANGEMENTS

New England District

District Superintendent—H. V. Miller, Brooktondale, N. Y.; *District Secretary*—Lloyd B. Byron, 23 E. Elm Avenue, Wollaston, Mass.

Alberton and Elmsdale, P. E. I., George Henderson; Auburn, Me., J. W. Ames; Bath, Me., L. E. Mann; Belvidere and Waterville, Vt., M. K. Moulton; Beverly, Mass., T. G. Gray; Bristol, R. I., Thos. Armstrong; Cambridge, Mass., G. E. Waddle; Cliftondale, Mass., L. J. Alley; Cundy's Harbor and Sebasco, Me., E. E. Stockford; Danielson, Conn., A. F. Gallup; Dennisport, Mass., To be supplied; Derry, N. H., H. A. Park; Dryden, Me., A. C. Barbrick; Everett, Mass., C. F. Austin; Fitchburg, Mass., T. M. Brown; Hartford, Conn., H. H. Stahl; Harwich and Onset, Mass. (Port.), John Silva; Haverhill, Mass., F. A.

Domina; Jackman, Me., A. F. and L. A. Ingler; Johnson, Vt., Herbert Crossley; Keene, N. H., J. W. Shirton; Lawrence, Mass., B. L. Marshall; Leicester, Vt., F. D. Reynolds; Livermore Falls, Me., C. F. Hurst; Lowell, Mass., Martha E. Curry; Lynn, Mass., Ira E. Miller; Malden, Mass., K. H. Jackson; Milo, Me., Rose McLeod; Mt. Pleasant, P. E. I., A. Stanford; New Bedford, Mass., R. J. Kirkland; New Bedford, Mass. (Port.), B. M. Duarte; New Haven, Conn., H. P. Jett; No. Attleboro, Mass., To be supplied; O'Leary, P. E. I., J. W. Turpel; Oxford, N. S., Joseph Richardson; Peabody, Mass., A. J. MacNeil; Portland, Me., C. P. Lanpher; Providence, R. I., People's, G. D. Riley; Providence, R. I., Wesleyan, F. K. Hackett; Putnam, Conn., H. N. Brown; So. Elliot, Me., Irva Phillips; So. Manchester, Conn., E. T. French; So. Portland, Me., J. G. Gould; Springfield, Mass., C. J. Washburn; Springhill, N. S., Mary A. Custance, Annie S. Allen; Union, Me., John Poole; Waltham, Mass., To be supplied; Wareham, Mass., A. B. Manchester; West Somerville, Mass., T. W. DeLong; Wolcott, Mass., Ray Haas; Wollaston, Mass., E. E. Angell; Worcester, Mass., E. E. Martin, Arletta Martin.

New York District

District Superintendent—J. A. Ward, Spring Valley, N. Y.; *District Secretary*—R. J. Kunze, 118 Woodlawn Avenue, Saratoga Springs, N. Y.

Altona, John Weightman; Beacon, Paul F. Moore; Bellmore, C. F. Bingle; Beulah, Levi Franklin; Bedford, Wm. E. Riley; Binghamton, L. S. Tracy; Bridgeport, Raymond and Augusta B. Visscher; Brooktondale, Martin J. Ross; Canastota, To be supplied; Clintondale, Wilmer and Pearl Hawthorne; Danbury, Conn., Lillian Henderson; Dover, To be supplied; East Rockaway, Paul S. Hill; Flushing, Samuel C. Seamans; G. E. Miller, Wm. G. Greene; Gouverneur, Walter MacPherson; John Wesley, A. G. Crockett; Lowville, C. Lester Cleaves; New Berlin, Thomas Greene; Norwalk, A. F. Anderson; Patchogue, H. S. Hurd; Plattsburg, W. J. Tompkins; Richmond Hill, R. A. Thornton; Rochester, C. J. Forcey; Sag Harbor, To be supplied; Saratoga Springs, To be supplied; Spring Valley, To be supplied; Springfield, Harvey Brown; Syracuse, To be supplied; Utica Avenue, O. L. W. Brown; White Chapel, C. L. Cleaves; Wilmington, G. T. Burgess.

Pittsburgh District

District Superintendent—Dr. J. Howard Sloan, 514 Jackson St., East Liverpool, Ohio.

District Secretary—C. Warren Jones, 13517 Milan Ave., Cleveland, Ohio.
Akron, Ohio, B. H. Haynie; Alliance, Ohio, C. B. Strang; Arlington St., Akron, Ohio, Chas. Hanks; Ashtabula, Ohio, W. F. Miller; Barberton, Ohio, F. C. Lehman; Bethesda, Ohio, Samuel Howell; Bradford, Pa., Martha Skuce; Bunola, Pa., to be supplied; Butler, Pa., O. O. Ireland; California, Pa., R. D. Schurr; Canton, Ohio, C. B. Clark; Cherry Valley, Ohio, Howard Smith; Chester, W. Va., James F. Ward; Claytonia, Pa., Cyrus Heald; Cleveland, Ohio, C. Warren Jones; Cleveland, Ohio (Second), E. W. Payne; Corydon, Pa., C. J. Reiff; East Liverpool, Ohio, O. L. Benedum; East Palestine, Ohio, E. E. Johnson; Grafton, W. Va., W. E. Johnson; Greentown, Ohio, Robert Andrews; Kenmore, Ohio, H. H. Davis; Kent, Ohio, Mr. Kelhaugh; Kylertown, Pa., Isabel Myler; Lincoln Place, Pa., T. H. Arnott; Lisbon, Ohio, G. B. Schlosser; Lockwood, Ohio, to be supplied; Macksburg, Ohio, Lloyd Mershimer; Mannington, W. Va., R. F. Heinlein; Mineral City, Ohio, Albert Schneider; Monongahela, Pa., Paul Andree; New Brighton, Pa., to be supplied; New Castle, Pa., G. Howard Rowe; Newell, W. Va., F. F. Freese; New Galliee, Pa., B. A. Duvall; New Philadelphia, O., J. C. Albright; Oil City, Pa., W. A. Henry; Paden City, W. Va., Theo. Kampman; Pittsburgh, Pa., Basil Miller;

