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HERALD of HOLINESS

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WHOLE NO. 787

WHEN WE WIN THROUGH SURRENDER

THE life-guard stood motionless while the victim of the waves battled and struggled and sank and arose again. The wild cries of the drowning man created a panic among the helpless watchers—only the life-guard was calm and unmoved. But when the drowning man had given up to despair and the watchers had lost hope, the life-guard dashed into the surf, rescued his man, and by quick and efficient means brought him back to consciousness. Asked why he did not go to the rescue sooner, the life-guard said, "He was too strong. He would have drowned us both. I had to wait until his strength was spent. But when he was through with his own efforts I knew I could save him."

Soldiers on earthly battlefields have won because they did not know how to surrender. But on the field where soul battles are fought winning frequently depends upon ability to surrender. God resisteth the proud, but giveth grace unto the humble; and He comes and makes His dwelling with him who is of a contrite heart. On the other hand, there is a special woe pronounced upon the man who striveth with his Maker, and the sin of rebellion is placed in the same category with witchcraft. And God prefers obedience to sacrifice and glad listening to the fat of rams.

Jacob has been commended for "holding on," but he was blessed only when he was conquered and when he surrendered. The disciples won nothing by clamor and self-assertion; but when they reached the calm of surrender and commitment the sound as of a rushing mighty wind was heard, the cloven tongues of fire appeared and their hearts were sanctified wholly by the baptism with the Holy Ghost which came upon them.

Every sanctified Christian, looking back over his experience of "broken vows and disappointments," is moved to testify, "Long my yearning heart was trying to enjoy this perfect rest. But I gave all trying over, simply trusting I was blest." The consecration which is the basis for entire sanctification and for an overcoming life is not abandonment to any will and to any fate, but it is precisely and definitely an abandonment to the will of God. Some have struggled long before submitting, only to find out later that "God's way is the best way." God has never for one single moment taken advantage of the weakest and most defenseless saint who has made the fullest and most unconditional surrender to Him. Rather, in dealing with God for measures of His grace, "He who gives all receives all."

HERALD OF HOLINESS

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REDUCING THE OVER-HEAD ON FOREIGN MISSIONS

NO matter what anyone tells you, just use your own "horse sense" and you will know that it takes money to support stenographers, purchase stationery and postage stamps, send telegrams, support and transport preachers and returned missionaries who speak in missionary conventions, publish literature, send out drafts to foreign countries, pay interest on loans, whenever it is necessary to borrow money to keep the missionaries in bread and butter, and many other such matters. And, also, somebody has to pay, somehow, sometime. Even the "free air" which the filling station advertises must be paid for by someone. There are very, very few things in this world that are really "free."

And insofar as a church has to do with business matters, the better the business the better for the church. It may be possible to shift accounts in such a way that you can tell one man that his dollar will go to the field without the loss of a single cent for expenses. But if you do this, you must take money from some unsuspecting person and "pay the bill." And sometime this unsuspecting person will ask questions and you will be embarrassed. The better way is to operate on the basis of economy and then operate legitimately. This is the way the General Board of the Church of the Nazarene does. Any interested person can take the Treasurer's report for any given year and see just how much was spent for "over-head"—no effort whatever is made to camouflage. This is the Nazarene way and it is the best way.

But it is possible to reduce the relative over-head more and more as we go along. For instance, it has been customary in previous years to take care of our foreign missionary business for the greater part of the year with borrowed funds. And it would be necessary to do the same thing this year, only our people have become more regular in their giving and we have finished the first four months of the year without being compelled to borrow. If we all continue to give and this record is continued during the year, there will be a clear saving of from five to six thousand dollars over previous years in the single item of interest alone. And then as we enlarge our work, the over-

head will not be materially enlarged and the relative cost of the over-head will be reduced more and more.

There are many things which indicate that the Church of the Nazarene is on the right line in its method of carrying on the general program of the church and there seems to be nothing for us to do but simply do more of the same thing we are doing now. At the close of the fourth month of the calendar year we find ourselves still operating without a deficit and our people and friends everywhere are, by their liberality and the regularity of their remittance, giving a splendid vote of confidence to the leaders of our church and its World Wide Evangelistic Program.

THE PRESENT SPIRITUAL DECLINE

The Gideon of recent date contains the following:

A severe arraignment because of loss of spirituality in the Methodist Episcopal church and a call to repentance, signed by seven bishops of the church in behalf of all the bishops, was sent out recently to the 5,000,000 members of the denomination in all parts of the world by the world service commission, with headquarters at 740 Rush street, Chicago.

"Property, pleasure, position and power have the pre-eminence in the lives of the majority of our Methodist people," the appeal says. "Sin has been largely banished from our vocabulary because it has been exiled from our experience."

"Preoccupation with secondary things has made it spiritually impossible for our people to seek first the kingdom of God and his righteousness. Our organized activities have outrun our spiritual experience."

"Multitudes of Methodists have ceased to believe in the efficacy of intercessory prayer. We are endeavoring to usher in the reign of God through a prayerless church."

"Too often Christ is preached and followed as an attractive mystic, an alluring ideal, or even a profound teacher, but is virtually ignored as a Divine Redeemer from every sin, everywhere, both in individuals and organized groups."

This is exactly what we have been saying for all these years, only of course the bishops have said it more forcefully and in a vocabulary slightly different from our own. And we are not sure that they would stand with us in our prescription of the remedy. Nevertheless, we believe that the remedy is a return to the preaching of the Wesleyan doctrine of holiness as a "Second blessing, properly so-called," and to the seeking and obtaining of this wonderful grace and experience.

We believe the appeal of the bishops is as applicable to other churches as to the Methodist Episcopal, and that the remedy in all cases is Pentecost.

To our own people, we say, surely we have come to the kingdom for such a time as this, and we must not make the mistake of drifting into generalities. We were raised up to spread and conserve Scriptural holiness and we must magnify our office. The real difficulty is not in the organization and social relations of men, but in the depravity of the human heart. And for this latter the only cure is the baptism with the Holy Ghost and fire.

No sane and spiritual person can question but that we are in a period of spiritual decline. To deny this is

to become blind to the needs of the hour and to become doubly unfit to meet these needs. But attempts to cure ourselves and others through the channels of legislation, reformation and education have failed and are destined to continue to fail. Our hope is in regeneration and pentecostal sanctification. The disease is desperate and deep seated and only a radical remedy will heal it, and that radical remedy is Bible, experimental holiness. Let us preach it and pray it and sing it and shout it everywhere.

EDITORIAL COMMENTS

A young woman of twenty-two writes that she is especially burdened for the work of missions in Africa and Peru and that this burden is frequently so heavy as to be distressing. And yet she says she feels no special call to go to the mission field and she wonders what the explanation is.

We think there is a decided difference between a burden for a work and a call to it, although the first is always included in the second whenever the second exists. We believe it is a splendid thing for our laymen to bear burdens for the ministry and for missionary work and we pray that the Lord will lay it upon their hearts. But on the question of a call to devote one's entire time to the work of the ministry at home or in the foreign field, this is the work of a sovereign God—let Him call whomsoever He will. And we have no doubt but that God will find a way to make it known to His trusting child that he is to enter the work of the ministry; and if it is not clear, then the obedient and willing saint must not worry and question. Just be sure to keep obedient and willing and God will not let you backslide. There is a great field for the ministry of intercession, the ministry of personal service, the ministry of giving, and many other such like services which can be carried on right in connection with one's business or home duties, and until God makes it clear that it should be otherwise, we think these should be accepted as the place where God wants us.

A beloved brother told us that he felt impressed to give up his regular work as a minister and teacher and devote his time to writing, and he asked our advice. We told him that writing is not a regular calling, but is supplemental to preaching by word of mouth, and that there are many difficulties. First, no one can really tell whether he is capable of producing any thing worth reading until he has actually produced it. The very best prophets fail on what "will go" in the way of books and other literature. In the second place, writers must usually make their reputation at something else before even their good writings will command a reading. In the case of religious writing, usually the mediocre writing of the well known and much loved preacher will be read while the "splendid productions" of the unknown writer will be

ignored. In the third place, editors are a hard headed lot and have more regard for their readers than they do for their writers, so the writer has to convince the editor that his productions will be read and appreciated before he can get through to "day light." In the fourth place, publishers have to find a "market" for what they print or else they will soon go out of business. So even though a writer gets by the editor, pretty soon the publisher will be asking, "Do the writings of this man gain attention? What does the correspondence show? Is this writer worth anything to us?" etc. So we would advise anyone who has a desire to write to go out and do something else first. Make a success in the evangelistic field for a period of at least twenty years; serve a long and successful apprenticeship in the pastorate; climb up to the presidency of a college or to some well known professorship; go to the foreign mission field and serve two or three successful terms; go out and establish a mission in some neglected field in the home land. And after one has done one or two or three of these things and then has shown an ability and adaptability for writing he is pretty well on the road to beginning to make a writer of some caliber or another. There are only one hundred people in America, you know, who make their living by doing nothing but writing. The others must spend at least half their time "doctoring" the writings of other people, or in some other form of outside work in order to make their bread and butter. No, I would not advise a man or woman to give up his regular work to devote his time to writing. And on the other hand, writing as a side line does widen the field of practically any preacher, teacher or other Christian worker. So let any who will "try their hand," and if they do "break into print," let them rejoice that some degree of permanence has thus been given to their message.

A correspondent says that a certain college professor teaches that the witness of the Spirit is not essential as an evidence of salvation. We do not have the statement of the professor before us and so are not offering a formal answer to any thing he may have said. But this we know, the Holy Spirit is faithful to bear witness to the relation and condition of every man. He bears witness to the sinner's relation as an alien, we call this conviction, but it is the witness of the Holy Spirit to the sinner's condition and relation as a sinner. Whenever divine pardon is granted to the penitent sinner, the Holy Spirit immediately regenerates the heart and God graciously adopts the pardoned one as a member of His family. But it would be pure presumption for anyone to say he is a member of the family of God unless the Spirit bears witness to the fact, for no one knows of his adoption but God and God uses no means but Spirit in communicating with our spirits. We would say, therefore, that the only reason one does not have the witness of

the Spirit to his adoption is because he has not been adopted. The thing, then, for him to do is not to seek the witness of the Spirit, but to seek pardon; for the same conditions of repentance and faith that will bring pardon will bring also, as results, regeneration and adoption, and adoption will invariably be accompanied by the "Spirit of adoption," or the witness of the Spirit.

Someone is frequently asking about particular methods of raising money for the work of God, and of late someone has asked if it is "In keeping with the principles of the Church of the Nazarene for a pastor to organize a Ladies' Aid Society."

The Bible method of financing the Church is by the devotion of the tithes and offerings of God's people to this purpose, and this is the method in the Church of the Nazarene. We have never yet seen any other method used that did not cheapen the church and, in the end, prove to be expensive and disappointing. Of course it has been said that people like to be fooled, but we cannot think this refers to sanctified Christians. But whenever anyone suggests that the Church or any other institution in this world can be run on "benefits" of various sorts without it actually costing any thing, he is trying to fool either himself or others. David positively refused to offer to God sacrifices which did not cost him any thing. No, it is entirely out of harmony with the Nazarene spirit to organize Ladies' Aids or other such affairs for the purpose of "helping the poor Lord" support His Church. And every such effort costs more than it comes to, for it becomes a substitute, rather than a supplement. "God's way is the best way," and it needs no substitutes or supplements. Beware of every unscriptural scheme for raising money, but beware also of every suggestion for neglecting to tithe and to offer to the Lord in addition according to your prosperity. Tithes and offerings is the Bible method and it's all we need. Our Woman's Missionary Society is primarily a spiritual movement, and such efforts as it may make in the way of raising missionary money must always be in strict harmony with the movement of which it is a part, otherwise it becomes a hindrance, rather than a help.

In letters which look "feminish," someone asks if we think it is wrong for a saved girl to marry an unsaved boy, and to associate with unsaved friends. Then there is the further question as to whether a Protestant girl should marry a Roman Catholic, "if she truly loves him."

Marriage is the very closest alliance into which two human beings can enter and it should not be entered by two persons who are very far apart in any vital matter whatsoever. In age, race, education, money, social plane and ideals they should be approximately equal and agreed. And if religion is anything at all to a person, it is the most vital thing in the world. No Christian should marry an unsaved person. 2 Cor. 7

is conclusive on this. As one values his soul, he should be careful of his influence. Jesus associated with publicans and sinners, but He did this only to lift and to save. Promiscuous mixing with worldly kin folks and friends will result disastrously to one's Christian character in all but one time out of a thousand. A back-slidden Protestant church member and a nominal Roman Catholic might marry and get on, but if the Protestant is a live Christian and the Catholic is a devoted one, such a union will be a failure. Love, to be real and true, must be intelligent as well as emotional. And the love which is the basis of matrimony is neither the love of worship nor the love of piety—it is the love of equals. And a real religious difference is too great to be bridged by parties to so intimate and lasting an alliance as matrimony is designed of God to be.

Someone wants to know whether we believe in the restoration of Israel and whether we believe this must take place before Jesus comes. Our answer to all is that we believe the second coming of Christ is imminent and we refuse to allow any thing to come in to hinder us in looking for His appearing. We believe there is a special blessedness pronounced upon those who are actually expecting Him when He comes, and we plan to have a share in that favor. It does seem from the prophecies of the Bible that God is not yet through with the Jews, but the next outstanding day on God's calendar is the return of His Son to this earth in which He suffered and died. And we believe God is more interested in getting people converted and sanctified than He is in any thing that the Christ rejecting Jews may be doing in and for the land of Palestine. So our plan is to preach salvation—full salvation—with all our might and to be at that task when Jesus comes or calls us home. There is lots of dicker and guessing about the meaning of the divine prophecies, and nine-tenths of the things the specialists argue over do not make any difference any how. The principal thing is to be ready to meet Christ when He comes, and we cannot think anyone can do that quite so well as the one who believes that He even now standeth at the door.

NO WE DID NOT PRINT IT

We had thought that the old superstition was dead. But just today we received a letter from someone enclosing a letter with the request that we print it and pass it on to others, with the assurance that if we will do this we shall be blessed and prospered. But that if we will not do it we shall be cursed. The letter is said to have been "written by the Lord's true hand and copied by me." But for all this, it is scattering and disconnected as to subject matter and a number of words are not spelled correctly. But this is about all we shall say about the matter, for we have already thrown the whole affair into the waste basket, and we advise all who receive such matter to do likewise.

ENTIRE SANCTIFICATION

By Rev. William Heslop

WHILE traveling from Japan to England on a Japanese steamer called the "Kitano Maru," we noticed that on the menu each morning for breakfast there was a special dish. One morning it was named "Buckwheat cake," next morning it was "Sago waffle," next morning it was "Buttered cake." Then again for dinner we noticed another very special dish. It was named "Curry and rice," next day "Vegetable rice," then again "Penang curry," and "Singapore curry." It was always the same dish but called by different names. It is the same with the doctrine and experience of entire sanctification. The Bible uses many and varied names such as, holiness, sanctification, purity, filled with the Spirit, cleansing, the second benefit or grace, and in 1 Thess. 5:23, 24 the term "sanctify you wholly" is used.

Some learned and over-wise people object to the term "entire sanctification" because they say it is not a scriptural term, and they contend earnestly that we ought to use Bible terms. If we wanted to indulge in a hair splitting contest we would reply that the term "new birth" is not a scriptural term, and yet who ever objected to its use as setting forth a fact of experience? The Bible term is "born again," and we would contend that if "born again" in John 3 is equal to "new birth" then "sanctify you wholly" in 1 Thess. 5:23 is equal to "entire sanctification." Personally we like the term "sanctified wholly," when we are dealing with the second blessing. All believers are sanctified and holy, but all believers are not "entirely sanctified" or "sanctified wholly," and I am more than ever convinced that we ought to be most definite in our expressions and terms.

The terms "sanctified" and "cleansing" and "filled with the Spirit" are all good, but we would urge the more constant use of the stronger expressions such as "sanctified wholly," "entire sanctification," "the baptism with the Holy Ghost and fire," "the second blessing," and "eradication of carnality," etc., etc.

To be sanctified wholly is to be more than sanctified. To be baptized with the Holy Ghost and fire is more than cleansing. To have and enjoy the second blessing is more than having and enjoying a clean heart. We would urge upon Nazarenes everywhere to be pointed and definite and explicit in preaching and testifying, and make it known to all that the God of peace sanctifies us wholly and that Christ has baptized us with the Holy Ghost and fire.

Entire sanctification is imperative. Justification or conversion gives us a title to heaven. Entire sanctification gives us a fitness for heaven. Entire sanctification is absolutely essential to a happy and useful life on earth and is absolutely imperative for entrance into heaven. No man or woman, boy, girl, or babe will

ever get into heaven without the blessing of entire sanctification. Carnality must be destroyed this side of the pearly gates. The devil nature must be eradicated this side of the city of gold. "Who shall ascend into the hill of the Lord? . . . He that hath clean hands and a pure heart." "Blessed are the pure in heart for they shall see God." "Without the sanctification no man shall see the Lord" (Psa. 24:3, 4; Matt. 5:8; Heb. 12:14. R. V.). This settles it. Sometime between birth and death every child of Adam's race must be sanctified wholly or perish forever. Let us be definite and settled about this. For every son and daughter of Adam's race it is holiness or hell.

We are satisfied that the atonement of Jesus Christ on the cross of Calvary covers the need of all who die before reaching the age of accountability, and sometime before death, they are given their fitness for heaven. The case of a person who has reached the age of accountability and wilfully and knowingly chosen sin is different altogether. Let us emphasize the absolute essentiality and imperativeness of the second blessing or entire sanctification.

In South Africa, in looking for diamonds, they often find a substance that is half charcoal and half diamond. It was intended to be a diamond but it stopped short, and it is only diamondiferous; it is partly cinder and partly jewel. It stopped short, and will never get into the king's crown. Don't be content to be sprinkled on one part with diamond and the other part with slag.

Then again holiness of heart must be followed by holiness of life. It is said that when hunters want to catch the ermine, the animal which produces the beautiful fur, they put mud all round about its hole, and then, rather than defile its fur, it will allow itself to be caught or killed. Oh, that men and women would prefer to die rather than to defile their souls and sin against God!

"My Lord," said a poor man to a member of the English nobility, "you can do me a great service if you will. Just let me walk up and down Regent Street with you; everybody will trust me after that." Dr. Cuyler once said, "We want more sermons in shoes, men and women going up and down the roads of life preaching Christianity by their imitation of Christ." Professor Oman has said, "The true test of religion is in the street. It lies in the common walks of life even more than in the worship of the sanctuary. The test of religion is not the religion itself, not the sympathetic manner in which we go to church, the way in which we read our Bibles, or any elaborate ritual we perform. Its test is the kind of persons it makes us, the kind of life it produces in us." "That man must have been in the army, or in a military school," Mr. Moody said to a friend once. "Yes," he said; "how did you know?" "By the way he walks."

In that way one can test character. Entire sanctification, however is not only an inward experience of heart which proves itself in the outward life, but it should be definitely, simply and plainly testified to by the lip.

We ought to live it and lip it. "With the heart man believeth and with the mouth confession is made." The grace of entire sanctification will certainly show itself in a life of holiness, but this is not sufficient. The heart should receive and enjoy it, the life should reveal the reality of it, and the lip should seal the fact of its possession and enjoyment by a happy glad testimony. We have heard of a florist who was a good Christian and who went around working in gentlemen's gardens. He was a joyful old man, and no one would be in his company long without knowing that he was a follower of Christ. One day he went to work in the garden of a gentleman whom he knew very well, and after some time he said to him, "Dear brother are you a Christian? Are you a lover of the Lord?" The gentleman replied, "Of course I am." "Praise God," said the gardener, "for that; I never should have known it if you had not have told me so." Justification is by faith and its reality is proved by works. Sanctification is by faith and it too is proved by works. A man once wrote: "I regret the word 'do' is in the Bible. 'only believe' is the true doctrine." But the word "do" is there, and God put it there, and to extract it is wicked. "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Christ said "Ye are my witnesses" and we must give account of every opportunity to witness for God. Newton once remarked, "I can conceive a living man without an arm or leg, but not without a head or heart; so there are some truths that are essential to vital religion, and which all awakened souls are taught." Testimony is essential.

My wife and I visited Edinburgh in Scotland, in fact we enjoyed our honeymoon there. While there we visited the old castle. The way to the crown jewels leads through a very humble door-way and through a very dingy and circuitous passage, and is it not true that the humble doorways of common duties are frequently the way to the room where God keeps His jewels? The humble door of testimony, confessing Christ in season and out of season, will lead us now to a closer walk with God and finally we shall enjoy Him forever.

A sure safe-guard against backsliding is to pray, read the Word, and testify to at least one soul every day. An infallible recipe for a robust, healthy, overcoming Christian life is to make constant confession of Christ's saving and sanctifying power and presence in our hearts. We must live it and lip it. Whately has written, "If our religion is not true, we are bound to change it, if it is true, we are bound to propagate it."

A little boy became terrified every time he was asked to get ready for church. The loving parents could not understand him. They compelled him to get ready, sobbing as though his little heart would break, his

mother asked him what was the matter. "Why don't you want to go to church?" The little fellow replied, between his sobs, "I'm afraid of the zeal." The last time the little fellow was at church the preacher had preached from the text in Psalm 69:9. "The zeal of thine house hath eaten me up," and his imagination created a great monster that was ready to eat everybody that went to church.

No one need be afraid of the zeal in most churches today. Oh, brethren, let us be zealous for God. Let us make a business of our holy religion. Let us put our all into this thing for all we are worth for God and souls. Let us confess our past neglect, carelessness, indifference, lukewarmness and laziness. I visited a home last evening. They were making and fixing Easter eggs. The sister was full of Easter eggs. She talked Easter eggs. She was enthused about Easter eggs. Told me how much Mr. So and So had made on Easter eggs. Why can't we talk about Christ with the same enthusiasm, and be full of Christ. A gentleman once visited a hospital where were sheltered the victims of a terrible malady. After passing through the wards, and noticing the heart-rending condition of the patients, he said to the nurse who accompanied him, "You must have a great deal of enthusiasm for humanity to keep you in such a place as this?" "Enthusiasm for humanity, sir," said the nurse; "that motive would not keep me here for one single day—it is the love of Christ that constraineth me."

Charles Simeon had the picture of Henry Martyn in his study. He used to say, "There is that blessed man looking down on me and saying, 'Be earnest, don't trifle.'" And bowing to the picture he said, "I won't trifle, I will be earnest." That picture has said the same thing to every generation of Cambridge students since.

Rowland Hill said, "Because I am in earnest, men call me a fanatic, but I am not; mine are words of truth and soberness. I once saw a gravel pit fall in, and bury three human beings alive. I shouted so loud for help I was heard more than a mile away: help came, and two of the poor sufferers were rescued. No one called me a fanatic then, and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call on them to escape, shall I be called a fanatic now?"

ALLENTOWN, PA.

SENTENCE SERMONS

By HENRY BELL

Whenever you are having a hard time putting up with some folks, just look back and remember how God had to put up with you.

If you do not have faith in God to make nine-tenths go as far as ten-tenths, how can you have faith in God to save your soul?

If we believe that God is able to do exceedingly abundantly above all that we ask or think, then why not trust Him to keep us going with nine-tenths of our salary or income?

THE TWO SERVITUDES

By A. M. HILLS, LL. D.

For as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of [the] sin [principle] ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? For the end of those things is death. But now being made free from the sin [principle] and become servants to God [aorist tense once for all] ye have [continually, present progressive tense] your fruit unto sanctification; and the end eternal life (Rom. 6:19-23—R. V.).

AT the outset, I wish to call the attention of the reader to the fact that between Rom. 5:12 and 8:10 the commonest Greek noun for "sin" occurs in the singular number with the article "the" before it twenty-nine times. In such cases, sixteen of the most trusted commentators of the world tell us, it means "the sin principle" or "depravity." When thus translated, the meaning of the passage becomes very impressive and most illuminating.

There is an awful contrast between the two forms of slavery depicted here: viz—slavery to depravity, or servitude to righteousness. In other words, there is no escape from slavery for any of us. To put it plainly and bluntly, there are two higher powers above us, contending in truceless war for the conquest of our souls. One power or the other will certainly gain the possession of us, and the dominion over us. We shall unavoidably become either the slaves of the devil or the slaves of God.

This may not seem very flattering or very complimentary to human nature. But it is absolutely true, and all human life proves it to a demonstration. Notice:

I. There are four chapters, Romans V-VIII, in which this conflict of the ages is pointed out, the struggle between good and evil, light and darkness, heaven and hell. Man is the prize, for the gaining of which the conflict is waged. In Romans 5:21 it is pictured as a conflict between two Warring Queens—"The Sin" and "The Grace." They stand face to face, and each recognizes as her enemy the other. The one has established her dominion: "The Sin hath reigned." The other is fighting to establish hers—"That the Grace might reign." And the struggle is going on in the heart of each of us. The Sin stands there, a hideous hag. The Grace stands here, in all her gestures, dignity and love. This antagonist queen is nothing but the love of God in exercise for sinful men. And how can this Divine Queen give us a "much more" salvation, unless she can conquer and destroy that old hag of Sinful Propensity?" (Alexander MacLaren).

II. Notice that this servitude or slavery is perfectly voluntary. "Moral inability" is a theological

delusion. Dr. Daniel Steele wrote truly when he said, "Fallen and depraved as man is, so that there is in his nature a strong tendency toward sin, yet does he retain the God-like attribute of freedom. In every volition of a moral nature, he is free to will the opposite. No decree of God, no chain of causation behind his will, no combination of elements in his constitution, compels his moral acts. The gracious aid of the Holy Spirit is only suasive, not necessitating." Even so our text teaches, as does all other Scripture! "Ye have yielded your members as servants [slaves] to uncleanness and to iniquity [the sin principle] for lawlessness. Even so now present ye your members servants [slaves] to righteousness unto sanctification."

The great apostle was not wasting his breath nor his ink. They were free, and he knew they were! They had chosen to make themselves the slaves of their depravity, and it led them into all manner of vices. And now he exhorts them to use the same moral faculties and present themselves the servants of righteousness for sanctification. A man chooses what he will be,—a sinner or a saint,—a slave of the devil or a love-slave of God! He chooses whether he will gratify his evil propensities or obey his conscience and his moral reason. He chooses whether he will permit the devil to submerge him into vice and lust; or permit the Holy Spirit to lift him to the heights of holiness and heaven.

Moses called a nation to choose:—"I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou and thy seed may live." Joshua, in his farewell address, called upon the same nation, "Choose ye this day whom ye will serve." Serve they must, the false god or the True! And it is so with us and with all. And the issue of the choice cannot be changed: it is hell or heaven. "For when ye were slaves of the sin principle ye were free in regard of righteousness" (verse 20), "What fruit then had ye at that time in the things whereof ye are now ashamed? For the end of those things is death" (verse 21).

What an awful statement! When a man has this carnality in him and consents to serve it, it empties him of all goodness and makes him wholly displeasing to God. "Free from righteousness." Carnality incarnate. A moral leper, ready for death! But such will Christians become, who deliberately reject this priceless blessing of sanctification, and deliberately choose to be the slaves of the sin principle!

An illustration will make this truth manifest. S. H. Hadley's dying mother induced him to make her a vow that he would never taste of intoxicants. It was a voluntary pledge of a clean young man to his departing mother. Afterward a college mate became

to him an emissary of the devil and coaxed him for half an hour to take his first drink. He yielded and that too was perfectly voluntary! It fired up a demon appetite in him of which before he was unconscious. He was afterward earning three hundred dollars a month and spent it all in dissipation and never went to bed sober. He became a professional gambler, and had fastened upon him the usual companion vices. Such master sins go in clusters, and he was the base slave of them all. Chains of habit bound him; and no slave was ever more submissive to fetters than S. H. Hadley was submissive to this depravity which was lashing him on to an early death.

He finally turned up in a saloon in Harlem, a homeless, friendless, dying drunkard. He had sold or pawned everything that would buy a drink. He said: "I had got where I could not sleep unless I was dead drunk. I had not eaten for days. Four nights I had delirium tremens. I had said 'I will never be cornered, I will find a home in the bottom of the river.' But now I was so weak I could not walk there. I staggered to a police station and asked them to lock me up. I had not earned an honest dollar in two years. I could not speak ten words without swearing. I was a drink-demon and a tobacco slave!" Awful picture! "Free from righteousness." No goodness left in him. The base slave of his own depravity. "For the end of those things is death,"—the death that never dies!

III. Let us now look at a brighter picture,—the Christian's slavery. "But now being made free from the sin and become servants to God, ye have your fruit unto sanctification and the end eternal life" (verse 22). "Even so now present your members servants of righteousness unto sanctification" (verse 19).

It, too, is perfectly voluntary! You will never be compelled to serve God—to be the love-slave of Christ. God has no unwilling followers. The great Elijah prayed, "Let it be known that I am thy servant." St. Paul called himself "the slave" [doulos] of Jesus Christ, "whose I am, and whom I serve." He counted it to be his greatest honor. It made him immortal, the greatest man of the Christian ages, next to Moses the greatest of the sons of men! And God called him "My servant Moses" the grandest title ever given to mortal man.

In the ancient days of almost universal slavery, the master would go to a slave-mart, select his slaves, buy them and own them in the thought of that age, absolutely. O the transcendent glory of being such a slave of God.

(a) Bought by the precious blood of the Son of God, and owned absolutely to be forever His, and used as He wills.

(b) To be supported by His grace and guarded by His providential care. "My God shall supply all your need, according to His riches in glory, by Christ Jesus" (Phil. 4:19). Absolutely without stint and without limit.

(c) To be constantly and wholly employed in His service, and for the spread of His kingdom and glory throughout the moral empire of God. No angel could desire a higher employment, or a more honorable service.

(d) To be constantly in His presence, companionship and fellowship—a member of the household of the King of kings.

(e) These slaves of God now exalted into the divine household must have a becoming livery,—"the white raiment of the saints." No other apparel is befitting God's high and holy place. So the Eternal King takes these sin-stained love-slaves and "washes their robes and makes them white in the blood of the Lamb." "Being made free from the sin-principle and become [worthy] servants to God, ye have your fruit unto sanctification, and the end eternal life" (verse 22).

So these slaves of God become free after all; for "whom Christ makes free is free indeed." O how blessedly free these saints are! (1) Free from the guilt of all the actual sins of all the past, and the penalty of them set aside forever. (2) Free from the love of sin and the commission of sins. (3) Free from the defilement of indwelling sin, "the sin principle" crucified, burnt out, destroyed by the fire of the Holy Spirit, "the heart cleansed by the blood of Christ from all sin," and "from all unrighteousness."

We can be made free from this cruel old tyrant, "the sin-principle" delivered from it so instantaneously and completely that it will trouble us no more. The Lion of the Tribe of Judah can break every chain and give us glorious and eternal victory. "The Lamb of God that taketh away the sin of the world" can give us freedom from the principle of evil, the carnal mind, the alienation from God, the proneness to sin! O wonderful deliverance! And we can have it now.

When S. H. Hadley, the devil's slave, was within a step of hell, he went from the police station to McAuley's Mission and threw his ruined self onto the mercy of Christ: He then and there put His infinite arms of love about the poor wretch, and pressed him to His bosom, and made him one of the most effective Christian workers in New York. Hadley abandoned his servitude to Satan and sin and became the noble slave of Christ and righteousness. And so can we.

"And the end eternal life." This sanctification ends in heaven. By such a tremendous consideration the great apostle would inspire all of us to seek deliverance from the sin-principle, be sanctified wholly, "be preserved blameless," and be ready for "an abundant entrance" to our heavenly home!

PASADENA COLLEGE, PASADENA, CALIF.

There are those who will testify that Jesus Christ can save from the great sins, there are those who will say He can save from the little sins, and, thank God! there are some who know that He can save from *all* sin.

"GOD WILL TAKE CARE OF YOU"

By BASIL W. MILLER

And Jesus said: "Consider the lilies . . . Solomon in all his glory was not arrayed like one of these. . . . If God so clothe the grass . . . shall he not much more clothe you?" (Matt. 6:28-30).

LILIES, fair like the spirit of the evening star, burst in the spring time from their snowy beds—a new resurrection—clothed today by the heavenly Father, tomorrow withering; still He deigns to stoop in clothing them with more regal splendor than Solomon draped in robes of gold. Jesus taught that even while the Father breathed such royalty on that which fades like the rainbow's brilliant arch, He forgot not man, His children, created in His immortal image, breathing the breath of His own Spirit. Man, God loves, and cares for. No night is too dark but somewhere there shines a star of beaming hope, a bright-hued herald of a grander future. No day is too shadowy, but somehow even the leaves syllable His messages in cautious whispers, for man's soul.

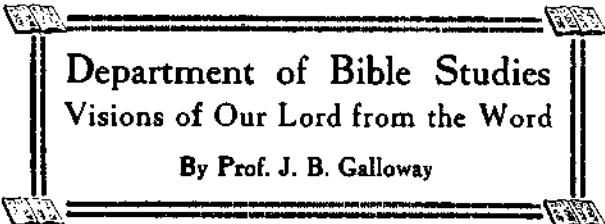
Jesus' life is a refreshing example of trust in the Father's care. Born in untoward circumstances—reared in a carpenter shop—hated by His fellowmen—despised by those whom He came to save—crowned with thorns—crucified on a tree—He went forward in face of all knowing that "God will take care of thee." Follow Him. "Whate'er betides"—angry waves, He speaks in the Father's name, "Peace be still"—chased by the wild mob in His home city, He slips out of their sight—Pharisees and the woman taken in adultery. He says, "Go thy way and sin no more"—a hungry multitude, few fish, small loaves, He says, "Father I thank thee"—the fatal night of betrayal, the onrushing mob, He says, "Not my will but thine be done." Christ learned that if one could rest beneath the wings of love, there was safety.

Have you caught someway the gentle spirit, pilgrim toward the heavenly land, of the trustful Jesus? In face of storm, in hour of battle, in seasons of supreme trials, in days of disgust with self and life, can you slip beneath those wondrous wings, and feel secure? Through days of toil, as dangers fierce assail, lean weary one on His breast, "God will take care of you." If you but listen, the air of each day—shady or somber, bright or gloomy—will be caressed with heavenly song.

There may be no meal in the barrel, "God will take care of you." There may be no money in the bank. "God will take care of you." Your reputation may be defamed, you may be misrepresented, "God will take care of you." On the bed of invalidism you may be, nerves may be shattered, the body weakened, "God will take care of you." Darkness of calamity, chaos of heart confusion, the blast of adversity, or the bliss of peace, "God will take care of you." Fate may be stately, stern, august; friends, suspicious, cynical and crafty; circumstances, tricky, hateful and wily; moods,

artificial, soulless and hectic; but "God will take care of you." Tricks and stratagems may fail; turmoil and shouting may subside; "God will take care of you." The unflooded depths of His glory will thrill your soul, and with swinging cadence you can sing,

*"Be not dismayed, whate'er betide,
God will take care of you;
Beneath His wings of love abide,
God will take care of you."*



Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Seventeen**PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR****I. Read Your Bible Through Section**

1. For the Morning Watch, Acts 20-26.
2. For Personal Meditation, Prov. 1-10.
3. For the Evening Devotion, Num. 33-Deut. 5.

There is a time to turn from service to devotion and meditation. Even Jesus was not always going about doing good. There comes a time when doing is worthless and fruitless. Jesus often sent the multitudes away. He left the crowd and went away in secret for devotion. He went away to return again to them in power. He left the plain of service for the mountain of meditation. True prayer and Bible study renews and recharges our drained spiritual powers and refreshes us for greater service. "When God speaks He likes no other voice to break the stillness but His own."

*"I watch the Master take His way
Far up the mount, at break of day,
'Mid nature's quietude to pray;
And as I seem to see Him there
I hear, with all my load of care,
'He calls thee to the mount of prayer.'"*

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

Proof verses supporting the doctrines as given in our church Manual.

The Doctrine of Regeneration

- Sunday, 1, Regeneration is a new birth, John 3:3.
Monday, 1, For the same, John 3:4.
Tuesday, 1, For the same, John 3:5.
Wednesday, 1, For the same, John 3:6.
Thursday, 1, For the same, John 3:7.
Friday, 2, It is a work of God, Titus 3:5.
Saturday, 3, It gives spiritual life, 2 Cor. 5:17.

PART TWO. THE VISION OF OUR LORD

The Brazen Serpent a Shadow of the Son of Man Lifted Up. "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).

In the twenty-first chapter of Numbers we have the familiar and beautiful incident of the Brazen Serpent. It brings prominently before us the great evangelical truth that the "lifted up Christ" is the only source of help for the sin smitten race. Jesus Himself uses this incident to teach the way for us to gain the victory over our enemy, Satan. This story is full of wonderful truth. Study it carefully.

The Fiery Serpents and the Brazen Serpent. The serpent was the source of their trouble and condition. Through the bite of the serpent they had the true character of their wilderness murmurings revealed. God sent these fiery serpents because they spake against Him. The serpent's bite brought them to a sense of their sin. "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord." The serpents caused them to cry for someone to pray for them. Num. 21:7. The whole story was Israel murmured and the answer was the bite of the serpent. Israel confessed and the answer was God's marvelous provision of grace. The very moment they said, "We have sinned," God was ready to provide relief. It is man's need that occasions the display of God's gracious mercy.

1. The remedy was God given. We read in Num. 21:8, "And the Lord said unto Moses, Make thee a fiery serpent." 2. The remedy was lifted up. "And set it upon a pole." 3. The remedy was for everyone who would make use of this gracious privilege. "That every one that is bitten, when he looketh upon it, shall live." It was put upon a pole so that everyone in the camp could see it. 4. It was the image of what had given them the trouble. It was not a real serpent but only the likeness of one. This agrees with Paul's words, "made Christ to become sin for us." It would have been useless to have killed one of the serpents and hung it upon the pole. This would only remind them of the many other live serpents that were so troubling them. It must be a likeness of one made of brass. Jesus took upon Himself the likeness of sinful flesh. But no human sacrifice would have been sufficient. The virus of the burning fangs of the serpent had so poisoned the whole race that no one was able to be lifted up as a way of escape. But the One who bruised the head of the serpent was able to provide the remedy. By one man sin came, and by another man, even Christ, was sin overcome. 5. It took faith in God's provision to bring relief. All that was required was a look. 6. It was a very personal affair. No one could look for anyone else. Salvation is an intensely personal affair. 7. Jesus applies this symbolism. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." When the sinner is able to behold the Savior with the eye of faith, his sins vanish. The blood of Jesus shed on the cross is a crimson stream that will wash away

every stain. The brass of the brazen serpent speaks of the justice of God, and judgment upon sin. The holiness of God cannot tolerate one speck of sin. The burning shining brass ever reminded them of the holiness of God. Holiness settles the sin question.

What it means "To lift up." Five times it is said in the Gospel of John that Jesus was lifted up. John 3:14, twice; 8:28; 12:32, 34. The first and last of these verses state that it was a necessity. "Even so must the Son of Man be lifted up." The lifting up of Christ proved Him to be divine. "When ye have lifted up the Son of man, then shall ye know that I am he" (John 8:28). To lift Him up revealed His drawing power. The lifted up Christ is the world's Greatest Magnet. "If I be lifted up from the earth, I will draw all men unto me" (12:32).

To lift up means: 1. To magnify, to elevate, to honor. 2. To show, to display, to advertise. 3. To point to heaven, to invoke God's aid. An example is Moses lifting up the rod. Hands were lifted up in prayer. 4. To subject to criticism. 5. To witness against. See Isa. 59:19. 6. To lift up was also an indication of leaving. When the cloud in the wilderness was lifted up it was going to move. The lifted up foot indicated journeying. Jesus was on the cross only a short time after He was lifted up. If you reject the Christ elevated on the cross you will soon have no Christ when you want Him.

What We Should Lift Up Since Jesus has Been Lifted up for Us. 1. We should lift up our hearts. 1am. 3:41. 2. Our hands. Psa. 63:4. 3. Our souls. Psa. 25:1. 4. Our voice. Isa. 37:4. 5. Our eyes. Psa. 121:1. If we fail to lift up our eyes to the Savior on the cross we will lift up our eyes in hell in torment. Luke 16:23. If we will permit Him to, the Lifted up One will lift us up. Psa. 102:10.

THE LESSON ILLUSTRATION

A young woman living in luxury became insane. She was put under the best of physicians and sent to the best asylums. Nothing did her any good. At last the physicians advised that she be sent to the homestead of her early girlhood days. On coming there she was taken into the house and she seemed to wish to enter the room where the old fireplace was. She cautiously entered. Above the mantle piece hung an old portrait of her father. It attracted her attention and she began to gaze upon it. After some time a light came into her face and as she gazed, reason returned. The analogy is: The sinner may be cured of his moral insanity by looking upon the Christ hanging upon the cross.