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ANNOUNCEMENTS

NOTICE—I am a Holiness Methodist evangelist and have some open dates in July. Anyone desiring my services, address me at R. 1, Mize, Miss.—J. F. Boykin.

NOTICE—I am able to give my full time to the evangelistic field and will go anywhere the Lord leads and want to be kept busy for the Lord. I am interested in getting new Nazarene churches organized, and have a few open dates for summer and fall. For reference write our District Superintendent, C. A. Gibson.—Floyd Gale, 707 Eppley Ave., Zanesville, Ohio.

RECOMMENDATION—Rev. R. L. Morgan of Olivet, Ill., is entering the evangelistic field. He has had a successful pastorate at Hoopston, Ill., and has had several years' successful service in the evangelistic field and pastorate. He does good, constructive work. Use him—E. O. Chalfant, Superintendent Chicago-Central District.

NOTICE—Notwithstanding we received a unanimous recall here at First Church of the Nazarene, Richmond Hill, New York City, we will return farther south or southwest. We will consider the pastorate in the South or Southwest or Northwest. I shall enter the evangelistic field until a pastorate may open for us. I do not want to be hasty in accepting a call, for it is my desire to get a church that is wanting a long pastorate with the right man. Pray much ere you consider me. Address me at 2923 Troost Ave., Kansas City, Mo., and it will be forwarded to my address.—R. A. Thornton.

NOTICE—In connection with the campmeeting at Peniel, Texas, Aug. 4 to 14, we expect to have our District N. Y. P. S. convention in the afternoons of the whole week. The workers this year are Rev. Lum Jones as preacher and Rev. and Mrs. Kendall S. White to have charge of the music.—F. E. Wiese, District Superintendent.

RECOMMENDATION—Rev. F. C. Brown, Box 144, Sciotoville, Ohio, has entered the evangelistic work. I recently helped him in a meeting. He is a fine leader of song and sings specials. I was told he was also a good preacher. He is straight and on fire. Call him for a singer or preacher.—J. A. MacClintock, Richmond, Ky.

NOTICE—The Hamlin District Preachers and N. Y. P. S. Convention and encampment will meet this year at Post, Texas. A strong program has been arranged and there will be some wonderful programs rendered by the young people. General Superintendent Goodwin has been secured as special preacher. Ample provision has been made for entertainment at a very low cost. Sleeping room in the large tents will be free. For information regarding entertainment address Rev. Mrs. Minnie Echols, Post, Texas. For general information address Rev. R. M. Hocker, District President N. Y. P. S., 1027 Austin St., Plainview, Texas.

NOTICE—We have resigned our pastorate and am entering the evangelistic field. We have served about sixteen years as a pastor and two years as District evangelist in the Church of the Nazarene. We are now making up our

summer slate and will be pleased to assist any of our churches in need of help. Terms, entertainment and free will offerings. For reference we refer you to any of the General Superintendents or to my District Superintendent, Rev. C. A. Gibson. After June 20th, my address will be Olivet, Ill.—H. W. Welsh, 1224 Lincoln Ave., Hamilton, Ohio.

NOTICE—Minneapolis District: Rev. Ira E. Hammer having resigned and leaving the district makes three vacancies in the district offices. Rev. Ben. Mathisen, Ferguson Falls, Minnesota, has been appointed District Secretary until the assembly. Rev. J. W. Henry fills the vacancy on the district advisory board. I am requesting Rev. W. D. Shelor of Billings, Mont., to act as chairman of the district board of examination until the assembly. Therefore licentiates should address all correspondence relating to examinations to Rev. W. D. Shelor.—E. E. Wordsworth, District Superintendent.

CAMPMEETING CALENDAR

May 26 to June 5. Hutchinson, Kansas, State Fair Grounds, Breese College Educational Zone. Campmeeting. Workers: Rev. Bud Robinson, Rev. C. B. Fugett, Edwards Evangelistic Party, Rev. N. B. Herrrell, Rev. H. M. Chambers, Rev. A. F. Balsmeler and others. For further particulars, write Rev. H. O. Davis, Sylvia, Kans., Campground manager, or Rev. A. L. Hipple, 508 E. 5th St., Hutchinson, Kans.—A. F. Balsmeler.

June 3 to 13. Montevideo, Minnesota. Twelfth annual campmeeting of Chipewa Holiness Association. Workers in charge: Rev. Theodore and Minnie E. Ludwig, Karl Deisinger, secretary, Montevideo, Minnesota.—A. G. Dahl.

June 9 to 19. Coshocton, Ohio, the campmeeting of the Bethel Campmeeting Association. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, A. H. Johnston and wife, Anna E. McGhie. For further information, write E. K. Gamertsfelder, Secretary, 338 North 8th St., Coshocton, Ohio.

June 16 to 26, Marion, Ohio. Camp Carmel, the ninth annual campmeeting of the Marion County Holiness Association will be held in Garfield Park (east end of Center St. car line). Workers: Roy Hollenback, Joe Callender and Mrs. Julia A. Shelhamer. For further information, write V. O. Shaw, Secretary, 318 Merkel Ave., Marion, Ohio.

June 16 to 26, Buffalo Lake Campmeeting, Buffalo Lake, Minnesota. Workers: A. F. and Leonora T. Balsmeler. For further information write Rev. Wm. H. Dietzman, Camp manager, Buffalo Lake, Minnesota.

June 17 to 26, Jamestown, N. D. North Dakota Interdenominational Holiness campmeeting. Twenty-third annual camp at Camp Beulah. Workers: C. H. Babcock, John Paul, S. A. Danford, Mrs. S. A. Danford, Fred Canady. For information, write to Rev. Nathan L. Rockwell, Superintendent of Grounds, Jamestown, N. D., or to Rev. F. W. Gress, Secretary, Steele, N. D.

June 17 to 26, Auburn Heights Camp, Auburn, Pa. Workers: Ural T. Hollenback, Alma G. Hollenback. Dormitory, excellent meals and water; camping space. For information, write Robt. Mengel, 147 S. Lehigh, Frackville, Pa.

June 23 to July 4. Wilmington, N. Y., Holiness campmeeting. Workers: Fred Sniffeld and wife, Geo. N. Buell, Albert M. Babcock, G. T. Burgess and others. Mrs. Basley in charge of children's meeting. For information, address Mrs. Frank Warren, Hazelton, N. Y.

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Library

June 24 to July 4, North Reading, Mass. Seventh Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Rev. H. V. Miller in charge; Rev. George B. Kulp, and Rev. J. B. Chapman, evangelists; Rev. C. C. Rinebarger, musical director. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. For other information, E. T. French, 466 Main St., South Manchester, Conn.

June 24 to July 3, Nebraska State Holiness Association Campmeeting, Lincoln, Nebraska, Bethany Park on Cotner Boulevard. Workers: Rev. Joseph H. Smith, Rev. John L. Brasher, Will Yates and others. For information write Rev. A. Jacobs, 2100 E Street, Lincoln, Nebraska.

June 24 to July 4, Fletcher Grove Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers: Preston E. Kennedy, Will Hill.

June 28 to July 10, Chesterville, Ill. Illinois Interdenominational Campmeeting Association camp. Workers: Rev. and Mrs. Jack Linn, Miss Imogene Quinn, Prof. Edson Crosby, and Miss Karine Kjolseth. For information, write

J. W. Louthan, Arcola, Ill., or Rev. Jack Linn, Oregon, Wis.

June 30 to July 10, Red Rock Camp, seven miles south of St. Paul, Minn., on State Highway No. 3. Workers: T. C. Henderson, T. M. Anderson, John Thomas and wife, Wilmore, Ky., Lloyd Nixon, Geo. G. Valentine, H. Morse Skinner. For information, write A. P. Andrews, Newport, Minn.

June 30 to July 10, Alberta Nazarene Camp, Red Deer. Workers: Rev. C. W. Ruth—others announced later. For information write Pastor D. A. Prescott, Red Deer, Alberta, Canada.

July 7 to 17, Sawyer, N. D. District campmeeting, Church of the Nazarene, North Dakota District. Workers: Rev. Lum Jones and Rev. A. C. Metcalf. For information, write J. J. Larsen, Sawyer, N. D.

July 8 to 17, Aura Holiness Campmeeting, Aura, New Jersey. Preston E. Kennedy in charge.

July 14 to 24, Freeport, L. I., N. Y. Long Island Holiness Association Camp. Workers: John F. Owen, Howard Sweeten, Miss Florence Fairbank. For in-

formation, write H. J. Cornell, 46-14 Burling St., Flushing, N. Y.

July 14 to 24, Kittanning, Pa. The Armstrong County Interdenominational Holiness Association will hold its third annual campmeeting in the Armstrong Grove, three miles from Kittanning, Pa. Workers: Rev. and Mrs. John Thomas, evangelists; Mrs. Etta Folles, song leader. For information, write Miss Nancy Byron, 1214 Fifth Ave., Ford City, Pa.

July 14 to 24, Fifteenth Annual Nazarene Campmeeting, College campus, Pasadena, California. Workers: Earl E. Curtis of New York, C. E. Hardy of Los Angeles, John Moore, song leader, Melza Brown, leader of young people's services, Mrs. Bertha Schwab, leader of children's services, Vernon L. Wilcox, pianist. For particulars address secretary, Rev. W. C. Frazier, 1228 N. Sierra Bonita Avenue, Pasadena, California.

July 18 to 31, Basin, Wyo. First Wyoming State Holiness campmeeting. Workers: Rev. James L. Hilker and Rev. Alston Fields, evangelists, and Rev. S. Hutcherson song leader. Address Miss Grace White, Secretary, Basin, Wyo., for further information.

July 21 to 31, Warsaw, Ohio. Annual Warsaw Holiness Campmeeting, in the new tabernacle. Special workers: W. W. Loveless, Dr. W. H. McLaughlin, Mr. and Mrs. C. C. Chatfield, song leaders. For further information write the secretary, Adah Shepard, Warsaw, Ohio.

July 29 to Aug. 7, Letts, Ind. Decatur County Holiness Association camp. M. Vayinger, evangelist; Dwight M. Peffley, song evangelist; Lena Holcomb, pianist. For further information address Rev. Arthur McQueen, Westport, Ind., or Mrs. J. E. Carter, Letts, Ind.