There is a way that seemeth right to fallen, unregenerated man; but that way leads to death—spiritual and eternal. There is a way that is indeed right in the sight of God, and that way grows "more and more," like the rising sun, until there is perfect day.

THINGS THAT CONCERN ZION

By General Superintendent Reynolds
China



Judging from the meagre information given out by the public press, affairs in China remain about the same as when we went to press last week. However, we are of the opinion, as recently stated, that there is hope of such readjustment that will not only affect the political interests of China, but will make it possible

for the various Missionary Boards to continue their work, under a somewhat modified policy.

We have a brief letter from Rev. A. J. Smith, President and Treasurer of our China Mission, which is the latest communication we have knowledge of aside from the cable messages which have already been reported. This letter dated April 5th, was written just before they left the interior for the port of safety. We quote from his letter as follows:

"We do not know just how much danger there is around here, but there seems to be a strong element that is unfavorable to the present form of government, which is controlling the city of Tamingfu. But while there are thousands of those of similar minds scattered throughout this part of China, yet they do not seem to be antagonistic to us missionaries." Brother Smith further implies that they do not know what they might do in a time of crisis. "We are praying that God will take us through safely and we believe He will. Brother Osborn and Brother Deale were held up yesterday in coming from Kuang Ping Fu, at the point of a gun and both our missionaries had to give them k'o t'ou." Brother Smith further states: "Special meetings are going on with the Chinese and the Lord is blessing them, for which we praise Him. The spiritual condition of the Chinese, especially the workers, is far superior to what it has ever been before. The situation in China is very serious at the present time and we need to pray much for this country. We are leaving tomorrow, the Lord willing, for the railroad station. All of us missionaries are leaving together."

Those reading these lines will remember that the cable message stated they had arrived safely and were well. Indeed, let us continue to be thankful for God's goodness to us and continue to pray for His blessing and protection upon our missionaries and the native workers who are so faithfully endeavoring to carry on the work.

We extract from the latest report of the "Consultative Group" on China, dated April 25th, as follows: "The Committee's report from the State Department, —glad to note the policy of the government as expressed by the President, was in favor of refraining

from any interference in the internal political affairs of the Chinese people and the use of military force only in the case of extreme emergency and only for the protection of life."

A further quotation from the report of the same Committee will be of interest to all of the readers of these words, which is as follows: "A letter was received from the Executive Committee of Foreign Missions of the Presbyterian Church of the United States, inquiring regarding the transportation for missionaries returning to America. The Secretary was instructed to reply that the Committee understood that the steamship companies had given assurance that there would be ample accommodations for such missionaries and it was therefore unnecessary to consider other proposed measures."

If the readers of the HERALD OF HOLINESS desire further information or wish to get information direct from the Consultative Group before the next issue of the HERALD OF HOLINESS, they can communicate with Mr. A. L. Warnshuis, Secretary, 419 Fourth Ave., New York City.

Also, persons desiring to get in touch with our remaining missionaries in China can do so by addressing them at Tientsin, Chihli Province, China. It might also be advisable to state that they are Nazarene missionaries.

In closing, as an Executive Committee we are much encouraged to believe, as Rev. Peter Kiehn (our missionary on furlough and under appointment to return to China as soon as conditions will justify) has stated: "Our greatest need in our work in China will be efficient workers, for it is evident that the more serious thinkers of China feel they have now reached a stage in their national life that they should have the same recognition as other nations."

So whether we are able to continue our splendid work in China according to our previous policy, or under a modified policy, it will be necessary for us as a church to not only continue our policy of forwarding funds *direct* and keeping up the *full amount*, but to pray and plan to *increase* our budget for the General Interests, that we may when more favorable opportunity shall afford itself, be able to continue, only on a *larger scale*, our part of the world wide evangelization program.

Blessed be the discipline which makes me reach out my soul's roots into closer union with Jesus! Blessed be the dews of the Spirit which keep my leaf ever green! Blessed be the trials which shake down the ripe, golden fruits from the branches.—T. L. CUYLER.

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER, *Evangelist*

In South Africa a group of missionaries were entirely surrounded by a cannibal tribe of savages. The mission compound sat in a clearing in the jungle. One morning a missionary looked out and saw all around the opening the savage warriors with their bristling spears. There was nothing to do but to call on God, "their refuge and present help in the time of trouble." The native army was seen to advance to a certain line, and then to stand still, and finally to retreat a distance. This was kept up for about four hours, when at once the spears were lowered and the natives filed off in a hasty retreat. Years later the chief was converted to Christianity, and the missionaries asked him what was the cause of the unusual actions on that particular morning. He exclaimed, "Did you not know that your compound was completely surrounded by an army with spears? Every time we would start to advance, they would meet us at the edge of the jungle, until finally they became too many for us and we were forced to give up the battle." Did not the Lord promise that His angels would encamp around about them that feared Him?

One Sunday morning a mighty Scotch minister was late in entering his pulpit. The congregation asked the sexton to step to the door of his study and remind him that it was past service time. The sexton rapped softly at the door, but he heard the preacher saying, "I will not go except thou dost go with me." He returned to the congregation and told them that the minister was trying to persuade some friend to enter the pulpit with him, but that the friend seemed unwilling to do so. Thirty minutes more fled by. Again the sexton returned to the door; but came back with the same report that the friend was not yet persuaded to come with him. After some few moments the saintly minister stepped into the pulpit, his face radiant with holy glory. When he read the simple story of the cross, and in warm words of godly zeal invited sinners to Christ, then the congregation knew who it was that their preacher was so anxious to have enter the pulpit with him. Over three hundred surrendered themselves to their Savior. Would today that more ministers could be heard saying in their study, "I will not go except thou goest with me."

A young lady in distant Australia through some unusual accident had lost both her lower limbs and her arms to the shoulders. As she lay helpless, the light of Jesus shone into her soul. She desired that in some manner she might be a blessing to others. She conceived of the extraordinary plan of having her father make for her shoulder a pad that would carry a fountain pen. By the painful process of moving her body she learned to write. She then started to write letters about Christ to the prisoners in the national penitentiary. Months passed by, but no word was received concerning her letters. She began to grow discouraged when finally a letter from the warden came asking her if it would be possible to use heavier paper in writing her letters, for when they were passed from hand to hand from the fifteen hundred prisoners, the thinner paper wore out too soon. The result of this service to the Master was that during the years of her life by this means alone hundreds of prisoners were brought to Christ. It is not how much we do, but how faithful we are in accomplishing what we are able to do, that brings the reward of the Christian's service.

The life of David Brainerd, the apostle to the Indians, bristles with the unusual demonstrations of the mighty power of God. Converted as a child, he developed into a man of deep piety and consecrated intercession. After being chosen as a missionary to the Indians, with but the barest necessities of life, he turned his face to the pathless wilderness. For nearly three years he labored unceasingly, and saw but little to encourage him. Some entire days and nights he would spend in

a hollow log praying for the salvation of the Indians. For a long time he had to preach through a heathen interpreter. The difficulty of learning their language can be understood by the fact that their word for "question" contained thirty-five letters. At length his interpreter was blessedly saved. During one revival at Susquehanna suddenly "a most surprising concern" fell upon the Indians. From all parts the people came crowding in to hear his messages. Brainerd says, "I stood amazed at the influence that seized the audience almost universally, and could compare it to nothing more aptly than the irresistible force of a mighty torrent or swelling deluge. . . . The most stubborn hearts were obliged to bow." Drunken wretches prayed through; little children came to Christ by the scores. Whole tribes hungered and thirsted after righteousness. The heavenly glory fell. For days the Indians were repenting and confessing. His strength fled; sickness wasted his body. Finally he wrote, "My heaven is to please God, and to devote my life to His will. . . . Had I a thousand souls, I would give them all to God." He fell asleep in Jesus in his thirtieth year, but he left an example of devotion that still shakes the world.

An old "father in Israel," hampered as others by a lack of money to give to missions, decided to pray for revivals in the different mission fields. He secured a large map of the world, on which he marked the location of some twenty mission stations. He acquainted himself with the conditions in each place; then he began to pray for God to send a revival to each of these stations. Day after day he would go over the list. After some time God gave him the assurance that the revival would come. So he marked in a little book the exact day that he received the answer to the prayer for that station. After a number of years the man of faith was taken home to the heavenly city. Friends found the little "book of answered prayers." By the side of each station he had marked the date of the answer to the prayer; then as the revivals came, he also marked the date of the holy outpourings. It was found that he had marked the dates of assurance for revivals by the side of several stations, but that up to his death, the revivals had not come. The friends followed the stations, and found that soon or later the revivals came. In some cases it was twenty years after his death, but in each instance the revival came. Did God not say that when we would call that He would hear?

WORLD NEWS, NOTES AND COMMENTS, TERSELY TOLD

By REV. C. E. CORNELL

And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt.—Exod. 29:46.

Now, believe me, God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—ROBERT COLLIER.

The country as a whole is prosperous if Christmas buying is any indication. About 7600 banks distributed \$400,000,000 to 7,800,000 members of Christmas savings clubs. This is \$85,000,000 more than last year. Half of the total sum is expected to be used in Christmas buying. General banking accounts are also good, the year's total being about 50 billions or three billions more than in 1925. Half of this is savings accounts which drew \$800,000,000 interest. Wall street gave its employees \$50,000,000 in bonuses, the most generous gift since the flush years of the World War.

the sight of God, and that way grows "more and more," like the rising sun, until there is perfect day.

2. The tendency to worry about things that cannot be changed or corrected.

3. Insisting that a thing is impossible because we ourselves cannot accomplish it.

4. Refusing to set aside trivial preferences, in order that important things may be accomplished.

5. Neglecting development and refinement of the mind by not acquiring the habit of reading.

6. Attempting to compel other persons to believe and live as we do.

7. The failure to establish the habit of saving money.

8. The greatest mistake any individual can make is to reject Jesus Christ as a personal Savior."

Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever, even if your whole world seems upset. Commend all to God, and then lie still and be at rest in His bosom.—ST. FRANCIS DE SALES.

Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.—Exod. 32:26.

*"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in childlike trust upon His will,
Who moves to His great ends, unthwarted by the ill.*
—JOHN G. WHITTIER.

That a tall thin man requires more food than a short one, even though both are the same weight, is the contention of a Japanese doctor. He declares that the amount of food needed depends on the total area, not the weight of the body.

And Moses said, Oh, this people have sinned a great sin. Yet now, if Thou wilt forgive their sin; and if not, blot me out of Thy book. . . . And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book.—Exod. 32:31-33.

Answers received in response to a questionnaire sent recently to 300 South Wales school children between the ages of 12 and 15, brought out that "the people of the Steppes walk on stilts in order to avoid the snakes," "the best about the Dutch is that they give too little and ask too much," "a carburetor is a place where they dance all night," and that "it was St. Paul who said there was no mean city, but he preached in Greece, not in Scotland."

It is not the weight
Of jewel and plate
Or the fondle of silk and fur
But the spirit in which
The gift is rich
As the gifts of the Wisemen were:
And we are not told
Whose gift was gold
Or whose was the gift of Myrrh.

Because of the damage being done by droves of wild pigs in Australia, farmers are banding together to exterminate them. At a meeting of farmers at Warwick it was reported that the pigs follow flocks of sheep and kill and eat the lambs soon after birth. In one part of Australia bounties were paid on 2000 snouts that were turned in within last year, and it is estimated that 5000 lambs were saved to the community through this killing of the wild pigs.

And the Lord spake . . . saying, Verily, my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.—Exod. 31:12, 13.

Strive to see God in all things without exception, and acquiesce in His will with absolute submission. Do everything for God, uniting yourself to Him by a mere upward glance, or by the overflowing of your heart toward Him.—ST. FRANCIS DE SALES.

England has a shortage of clergymen which promises to grow more acute. Reports just issued show that there are only 16,500 clergy in the Church of England compared with 21,000 25 years ago, despite the fact that the population has increased one-fifth in that time. The Universities of Oxford and Cambridge formerly supplied hundreds of candidates, but today less than 3 per cent of the graduates are interested in the church as a profession. Low compensation, poor prospects of advancement and too hard work are some of the reasons given by those who decline to enlist.

Make a rule always to pour boiling water down your sink drain once a day. This, in connection with the soap used in the dish water, will usually keep the drain clear. A little ammonia poured into the sink drain is also helpful. When washing soda is used it is a good plan to place a little with a spoon right over the drain and then to pour boiling water over it. After this has gone down pour more clear boiling water through the drain. When lye is used great care should be exercised so that it does not touch the fingers.

Though every good man is not so logically subtle as to be able by fit mediums to demonstrate his own immortality, yet he sees it in a higher light: his soul, being purged and enlightened by true sanctity, is more capable of those divine irradiations, whereby it feels itself in conjunction with God. It knows that God will never forsake His own life which He hath quickened in it; He will never deny those ardent desires of a blissful fruition of Himself, which the lively sense of His own goodness hath excited within it: those breathings and gaspings after an eternal participation of Him are but the energy of His own breath within us; if He had had any mind to destroy it, He would never have shown it such things as He hath done.—DR. JOHN SMITH.

Public grammar and high schools in the United States have become seven times more costly during the last quarter of a century. Annual budget for primary and secondary schools in 1900 was \$214,965,000. But in 1924 budget for the same type of schools—grammar and high—reached the enormous total of \$1,620,743,000, an increase of 747 per cent! While expenditures for the public schools have gained more than seven-fold, population of the United States has increased only about 50 per cent. There has been great extension of educational facilities and a gradual increase in teachers' salaries.

O shadow in a sultry land!
We gather to Thy breast,
Whose love, enfolded like the night,
Brings quietude and rest,
Glimpse of the fairer life to be,
In foretaste here possessed.

Shortly after the Civil war Gen. Lee visited the house of a friend in Richmond. With that love of children that always characterized him, the Confederate hero took a little boy upon his knee. The proud mother, to please her guest, asked the child: "Who is Gen. Lee?" Parrot-like the expected answer came, "The great Virginian who was true to his native state." Then the mother asked: "Who is Gen. Scott?" The lad replied: "A Virginian who was a traitor to his country." Putting down the child and turning to the woman Gen. Lee said: "Madam, you should not teach your child such lessons. Gen. Scott is not a traitor. He was true to his conviction of duty, even as I was to mine."

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In our last letter we left you at our church at Arcana which was on Sunday night of April 10th. We rested on Monday the 11th, and caught up with our work, but by Tuesday the 12th we were on the road again. Our first stop was in Modoc with our good pastor, Brother Wininger. This is a splendid church, though the town is not large, but we have a great people in Modoc. We had a most beautiful service there. The Modoc church went over the top on our tent campaign. Our beloved brother Jimmie Miller was there in a revival meeting and they had our coming well advertised and we had great crowds. From Modoc our next run was to Winchester. Brother and Sister Leo Davis are our fine pastors there. We had a very fine service in Winchester and they gave us a very fine subscription list to the Gospel Tent campaign and our beloved Brother Cassidy was staying in the home of Brother and Sister Davis and holding a revival service at Lynn; they are having a very fine meeting there in our new church. From Winchester our next stop was at Muncie. Brother and Sister Parker are our fine pastors in Muncie. We had a great service in Muncie and secured a large subscription list to our Gospel Tent Association. Muncie is one of our older churches in the state and while they have a good little church it is not half large enough to accommodate the fast growing church and Sunday school. They are going to have to enlarge their old one or build a new one, but they are plenty able to do either one. From Muncie our next run was to Union City. Here Brother J. O. Grubbs is our pastor. We only have a small membership in Union City and they worship in a little hall but for this special night they secured the U. B. Church. Here we had a fine congregation and they gave us a fine subscription list for our Tent campaign. The United Brethren have a very fine church and a splendid pastor. He was as kind to us as a brother can be. May the richest blessings of heaven rest upon these good United Brethren. From Union City our next stop was in Dunkirk. Here Brother and Sister Ford are in charge. Our work is not strong in Dunkirk; they have a small congregation and a little church I'd judge that would seat about two hundred people. Here we had a most delightful service and the interest was very fine. Brother and Sister Ford are beautiful people and they are doing well in

Dunkirk. Our next service was in our First Church in Ft. Wayne on Sunday morning of April 17th. As the *HERALD* family knows this was Easter Sunday. Our Ft. Wayne church has the largest congregation in the state. We have a most excellent pastor, the Rev. Morris Himler. Brother Freddie Thomas, the boy preacher, was here in a great convention with our young people, and on Sunday morning instead of having the regular Sunday school Brother Freddie preached to a great crowd at the Sunday school hour. At ten o'clock we had 610 in Sunday school and at the close of Sunday school we had 676. We had a great Sunday school offering. Prof. C. S. Harter and Prof. Paul Geil gave us some very fine music on the piano and xylophone. These young men are among the finest musicians that I ever listened to. There is simply no way to make them better. Brother Montgomery secured over two hundred subscriptions to the Gospel Tent Association and at the morning preaching hour this old soldier brought a message on the story of Lazarus. In the afternoon Brother Freddie Thomas gave them the story of his life. They said this was very great. I would have loved to have heard it. He closed the convention here with the young people with a great service at night, but in the afternoon Brother and Sister Montgomery and our two sweet babies and this old soldier made a run to Huntington. Here Brother and Sister Rich are our fine pastors, of which there are no finer probably in the nation. Here we had a packed house with 750 in attendance. Here we secured a large subscription list to the Gospel Tent Association. Brother and Sister Rich have simply worked a miracle in Huntington. In a few years they have built up a large membership and built them one of the most beautiful churches in the state. Brother Rich has been the pastor here for eight years. That one fact ought to convince our churches over the country that no man can do his best work in six months or a year. One of our greatest drawbacks in the Church of the Nazarene has been in the fact that hundreds of our churches have felt like they ought to change pastors at least once a year and sometimes some of them want to change every six months. Some of the *HERALD* readers will remember that last January I wrote to the *HERALD OF HOLINESS* that I would be willing to sign a contract to keep our good pastor, the Rev. H. B. McCrory, at First Church, Pasadena, for the next twenty-five years and I told them last night in Huntington that they ought to keep Brother Rich seventeen

years longer. One of the greatest churches that I have ever seen in my life was the Presbyterian Church and they had one pastor for fifty years. He had baptized their babies and married their young people and buried their old ones. When I was there they had to bring this old soldier into the church in a rocking chair and he would sit on the platform while a younger man preached, and still they looked to their old "father" as they called him as their regular pastor. But I thank the Lord that our good Nazarenes are getting their eyes open to the fact that no man can build up a great work in six months or a year, and the sooner we get out of the idea that we have to have a new man every time the moon changes in quarters and fulls, we will be that much better off. Rev. C. E. Cornell of Pasadena, California, has been one of the greatest pastors in the Church of the Nazarene and he had had some churches seven or eight years. May his tribe increase. Our good Brother Tidwell in Chattanooga, Tenn., has been pastor in one church for twenty years and he has built a great church there, while Brother A. P. Welch of Monterey, Tenn., has been pastor for more than twenty years in one place. Brother Tidwell and Brother Welch have built two of the greatest churches in the Southland. May the Lord bless these two old boys for what they have done and may we begin to draw some good lessons and may we begin to grow in grace and the knowledge of our Lord, Jesus Christ. After our great service in Huntington, we loaded our Chevrolet and made a run back to Ft. Wayne where we had a very fine night's rest. We are up early Monday morning of April 18th getting off our work and getting ready for another run. Ten thousand blessings on the good Samaritans. Let everybody look up and expect to go up. **UNCLE BUDDIE.**

LIVING EPISTLES

"I said, and repeat," says Mr. Edwin Hodder, in his biography of Sir George Burns, the founder of the Cunard Steamship Company, "I said, and I repeat, that if the Bible were lost to us all, if there were no prayer book, no catechism, and no creed, if there were no visible church at all, I could not fail to believe in the doctrines of Christianity while the living epistle of Sir George Burns' life remained in my memory." That was Whittier's argument:

"From scheme and creed the light goes out,

The saintly fact survives;
The blessed Master none can doubt,
Revealed in holy lives."