July 29 to Aug. 14, Oregon, Wis. Fourth Annual Hallelujah camp. Workers: Rev. Tilden H. Gaddis, the Musical Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. For information, address Rev. Jack Linn, Oregon, Wis.

Aug. 5 to 14, Frankfort, Ind. The fifth annual campmeeting of the Pilgrim Holiness Church, Indiana District. Workers: T. M. Anderson, G. Arnold Hodgkin, J. C. Brillhart, C. C. Mourer. Many visiting evangelists and preachers, including all the district workers. For full particulars, write Rev. A. M. Ewing, Frankfort, Ind.; Rev. R. W. Chatfield, Frankfort, Ind., or Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind.

Aug. 4 to 14, Peniel, Texas. Workers: Lum Jones and Rev. and Mrs. Kendall S. White. For information address Rev. F. E. Wiese, P. O. Box 38, Arlington, Texas.

Aug. 11 to 21, Sals City, Ga. Holiness campmeeting. Workers: Chas. A. Gibson, O. J. Nease, Frank Watkin, Mrs. Frank Watkin. Special singers, The Vaughn Radio Quartet. For further information, write W. W. McCord, 412 Harrison St., Toledo, Ohio.

August 12 to 31, Atlanta, Texas. Workers: Dr. R. T. Williams, the Latham sisters, musicians and song leaders, with other local workers. Mary E. Perdue, Secretary.

August 12 to 21, National Park Holiness Camp, National Park, New Jersey. Workers in charge: Bona Fleming, John Fleming, Burl P. Sparks, singer.

August 27 to September 5, Local Preachers' Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers: Rev. and Mrs. Theo Elsner, Richard G. Flexon, Jr.

Aug. 26 to Sept. 4, Circleville, Ohio. Mount of Praise annual campmeeting, under the auspices of the Churches of Christ in Christian Union. Workers: T. P. Roberts, Howard W. Sweeten, Chas. L. Slater. Corresponding Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Achieving Faith

BY REV. J. G. MORRISON, D. D.



THE AUTHOR

PERHAPS no subject has been discussed more, written on oftener, preached upon as much as "faith." Small wonder for "without it we cannot please God" or properly approach Him. With faith "all things are possible." How much then, we need to study faith, its angles and aspects. How necessary to sit at the feet of those who have made this subject a special study, praying as we search and dig, "Lord, increase our faith."

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 July 27 to 31

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 Kansas City (Webb City, Mo.) August 24 to 28
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 Northern California District June 8 to 12
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FALL ASSEMBLIES

Kansas August 24 to 28
 Michigan Aug. 31 to Sept. 4
 Northern Indiana Sept. 7 to 11
 Indianapolis (C. J. Quinn appointed to act as chairman) Aug. 24 to 28
 Eastern Oklahoma Sept. 21 to 25
 Western Oklahoma Sept. 28 to Oct. 2
 Alabama Oct. 26 to 30

EVANGELISTS' SLATES

E. C. ALLEN
 Alton, Kans. (Mt. Air Camp) June 2 to 12
 Garden City, Kans. June 17 to July 3

AELINE ANDERSON
 Jeffersonville, Ind. June 10 to 26

JARRETTE AND DELL ATCOCK
 Houston, Texas June 1 to 12
 Beaumont, Texas June 16 to 26
 Crowley, La. (Ebenezer Camp) July 1 to 10

C. E. BARCOCK
 Cincinnati, Ohio May 27 to June 6
 Jamestown, N. D. June 16 to 26
 Mt. Lake Park, Md. July 1 to 11
 Douglas, Mass. July 14 to 24
 Toronto, Ohio (Hollow Rock Camp) July 28 to Aug. 7
 Waterfield, Va. Aug. 5 to 15
 Wichita, Kans. Aug. 19 to 28
 Blackwell, Okla. Aug. 29 to Sept. 4
 Thomas, Okla. Sept. 15 to 25

MRS. CARRIE BARBIBUE
 Morrilton, Ind. June 5 to 19

J. L. AND CHRISTINA BATES
 Spring Bluff, Mo. May 27 to June 12
 Colony, Okla. June 24 to July 10
 Jester, Okla. July 15 to 31
 Reed, Okla. Aug. 5 to 21

P. F. BELEW
 Ladoga, Ind. (Tent) June 14 to July 3

J. W. BOST
 Waldron, Ark. July 1 to 14
 Walters, Okla. July 16 to 31
 Bethel, Okla. (Temple, Okla., P. O.)
 Aug. 4 to 21

NAOMI BOST
 Post City, Texas June 4 to 19
 Waldron, Ark. July 1 to 14
 Walters, Okla. July 16 to 31
 Bethel, Okla. (Temple, Okla., P. O.)
 Aug. 4 to 21

FRED BOUSE
 Farmland, Ind. June 5 to 26
 Whiting, Ind. July

W. G. BURNETT
 Gallipolis, Ohio May 24 to June 6

C. C. BURTON
 Monroeville, Ind. June 5 to 19
 Parker, Ind. June 22 to July 19
 Kendallville, Ind. July 20 to Aug. 14
 Selma, Ind. Aug. 17 to Sept. 4

M. M. BUSSEY AND WIFE
 Tacoma, Wash. (Camp, 5219 S. Union Ave.)
 South Tacoma, Wash. June 23 to July 3

W. R. CAIN
 Grinnell, Kans. May 22 to June 5
 Ironton, Ohio June 12 to 26

JAMES E. CAMPBELL
 Marion, Ohio June 5 to 26
 Vermillion, Ohio (Camp) July 19 to 24
 Johnstown, Pa. (Camp) July 26 to Aug. 7
 Alexandria, Ind. (Camp) Aug. 12 to 21

ROSCON C. CARRELL
 Knowles, Okla. May 29 to June 12

C. C. AND FLORA CHATFIELD
 Shelbyville, Ind. June 5 to 26
 Anderson, Ind. July 1 to 17
 Warsaw, Ohio (Camp) July 28 to Aug. 7
 Radcliff, Ohio (camp) Aug. 14 to 28
 Columbus, Ohio (3rd St. Mission)
 Aug. 29 to Sept. 11
 Durand, Mich. Sept. 18 to Oct. 2
 Ellet, Ohio Oct. 3 to 16

W. F. CLEGGHORN
 Howe, Texas July 29 to Aug. 7
 Oakman, Ala. (Care J. R. Rutledge)
 Aug. 12 to 28

MARVIN E. COOPER
 Charlotte, N. C. May 26 to June 12
 Kokomo, Ind. (1237 S. Ohio Ave.)
 July 3 to 24
 N. Indiana District (Gosben, Ind.) August

ERNEST CORYELL
 Taylor Falls, Minn. May 19 to June 7
 Viborg, S. Dak. (Tent) June 12 to July 10
 Lambertson, Minn. (Tent) July 14 to Aug. 6
 Jamestown, N. Dak. (Assembly) Aug. 10 to 15
 Jeffers, Minn. (Tent) Aug. 20 to Sept. 5
 Mora, Minn. (Tent) Sept. 11 to Sept. 30

W. COX AND WIFE
 Omaha, Neb. (Care of James A. Monroe, 4628
 Capitol Ave.) May 22 to June 5

J. H. CRAWFORD
 Gray, Okla. July 28 to Aug. 12
 Forestburg, Texas Aug. 12 to 28

FRANK DANIEL AND WIFE
 Searcy, Ark. July 15 to 31
 Cedar Hill, Texas Aug. 6 to 21

WILLARD B. DAVIS
 Ottawa, Kans. June 10 to 26
 Ames, Iowa July 1 to 10
 Pittsburg, Kans. July 15 to 24
 Bebe, Ark. (Camp) Aug. 11 to 31
 Blackwell, Okla. (Camp) Aug. 25 to Sept. 4
 Ottawa, Kans. Sept. 21 to Oct. 9

M. E. AND NINA DE VOLL
 Storm Lake, Iowa May 25 to June 12
 Muscatine, Iowa June 12 to July 3
 Ames, Iowa July 4 to 10
 Farnam, Neb. July 10 to 24

H. N. DICKEBSON
 Manville, Ill. June 26 to July 10
 Bloomington, Ind. July 17 to 31
 Kirk, Colo. (Eastern Colo. Camp)
 Aug. 18 to 28

CHARLES DYE
 McDermott, O. (Tent) June 12 to 26
 Columbus, O. (Tent E. Side) July 3 to 17
 Fisher, Ky. (Camp) July 24 to Aug. 7

EDWARDS' EVANGELISTIC LADIES' QUARTET
 Emporia, Kansas June
 Junction City, Kansas July
 Great Bend, Kansas August
 Lyons, Kansas Sept. 1 to 18
 Chase, Kansas Sept. 20 to Oct. 2

J. R. EDWARDS AND WIFE
 Versailles, Ind. July 5 to 19
 Gardendale Mission, East Liverpool, Ohio
 Oct. 2 to 18
 Newtonsville, Ohio Oct. 23 to Nov. 6

I. M. ELLIS
 Pasadena, Calif. (1303 N. Sierra Bonita)
 May 15 to June 17
 Post, Texas June 28 to July 3
 Abilene, Texas July 14 to 31
 Buffalo Gap, Texas Aug. 4 to 14
 Amarillo, Texas Aug. 18 to Sept. 4
 Dallas, Texas (Care of Rev. R. M. Parks)
 Sept. 8 to 25
 Pomona, Calif. Oct. 2 to 16

THEO. ELLNER AND WIFE
 Brooklyn, N. Y. June 10 to July 4
 Old Orchard, Me. (Camp) July 8 to 17
 Reading, Pa. (Associated Camp) July 22 to 31

Wilmington, Mass. (Spring Lake Camp)
 August 5 to 14
 Delanco, N. J. (Local Franchise Camp)
 August 26 to Sept. 5

R. P. FITCH
 Laureliville, Ohio June 8 to 19
 Indianapolis District (Home Mission work)
 July and August

BONA FLEMING
 Martinsburg, W. Va. June 3 to 13
 Kennard, Pa. June 14 to 26
 Dallas, Texas July 15 to 24
 Little Rock, Ark. July 29 to Aug. 7
 National Park, N. J. Aug. 13 to 21
 Ingersoll, Okla. Aug. 26 to Sept. 4

JOHN FLEMING
 Cincinnati, Ohio (Camp) May 27 to June 6
 Princeton, Ohio June 8 to 19
 Salem, Ohio June 21 to July 3
 No. Little Rock, Ark. July 29 to Aug. 8
 National Park Camp, New Jersey, Aug. 12 to 31

C. B. FUGETT
 Hutchinson, Kans. (Camp) May 26 to June 6
 Princeton, Ind. June 21 to July 3
 St. Bernice, Ind. July 4 to 17
 Halltown, Mo. (Camp) July 24 to August 7
 Normal, Ill. (Camp) August 19 to 28
 Cape May, N. J. (Camp) Sept. 9 to 17