—*The City Mission.*

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

THE BOOK OF RUTH, OR THE BOOK OF YOUTH PUTTING ITS FAITH IN GOD

No. 11

Last week we divided the book of Ruth as follows:

Part One—The Choice of Faith (Chapter 1)

Part Two—The Working out of Faith (Chapters 2 and 3)

Part Three—The Result of Faith (Chapter Four)

This week's study brings us to Part Two, The Working out of Faith. No one can read the Old Testament carefully without being impressed with the training God gave His people as to the poor. The Jews were taught to be very liberal with their poorer brothers and sisters; their very laws made many provisions for it. In Leviticus, their Book of Law, we find one of these provisions, "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger, I am the Lord your God" (Lev. 19:9-10). Fortunately for Naomi and Ruth it was the beginning of barley harvest when they reached Bethlehem. The two widowed women must have food, and here is a way opened for them for the present at least. It is Ruth who suggested it. "Let me now go to the field and glean ears of corn after him in whose sight I shall find grace," she said to her mother-in-law, and Naomi answered, "Go, my daughter." But I am sure it was not easy for either of them. It meant that Ruth must take her place openly among the poor of the community, with those who were dependent upon the generosity of others to help solve the bread problem. It was probably an entirely new experience, and, an opportunity which the enemy would not neglect. He would whisper something of this sort into Ruth's ear, "Isn't this rather hard for you, who never before in your life had to look to an outsider for a mouthful of food? Is this the best your God can do for you? Would it not have been better if you had turned back with Orpah?"

Ah, Ruth is beginning to learn a second lesson in faith, that it is often easier to make the choice of faith than it is to let that choice work out in our daily lives. There was something which thrilled and stirred her as she stood back there at the parting of the ways and made her decision. There was nothing thrilling in being the poor daughter-in-law of a poor widow. But Ruth threw her veil over her head and walked until she found a field where the reapers were at work. She turned in to join the other needy women who were gleaning stalks of grain left here and there by the men. The morning wore on, until the sun, high in the heavens, beat down bright and hot upon the harvest field. But still Ruth

followed with the others, though she was slower at the gleaning than they. Then the owner of the field came from the town to see how the work was getting on. His name was Boaz, and the book speaks of him as a "mighty man," which perhaps is our way of saying that he was a man of wealth and influence. For Boaz not only possessed fields of waving grain, and had men servants and maid servants, with an overseer over them, but he was a man of character, kind and honorable to his fellowmen, devout toward God. After greeting his servants, Boaz noticed the strange young woman among the gleaners, and asked who she was. Finding that she was the Moabitish damsel who returned with Naomi, he spoke with Ruth herself, for Boaz was kinsman to Naomi's husband. He told Ruth to remain in his fields, to stay close by his own maidens, and when thirsty to drink of the water drawn by his men. Perhaps the day had been a bit trying to the young Moabitess, and Boaz's kind words to her, a stranger, both surprised and moved her. Boaz smiled as she said something like this to him.

"Not so much a stranger after all," he replied, "It hath been fully showed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore." And then he added in his grave kind way, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, *under whose wings thou art come to trust.*" Ah then Boaz understood; these last words show it, and he thinks she has done right; that she has made a wise choice, and that the God of Israel has received her and will spread His protecting care over her. Ruth's heart was greatly encouraged. "Let me find favor in thy sight, my Lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid," she said gratefully, and it was with a lighter spirit that she returned to her mother-in-law at even, and told her all that had happened. "Boaz said unto me also that I should keep fast by his reapers until they had ended his harvest," concluded Ruth happily.

"It is good, my daughter, the man is near of kin to us," answered Naomi. So Ruth kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest also.

But Naomi's mind was busy with the thought of the kinsman; why had it not come to her sooner? For Jehovah, their God had given the Israelites a law which covered a case like that of Ruth. It was that when a man died leaving no child to carry on his name, his nearest of kin should, if possible, marry the widow.

There was one who stood closer to them than Boaz, but Naomi decided not to bring the question before this one, but to Boaz himself. He would take it in hand, and being a devout and honorable

man, could be depended upon to do the right thing. And this brings us to Part Three, The Result of Faith, (Chapter Four).

As soon as the matter was brought to his attention Boaz called the other kinsman to meet him in the presence of ten of the elders of the city. The question was put before him, and when the man declared that it was not possible for him to marry the widow of his kinsman, Mahlon, Boaz, who is next in succession, announced that he stood ready to fulfill the law. The details were all settled formally before witnesses, and the elders pronounced their blessing upon the betrothal of Boaz and Ruth.

The fortunes of Ruth were now greatly changed, she had become the honored wife of the foremost citizen of Bethlehem, mistress of his home, and of the fields where so lately she had gleaned as a poor young widow.

And Naomi, who had wanted her name changed to Mara (bitter) because she thought all happiness in life was over for her, found her cup of joy full once more when a little son was born to Ruth. The women, her neighbors gathered about her and said, "Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him." And Naomi took the child, and laid it to her bosom, and became nurse unto it.

Ruth's son was named Obed. He became the father of Jesse, and Jesse was the father of David the king. And from David came a long line of kings, nineteen in all, many of them great and good men, and illustrious rulers.

From this family line, which reached directly back to Obed and to his mother Ruth, came Jesus. Many long years had gone by since that day that Ruth His ancestress, a stranger, weary and perhaps homesick, had entered the gate of Bethlehem to *trust under the wings of the God of Israel.* But it was in that same little town that Jesus was born; and the blood of Ruth flowing down through her son Obed, to David, and Solomon and the other kings of Judah, mingled with the blood of Mary in the veins of Jesus, David's greater son.

In giving the genealogy of Jesus, Matthew records the names of but four of His women ancestors, and one of those is Ruth, the Moabitess! Youth choosing God; youth leaving all to put itself entirely in God's hands; youth trusting God for the outcome, and God faithful to the trust youth has put in Him, that is the story of the Book of Ruth. Did it pay? Yes, it always has; it does today. Have you made the choice of faith? Are you sweetly and trustingly letting it work out in your daily life? Then be assured that the Lord who was faithful to Ruth will be faithful to you and the results will come in due time.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



WHAT ARE YOUR YOUNG PEOPLE READING?

THIS is probably a more vital question than many have realized it to be. It is certainly true that a person is known by the books he reads, so we should be extremely careful that the young people in our homes and churches are provided with the best and most wholesome reading matter it is possible for them to get. There was probably never a time when this question was as troublesome as it is today. There are so many books and magazines being presented to our young people, with their flaming title pages, their attractive titles, and fascinating stories that it is difficult indeed to place the bounds at the proper place.

The magazines being offered for sale on the public news stands of America are in all but a few instances not fit for a clean, wholesome minded young person to read, much less a Christian young person. They are filled with stories that appeal only to the base and lower natures of people, passing over what have been held by the church and society as being immoral in the lightest possible manner, almost approving of the grossest acts of immorality, at least taking an attitude which winks at these things; having a tendency to hold up the unfortunate girl or immoral man as an ideal, seemingly placing the greatest wrong about sin, not in the act committed, but in the fact that one has been discovered. Some of these magazines, so we are told, are so vile that they cannot be sent through the United States mails, but must be shipped by express from one city to another. Yet this is the type of magazines that the American youth is reading and from them he is setting his standards and ideals of morals for the coming generation. This type of magazine is passed from one to another in the high school and junior colleges, so we are told. So parents and leaders of young people would do well to find out what literature in the way of magazines our young people are reading. They will read, that is true, but the wise parent will have such magazines coming into his home that his children may find what is good and wholesome to read. *The Christian Herald*, the *Christian Home Magazine*, the *Youth's Comrade*, are among a good class of home magazines that provide good wholesome literature for the home.

The books of the present day are about as bad as the magazines. There are scarcely any of even the so called best books but what are polluted with profanity, vulgarity, and sometimes that which borders on the obscene. A writer in a recent publication in writing along this line says, "Two recent novels, not taken at random, but of the very best, suggest the trend of some modern literature. One of these received the Pulitzer prize as the best novel of 1922, and the other was not only one of the 'best sellers,' which may be a doubtful recommendation, but it was very favorably reviewed in *Science*, a pub-

lication that seldom notices novels. Both of these books are masterpieces of literature, but I finished reading both with a feeling of resentment. Everything is described so true to life and so graphically that the reader feels that he is among the scenes described. They are perfect word-pictures. But the aim in both books seems to be to cast discredit on all that we ordinarily consider good. A preacher is a sissy or a hypocrite, a denominational college is a farce, prohibitionists are interested only in depriving others of harmless pleasures; and the only people who are really good are the ones who disregard all moral conventionalities. The worth-while men swear and drink and the women do the same. This shows their independence and freedom of thought." This is a description of the literature classified as the best by the reading public. Do we want such standards placed before our young people? Is this not the easiest and quickest method the devil could use to undermine their thinking along moral lines? At least it has the great tendency to do away with a public conscience along the lines of the highest moral standards.

A physician in one of our larger cities recently called the attention of a friend to a book that was being circulated freely in the Junior College of that city. This friend borrowed a copy of the book and read it. He said it was filled with immoral suggestive material from beginning to end. Such a book ten years ago would not have been sold in respectable book stores, only the very cheapest of novels, which were read by the people of the lowest moral standards, would have contained that kind of material. But this book was sold by the best book sellers of the city.

With such literature as this placed before our young people to read, together with the modern movies, what may we expect from the coming generation. They are certainly setting no higher standard for moral living in their thinking than that which they are constantly reading about and seeing. When a public conscience is lowered in matters of any kind, and especially along moral lines, there is little left but for the individual to follow his own conscience in the matter. And the trouble is the conscience of the individual is governed by his education and standards of moral judgment. So it is vitally important that we place before our young people the proper kind of literature for them to read. Parents should select the best books for them, should buy them if they cannot be obtained at the local public library. For about the best investment a parent can make is in what he places before his child for its mental development. Every good parent is anxious to provide the best of food for his family. He does not want them to be poisoned physically. Why not be as anxious to place before them the proper kind of mental food, and exercise as much care to see they are not poisoned mentally and their moral standards

lowered through the reading of very much of the present day literature?

Let the parents ascertain what kind of literature their children and young people are reading. Why could the Sunday school or church not furnish some good wholesome books for the young people to read in providing for them a good library? Is it not as much the work of the church to maintain the proper moral standards as it is to do much of the other work we are doing? True our main work is the salvation of the individual, but that individual will be a better and more useful Christian with the proper moral conscience, and will also be easier reached. Let us all be more interested in providing the proper kind of literature for our young people.—D. S. C.

NORTH DAKOTA N. Y. P. S. CONVENTION

The North Dakota N. Y. P. S. sub-district convention of the Minneapolis District convened at Fullerton, North Dakota, April 14 to 17. Rev. B. W. Crandell, the local pastor, brought the opening message.

The discussions were entered upon with keen, wide awake enthusiasm. The personal experience and application of the subject matter in the lives of the speakers helped to maintain a high tide of interest. These conventions are a wonderful school for new converts.

The young people who are regular attendants at the conventions are getting a new vision of the mighty power of God in the heart of the true believer. Our sub-district president, Brother Hobza, brought some fine spiritual messages and God blessed with seekers and finders. One of the special features of the meeting was an altar service at the opening session in the morning. "They that seek the Lord early shall find Him."

The following societies were represented: Ashly, Oaks, Jamestown, Ellendale and Flasher. Our next convention will be held at Flasher, North Dakota, July 21 to 24, inclusive. Let's all plan to go. God being our helper, we can make it bigger, better and more spiritual than any of the past.—N. H. Cooke, Reporter.

CHADRON, NEBRASKA

The N. Y. P. S. revival with Rev. G. Chester Morgan as evangelist, from March 3 to 20, proved to be a marked success in the harvesting of souls. The blessing of the Lord was upon the meeting from beginning to end. There were about seventy different individuals in the altar. Many of this number were both saved and sanctified. There were five married couples that received victory and a good class added to the church, with more to follow. One man that was saved pledged \$250 toward the erection of a new tabernacle. Brother and Sister Beaver are true blue Nazarenes and are building on a permanent foundation that will stand the storms of the ages. They

are economical in their living and planning for the church as well as being possessed with a deep zeal for God's kingdom.

Rev. Morgan did some fine preaching. His messages were clear cut and without compromise, yet he manifested great love and sympathy for his hearers. The attendance throughout the meeting was splendid and he made many fast friends and admirers during his stay.

The meeting was favored with Miss Pearl Kimbro as song leader and she was loved and appreciated for her devoted efforts in altar work and was blessed and made a blessing in her solo work as well as directing the choir, under the blessing of the Lord. Any church will do well in calling these workers.

The Chadron church is one of the finest churches on the Nebraska District. Brother Beaver keeps the devil guessing what will be done next in Chadron as there is either something special on or being planned for the near future constantly. The workers were well cared for and a love offering taken for the pastor.—G. C. Nelson, Reporter.

NOTICE OF EASTERN OKLAHOMA N. Y. P. S. DISTRICT CONVENTION

We would like to call the attention of all pastors, local presidents, and all N. Y. P. S. members on the Eastern Oklahoma District that it is less than a month until our convention which is to be held at Madill, Okla., the first, second and third of June, and we trust you have already made your arrangements to be there. We are expecting this to be a wonderful time in the Lord, and we are expecting you to be there. We are sure that this will be the best convention we have ever had. We have secured Brother D. Shelby Corlett, our General Secretary, to be the special speaker of the convention, and I am sure his lectures and sermons will be all that you could expect or hope to hear. He is truly one of our greatest preachers, and to fail to hear him means that you miss a great blessing. Our good people at Madill have everything ready and are looking forward to a good delegation from your church. Also this is the time when we elect officers for the next year, and work out plans to further the work of the N. Y. P. S. So please begin now to make all necessary arrangements to meet us and let's go in for a very successful time in the Lord. We would be glad to hear from as many as possible, as to the number coming from your church. Please join us in prayer that the dear Lord will make this a time of special blessing.—B. J. Wilkins, District President.

WESTERN OKLAHOMA DISTRICT CONVENTION

The sixth annual N. Y. P. S. Convention of the Western Oklahoma District will be held at Erick, Okla., May 31 to June 1. Dr. E. P. Ellyson will be one of the speakers. It is earnestly desired that much prayer will be offered for the outpouring of God's blessings upon the convention. Send a list of all delegates to Paul Garrett, Box 22, Erick, Okla., at once.—Ayliffe Garrett, District Secretary-Treasurer.

HUTCHINSON, KANSAS

Monthly report of President of N. Y. P. S., First Church of the Nazarene, Hutchinson, Kans.

The chairman of each committee being responsible sees that the committee keeps busy each month. The chairman then presents to the executive board of the N. Y. P. S. a written report of the past month. The executive board meets on Wednesday night, preceding the regular monthly church board meeting.

The president presents these reports to the church board. A copy is kept on file by the church secretary, and one by the N. Y. P. S. Secretary.

The following is the report as given for the month of March:

Four regular Sunday evening services. Twenty-eight individuals on programs, nine of whom gave special music.

Regular monthly missionary service devoted to personal missionary work.

Ten prayermeetings held with eighty taking active part. Two jail services. One hospital service. Thirteen attended group convention at Salina, Kans. Seven new members taken into N. Y. P. S. V. P. revival held March 10-20.

Treasurer's Report

\$3.94 brought forward. \$147.49 received. \$131.09 paid out. \$16.70 balance.

ERNEST E. KUNKEL, President.

Sunday School Lesson

May 22

By M. EMILY ELLYSON

LESSON SUBJECT: Peter Heals the Lame Man.

LESSON TEXT: Acts 3:1-10; 4:8-10.

GOLDEN TEXT: *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).*

IT is not possible to study the life of Peter without getting an instructive picture of the activities of the early church. That they were a working force putting in practice the counsels and instructions of the Master is very apparent. They fully believed that they had a great business on hand and they took it seriously. Few in number, and the world was big and wide, but it must be enlightened and Jesus had said that they were the light bearers and had commissioned them to go and publish the "good news." Gigantic as the task was they took hold of it with an earnestness and a faith that could "laugh at impossibilities and cry it shall be done."

Jesus and Him crucified was the very heart of this religion they were to propagate, and they kept this fact constantly before them by the frequent partaking of the Lord's Supper. Their teaching, their fellowship, their prayers, liberty and joy, all contributed to the advancement of the task which was theirs.

Peter was very prominent in maintaining the cause and pushing forward the church activities. He was not slow to utilize the gifts and emulate the graces of the Spirit as we see by this lesson. How blessed it would be if the church had never lost sight of their privileges accorded them of our blessed Lord, in

the use of His name and faith, for all the emergencies that are constantly arising.

As we consider some of the lessons taught by the miracle before us we note first that Peter and John were in the path of privilege when this opportunity for being of service to a fellow man was accorded them. These two were on the alert for every chance to increase their acquaintance with God. It was "the blessed hour of prayer" and they turned their steps toward that place where God was scheduled to meet His people in sweet communion and whether they were welcome at the temple or not they would not miss the prayer hour. There were three hours of prayer during the day, these were at nine o'clock, at noon and at three o'clock, this was the ninth hour or three o'clock.

It is good to know that they did not withdraw themselves from the regular temple or synagogue services when they became followers of Jesus, but the worship meant more to them now since they knew the Master than ever before, for they had the very essence of worship in their own souls. They worshiped in Spirit and in truth as the Master had told the woman of Samaria. Doubtless the others came from a sense of duty and were merely a congregation of cold formal legalists. We wonder if the exuberance of joy and fervency of spirit did not disturb their settled formalism. However that may be they continued in these old places of worship for a long time, with apparently no idea of forming a new order of worship separate from the synagogue but vitalizing all worship with the life and power of the Spirit.

We call attention to the critical condition of this case. Doubtless he was beyond medical skill, Luke the writer of Acts was a physician and emphasizes the extreme condition of this sufferer. It was not a case of broken limbs or some accidental crippling of the body, but it was a prenatal condition and he was absolutely helpless, dependent on the kindness and good nature of others to move about at all. But there are no extreme cases with the "great Physician." His is a power that operates in all cases alike. He cannot be baffled by complications nor deceived by symptoms and the poverty of the patient is no barrier to his receiving attention and obtaining relief.

We note just here that the man's expectation did not reach farther than the supply of his temporal needs, and he probably had no hope of ever being physically other than a helpless cripple for he had known no other condition. Hopeless and helpless with no desire beyond the supply of food and clothing and shelter. Human expectations fall far below the resources of heaven and yet God has placed all at the disposal of those who will lay hold by faith of heaven's inexhaustible storehouse. Jesus said *whatsoever ye desire*, with this promise and others just as broad it would seem that as Christians we are scarcely living within the fringes of our possibilities.

But though the cripple neither asked nor expected more than a paltry bit of money, yet he received something worth infinitely more and something money could not purchase, a whole body. There are many things that money cannot buy, things without which, though we were millionaires, yet we would be poor in-

deed. Happiness cannot be bought, love is not for sale, and salvation cannot be secured with gold.

This lesson is not given for the mere purpose of showing to us that once a lame man was healed. There is a deeper significance. It is true the lame man reaped a great benefit, but indirectly we have here a strong proof of the resurrection of our Lord for in *His name* the same work was being carried on that He did before His crucifixion. Also we see by this miracle that a part of the work of the church was to minister to the physical needs of the people. Again this miracle furnished the inspiration for the great sermon which followed it and furnished a vast congregation of listeners to hear Peter's sermon, and out of that congregation we are told five thousand were converted.

We fear the church has lost much in its neglect to practice "the prayer of faith" for those who are sick. Would it not be well for us to make an effort to restore this practice which it is clear was as much a part of the work of the early church as preaching and praying. Prayer for the sick is commanded and you scarcely can find a Christian community where there are not those who testify to being divinely healed of some malady, often chronic, whom physicians consider beyond their power to restore to normal health. But to be of any permanent value to the church the ministry of healing should not be allowed to dominate, but occupy a subservient place. It is our privilege to use the name of Jesus as did Peter and John for He said "If ye ask anything in my name I will do it," but let us always remember that: "Twas great to speak a word from naught, but greater to redeem."

SOUTHERN CALIFORNIA DISTRICT

I have felt for some time that perhaps, the church in general would like to know just how the work is coming on in Southern California District. We are doing well, I am glad to tell, and many of our people are living in Canaan now, with the rest heading that way. We are in for an old time, red hot, holiness revival that will sweep this beautiful country like a prairie fire. We want the kind that cleanses sin from the heart and fills with perfect love, which enables men to live a life of victory and makes them not only good men, but good for something. "Sanctified and meet for the Master's use and prepared unto every good work." We are not suppressionists; we have no time to waste on such teaching, nor are we making excuses for carnality or any of its manifestations; but insist that Agag must be slain, and then, out of the heart proceedeth the things that are lovely, fine and good. So much for our objective and now as to the results. We are having the blessing of the Lord upon us such a wonderful way, that it is noticed and definitely spoken of by the evangelists, and others who come to the District. We have been having a united forward movement down through the year, with some splendid revival services up and down the District. Our pastors are all in the front of the battle, backed up by their people, to get this salvation, which has meant so much to them, to the

people of every city and town in this beautiful country.