C. J. GARRETT
 Pomona, Kansas May 15 to June 5
 Royalton, Ill. June 10 to 26

PAUL AND DORA GELL
 Argo, Ill. June 5 to 26
 North Manchester, Ind. July 1 to 30
 Kokomo, Ind. Aug. 7 to 28
 Cleveland, Ohio (Gen. Del.) Oct. 16 to Nov. 6

PHILIP GETZER
 Tazewell, Pa. May 15 to June 5
 Cleveland, Ohio June 7 to 26
 West Chester, Pa. July 3 to 21
 Springfield, N. Y. July 31 to Aug. 21

ARTHUR Wm. GOULD
 Mitchell, S. D. June 24 to July 4
 Moores, N. Y. (camp) July 31 to Aug. 14

J. L. GLASCOCK
 Cincinnati, Ohio June 1 to 5

JIM GREEN
 W. Concord, Minn. May 29 to June 12
 Beckley, W. Va. June 19 to July 3
 Bostie, N. C. (Tent) July 17 to 31
 Connelly Springs, N. C. (Camp Freek)
 Aug. 7 to 14

RALPH C. GRAY
 Temple, Texas June 5 to 19

LEE L. HAMRIS
 Fort Smith, Ark. June 10 to 26
 Lawton, Okla. July 3 to 17
 Marshfield, Ore. (Camp) July 21 to 31
 Wellington, Texas (Camp) Aug. 4 to 14
 Sulphur Springs, Texas Aug. 19 to Sept. 4
 Tyler, Texas Sept. 7 to 18

B. F. HARRIS
 Gainsville, Texas June 4 to 19
 Groston, Texas July 1 to 10
 Klondike, Texas (Shilo Camp) July 13 to 29

N. J. HEPBURN
 Kansas City, Kans. May 15 to June 13
 Bucklin, Mo. July 17 to Aug. 14
 Bynumville, Mo. Oct. 2 to 30

WILLIAM HESLOP AND WIFE
 Gary, Ind. May 31 to June 5
 Dunkirk, Ind. June 23 to 26
 Smith Mills Camp, Mass. July 8 to 17

LEE HULL
 Meza, Ark. June 26 to July 10
 Sutton, Ark. July 15 to 24
 Arkansas Dist. N. Y. P. S. Covention
 Aug. 2 to 7
 Bell's Chapel, Ark. Aug. 12 to 21

ROY L. HOLLENBACK
 Chadron, Neb. May 20 to June 5
 Marion, Ohio (Camp Carmel) June 16 to 26
 Indianapolis, Ind. (Salem Park Camp)
 July 1 to 10

URAL T. HOLLENBACK
 Auburn, Pa. (Camp) June 16 to 26
 New Ringold, Pa. (Evangelical Church)
 July 4 to 17
 Norristown, Pa. Oct. 2 to 16
 Darby, Pa. Oct. 23 to Nov. 6
 Bloomsburg, Pa. Nov. 7 to 20
 Bridgeton, N. J. Nov. 21 to Dec. 4

OSCAR HUDSON
 Rochester, N. Y. May 22 to June 5
 Ottawa, Kans. June 10 to 26

J. E. HUGHES
 Macon, Ga. May 12 to June 5

AARON HULSE
 Oklahoma City, Okla. (Harmony Church, Tent)
 July 10 to 31
 Letona, Ark. Aug. 8 to 29
 Bradford, Ark. Sept. 2 to 23
 Nashville, Kans. Oct. 1 to 15

J. ROSS HURST
 Ozark, Ark. May 22 to June 6
 Okemah, Okla. July 17 to 31
 Okmulgee, Okla. Sept. 4 to 18

JAMES AND JESSIE HUNDLEY
 East Norwalk, Conn. May 28 to June 8
 New York City (Old Faith Mission, 79th St.)
 June 17 to 27

ALLIE AND EMMA IRICK
 North Little Rock, Ark. June 5 to 19
 Jasper, Ala. June 23 to July 3
 Olive Hill, Ky. (Camp) July 8 to 18
 Goddard, Ky. (Mt. Hope Camp)
 July 31 to 31
 Cambria, Ill. (Camp) August 4 to 14
 Bonnie, Ill. (Camp) August 19 to 29
 Millport, Ala. (Camp) Aug. 31 to Sept. 12
 Thomas, Okla. Sept. 15 to 25

ANDREW JOHNSON
 Bryantsville, Ky. June 1 to 15

A. E. JOHNSTON AND WIFE
 Sligo, Pa. May 25 to June 8
 Coshocton, Ohio June 9 to 19
 Salem, Ohio June 20 to July 3
 Dayton, Ohio July 21 to 31

LUM JONES
 Lubbock, Texas. May 31 to June 12
 Dallas, Texas (Central Nazarene Church) ...
 June 14 to 26
 Sawyer, N. D. (Camp) July 7 to 17
 New Rockford, N. D. July 18 to 31
 Peniel, Texas (Camp) Aug. 4 to 14
 Shawnee, Okla. Aug. 15 to 28

LULA KELL
 Monongahela City, Pa. June 1 to 12
 Washington, Pa. June 13 to July 4
 Wadsworth, Ohio July 8 to 31
 Mineral City, Okla. July 26 to Aug. 7

J. A. KRING AND WIFE
 Kalamath Falls, Ore. May 29 to June 19
 Grants Pass, Ore. June 28 to July 17

HALDOR AND BERTHA LILLENAS
 Springfield, Ohio June 9 to 12
 Bloomington, Ind. June 15 to 19
 Mohawk, Ind. June 23 to 26
 Peoria, Ill. July 3 to 17
 Carmichael, Pa. (Camp) July 21 to 31
 Sherman, Ill. (Camp) Aug. 4 to 14
 Connersville, Ind. Oct. 2 to 16

JACK LINN AND WIFE
 Oregon, Wis. June 5 to 26
 Chesterville, Ill. June 28 to July 10
 Oregon, Wis. July 29 to Aug. 17

V. W. AND MARGUERITE LITTELL
 Plainville, Kans. May 22 to June 6
 West Sunbury, Pa. June 9 to 26
 Butler, Pa. June 28 to July 17
 Youngstown, Ohio July 22 to Aug. 7
 Charlton, Iowa (Mason Camp) Aug. 14 to 28

W. W. LOVELESS
 Bowling Green, Ky. (Gen. Del.) June 2 to 29

THEODORE AND MINNIE E. LUOWIG
 Monticello, Minn. (camp) June 8 to 13
 Corca, S. Dak. (camp) June 14 to 26
 Litchfield, Minn. June 28 to July 10
 Racine, Wisc. (Spring Park Camp)
 July 13 to 24
 Hector, Minn. July 28 to Aug. 7
 Nokomis, Ill. Aug. 9 to 21

WILL H. LYNN
 Post, Texas (Grassland Camp)
 July 29 to Aug. 14
 Dalhart, Texas Aug. 18 to Sept. 4
 Gould, Okla. (Brownlow Church) Sept. 6 to 18

ERNEST B. MARSH AND GEO. H. WARD
 Washington, Pa. June 12 to July 4
 Wadsworth, Ohio July 8 to 17
 Mineral City, Ohio July 19 to 31

I. C. MATHIS
 Los Angeles, Calif. (Gen. Del.)
 June 14 to 19
 Salina, Kans. July 3 to 17
 Duncan, Okla. (Gen. Del.) July 22 to Aug. 7
 Chester, W. Va. Sept. 1 to 18

J. B. MCBRIDE AND WIFE
 Batesville, Ark. May 29 to June 12
 Denver, Colo. June 13 to 19
 Barterville, Ky. June 29 to July 11
 Mt. Olivet, Ky. July 15 to 25
 Hollis, Okla. July 27 to Aug. 7
 Hallville, Texas (Neonday Camp) Aug. 11 to 21
 Oakland City, Ind. Aug. 24 to Sept. 4
 Cincinnati, Ohio (Norwood Camp) Oct. 2 to 23

J. A. MAC CLINTOCK
 Connersville, Ind. June 5 to 19
 Milton, Ky. July 4
 Hazelton, Ind. July 29 to Aug. 7
 Portsmouth, Ohio Aug. 14 to 28

ARTHUR McNAUGHTON
 Tingley, Iowa June

L. C. MESSER
 North Little Rock, Ark. June 5 to 19
 Neodesha, Kansas. June 21 to July 5
 San Angelo, Texas. July 7 to 17
 Cherokee, Okla. (Camp) Aug. 26 to Sept. 4
 Chillumthe, Texas (Hayhurst Camp)
 Sept. 5 to 11

Sterling, Okla. Sept. 13 to 18
 Hugo, Okla. (E. Okla. Dist. Assembly) ...
 Sept. 21 to 25

L. G. MILBY
 Hominy, Okla. Sept. 27 to Oct. 2

JAMES MILLER
 Chicago, Ill. (Care 11156 S. Fairfield Ave.) ...
 July 3
 Lynn, Ind. July 10 to 24
 Hope, Mich. (Camp) July 31 to Aug. 14

JULIUS MILLEE
 Resbott, S. Dak. (Bural Charge)
 May 16 to June 5
 Mattoon, Wis. June 7 to 14
 Poplar, Mont. June 16 to July 7
 Franklin, Minn. July 13 to 24
 Ortonville, Minn. July 26 to Aug. 7
 Jamestown, N. Dak. (Minneapolis District As-
 sembly) Aug. 10 to 14

W. H. MINOR
 Wichita Falls, Texas June 5 to 19

ARTHUR MORGAN AND RUBEN BRIDGEWATER
 Norton, Kans. May 20 to June 12
 Minneapolis, Kans. June 15 to July 3
 Hutchinson, Kans. (Peniel Church) July 7 to 24

R. L. MORGAN
 Pokans, Ill. June 1 to 19

WADE L. NELSON
 Bridgeport, Okla. July 29

WILL H. AND LILLIE B. NERRY
 Montrose, Iowa June 5 to 19
 Canton, Ill. June 28 to July 10
 Science Hill, Ky. July 17 to 31
 Highway, Ky. Aug. 7 to 21

B. F. NEELY
 Jonesboro, Ark. June 5 to 19
 Caro, Mich. (Camp) June 23 to July 3
 Pontiac, Mich. July 10 to 24
 Clarrendon, Va. (303 R. B. Terrace) Camp ...
 July 29 to Aug. 7
 Batesville, Ark. (Camp) Aug. 11 to 21
 Antlers, Okla. Aug. 23 to Sept. 4

G. F. AND BYRDIE OWEN
 Webb City, Mo. May 22 to June 5
 Ft. Dodge, Ia. July 12 to 24
 Climbing Hill, Ia. July 29 to Aug. 7
 Bath, Maine Aug. 23 to Sept. 11
 South Portland, Maine Sept. 18 to Oct. 2