We have organized five new churches this Assembly year, and will, no doubt, organize three more before the Assembly. We have organized at Van Nuys, Wilmington, Santa Monica, Fullerton and El Centro. Meetings are going on now in Altadena, Belvedere Gardens and Walnut Acres. We already have good thriving Sunday schools in these places and will, no doubt, have a church in each before the Assembly. This is only a beginning, there is much land ahead to be possessed. I can safely say that there is room for fifty more Churches of the Nazarene in this wonderful District, and we propose to take the country for God and holiness. False doctrines and teachings are losing their hold and the way is opening up for the good old Bible teaching of heart purity, to get the attention of the people. The time to strike has come, and by God's good grace, we expect to strike hard and fast. Our people are catching the vision and we are all enjoying it. I wish I could call all of our good pastors by name and tell you how they are on the job, but space forbids. I simply tell of one which will do for an illustration. Rev. B. V. Seals, our pastor at Holtville, down in the Imperial Valley, and his people, laid siege to El Centro, a town of about eight thousand inhabitants, lying twelve miles southwest of them. They pitched a tent in the city, called Rev. I. C. Mathis as evangelist, formerly pastor at East San Diego, went over in a body, drove their truck up and down the streets singing songs and playing their musical instruments, and thus started out to win the day. God heard and answered. The results, a nice class of thirty-five members, calling one of their own number, Rev. Ivan C. Mathis (not the evangelist) as pastor. They are having splendid success and at this writing Evangelist I. C. Mathis is back holding another meeting. I expect they will have a membership of fifty by Assembly time. Brother Seals and his people dismissed their services at Holtville Sunday nights during the revival and did their very best to plant the church. Our boys can do the job if they will, and they will.

Now I wish to give you another example on a different line, as to the way our good people do things out here. On Easter Sunday I was invited by our pastor at the Hollywood Church of the Nazarene to spend the day with them, at which time they wished to dedicate the new Sunday school rooms which had been added to their beautiful church. We spent a very delightful and profitable day with them. In the morning, before I preached, the pastor notified his congregation (his membership is about eighty) that they needed thirteen hundred dollars to pay the debt. They then proceeded to take a Hallelujah march, no begging, no coaxing, simply marched and sang and placed their offering in the basket. Can you imagine my delight and surprise when later on the treasurer announced there had been fifteen hundred and ten dollars in cash placed in the basket. It used to be just this way in the early history of our church, but I had not seen anything like it for years, and from the depths of my soul I said this is the real thing. This is Nazareneism. Well, I cannot withhold the secret

any longer. Rev. J. Proctor Knott is the pastor and his good mother, Mrs. Lucy P. Knott, is assistant pastor. They were in the movement from the start and have never lost the swing. My soul is blessed as I write for I am thinking of the wonderful possibilities that are out there, just before us, if we will be true to God, our church, and her doctrines. How thankful I am that I was saved in the Church of the Nazarene twenty-four years ago. How glad I am that I ever came in touch with that great and good man, Dr. Bresee. Never will I forget the day he had a private talk with me and gave me such godly instruction concerning my ministry, then laid his hands on my head and prayed that very wonderful prayer. I feel like crying until all can hear. "Let us be Nazarenes."

J. T. LITTLE, District Superintendent.

NEW YORK DISTRICT ASSEMBLY

The twentieth District Assembly of the New York District, Church of the Nazarene, met in annual session, with the Spring Valley church. The District Assembly proper, was preceded by a wonderful District W. M. S. annual meeting, beginning Monday morning, April 11, with the President, Mrs. Murphy in the chair. When you want anything done in W. M. S. work just leave it to the women of the New York District W. M. S., and they will do it like it should be done. There were many inspiring speeches made which stirred our very hearts. The readers will observe that this District is highly honored by having the President of the General W. M. S. live in their midst, Mrs. S. E. Fitkin, who has had much to do with the success of the W. M. S. over the entire denomination. The District W. M. S. showed quite a gain in the raising of money, they reported a little better than \$9,000 raised for all purposes, which is quite a sum for one District W. M. S. to raise, I think. Sister Winans, who with her husband, has been laboring among the savage Indians of South America, gave some wonderful addresses on their work among the neglected Indians which will never be forgotten.

On Tuesday evening, April 12, the Assembly gathered in the Reformed Church, whose doors had been flung wide for our reception. Beginning promptly at eight o'clock with a rousing good song service, we were led in prayer by Rev. J. G. Morrison, of Kansas City, Mo. Some very fine music was furnished by the local choir of the Reformed Church, and by the Spring Valley quartet, and solo by Rev. Herry Brown. Rev. J. A. Ward, our beloved District Superintendent, gave the welcome address on behalf of the Spring Valley Church, followed by Dr. Wycoff, pastor of the Reformed Church, speaking in behalf of the other churches of Spring Valley. The mayor of the city gave us a hearty welcome and assured us that if we passed the speed limit and needed his assistance he would come to our aid. Last but not least, our dear Dr. J. W. Goodwin, General Superintendent, almost lifted us out of our pews, and made our hearts burn within us, when he spoke of what we stood for, and how God was blessing the Church of the Nazarene, reassuring the mayor that his people would not break the speed limit, for

they were a fine bunch of folks. Well, praise the Lord!

Wednesday morning the Assembly met in the Church of the Nazarene. After reading of Scripture and prayer, Dr. Goodwin made a stirring address on greater activity, pleading for an enlarged program over the entire District, citing us to the fact that God was anxious to give us great success, if we would but only believe, assuring us that God was marvelously blessing the Church of the Nazarene. The doctor presided in his usual dignified manner, which was very pleasing to those present. He showed keen insight and great wisdom in handling the many intricate problems. The Assembly was well attended from all over the District and the pastors all had fine reports, everything being taken into consideration. The District was highly honored by having in our midst, two of our general officers, Dr. J. G. Morrison, Executive Secretary of the General Board, and Rev. D. S. Corlett, General N. Y. P. S. Secretary. After a very wonderful service and in the midst of great rejoicing, Wednesday evening, our beloved Rev. J. G. Morrison, D. D., gave the message to us on "Faith," and made us all believe while we were listening to the doctor we could get just about anything we ask and had the faith to believe for it. It was truly a very gracious service and will long be remembered. General Superintendent Goodwin sped up the business very proficiently with a very full day's work on Thursday, with a great educational service in the afternoon, when the needs of our Eastern Nazarene College were made known to the Assembly by Rev. John Gould, the business manager of the college, at which time several talks were made by different ones, which the Assembly appreciated. Several pledges were made to the annual endowment for the college, and a glowing report was rendered by the business manager. We must stand by our college and we will.

Thursday evening after a wonderful song and prayer service, and special music, Rev. D. S. Corlett, General Secretary of the N. Y. P. S., delivered a heart-stirring message on "Keeping Faith With our Fathers;" we shall never be the same after this wonderful message from our dear Brother Corlett.

Friday was a very full day with the general business of the District Assembly and its routine work and then in the afternoon, the W. M. S. rendered a very special Missionary program, with several addresses. Among those who spoke were Dr. Julia Gibson, returned missionary from India, and Rev. Tracy also a returned missionary, Mrs. Winans, from the work among the savage Indians in South America; Mrs. S. E. Fitkin, gave wonderful help and inspiration in these many services held during the Assembly, in the displaying of maps and explanations of the work on the different foreign fields, and how she believed God would have us build up the home base. Special evangelistic services every night and a great day on Sunday marked a very great District Assembly. Dr. Goodwin brought a very great message Sunday morning, and Rev. J. G. Morrison gave a wonderful sermon for the closing service Sunday evening with a great Home Missionary service Sunday afternoon, at which time some \$2,000 was raised in cash or pledges

for the work this coming year on the New York District.

Rev. J. A. Ward was re-elected for the ensuing year on the first ballot, which on motion was made unanimous. He gave a splendid report of the work for the short time he has been on the District, and that he has a plan in mind to put in operation for the District for advancement on all lines. We all came home with renewed will and determination to fight a little harder and pray a little louder and live a little closer and pay a little more, than we had ever been able to do.

R. A. THORNTON, Reporter.

THE NEW ENGLAND DISTRICT ASSEMBLY

The twentieth annual Assembly of the New England District, Church of the Nazarene was held at Wellston, Mass., April 20-24. In spite of all previous and good Assemblies it was the general opinion and expressed statement by many that this was the best in the history of New England Nazareneism. Not only did there prevail a beautiful holy spirit of unity but there seemed to possess all a deep spirit of aggressive revival enthusiasm. Our dear Dr. Goodwin became dearer to all our hearts by the kind spirit and gracious manner in which he conducted the business of the Assembly. In response to the penetrating vision God was giving him for the great New England country he would spring to his feet, in business and out, and electrify the atmosphere with the spirit of conquest and revelation of possibilities.

Tuesday night's preliminary service gave the Assembly a good start by the address of welcome by Rev. E. E. Angell, the college pastor, and Rev. F. W. Nease, A. M., S. T. M., the college president and the response by the District Superintendent, Rev. H. V. Miller. Brother Miller also introduced Dr. Goodwin who spoke words of appreciation and delight at being back in New England, his old home and the scene of his first activities in the work of the Lord. His vision for New England seemed to have been inspired, he said, as soon as he came into Connecticut. The usual Assembly organization and election of committees took place on Wednesday and many of the pastors reported before the day's business was over. One of, if not the inspiring feature of the Assembly was the evening addresses given by Dr. J. G. Morrison, the Executive Field Secretary of the General Board. The first of these we enjoyed on Wednesday evening. There was not a doubt in any minds, we feel safe in saying, but that God sent Dr. Morrison to New England, and is sending him up and down the land to tell all of us that it is faith for achievement that is needed in this crucial time in the world's history and that we are being called upon to believe God as the one and only way to release the needed power of a new and modern pentecost. Dr. Morrison not only talked about faith but used it in our midst and demonstrated that faith will release enough of the power of God to make the Assembly evening services times of refreshing, and results in spite of fatigue on the part of the hearers. God talked to all our hearts.

Thursday morning the reports of pastors and committees continued and business made good progress. Thursday afternoon at three o'clock the annual Educational Anniversary was held. This service was especially owned of God as His Spirit was manifested in every part that was taken. Dr. Goodwin, President Nease and Rev. John Gould were the speakers. All rejoiced in the splendid progress made by the school in the past year. A new Ladies' Dormitory and a new central heating plant both approximating \$60,000, an increased enrollment of 45 per cent and the prospects of the immediate erection of a new gymnasium are among the material advances made this year. In addition to this there is a visible deepening and marked progress in the spiritual life of the school. A cantata was rendered by the college chorus which brought great blessing to all hearts. How those young hearts did sing the praise of our Lord! Thank God for the young people of our colleges and church. All pledges in endowments were renewed for another year and many in addition were secured. We are thankful to God for our Eastern Nazarene College.

Dr. Morrison's evening message on Thursday brought additional conviction to all believers' hearts and seekers were at the altar for pardon or purity.

Beside the regular business of Friday there was on the program for the afternoon a missionary anniversary. This service seemed just to deepen the Spirit's work in our hearts and to challenge us to do more and venture for Jesus. No one could listen to our missionary, Mrs. Winans, from Peru, without just wanting to jump in and almost dare God to bless us and know that God never lets such a dare go unaccepted. She is a living proof that God always blesses a reckless daring faith that ventures for Him. May God stir us all to such activity.

Another feature in which the young people were greatly inspired and blessed and through which we believe the old and young together were enlightened was talks given by our General Secretary, Rev. D. Shelby Corlett. He was indeed used of God to stimulate the faith and solidify the foundation work for a great young people's movement on the District. It is coming! Glory be to God!

Business was concluded in good shape on Saturday, and Saturday night God wonderfully moved all Christians to the deepest sense of obligation to accomplish things through believing God by Dr. Morrison's message on "Faith in the Light of the Judgment." The fact that we are to face all our unbelief and sluggishness in the white light of the coming judgment is enough to make us all forever stop it all and go to believing and acting like we did. This we purpose to do. Sunday was the red letter day for blessing and glory. The day began with a love feast conducted by Brother Riggs, who was a blessing to the Assembly with his exhortations and inspiration. Dr. Goodwin seemed at his best in the Sunday morning message on "God's Passion for Manifestation." One could feel the great heart tug of God to get at the broken and crushed heart of humanity. The auditorium was well filled in the morning for this great message. In the afternoon service someone remarked how wonderful it was to be able to select

SPRINGFIELD, ILLINOIS, CHURCH OF THE NAZARENE



This is the picture of the Springfield, Ill., Church of the Nazarene and the insert is the pastor, Rev. G. Edward Gallup. Five years ago Rev. Gallup came to Springfield and all we had was twenty-three members and a few chairs. Today we have a church of 180 members, a church property worth \$50,000, a balcony seating two hundred and the main auditorium, six hundred, sloping floor,

choir loft, large platform, six rooms upstairs, seven rooms downstairs, good basement, two boilers and boiler room. This building has cost blood and tears and sacrifice. It is built on a lot within about three blocks of the capitol building. The church was dedicated by Dr. R. T. Williams and they have a continual revival. The pastor is serving his sixth year and has been called for the seventh. Indebtedness, \$15,000.—E. O. Chalfant.

almost at random solos, duets, quartets and choruses from among our people. This was particularly a source of God's blessing in the Home Missionary meeting of Sunday afternoon. The glory broke in and the singers wept and laughed and shouted and the great congregation of close to seven hundred people arose to their feet and gave God glory as one man. Blessed be God for His eternal salvation! Dr. Morrison gave great stimulus to home missionary activity in telling how God had used him and the "boys" in the West and some of the sectional questions were solved by his stating that the West looks naturally to the East for its material and also for the great movements. Let the West be encouraged, the East is "moving." The revival is coming. Previous to the missionary service a very impressive ordination service was conducted by Dr. Goodwin when Sister Freda Hayford was ordained to the Christian ministry. At 6 o'clock Rev. J. Glenn Gould, the president of the District Sunday School Association gave a talk on Sunday school work. All agree that the Sunday school is the infant church and more attention will be given to it in the future if all obey the vision of our able leaders. It was noted with pleasure at the reading of the pastoral arrangements that all churches were manned with pastors except two small churches. Four new churches were organized on the District

this year and a gain of close to two hundred in membership was shown by the record. Rev. H. V. Miller was re-elected District Superintendent by the nominating ballot on Friday and amid tears of appreciation both from the Assembly and on his own part accepted the leadership for the coming year. Rev. Lloyd B. Byron was re-elected District Secretary and Brother Asa R. Shepherd was re-elected District Treasurer.

All delegates and pastors and friends who were entertained by the college management and the excellent service of the young people were indeed grateful for the hospitality and good care given them. Hurrah for the College Church and the College! They always do what they do right. Now just one minute, ere we forget one important service of the Assembly in connection with the college. That service was conducted on Thursday prior to the Educational Anniversary, it was a ground breaking service for the new gymnasium to be presented to the college by the students. Dr. Goodwin spoke and was also given the honor of turning the first shovel full of dirt out of the hole.

To God be all the glory for such a wonderful Assembly and we are going to believe and labor for Him in the future as we have never been able to do in the past because of new light and vision received.

HOWARD P. JETT, *Assembly Reporter.*

TREVECCA COLLEGE

By REV. J. L. ROBY, *A Former Trevecca Student*

Trevecca College must live. The illustrious founder, Rev. J. O. McClurkan, brilliant yet humble, was an example of "a living sacrifice" bleeding inside with many sacrifices for the establishment of the school, whose prayer life was a fragrance, whose love for souls at home and in the "regions beyond" had no bounds, gave to Trevecca College a spiritual pedigree that can be duplicated in but few places on earth.

Trevecca College must live. If she should die the wail from missionaries in all lands would storm the skies in a most piteous plea. "The sun never sets on Trevecca Students," is a tremendous slogan, and yet it is true.

Trevecca College must live. The rope-holders at home dare not turn loose. Heaven is watching. Christ still stands over against the treasury. Jesus Christ has not turned loose on the heart strings of all men yet. Funds must come. Channels that are crucified with Christ must be found through which prayer and loyalty and money shall flow.

Trevecca College must live, because, "Prayer Changes Things." The Fannie Claypool type of intercession; the agony of a McClurkan and a host of others; the loyalty and liberality of a hundred Bensons; the push of a faithful alumni, and Trevecca College will swing clear at the docks of indebtedness, pass safely the jetties of uncertainty (financial) and plough deep sea in her world wide mission. Praise God for Trevecca College!

No tongue or pen can tell what our daughter Elizabeth has meant to us this summer. She finished her high school work at Trevecca last year and since then has had a special interest in Trevecca. She feels as others, that someone has the money, and how reasonable it is that such a school should exist where students can not only be educated but keep the fire burning in their hearts.

I have dreamed frequently of Brother McClurkan of late. The only thought I had at the time was that possibly Jesus will be here soon and bring the dear ones with Him. But it might mean that Trevecca is in peril and the spirit of the mighty founder is waking through the goodness of God to remind us of our trust. He being dead still speaks in the hallowed memory of thousands. It is possible that I knew Brother McClurkan in his prayer life as well as anyone outside of his own family. There was no measuring rod equal to his soul passion, the depths of his sincerity and greatness of his life. Shall he continue to live through this school? Shall Trevecca, the child of his heart, his vision for the need of the whited harvest field fail? Answer on your knees.

MIAMI, FLA.

NORTH DAKOTA DISTRICT

After an extended tour of the District we are glad to report the work moving on with a good degree of prosperity, and plans are being made at various points for special campaigns to reach the lost.

Minot is having a splendid revival with Evangelist O. B. Ong in charge. We re-

joined to hear of a full altar the second Sunday of the meeting.

Brother Mowry, the pastor at Norma and Pleasant View reports fine congregations at the services.

At Mohall recently we found a good attendance and good spirit at the prayer-meeting. God was present and these folks are united to press the battle for souls.

Surrey, New Rockford and Fessenden are all driving on and planning for greater victories.

Velva and Sawyer have both had revivals since the first of the year. Much good was done and a fine company of young people were at the altar at Sawyer.

We expect to hear of a pioneer campaign at Juanita shortly, where it is planned to have Sister Pearl Good hold the revival. Pray for this point.

I am now at Van Hook in a short convention over Easter Sunday. This work is in good shape, under Brother Dixon and wife. Much rain is falling in this section and we are looking for showers of blessings on God's people.

I go from here to Benedict and then to Center. Plans are being made for an initial effort at Hillsboro and later on a tent meeting at Hamar. Before and after these two campaigns I expect to visit Larimore, Devil's Lake and Washington Lake and then a further trip holding annual meetings. District Campmeeting at Sawyer, July 7th to 17th, with Lum Jones and A. C. Metcalf as preachers. All indications point to a glorious time. Let everyone pray, labor and believe for the greatest camp the District has ever known.

W. B. TAIT, District Superintendent.

SOUTHERN COLORADO GROUP CONVENTION

Our Columbine Group, the Southern Division of the Colorado-Wyoming District, sent worthy representatives of the N. Y. P. S., W. M. S. and Sunday school to the Convention held at Canon City, Colo., April 21-23.

The first service of this eventful session opened Thursday, 7:30 p. m., with Rev. Fletcher Galloway, of Pueblo, President, presiding. As Dr. H. O. Wiley, of Pasadena, Calif., who was engaged for special speaker, was unable to be with us, Brother Galloway brought a masterful and inspiring message that was destined to cause us to rejoice that there is still balm in Gilead for the sorest disappointments.

With our fifty-two delegates, accompanied by the Holy Spirit, the group meeting was up to the standard from the beginning; in fact, the church serving as host, was graciously enthused by the foregleams, at the Wednesday evening prayer-meeting. The song service was led by the pastor, Rev. L. E. Gossett. Mrs. Sylvia McDonald, of Pueblo, again served most efficiently as secretary. A number of interesting papers were read, also a number of helpful discussions from the different pastors and lay members present, were given. However, all the churches in this group were not represented.

The leading features of this convention were the sermons each day by our District Superintendent, Rev. C. W. Davis, so freighted with heaven-touched practi-

cality and beautifully emphasizing that godliness is profitable for the life that now is, and that which is to come. Brother Davis comes among us as a compassionate elder brother: and the intensely thrilling debate—"Resolved that Modernism is a Greater Menace to the Youth of our Generation than the Popular Sins of the Day." Affirmative, C. W. Grim, J. N. Tinsley. Negative, H. N. Land, L. E. Gossett. The negatives won the laurels.