DWIGHT M. PEFFLEY
 Dayton, Ohio June 5 to 19
 Millersburg, Ohio June 22 to July 10
 Eaton, Ohio July 11 to 24
 Letts, Ind. (Letts Camp) July 29 to Aug. 8
 Cooperdale, Ohio Aug. 14 to 29
 Toledo, Ohio Sept. 1 to 25
 Wabridge, Ohio Oct. 2 to 23
 Darling Run, Ohio Oct. 30 to Nov. 13

J. E. AND ADA REDMON
 Midland, Mich. (Care Rev. C. H. Hare, 708
 E. Buttes St.) May 29 to June 12
 Indianapolis, Ind. (North Side, 1231 N.
 Holmes Ave.) June 19 to July 3
 South Bend, Ind. (Care Rev. L. W. Collar,
 3412 S. Michigan St.) July 8 to 24
 California, Ky. (Carthage Campmeeting, care
 J. R. Moore) Aug. 19 to 28

LAWRENCE REED
 Coshocton, Ohio (Camp Bethel) June 9 to 19
 Sebring, Ohio (Camp) July 15 to 24
 New Albany, N. Y. (Seven Oaks Camp)
 July 31 to Aug. 14
 Richland, N. Y. (Camp) Aug. 21 to Sept. 5
 Cumberland, Md. Sept. 10 to 26

LEWIS J. AND EYTHE RICE
 Whitcomb, Wis. June 1 to 10
 Mattoon, Wis. June 12 to 26
 Madull, Okla. July 17 to 31
 Kingston, Okla. Aug. 4 to 21

C. C. RINEBARGER
 University Park, Iowa June 3 to 13
 North Reading, Mass. June 24 to July 4
 Douglas, Mass. July 14 to 24
 North Little Rock, Ark. July 28 to Aug. 7
 Ramsey, Ind. Aug. 12 to 21
 Oakland City, Ind. Aug. 26 to Sept. 4

J. A. RODGERS
 Pittsburgh District June 1 to Aug. 21
 Andover, Ohio Aug. 28 to Sept. 19
 Youngstown, Ohio Sept. 25 to Oct. 12
 Cleveland, Ohio Oct. 16 to Nov. 6
 Brazil, Indiana Nov. 13 to 27

PERRY R. ROOD
 Columbus, Ohio (Tent meeting)
 May 15 to June 5
 Rio Grande, Ohio (Tent meeting) June 9 to 26

E. D. AND WINNIE SIMPSON
 Mens, Ark. June 26 to July 10
 Allna, Ark. (Maple Shade Camp) Aug. 18 to 28

C. W. SOOTER
 Crocker, Mo. May 25 to June 12
 Waynesville, Mo. June 22 to July 10
 Dixon, Mo. July 15 to Aug. 7
 Tuscumbia, Mo. Aug. 12 to 28

BURL SPARKS
 Charlotte, N. C. May 25 to June 12
 Salem, Ohio June 21 to July 3
 Bloomington, Ind. July 16 to 31
 National Park, N. J. Aug. 12 to 21

D. M. AND EVA SPELL
 Denison, Texas. July 17 to 31
 Quannah, Texas. Aug. 4 to 21

FRED ST. CLAIR
 Halfway, Ore. May 11 to 22
 Cheney, Wash. (Tent Meeting)
 June 5 to July 10
 Portland, Ore. (Tent Meeting)
 July 31 to Aug. 28

E. H. STILLION
 Ashtabula, Ohio June 5 to 19
 Wellsville, Ohio June 22 to July 10
 Corydon, Pa. July 11 to 24
 Kyrletown, Pa. July 31 to Aug. 14
 Pittsburgh District Aug. 18 to Sept. 4

E. C. TARVIN
 Woodrow, W. Va. June 2 to 12

ELWOOD TAYLOR
 Argo, Ill. June 5 to 26
 Crab Orchard, Ky. July 31 to Aug. 14

T. L. TERRY
 Marlinton, W. Va. June 5 to 26
 Indianapolis District July and August

JOHN THOMAS
 Upland, Ind. June 7 to 14
 Red Rock, Minn. (Camp) July 1 to 10
 Kittanning, Pa. July 14 to 24
 Mooers, N. Y. Aug. 1 to 14
 Rochester, N. Y. Aug. 16 to 28
 Clarksburg, Ont., Canada Sept. 9 to 18

JESSE UHLER
 El Dorado, Kans. June 5 to 26

N. E. VANDALL
 Carrollton, Ohio May 27 to June 6
 Princeton, Ind. June 22 to July 3
 Bentleyville, Pa. (Camp) July 7 to 17
 Pittman, N. J. (Camp) July 20 to Aug. 2
 Findlay, Ohio (Camp) Aug. 11 to 21
 Mt. Lookout, Ohio (Camp) Aug. 25 to Sept. 4
 Rochester, Pa. Sept. 9 to 18
 Baltimore, Md. Oct. 2 to 16
 Brooklyn, N. Y. Nov. 4 to 13
 Carmichael, Pa. Nov. 20 to Dec. 4

H. W. WELSH
 Hamilton, Ohio June 1 to 20
 Olivet, Ill. June 21 to July 1
 West Liberty, Ohio July 3 to 17

R. F. WHITEHURST
 New York District June and July
 Magnolia, Ark. (Warnock Springs Camp) ...
 Aug. 4 to 14

EARL F. WILDE AND WIFE
 Portland, Ore. (District Campmeeting)
 July 21 to 31

EVIL SPEAKING

The following two booklets should be read by every Christian. No theme is more timely and no subject more neglected than the one presented here. Churches, evangelists, campmeetings, etc., should circulate both these publications by the thousands of copies.

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