Rev. J. N. Tinsley brought the evening message on Friday. It surely left no one at "ease in Zion." He reminded us, in the presentation, of one of these new D. & R. G. engines, equal to any required grade. Some of the visiting congregation predicted a wonderfully successful future for these aggressive Colorado pastors.

Rev. Florence Davis, our beloved W. M. S. District President, greatly encouraged us with her presence. We call her our young "Mother in Israel."

The Group voted to send our Rev. Gossett's wife, who was away in a hospital, at Topeka, Kans., a message. She is our treasurer.

Our special soloists were Mrs. Sylvia McDonald and Miss Leila Eldridge, Pueblo, Misses Eunice Barnes and Helen Instatt, Florence, and Miss Grace Killinback, Canon City.

Had you been "Listening In" to our program over the N. Y. P. S., W. M. S. and Sunday school, you would no doubt, ever after aspire to prove a more enthusiastic broadcaster.

"Everyone said to his brother, Be of good courage." Then, we too, believe with Paul that we can do all things through Christ, who strengthens us. Altogether we helped put can in Canon, while in that city.

Our next meeting will be with the church at Lamar, August 25-27, with Brother H. N. Land, as pastor.

We express our appreciation to the Canon City church, for the "Royal" entertainment while their guests, and pray God will give us many more as equally effective group meetings.—Reporter.

NEWS IN BRIEF

REV. D. L. GRIFFIN, whose address is Box 1595, Shreveport, Louisiana, has had much serious and expensive sickness in his family of late. Will his friends please remember him in prayer and with material assistance? Brother Griffin is ready to accept calls for meetings in churches or for communities, and is available at once.

JAMES L. POWELL, whose address is 431 Anderson St., Greencastle, Ind., and who is a student in Depaw University there, is open for evangelistic engagements for the summer. He has a tent and singer and will come for expenses and free will offering.

REV. FRANK DANIEL, who has been our pastor at Redlands, Calif., for three years, is to enter the evangelistic work at the close of the Southern California District Assembly. I see he is slated to be at Searcy, Arkansas, in July and at Cedar Hill, Texas, in August. Doubtless there are many pastors who have known Brother Daniel in the past who will want

to get in touch with him now in order to arrange dates for meetings.

EDITH DAVIS, Ohio, testifies to the regenerating and sanctifying grace of God, and asks for prayer that she may be healed of an affliction for which there seems to be no human remedy.

CHURCH NEWS

EVANGELIST M. M. BUSSEY AND WIFE—

"There are busy days for the Master. We have changed our home address from New Jersey to Pasadena, Calif., but have not slackened our labors for the lost. God has given us a most gracious revival in the Church of the Nazarene at Monroe, Washington. Mrs. Jennie Stephens, the pastor, and her godly people had prayed seven weeks for the revival, and God came on the scene with power. There was some of as deep conviction as I have ever seen, and some praying through which was clear and beautiful. We lost all count of seekers and finders, lost count of days, then broke our slate and just stayed on while God worked for His glory. Some prayed through at home, some went home, but thought they were dying and returned to pray; some went home and brought others to pray, and there were some scenes of salvation at the midnight hour. To the Lamb of God be all the glory! We have promised the Lord if He will put His wonderful power on and give us unusual revivals we will stay and gather in souls as long as the Holy Spirit is working, and leading us to stay. We are now with the Church of the Nazarene at Olympia, the capital city of Washington. Rev. L. B. Woodard is the pastor. The power of God is coming on and we are expecting that souls will be delivered from the power of Satan, and the church will be greatly blessed and strengthened. Please pray for us."—M. M. Bussey and wife.

PASTOR L. O. GREEN, Princeton, Ind.—"God has been so very good to us here and is blessing His people so wonderfully that we feel constrained to venture a few words of report. Easter Sunday was indeed a high day in Zion with us. We began the day with a sunrise prayer-meeting. The Sunday school attendance was the largest it has ever been since we have been here with exception of one Sunday, there being 144 present. The Junior Missionary Band which has been organized about a month rendered a very interesting program in the Sunday school. The presence of God was mightily with us in the preaching service. We rejoiced in the presence of a living Christ and at the close of the service the congregation came forward and laid a free will offering on the altar for the purpose of getting the gospel to those that sit in darkness amounting to nearly \$28.00. We are carrying our finances on by the Unified Budget System, placing our district and general obligations on a par with our local obligation which we are finding to be an excellent method to finance the work. We are paying our

CHARLOTTE, NORTH CAROLINA CHURCH



The Church at Charlotte, N. C., was organized November 15, 1925 with forty-three charter members. This organization was effected in a roughly constructed tabernacle, and after worshipping in this tabernacle for eight months we purchased our present church and parsonage from the M. E. Church, South for the sum of \$18,500. This church is well located.

Charlotte is one of the most beautiful cities of the south, and offers to the Church of the Nazarene a wonderful opportunity for a good strong church. God has richly blessed our efforts since coming here and has given us many souls and wonderful victories. We have also enjoyed a good increase in membership,

our present membership being eighty-eight. The Sunday school enrollment is about 170 with an average attendance of more than one hundred. We also have a fine N. Y. P. S. of about forty members.

Our people are loyal to the church and the pastor, and are pushing the battle on for a greater work in Charlotte and the Carolinas. We believe that North Carolina offers some great opportunities for the Church of the Nazarene, as we have a number of cities without a holiness church and many of these places have people who are asking that we start a work in their city. Pray for us that God may prosper the work here.—Orville L. Maish, Pastor.

budgets in full each month and the Easter missionary offering was in addition to the regular offering. In addition to keeping up the budgets, etc., God is helping us to pay the indebtedness on the property preparatory to building a new church so much needed to take care of our growing work. We are loyally behind every interest of our beloved church and purpose to do all we can to spread scriptural holiness to the ends of the earth. Pray for us."

LAMESA, TEX.—"One-half of this Assembly year has passed into history, and as we take a retrospective look, we can see God in this part of our history. We began the year with many problems facing us and seeing no way to solve them except through our King, Jesus. He has helped us to win and we give Him glory. We have just closed a two weeks' revival campaign with our District Superintendent and District Evangelist H. C. and Mary Lee Cagle as evangelists in charge. Sister Cagle did most of the preaching at night due to the condition of Brother Cagle's throat. The doctors having ad-

vised him to let his throat have a rest. The messages in sermon were inspiring, convincing and enlightening. Many people were convinced that the doctrine of holiness as taught by the Nazarene people is clearly biblical. Brother Cagle's daily Bible readings were of a practical nature and very searching. The singing was in charge of Miss Stella Roby of McLean, Texas. We cannot express in words the blessings and benefits derived through the ministry in song of this able young woman as she directed the choir and rendered her solos. Miss Thelma Brady of Abilene was the efficient pianist. Her service rendered in this capacity was very gratifying. If we failed to be satisfied with results according to the number of professions we were abundantly satisfied with the efforts of this evangelistic party. The work was thorough and many friends were won to the cause of holiness. There was more interest manifested by the people of other denominations than has been at any other time since our coming to Lamesa. The attention of many people was turned to this meeting. We also had the hearty

co-operation of some of the pastors of the town. We feel that the seed sown if well watered will spring up and bear fruit to life eternal. Pray that we may be true to the trust committed to us."—Mrs. A. M. Terrell, Reporter.

KONOWA, OKLAHOMA—"Evangelist R. E. Gray and wife, assisted by Miss Neva Kilpatrick at the piano, recently closed a successful revival at this place. Although the battle was hard and we were hard pressed by the enemy on every hand, about ten prayed through to definite victory, as a result of the hard and heart-searching sermons. We feel that Brother Gray was sent from God to us to re-establish the work at this place. We dearly love Brother Gray and his dear workers, and we pray God's richest blessing to rest upon them. Brother S. H. Owens, our District Superintendent, was with us the last two nights of the revival and reorganized the Church of the Nazarene here, with nine good substantial members and more coming in later. Brother J. T. Lybarger was appointed pastor for the remainder of the year. Our regular services which for the present are being held in the city theater are well attended. We are expecting great things of God, and to soon build upon our lots which have been purchased for some time. Remember us when you pray."—W. R. Hill, Reporter.

PASTOR C. J. FROST, Lawrenceburg, Tenn.—"We accepted a call to this new field only three weeks ago and moved over right away. We found the church in a prosperous condition, thanks to the men we follow. Rev. H. H. Hooker, District Superintendent of the Alabama District, had just closed a record breaking revival here with nineteen good people lining up with the church, others have joined since we have been here. Lawrenceburg is situated on the highest point between Cincinnati and New Orleans. It is a beautiful little county seat town in the midst of a thriving farming district. The prospects are that one of the strongest churches on the district may be built up here. Mr. James D. Vaughan built and presented to the church a radio station, WOAN, and Dr. Goodwin came down and dedicated it during Rev. Hooker's meeting. We broadcast two services each Sunday. Have been broadcasting three, but spring has opened up and so many people want to get out into the country in the afternoons on Sunday we decided to not try three services until fall and winter brings cooler weather when more people will remain at home and tune in in the afternoon. I believe this is the only broadcasting station in our church, and we are doing our best to give God's messages to the people through this medium. We shall be glad to hear from anyone who listens in. Send in your criticism and we shall be glad to alter our voice in order to be more efficient. We thank God for such men as Brother Vaughan. He is a good Nazarene with a big heart. He is also mayor of the town and has a great influence over the people in these parts. His son, G. K. Vaughan and his wife, his son-in-law, W. B. Walbert, his wife and son, are recent additions to our church. We are bound to say with these and many others we think

we have one of the best churches in our movement. Our Sunday school is growing all the time and we are doing our best to have at least 150 enrolled by the Assembly. Our N. Y. P. S. is doing some good work, but is just now getting under way. We are expecting wonderful things of our young people within the near future. We do not at this time have a W. M. S. but have already made arrangements with the District President of the W. M. S. to come over and organize our good women at her earliest convenience. We shall be able to give a report for them before the Assembly. Our mid-week prayermeetings are well attended. We are greatly encouraged with this service of our worship. God can bless any church that has a live evangelistic prayermeeting, ours is exceptionally good. Brother Vaughan conducts a School of Music here and has given training to hundreds of men and women who have gone out to bless the world in song. He maintains two well trained quartets all the time, and was kind enough to send them to Florence, recently to the Preachers' and Workers' Convention, where they blessed the hearts of the people with song. We are praying that God may use these men in the salvation of hundreds of souls. Last Monday evening as wife and I were preparing for our evening devotion we looked out and saw cars, cars, cars, coming. They all stopped right in front of our door. People began to unload and come in. Well! of all the good things to eat you have ever seen they brought them along and piled them up in one corner of the house. We didn't know whether to shout, cry, pray, or just run off. Truly our God is great and knows how to take care of our every need. We are perfectly delighted with the work and the good people here, and covet an interest in your prayers that we may live so close to God until we will never do or say anything that will cause these dear people to have less confidence in our religion or our Christ."

PASTOR W. S. PURINTON, Danville, Ill.—"We have just closed a splendid revival meeting with Rev. T. M. Anderson of Wilmore, Ky., as evangelist. His messages were illuminating and heart searching and the crowds came to hear and to obey God's call. Over a hundred sought the Lord for pardon or for purity. We feel that the church is miles up the road and we expect to take in a fine class of new members next Sunday. We praise God for sending Brother Anderson our way. The music was in charge of Prof. Roy F. Stevens of Olivet College. His sweet messages in song were a great blessing to the meeting. He was assisted by the Olivet Brass Quartet and other musicians from the college. Danville church is moving on and we expect to keep active as a church in the Lord's work throughout the summer. Pray for us."

PASTORS G. O. AND BERTHA CROW, Kalama, Wash.—"We are closing up our second year as pastor, and after the Assembly will leave for other fields of labor. We have had two good years of service in the Master's vineyard at this place. I have served as pastor, evangelist and District Superintendent almost from the Atlantic to the Pacific and from the Lake to the Gulf, and I have never found

a more loyal church than this one at Kalama. They know how to pray and sacrifice and hold up the preacher's hands and lift when the load is heavy. We have the best church building and the largest Sunday school in town, and have the confidence and respect of all the business men in the little city, for which we thank God. While other preachers are leaving town because of non-support, we are moving along and God is supplying our needs and the church is looking for greater things next year. While we feel somewhat reluctant to leave these good people, we feel God is calling to other fields of labor. Our next stop (D. V.) will be with our church at Tacoma, Wash., a city of 125,000 people. We are believing God for great work in that city, and when passing through stop at 201 E. 30th St., and give us a lift."

PASTOR W. V. SHARP, Galion, Ohio—"We are glad to report that the Lord is with us here. Just closed a revival with Rev. E. E. Johnson of Alliance as evangelist. A number of souls were definitely saved and sanctified for which we give God the praise. The church here is not yet a year old and we are worshiping in a hall. The enemy don't like us and is contesting every inch of the way. But our God is a living God and we are going over the top of all difficulties, praise God. Last Sunday we had fifty-five in Sunday school, and Sunday evening six souls bowed at the altar in prayer. Attendance is the best it has ever been and several good people are expecting to cast their lot with us. Thanks be to God."

EVANGELISTS J. A. DOOLEY AND WIFE—"We have just closed an interdenominational meeting at Ottumwa, Iowa, of four weeks in the big Armory, which seats 1,400 people. The city has thirty thousand on the north banks of the Des Moines River. The first two weeks of the meeting the old found God, the last two weeks the high school students, with others. Pen cannot picture the great power of God in the saving of sinners, the baptism with the Holy Ghost of believers and the healing of the sick ones. The Nazarenes, the Free Methodists, and a few more denominations stood by the meeting. We conducted fifty-five services and the altar was filled the last night at one a. m. Monday morning. After pronouncing the benediction three times we went to bed at 2:30 a. m. and left the town at 7:30 a. m., with the glory of God on our souls. To God be all the glory."

CROWLEY, LOUISIANA—"This is my first time to make any report through the HERALD OF HOLINESS, or any other paper. In answer to prayer, and through the influence of Rev. G. M. Akin, then District Superintendent, and Rev. J. W. Cook of Ellis, La., I was called to the Ebenezer Church in December, 1924. This being my first pastorate, and a young inexperienced preacher, naturally I had many things to learn. But God has been with me, praise His name. I have learned many precious lessons. Best of all, 'It's sweet to lean on Jesus.' This is the land of the Acadian French. Most of the people are Catholics. We have some as good people here as can be found anywhere on earth. They know how to pray, and

love their pastor. During these two years, God has given us many precious souls for the kingdom, and many, many friends to love us, and pray for us. We just closed a two weeks' meeting. Brother J. W. Cook of Ellis, was the evangelist. It might not have been a great meeting, but thank God, it was a good meeting. Brother Cook preached the Bible, the people prayed, and the Holy Ghost brought conviction and persuasion. Fifty-three different ones sought God for pardon or cleansing, some seeking both. We took seven into the church at the close of the meeting. Brother Cook plans to open a campaign in Crowley sometime in May. Crowley is a little city of 7,500 population, the rice city of America. But people need God there, and we need a church there. Pray for the meeting. Brother Aycock and wife will be with us again in a campmeeting here July 1 to 11. Now all that has been accomplished, and for all that is being done, we give God the praise through His Son Jesus. Pray for us."—Dick Moore.

FRANKLIN D. BROWN EVANGELISTIC PARTY—"We just closed a most gracious revival at Haxtun, Colo., which lasted over a period of four weeks. Will say we have never enjoyed better fellowship and good times in the mighty presence and power of the Holy Ghost than we had in this last meeting. Well, praise the Lord, it was not a down pour, or gully washer in numbers, but God mightily met with us, and souls were saved and sanctified. We had seventeen at the altar in spite of the fact that we had almost three weeks continuous rain and snow. They have a nice new church here 24x36 feet nearly completed and God has wonderfully prospered the work of Brother and Sister Tomlin here. Brother Tomlin is a mighty man of God. I do not know when I have seen such faith as he has. He took seven into the church Sunday evening. The work of the church is surely prospering this spring in Eastern Colorado. We attended the group convention at Yuma, held April 18 to 20. And God surely blessed us. Before I was reclaimed under Dr. Chapman's work in Denver at old First Church, I certainly was disgusted with the noisy shouting Nazarenes, but one day the Holy Ghost fell upon my soul, and glory to God, since that day when I tuned in with heaven, the shouts of the saints of God sound like heavenly music to my soul. I surely love the dear old Nazarene church and am in it to stay. Praise His holy name. Pray for us. We are at Holyoke, Colo., started a meeting here with Sister Elsie McGaughery last night which is to be a three weeks' battle."

EVANGELIST FANNIE PAYNE—"Since our last report we have held meetings at St. Joseph, Mo.; Atchison, Kans.; Tuttle, Okla. We then took a rest of three months and visited friends in Texas at Mineral Wells, Cisco, and Hamlin. Our next meeting was at Lawrenceburg, Mo., and Cross Roads (near Hurley, Mo.). In all of these meetings God gave us a few souls. We are now in a week-end meeting at Halltown, Mo. The first service was so blessed of the Lord and shouts in the camp until we had no preaching. We go from here to Yampa, Colo., beginning there May 12. Will hold four

or five meetings in that section of the country. Miss Bertha Pulk of Tuttle, Okla., has been with me for two years. Miss Nadyne Smith of Ponca City, Okla., will work with us this summer in Colorado. We will appreciate the prayers of our friends that God may give us a great harvest of souls in that section of the country."

EVANGELIST MABEL R. MANNING—"We had a very blessed time in our Jackman, Maine church as we closed our ministry there. Our dear people seemed to dig deeper, and renewed their vows to God, that they would be true to Him. It was wonderful to see them loving each other, and determined to press on up into the land of Canaan. After our usual cottage prayermeeting on Friday night, April 16, they presented their pastor with a splendid new portable typewriter, and Miss Furbush with twenty dollars in cash, with splendid words of love and appreciation for our labors among them, and regrets at our departure. It just broke our hearts to leave this band of splendid loyal Nazarenes, but we felt it best, now that the church building had been successfully erected, and everything in such good condition spiritually, and financially, to turn it over to a good pastor and wife, as I felt my work was evangelism. I feel very delighted to have Brother and Sister Arthur Ingler follow me and take up the work. We close the year with forty-three members, all bills paid, and everything ready for the new pastor to come, and take up the work with no incumbrances. I am sure that the days of miracles are not past. Over a year ago, we were a band of people with no church home, no money, just walking by faith in the promises of God. And in answer to believing prayer, and achieving faith, we have a splendid new church building, equipped. Anyone who is acquainted with the circumstances, and Northern Maine, will have to admit it is a modern miracle. To God be all the glory. I am taking up evangelism this year, have my slate for the year practically full, with an open date for August. God is blessing me richly these days, both spiritually and physically, and I expect a great year in the evangelistic field. All for Jesus. Home address, Nahant, Mass."

PASTOR H. T. DAVIS, Jamestown, North Dakota—"There is so much that might be said about our April revival, but you are so used to saying so much, and reading so much to get a little that I guess I will only say just a part of what you would like to know. Rev. W. R. Cain of Wichita, Kans., was our evangelist. Now, Cain's coming to our town was of unusual interest to me because years ago he and I were classmates in the Southwestern Kansas Conference. He has never cooled off or lowered the standard. He is just the same old plain, pleasing and powerful preacher of years ago. His sermons have teeth in them. They awake the sinner, they frighten the folks that are not sanctified, they are a blessing to the saint. Why should any evangelist ever dare to get tame and seek for popularity instead of power with God? Surely God came to our rescue and scores came to the altar to be saved or sanctified. As usual many did not get the blessing because they did not pay the

price or go to the bottom. But quite a few did and got real victory. And the revival was a real spiritual feast to the church. Both the North Dakota and Minneapolis Assemblies will be entertained by our church in August. If you have a little time come over and we will entertain you, also. A week ago last Monday evening, the church board voted unanimously to recommend us for re-election. And we held our church meeting last Monday evening and by a rousing overwhelming majority vote they said we could camp here for another year."

PASTOR C. C. SELLARDS, Webster City, Iowa—"We are beginning our spring revival next Tuesday, May 3, with Rev. P. P. Belew, of Marion, Indiana, as evangelist in charge. We have been having prayermeetings for two weeks in homes in different parts of the city. God is with us, and we are trusting Him for a great meeting. One young man has been to the altar since my last report and received help from the Lord. Another boy got saved. We give all the glory to God. Let us share an interest in your prayers that God will visit this wicked city with a mighty outpouring of His Spirit. We have some of the salt of the earth in this church who love God and the truth."

EVANGELIST J. S. WALLACE—"I have been engaged in two revivals since my last report. The first was with Rev. Miller of the Southern Methodist Church. He is an efficient pastor and knows how to stand by the evangelist. My own soul was much enriched by this precious brother's shouts and praises to our God. Many precious souls were reclaimed, several really prayed through and found God in pardon. A few sought and obtained the precious blessing of sanctification. A goodly number united with the church. Our next meeting was at White Ash, Ill., with a Baptist brother, Rev. Moody Clardy. Here God gave us the greatest meeting, the brethren claim, that the church ever had. The saints shouted and God helped us to preach the truth. Many found the Lord in reclamation and pardon, a few sought the blessing of holiness. We go from here to Herrin for our next battle. Please pray for us."

PASTOR ALLEN H. WAGNER, Christiansburg, Ohio—"We have just closed a very successful revival here, it being one of the best revivals in several years. Rev. J. E. Hughes was the evangelist and God wonderfully used him in preaching the Word, and winning souls. He preaches a true straight gospel backed up by the power of God. There was some real definite work done in this meeting, a number were saved and sanctified. The last Sunday night we took eight into the church, two more coming in the following Sunday night. Many were saved who had never known God before. One grocery man, near sixty, was saved and sanctified, also his wife, daughter, and her husband were saved and sanctified. Last fall we, Brother Ralph Haines and myself, organized the church here with about fourteen members, six being children. The church since then has had God's blessing upon it and we have grown both spiritually and in numbers. Today we have

twenty-four members. Our Sunday school last Sunday was thirty-six and our prayermeetings average between twenty-five and thirty-five. The church wishes to give God all the glory for what He has done for them, and we ask that you might pray for us."

EVANGELIST C. J. GARRETT—"When I came home from Cherryvale, Kans., where we had a great meeting with Brother H. N. Morris, and his people, I found our pastor, E. R. Shook, and his people praying for a revival in our home church. They asked me to assist them a little, so we started in for five nights. The tide rose higher and higher until we ran over four weeks right up to our Kansas City zone group meeting, which is on now. The church here is climbing the ladder of Nazareneism. Brother Shook and his people stood by us loyally. Our new church building is going up rapidly now. It will surely be a great blessing to our work here. The Lord is leading us on with victory here. We had lots of people at the altar and several prayed through. Two fine young men came into the church, and one of them was my son, Thurmon, nineteen years old. Of course, you know I was well repaid for our stay here. Now all of my family are Nazarenes who are old enough to really know God. I am to be in Illinois again in June. Pray for me. I am still fighting the good fight of faith."

PASTOR THOMAS MURRISH, Modesto, Calif.—"We are most certainly winning out here in Modesto. For the Lord of hosts is with us, and the God of Jacob is our refuge. We began a two weeks' meeting with Rev. Aug. N. Nilson, evangelist, as our leader, and nobly has he done so. His messages were great and inspiring, and gripped the hearts of all who heard him. The congregations were fine, the interest good. Nearly forty persons came to the altar of prayer, and everyone professed to pray through. We took twelve into the church. One brother who had loaned the church nineteen hundred dollars to help in building, freely donated it to the church building. The Lord impressed him to do it, and he cheerfully obeyed God. This is the kind of folks we have in Modesto Church of the Nazarene. The evangelist, Rev. Nilson, will commence tonight in Roseville with Pastor Smith. May God give him a real Holy Ghost revival there. All the folks in Modesto appreciate this great man of God. May he keep on preaching until Jesus comes."

PASTOR J. W. HENRY, Batesville, Ark.—"The Lord is good to us in the great Southland. We have at Batesville some of the best when it comes right down to Christian living and being real workers in God's vineyard. They believe in sticking to the job and staying by their pastor. We are to begin a series of meetings May 29 to June 12 with Rev. J. B. McBride and wife. We want to ask the Christian folks to join us in prayer that God will give us the greatest revival that this country ever saw. If there are any of the saints of God out on their vacation at this time we want to extend to you an invitation to come and enjoy part of this meeting any way. This is a fine place to spend your vacation. It is locat-

ed in the foot hills of the Ozark Mountains on the banks of the beautiful White River. Our work at Calamine is coming along fine, we just have one Sunday a month with them, but God is blessing. Pray for us."

PASTOR J. W. IRWIN—"I am still serving as pastor at Des Arc, Mo. With the consent of the church we held one revival at Irondale with Rev. Hendley as pastor. God sent strong conviction on the people and seven prayed through, were saved and testified to the saving grace of God; one sanctified the last night of the meeting, a woman of about sixty years. May the Lord help us as ministers to pull off the mask of the devil and his works and preach our convictions. I also had the privilege of visiting the home of dear Father and Mother Linza who have stood by the church at Irondale. The church will miss them when gone. God bless the good people at Irondale."

GOLDTHWAITE, TEXAS—"Our work is growing, interest is good, the church is praying for a mighty revival, and prayers are being answered. Sunday night six people came forward and four were saved. Eleven asked an interest in our prayers, and we want the holy people to join us in prayer. This is the only Church of the Nazarene in Miller County and we desire to spread the gospel. Our meeting will begin the second Sunday in June. We have been called to hold a revival at Sweetwater, Texas, May 27 to June 5. Let all attend that meeting that can."—G. R. Dosier.

EVANGELIST F. P. CASSIDY—"God has given us some fine meetings this year. The first one was at Mohawk, Indiana. It was a hot battle but God broke through and we had some fine cases of old time religion. The pastor, Rev. Sadie McNeese, certainly stood by the meeting. She is one of the best pastors I ever worked with. The gospel plow went deep but God honored the truth. Some deep restitution was made, several at the altar. Mohawk has some fine people in it and they know how to pray and stand by the truth. From there we went to Mitchell, Indiana, and helped our good pastor, Rev. C. W. Henderson. God certainly came on the scene here, about one hundred and twenty-five at the altar. We received into the church twenty members, it was said by the members to be the deepest meeting they ever had. The pastor is surely God's man. He knows how to stand by and pull. His good wife is much help to him, and the people there are a fine set of sacrificing people. The next meeting was at Lynn, Indiana, with Rev. Leo Davis. The Lord gave us a good meeting. Several people found God, some united with the church and more are looking that way for a church home. This is just a baby church but it can already walk and is able to eat good substantial food. Rev. Leo Davis, the pastor at Winchester, Indiana, supplies this place. At this writing I am at Elwood, Indiana, in a battle for souls. God is on the scene and people are under conviction. Pray for me that God will keep me true to Him."

NORTH ST. PAUL, MINNESOTA—"We have just closed up a five weeks' revival

here at North St. Paul. Brother Henry, our Minneapolis pastor, and Brother Harris were the speakers the first three weeks with Brother Schaap's help. We had a great time and saw many souls at the altar. Then Brother Arthur McNaughton of California, came along and gave us two weeks. He is a fearless preacher and a true Nazarene. Many souls prayed through to victory, not one barren altar. God is still on the throne and He is still remembering His own. Brother McNaughton just closed a series of meetings at Benton and has arranged with Brother Chrysler of Diagonal to go there and preach every Sunday afternoon. Brother McNaughton expects to see a great work there in the near future. Brother McNaughton and Brother Schaap have a burden for a holiness work to be started at St. Paul so they ask the prayers of the Nazarene family that God shall direct their steps in that large undertaking. We took several subscriptions for the HERALD OF HOLINESS during our revival. I am glad to report Brother and Sister Schaap received a unanimous vote to shepherd the flock here at North St. Paul another year, making their fifth year here. God has blessed their efforts and we are looking to the biggest year we have had yet. Wish we could hear from more of the people in our great District."—T. J. Thompson.

EVANGELIST E. T. COX—"I am now in the midst of my first revival since entering the evangelistic field, at Fairfax, Alabama, with Pastor Rushing. The meeting is starting off fine. We go from here to Columbus, Georgia, for a two weeks' meeting with Pastor L. L. Huff, and then to Monterey, Tennessee, for the month of June, then to Calera, Alabama, the first of July with A. B. Medler. We go from there to Cooksville, Tennessee, for two weeks with Pastor Cummins. Then the first part of August we go to Nashville, Tennessee, to hold the annual tent meeting of North Nashville. We covet your prayers that God may give us a great victory in all these meetings. I have two weeks in the last of August and two in the first of September I could give someone that is in need of an evangelist. Address me at 1412 East Douglas, Nashville, Tenn."

BROOKLYN, NEW YORK, John Wesley Church—"We have been confidently ex-

pecting to get our prayers through, and at last we have succeeded, and are now beginning to see the starting of a great work right here in old Brooklyn. Our beloved pastor, Rev. A. G. Crockett, was unanimously and enthusiastically recalled for his third year in John Wesley Church. We all appreciate our pastor and report to the HERALD OF HOLINESS family and friends that the church, under Brother Crockett's leadership, has caught the vision. Of late we have beheld much glory on the church with our own eyes.

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God is breaking through this awful icy prejudice, skepticism and doubt. We presume there is no center in the States so dark, no opposition as great, so little faith, and so much doubt as in New York City. The deluge, the waves and currents of modernism, are appalling. Some of the churches of the older denominations have recently and publicly announced that 'they are on their death bed and waiting for the official undertaker.' Thank God, it's not so with John Wesley Church of the Nazarene. We, with our many friends, many of which have announced that before long they expect to join our ranks, are looking for and expecting much victory through Christ. We are also expecting before another year passes that we shall have a strong church in Manhattan, something many have declared could never be. At the Assembly just closed we were glad to report our unified budget paid in full, having raised almost \$20,000. To God be all the glory. Our pas-

tor is preaching to the largest crowds the church has regularly had for ten years. All departments of the church are on the up grade, taking on new life and forging ahead. Dr. J. W. Goodwin was recently with us in a full board meeting. His presence with Sister Goodwin was a great blessing and his wise counsel will long be remembered by the board as well as at the Assembly from the beginning to the end. Our church board and pastor are back of our general interests and General Superintendents 100 per cent.—C. W. Hogan, Church Reporter and Trustee.

REV. HEN ELSNER—"It was my pleasure to be the preacher at the all-day meeting April 22nd, and also to preach both Sunday morning and Sunday night at the Trinity Methodist Church of Camden, New Jersey, where our beloved brother, Rev. John Norberry has just taken the pastorate. His congregation is largely made up of young people and God gave us an altar filled with seekers for both works of grace. The meeting closed at high tide at about 11 p. m."

PASTOR HENRY B. WALLIN, Spokane, Wash.—"We have just closed a very gracious revival of two weeks' duration under the leadership of our beloved General Superintendent, Dr. R. T. Williams. It was a contested battle from the very outset, but some very great victories were achieved in the name of the Christ. There were between one hundred and fifty and two hundred people at the altar and near one hundred and fifty found victory. There were such crowds at the altar at times that we were unable to secure the names of all. A fine class of new members were received that last Sabbath. The offering for Dr. Williams was secured by private solicitation and was spontaneous and generous. The Spokane Church considered it a rare privilege to have Dr. Williams to lead them in this first campaign since the building of the new church. He always brings a message that inspires and builds. To entertain him in our home was a great delight. On the last Sunday afternoon he sponsored an offering on the pastor's auto, the good people of First Church with their friends responded quickly with two hundred dollars which was gratefully received. We are coming to the close of this Assembly year with the greatest report we have ever had in the pastorate. *All praise to Him who has led us on* and to those who have so co-operatively stood with us. One Sunday has gone since the revival closed witnessing souls finding God at our altar. Oh, brethren, let us keep the holy fires burning hot upon our altars."

PASTOR R. J. KIEFER, Ashland, Ky.—"The Ashland church is moving up the line. Just received twenty into the church as a result of our recent revival. Attendance at Sunday school growing every Sunday. We are working for three hundred by June 1st. Our young people here are forging ahead in spiritual things. They are holding street meetings every Friday evening and follow same with a service at the church. Evangelist Theo. Elsner and wife expect to begin a revival campaign here May 10 to 22. Will the HERALD OF HOLINESS family remember us

at the throne of grace. We recently re-organized the Woman's Missionary Society and they are pursuing their work with much vigor. They not only hold their monthly missionary meeting but hold a weekly prayermeeting every Thursday afternoon. Shouts of praise can be heard almost any time in the Ashland Church. Last Sunday morning one of the ushers, while taking the offering, got a shouting spell and another had to finish taking the offering. A fine spirit seems to prevail and we are expecting great things from the hand of the Lord in behalf of the Ashland Church."

EVANGELISTS HALDOR AND BERTHA LILLENAS—"Since closing our three years' pastorate at First Church, Indianapolis, Ind., we have had but little time at home. Shortly after the Indiana Assembly we conducted a short revival meeting at Fort Wayne, Ind., with Rev. Morris Himler, pastor. The meeting lasted but five days but there were some gracious results and during the convention several thousand dollars was raised for the budget of the church. Following this meeting we spent several Sundays in all day meetings in different churches including Hagerstown, Morristown, Stringtown, etc. In January we assisted Rev. M. Crider in the Methodist Episcopal Church at Kirklint, Ind., in a three weeks' campaign. This meeting resulted in a gracious awakening and some good results. We had a very strenuous time fighting our way through snow drifts, ice, sleet and fog, driving seventy miles nearly every night in the most extreme weather. In spite of the weather, attendance continued excellent and we feel that much good was done. The meeting at New Castle, Ind., in the Church of the Nazarene, continued three weeks. This was one of the most remarkable meetings we have labored in for some time. The attendance was such that at all times the house was full and often hundreds were turned away. On the last night of the meeting we had an overflow meeting in the basement auditorium, Mrs. Lillenas preaching in the main auditorium, Haldor Lillenas in the basement with both auditoriums filled. The meeting resulted in the conversion and sanctification of about two hundred persons and a substantial number united with the church. Rev. Ira Akers, the hustling and aggressive pastor is doing a most excellent work in New Castle. His ministry is of the helpful, constructive type and the church is steadily gaining ground as a result. We have recently closed another short meeting at Kirklint, Ind., and are now engaged at Crawfordsville, Ind., in a two weeks' meeting with Rev. Guy C. McHenry, pastor. The prospects are good for a fruitful revival. In all of our meetings Mrs. Lillenas is doing the preaching and the writer directing the music. Much of my time is devoted to writing and publishing sacred music in which ministry God has greatly blessed me these past twenty years. To him be all the glory. Breathe a prayer for us when you can find time amid the rush of your busy life to enter into the secret place with the Master."

PASTOR JOSEPH L. LOOSDON, JR., Mt. Sterling, Ky.—"We have not reported

HOLINESS

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since the close of our splendid revival with Brother and Sister L. G. Milby, who proved such a great blessing to this people. In January we had Brother and Sister French, our fine young pastors from Olive Hill, for a week's meeting. Brother French is a full Bible preacher, possessing exceptional ability. Brother L. T. Wells, our beloved District Superintendent, spent one Sunday with us. Our people here are very much in love with Brother Wells and his splendid family. Brother Ira Ison, of Gran, Ky., spent one Sunday with us. Brother Ison recently came to our church and is a very successful and promising young evangelist. In March Sister Elsie Martin, our pastor at Wurtland, Ky., came to hold a four days' convention for us. She is a practical, second blessing preacher. It became necessary for us to enlarge the church building to take care of the rapidly growing Sunday school and congregation. The money was raised and the work completed in a little over a week. We are now in our second happy year with the people of Mt. Sterling, who are among the finest on earth. It has been our privilege to watch the Sunday school grow about 200 per cent, the congregation at the regular services increase, and souls pray through to victory."

PASTORS E. E. AND ORA J. TURNER, Hammond, Ind.—"We have just closed our third revival campaign, with Evangelists Theo. Elsner and wife. This was their second campaign with us and all said they were more intense than at the first meeting. Brother Elsner preached in power and demonstration of the Spirit with definite gospel truth that stirs the soul. Mrs. Elsner conducted the singing, also assisted in the special duets, which was an inspiration to each service. This successful meeting was made possible through the united co-operation of a good spiritual church to begin with, also the eight personal workers' bands which were organized in the Standley three days' convention. These bands are functioning now in an aggressive way, by house to house visits on the unreached masses, giving out good literature. The open air meetings will be conducted through these bands during the summer months. Our pastors, E. E. and Ora J. Turner are doing all possible as pastors to assist in every department. They are constantly on the look-out for souls. It is through their influence that the church is now in the best spiritual condition it has ever known. The church membership is constantly increasing. They have received into the church about 125 new members. We have sent in about two hundred subscriptions to the HERALD OF HOLINESS since Assembly. Our Sunday school is increasing by leaps and bounds. From an attendance of about 235 the Sunday before Easter, it reached the number of 418 Easter Sunday, and we are especially proud of our young men's class of thirty-two. We have good Sunday school lessons, inspired by spiritual teachers with which we are blest. The little tots have a meeting on Sunday afternoons, during which they are taught by Mr. and Mrs. Wm. Smith, the Scriptures in story form, and on lines which will tend to mold their little lives for the service of Jesus. A Mission Sunday school is also held in

Indiana Harbor in charge of Brother Groves, our home missionary. The open air Sunday school was held at East Hammond Easter Sunday for the first time this year, Brother Virgil Fletcher in charge. We also have a mission in Whiting in charge of Brother Johnson. A unique and impressive feature of our Sunday school is a class of two Chinamen, being taught by Brother E. J. Stelow, head of our home department, who is also Chairman of the District Sunday School Committee. He is teaching English through the Bible, beginning at the creation. Brother Stelow is doing some fine work in the home department, which is now composed of three hundred members, and he is a special friend to the shut-ins and cripples. Our Cradle Roll, with Mrs. Nellie Smith as the efficient Superintendent, has an enrollment of 170 babies. These are visited regularly. Sister Elsner gave a very impressive talk to the Young People's Society during the meeting, which was very much appreciated and enjoyed. Miss Bessie Ewing is the excellent president of the society. Easter morning carollers were sent out by the Young People's Society at 4:30, after which there was a glorious sunrise prayer-meeting at the church. We are looking forward to new encouragement and life in our Society from our returning Olivet students and also our many new converts. Our church is at its best financially, which we feel is partly due to the use of the envelope system and tithing. A great help to our church has been the

electric sign which we have had erected on the corner of Michigan Boulevard, next to the church. We have also placed a new electric sign over our front entrance as a beacon light. On April 21st Rev. Bud Robinson and J. W. Montgomery, District Superintendent, visited us in behalf of the Gospel Tent Association and \$1308 was cheerfully pledged. At this meeting Uncle Buddie preached to the largest crowd ever in the new church. Our people are not satisfied to have a good spiritual church and enjoy a spiritual feast three times each week, but they want others to know. Hence the church board has voted to pitch our big gospel tent at Whiting, Ind., for a home missionary meeting. Rev. Bose of Alexandria, Ind., is being sent by the District Board to conduct this meeting in June. Then in July, under the auspices of the local church, our home mission worker, Rev. H. P. Groves, will conduct a meeting in Indiana Harbor. These are very needy fields and the harvest is white. With God's help we will do our part."—Reporter.

PASTOR ARTHUR MORGAN, Hutchinson, Kans., Interurban Place church—"Since

WANTS

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my last reporting I have been busy in the work of the Lord. Besides my regular pastoral work I have had the privilege of visiting our new church at Salina, Kansas twice during the last month. The first time was during the Central N. Y. P. S. Zone Rally of the Kansas District. This was one of the best N. Y. P. S. group conventions I have attended. From the very beginning to the last the Lord was with us in a remarkable way and all who attended the convention felt that they had been greatly helped. The second time I held a week-end revival. During the convention and revival, a number of seekers knelt at our altar. Pastor G. S. Rogers and wife are among the finest people with whom I have labored. They have the interest of the church at heart, and are making progress. Also the people are supporting their pastor in every way. I believe it will only be a short time until we will have a great work in this place."

GRACE CHURCH, North Chattanooga, Tenn.—"We have just closed a two weeks'

revival. Rev. Henry A. Hamby, who was recently called as pastor of the church, did the preaching, which was logical, unctuous and effective. Brother Hamby is a most lovable pastor and has already made friends among all classes. Mrs. Hamby, the pastor's wife, had charge of the singing, which was greatly enjoyed and favorably commended by all who attended the services. Rev. W. M. Tidwell, pastor of First Church, preached the last Sunday afternoon of the meeting, using as his theme, 'The New Birth, and the Baptism with the Holy Ghost.' It was a great sermon, resulting in a good altar service. Grace Church was organized about a year ago by District Superintendent W. F. Collier, assisted by Rev. W. M. Tidwell and Rev. Mackey J. Brown. The latter was called as pastor of the church, and served effectively and faithfully, until prolonged ill health necessitated his resignation a short time ago. The prayers of the HERALD OF HOLINESS family are urgently requested for the complete healing of Brother Brown, whose ministry is so much needed in our

great church. Grace Church here has a bright future. Its membership is composed of a fine class of earnest, sacrificial people. The beautiful church building, which is practically free from indebtedness, has a seating capacity of about 450 and is located in one of the best residential sections of the city. Excavation has already been made for a number of Sunday school rooms in the basement. May we go forth victors through Christ."—M. J. B., Reporter.

PASTOR GUY C. McHENRY, Crawfordsville, Ind.—"We closed a good meeting here Sunday night, Feb. 27, with Rev. J. E. and Ada Redmon as evangelists and singers. God sent us a gracious revival, many new people attended the services. Several found deliverance from sin. Twelve have united with the church, others are under conviction. A spirit of prayer is prevailing among the members. Our pastor divided the members into six different groups each with a leader. As a result we have six different cottage prayer meetings a week in place of one. In this way we reach about three times the number of people we otherwise would. God is blessing and we are looking for great victory, a spiritual awakening in Crawfordsville."—Atta Shanault, Reporter.

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

NAMPA, IDAHO

Great outpouring of God on prayer-meeting tonight. Some wept, some shouted, others exhorted. Twenty students seek God. Conviction on score or more. Revival tide on. Pray that God may give us a clean sweep before school year closes.—Russell V. Delong, Acting President Northwest Nazarene College.

SPOKANE, WASH.

A most blessed victory at Pottlatch, Idaho, with dear Brother Thiele, pastor. The meeting went one thousand miles beyond the other one three years ago. The last day had twenty seekers, almost all of them happy finders. Halfway, Oregon, May 8 to 22. Victory ahead, much love. Everybody pray.—Fred St. Clair.

BENNETTSVILLE, SOUTH CAROLINA

Sunday, May 1, great day in Bennettsville new church. Revival closed with great victory, sixteen at altar last service. Crowds, great many turned away. 110 seekers in all, thirteen united with church. Organized Young People's Society. 102 in Sunday school. Church blessed and helped. Brother W. M. Mills, new pastor, liked by all. Writer did preaching, wife singing.—Charles M. Harrison.

BLOOMINGTON, ILL.

Just closed splendid revival, J. E. and Ada Redmon, evangelists. Number of souls prayed through, fifteen adult mem-

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new, popular hymns as well as the old standard hymns that never die.

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bers join. Church finances came easy. Pastor unanimously recalled, also standing vote from friends. Salary increased ten dollars per week. Liberal love offering for pastor.—E. E. Robinson, Pastor.

DEATHS

KEDDIE—Thomas Keddle was born June 21, 1844 near Falkirk, Scotland, and was united in marriage to Janet Taylor in Edinburg, Scotland, June 5, 1868. To this union were born six children. George the oldest son having preceded him a few years. They with the oldest daughter Agnes, came to the United States in the month of May, 1870, locating in Pittsburgh, Pa., remaining there six years. Thence they came to Reno County, Kansas, they being among the early pioneers in Hayes township, where they lived together until Mother Keddle passed on four years ago. Since that time he made his home with his children. He closed his earthly career, on February 17, 1927, at 5 p. m., just four years and three days after Mother Keddle; at the age of 82 years, 7 months and 27 days, at the home of his daughter, Mrs. George Ankerholz. He loved his God, his home, his children, his country and his church. He was a faithful husband, a considerate father, a devoted Christian, a true friend and a good citizen. He leaves to mourn his departure, five children, Mrs. Agnes Withroder of Nickerson, Kans.; Mrs. Geo. Ankerholz, Mrs. Howard Dennis and Henry Keddle of Sylvia, Kans.; and Thomas Keddle of Pasadena, Calif.; thirteen grandchildren, seven great-grandchildren and a great number of friends. The funeral services were held Sunday, Feb. 20th, from Fairview U. B. Church, and were under the direction of Rev. Davis of the Church of the Nazarene, assisted by Rev. Hendershot and Rev. Klemel. The body was laid to rest in Fairview cemetery.

SHORT—Mary Francis Short was born at Orchardville, Wayne County, Ill., April 16, 1849, fell asleep in Jesus, four o'clock in the afternoon, March 6, 1927, and was laid to rest in the Erick Cemetery Monday, March 7, 1927. Her funeral was preached at the Erick Church of the Nazarene, of which she was a charter member, in the presence of one of the largest congregations ever assembled at the church. As a church we feel her loss deeply, she being the first charter member to pass on to glory. She was converted at the age of nine years and united with the Missionary Baptist Church at the age of sixteen years. She received the beautiful experience of entire sanctification in a prayermeeting in her home thirty-eight years ago. As the result of the experience, as exemplified by her godly life, four sons are preaching the doctrine and a host of friends and neighbors have sought and found the experience. It can be truly said of Mother Short, "And her children shall also up and call her blessed." Her dying admonition was "Don't grieve for me, but exhort the lost to seek the Lord." She was married to William J. Short September 3, 1865. Eight children were born to this union, all of whom were at her bedside when she departed, except two. She leaves to mourn their loss, her husband, William J. Short, and eight children, Joe Short of Chehalas, Wash.; Rev. Ben Short Dabney, Okla.; Rev. Conrad Short Marlow, Okla.; Rev. Otto Short Erick, Okla.; Rev. Miles Short of Kansas City, Mo.; Mrs. Rhoda Whitley of Erick; Mrs. Nettie Baker of Marlow, Okla.; and Mrs. J. C. Hickey of Erick Okla.—Mrs. Mattie Miller.

RITTER—The Cedar Springs, Okla., Church of the Nazarene suffered a very great and unexpected loss on March 12, when J. W. Ritter, one of our charter members who had acted as Sunday school superintendent since his conversion fifteen years ago, passed away. He was not only a charter member but also a staunch defender of the doctrines and

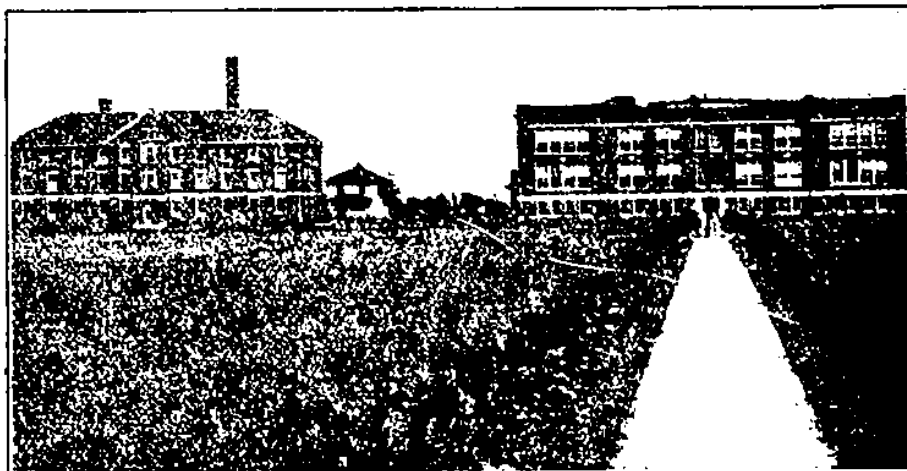
principles of our church as well as a loyal supporter with his presence and also his possessions. The pastor or those in difficulty could always find a friend and helper in Brother Ritter. He settled with his family on a farm near Longdale in the pioneer days, where he reared his children and spent the most useful part of his life. In 1915 Brother Spear and Brother Ball came to his community for a revival which resulted in Brother and Sister Ritter's conversion and later the organization of

the church by which they had stood continuously. While Brother Ritter had felt for several years a weakness of the heart, as others knew him he was in apparent good health, having labored almost continuously. He had driven his car to town during the day and after supper visited at the neighbors'. Returning home about nine o'clock, he sat down by the stove while Sister Ritter did the evening work. While sitting there he fell asleep, and also breathed his last almost without a move. In

OLIVET COLLEGE

Camp Meeting and Commencement

May 19 - 29



OLIVET COLLEGE, next semester opens Sept. 13, 1927. For particulars concerning the school, write President T. W. Willingham, Olivet, Illinois.

SPECIAL WORKERS—Dr. J. B. Chapman, Kansas City, Mo.; Rev. Bud Robinson, Pasadena, California; Rev. Bona Fleming, Ashland, Kentucky, Evangelists; and Revs. Haldor and Bertha Lillenas of Indianapolis, Indiana, Song Evangelists. Other workers are Pres. T. W. Willingham, Rev. C. A. Gibson, District Superintendent of Ohio; Rev. S. D. Cox, District Superintendent of Michigan; Rev. J. W. Montgomery, District Superintendent of the Northern Indiana District; Rev. C. J. Quinn, District Superintendent of the Indianapolis District; Rev. D. W. Dobson, District Superintendent of Iowa; Rev. N. B. Herrell, District Superintendent of the Kansas City District, and Rev. J. A. Williams, District Superintendent of Missouri; Rev. E. O. Chalfant, District Superintendent of the Chicago Central District, pastors, laymen and friends of the middle west of the Church of the Nazarene.

ENTERTAINMENT—Lodging for all who may come free. Meals to all visiting Ministers and wives free; all others will be charged a reasonable amount for their meals.

OBJECT OF THE CAMP MEETING—Preaching a vital gospel, the conversion of sinners and sanctification of believers, edification of God's people, healing the sick, promoting Home and Foreign Missions and advancing the importance of a Christian education.

Under the auspices of the Church of the Nazarene
For particulars write Rev. T. W. Willingham, Olivet, Illinois

answer to the telephone call the home was almost immediately filled with friends and neighbors and his children who attempted to relieve the shock and assist in the ordeal which had come so unexpectedly to the home and community. The funeral was conducted in Cedar Springs Church by the pastor while a large crowd of friends and loved ones paid their respects to a faithful husband and a kind father, a good neighbor and a loyal Christian. His body was laid to rest near those of his parents and one son in Bethel Cemetery.

DILL—Joseph Sherman Dill was born at Spartanburg, S. C., May 30, 1865. He departed this life April 15, 1927, age 61 years, 10 months and 15 days. On August 5, 1888, he married Miss Calile Lambert. To this union were born nine children, six of whom survive him, three sons and three daughters, Claud of New York City; Roy and Carl and Mrs. D. L. Nason of Detroit, Mich.; Mrs. Adrain Craig of Joplin, Mo., and Miss Virginia, who lives with her mother here in Ft. Smith. Brother Dill was converted at the age of 23 and united with the M. E. Church, So., the same year he was married. For a number of years he was interested in the Church of the Nazarene. When he first came to Ft. Smith, some six years ago, he tried to get our General Board to buy the old Methodist Church (a good brick). That was two or three years before we organized here. We missed the opportunity to get a real good location at a very low price. Three years ago he united with the Church of the Nazarene, and has been one of our official members almost ever since. Brother Dill was a good man, loved and respected by all who knew him. We

never met a man who lived any more in Psalm 119:165, "Great peace have they which love thy law, and nothing shall offend them," or in Matt. 5:9, "Blessed are the peacemakers, for they shall be called the children of God." He was a real peacemaker; if any two had a difference, he would go from one to the other, and report the good things that they would say about one another, and so get them together. Then if anyone, failing to understand him, would say anything harsh about him, he took no notice of it, any more than if they had never said it. Brother Dill was a booster for the pastor. When we came here, we had what some said was an impossible task, but Brother Dill would go to others and boost the pastor, and tell folks how much the pastor loved them, and we do not know one who is not a friend to the pastor, partly, no doubt, through the efforts of Brother Dill. We stood by his bedside shortly before he passed away, and asked him if he was ready to go. He answered, "Yes, Brother Davidson, I am ready to go," and then he requested us to have prayer before we left, and joined in the prayer with us. He was a good man, had a passion for the Sunday school, had his Sunday school quarterly with him in the hospital. He has gone to be with Jesus. Pray for his family. Funeral services were conducted by his pastor, assisted by Brother Hook, the pastor of Dodson Ave. M. E. Church, South.—J. K. Davidson, Pastor.

LILES—Little Calvin Eugene, infant son of Mr. and Mrs. Calvin G. Liles of Sapulpa, Oklahoma, passed away January, 1927. He did not tarry in this "vale of tears" but went home. Although

our hearts were torn to give him up still we were comforted by Paul's words, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). To mourn their loss are father, mother and many relatives. The funeral service was conducted by the pastor, Rev. F. R. McConnell.—His mother, Mrs. Calvin Liles.

REPORT OF THE WOMAN'S MISSIONARY SOCIETY, CHURCH OF THE NAZARENE

First Quarter, 1927

Mrs. J. T. Benson, Treasurer

District	Total	General	Special
Alabama	\$ 26.89	\$ 26.89	
Alberta	470.08	468.28	1.80
Arkansas	40.80	40.80	
Arizona	121.00	116.30	4.70
Carolina	8.00	8.00	
Chicago Central	40.00	40.00	
Colorado-Wyoming	335.26	333.08	2.20
Dallas	15.00	15.00	
Florida	32.35	32.35	
Hamlin	32.05	32.05	
Idaho-Oregon	180.00	180.00	
Indianapolis	456.00	452.20	3.80
Iowa	203.08	200.98	2.10
Kansas City	140.28	144.22	5.00
Kansas	352.34	344.30	7.95
Kentucky	192.11	162.37	29.74
Louisiana	8.00	9.00	
Manitoba-Saskatchewan	8.00	8.00	
Michigan	817.00	782.89	34.11
Minneapolis	202.82	197.87	4.95
Mississippi	1.00	1.00	
Missouri	176.81	175.71	1.10
Nebraska	123.02	96.45	26.57
New England	988.22	915.39	72.83
New Mexico	75.25	75.25	
New York	1,834.08	1,512.89	121.19
Northern California	909.50	749.15	160.35
North Dakota	222.15	221.75	.40
Northern Indiana	418.41	413.53	4.88
North Pacific	519.91	510.48	9.43
Ohio	20.20	10.10	10.10
Pittsburgh	794.15	693.18	10.97
Southern California	735.73	567.98	167.75
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Western Oklahoma	202.83	202.83	
	\$10,824.13	\$10,131.65	\$692.48

ANNOUNCEMENTS

NOTICE—My address for the summer will be 2019 Plum St., Newcastle, Ind.—Evangelist R. P. Fitch.

NOTICE—To the Pasadena College Alumni: Every Alumnus whose address has been changed during the last eighteen months, or for any other reason, may not be known to the Secretary, please send immediately.—Chas. W. Amlin, 398 Townsend Place, Pasadena, Calif.

WEDDING BELLS—Basil Allan Fleming, son of Rev. and Mrs. E. J. Fleming, and Martha Lee Robbins were united in marriage April 23rd at the family home in Kansas City, the groom's father officiating.

NOTICE—Ohio District: An announcement was given in a recent issue of the HERALD OF HOLINESS to the effect that the District Board of Examination would meet all licentiates desiring to take examinations, on May 3rd at Troy, Ohio. The Board will meet May 10th as the Assembly convenes May 11th, instead of May 4th as previously stated. All licentiates please be present at 10:00, May 10th at Troy, Ohio.—O. J. Nease, Chairman; Mrs. C. C. Chatfield, Secretary.

NOTICE—I have open dates in May, June and July. Anyone wanting a meeting may write me at Bethany, Okla., Box 945.—W. F. Cleghorn, Evangelist.

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sanctified, also pray for my family."—Mrs. E. L. H., Ark.—"Pray for my daughter that she may be converted, and that I may be completely healed."—N. E. K., Calif.

CAMPMEETING NOTICE—The Bresee College Educational Zone Campmeeting will be held at the State Fair grounds, Hutchinson, Kansas, May 25 to June 5. The workers will be Rev. Bud Robinson, Rev. C. B. Fugett, The Edwards Ladies' Evangelistic Party, Rev. N. B. Herrell, Rev. H. M. Chambers, Rev. A. F. Balsmeyer and others. For further particulars, write Rev. H. O. Davis, Sylvia, Kans., campground manager, or Rev. A. L. Hipple, 503 East 5th Street, Hutchinson, Kans.—A. F. Balsmeyer.

NOTICE—To the pastors and churches of the Kentucky District: Dr. A. O. Henricks, president of Trevecca College, is now touring the District in the interest of the school, and the Lord is blessing, and we sincerely hope that each pastor and church will do their best to help the school at this most needy moment. Every dollar we give before Oct. 1st will mean that Brother Benson will give a dollar to help lift the debt on the school. Brethren, let us all get under this with all our might at this time. After the tour is over let each one be as prompt as possible to pay the pledges.—L. T. Wells, Superintendent Kentucky District.

SPECIAL NOTICE—We will be on the field from June 8 to September 18 in behalf of young people and children who are in need of spiritual help. Our desire is to work only where the need is greatest. We are young men (students of God's Bible School, Cincinnati, Ohio, and members of the Church of the Nazarene) saved and sanctified, and can handle the young people and junior work at campmeetings or hold evangelistic campaigns for Young People's Societies. Our open dates are: June 23 to July 3; July 5-14; July 15-24; Aug. 25 to Sept. 4. Write us at 1810 Young St., Cincinnati, Ohio.—J. Frank Potts, E. Freelan.

NOTICE—Beware of a man who professes to be a member of the Church of the Nazarene and who claims he has lost his purse with certain sum of money and desires to borrow anywhere from five to ten dollars in order to get in touch with his family who are coming on soon to locate in town. His household goods are being shipped in chartered car and will be in within a few days. He knows all the Nazarene pastors and what they are doing and where located, etc. He has secured considerable money from our pastors as well as pastors of other denominations.—Frank B. Smith, Superintendent Northern California District.

NOTICE—Licensed Preachers, Southern California District. The District Board of Examination will meet in First Church, Los Angeles, California, on Monday, June 13th at 9:00 a. m., to give examinations to those in the Course of Study.—C. B. Wildmeyer, Chairman, 1185 Bresee Ave., Pasadena, Calif.

NOTICE—Indianapolis District: In as much as the date set for the Indianapolis District Assembly and announced in the HERALD OF HOLINESS is unsatisfactory and in as much as an August date is desired and urged and in as much as I find it impossible to arrange such date in my slate, though I have tried in every possible way to do so, I hereby change the date for the Assembly to August 24-28, and appoint my highly esteemed and much loved friend and brother, C. J. Quinn, District Superintendent, to preside at the Assembly in my place. I wish to express to the District my sincere regrets in not being able to be with you on this great occasion. God bless you.—R. T. Williams, General Superintendent.

CAMPMEETING CALENDAR

May 26 to June 5. Hutchinson, Kansas, State Fair Grounds, Bresee College Educational Zone Campmeeting. Workers: Rev. Bud Robinson, Rev. C. B.

Fugett, Edwards Evangelistic Party, Rev. N. B. Herrell, Rev. H. M. Chambers, Rev. A. F. Balsmeyer and others. For further particulars, write Rev. H. O. Davis, Sylvia, Kans., Campground manager, or Rev. A. L. Hipple, 503 E. 5th St., Hutchinson, Kans.—A. F. Balsmeyer.

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 R. K. Gamertsfelder, Secretary, 338 North 8th St., Coshocton, Ohio.

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. Holliness campmeeting. Workers: Fred Suffield and wife, Geo. N. Buell, Albert

M. Babcock, G. T. Burgess and others. Mrs. Easley in charge of children's meeting. For information, address Mrs. Frank Warren, Haselton, N. Y.

June 24 to July 4. North Reading, Mass., New England District Camp. Workers: George B. Kulp, J. B. Chapman, C. C. Rinebarger. For information, write E. T. French, 10 Story Ave., Lynn, Mass., Secretary.

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.

July 14 to 24. Freeport, L. I., N. Y., Long Island Holliness Association Camp. Workers: John F. Owen, Howard Sweeten, Miss Florence Fairbank. For information, write H. J. Cornell, 46-14 Burling St., Flushing, N. Y.

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..... September 19 to 26

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Northern California District June 8 to 12

Southern California District June 14 to 19

FALL ASSEMBLIES

Kansas August 24 to 28

Michigan Aug. 31 to Sept. 4

Northern Indiana Sept. 7 to 11

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