

HERALD OF HOLINESS

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THE CHRISTIAN'S HERITAGE OF PEACE

WHEN Jesus Christ was bidding His beloved disciples His earthly farewell He could not promise them a world of peace, but He did promise them personal, inward peace in a world still filled with turmoil. And since they did not receive their peace from the world, the Master proposed that they were not to owe the world for it and that the world was not to be able to take it away from them. "In the world ye shall have tribulation, but be of good cheer."

The opposites of peace are not only turmoil, but fear and doubt and defeat as well. So that the Master was still talking of peace when He said, "Let not your hearts be troubled . . . believe also in me, . . . and I will come again and receive you unto myself." Here are peace and faith and victory as connected and progressive synonyms. Faith is the center of the trio and it looks back to peace and forward to victory.

But peace is also contrasted with pain: "In me ye have peace; in the world ye shall have tribulation." And the peace is to nullify the pain: "I have overcome the world." Pain is not necessary to peace, for some day we shall have peace and no pain. But neither is pain inconsistent with peace, for now we have them both at the same time—peace in Christ and pain in the world.

But aside from its opposites and contrasts, peace is a positive soul state, definable in units of measure, weight and value. For it is "like a river," it "passeth understanding," under certain conditions it is computed as "perfect," is judged "abundant," and is in duration "everlasting."

The aspects of the Christian's heritage of peace are many. For we are to have peace within our own hearts, peace with men, peace with God and, in a yet more precious and delicate sense, we are to have "the peace of God" to keep our hearts and minds by Christ Jesus.

This means that the forgiven soul can look back upon his past which was once so dark with guilt and be conscious that it is now all under the blood of Christ and that it will rise up against him no more in either time or eternity. The truly sanctified soul can look within where once dwelt pride and covetousness and depravity and realize that now these are all gone—destroyed by the urging fire of the Holy Ghost. The obedient Christian can look out upon the whole world and realize that there is no one in it for whom he would not gladly pray and with whom he does not, "so far as in himself lies," have peace. And such an one can look up to his Father God and obtain by faith His smile of peace and approval. He can lie down at night right with the world without, within and above. If tomorrow finds him still in the flesh, he will resume his life of worship and service; but if it should find him disembodied it will but bring him into the realm of pure worship and praise.

Let kings have their thrones, great men their places of honor and rich men their money; for you and I have something infinitely better than earthly preferment, bank stocks and bonds and gold and wide spreading acres in the glorious heritage of peace, which is the portion of the poorest, humblest Christian among us.

HERALD OF HOLINESS

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THE PRICE OF FREE SPEECH

THE doctors suggest that Luther Burbank's death was hastened by the letters of criticism which poured into his home following his pronouncements upon religious matters, and some secular writers have commented upon the cruelty which unthinking preachers practiced in writing to the old man in such strong language. Of course we do not know who wrote or what was written, so we would not undertake any defense of the writers or of what they said. But we do think the writers who would have made Mr. Burbank immune while he engaged in the delicate task of foisting religious views upon the world of mankind are without understanding as to the meaning of "free speech" as the term is applied to public verbal or printed address.

The fact is there cannot be "free speech" in a land of thinkers, if free speech is made to mean that no one is to be allowed to challenge what another says. A man may think whatever he chooses and no one can molest him, but as soon as he communicates his thoughts by tongue or pen he challenges every hearer or reader to accept what he says or to give the reason why.

This applies to preachers of the orthodox Christianity just the same as to heretics. Following the appearance of practically every strong article or editorial in the HERALD OF HOLINESS the editor is the recipient of letters which attempt to "set him right." This is especially true when the utterances have to do with the immortality of the soul, sin, hell and judgment, the very subjects upon which Burbank spoke and concerning which he was called in question.

Paul, Peter and the Martyrs died, not for the right to preach any thing that anyone might want to preach, but for specifically preaching the gospel of Christ. In fact the man whose own estimates of his message make it possible for him to think of it only in terms of "free speech" is not worthy to be heard. But there are really not many such folk. They claim this under pressure, but in practice they want their own doctrines propagated. And thus an organization of "free thinkers" are active in trying to suppress the Bible in the public schools of New York. If they were real "free thinkers" instead of agnostics, skeptics and

atheists they would show no such active interest as this.

There are doubtless thousands of orthodox Christians in their graves now, who died too soon because of the opposition of those who did not accept their message. But this is the price of free speech, and we must pay it or keep silent. If a man goes out to preach that the Bible is the Word of God, that man is born in sin and that he must be regenerated and subsequently sanctified wholly before he is prepared for heaven, that impenitent sinners will spend eternity in hell and that God will finally bring every man into judgment, he must not expect immunity, he must not grumble at a little "persecution," he must not resent the contradictions of unbelievers; for these are the price of free speech.

THE SIN OF WORRY

John Wesley calculated that he could no more worry than he could steal, and in summarizing his long experience toward the close of his life, he acknowledged that twice in his Christian experience he had found himself somewhat given to worry, but said these occasions were quite short and that the worry was not of a deep sort.

And indeed what can make us worry? Our own sins and disobedience might be good causes for worry, only we should repent and get victory and then obey, so that we cannot make sin an excuse for worry without admitting that we have not taken the Bible way to get rid of sin. But aside from personal guilt there seems to be no chance for a Christian to worry except to question either God's love or His power, and we know that to do either of these is sin; for "God is indeed too wise to err and too good to do wrong." David said, "What time I am afraid, I will trust in the Lord," and if one will do this he certainly will not find it difficult when he is not afraid.

It is said that Martin Luther, the great leader of the Reformation was given to periods of depression and discouragement. But he was fortunate, as many another man has been, in having a wife who was of simpler faith and opposite temperament. So one time when Luther had been depressed for some time and had expressed doubts as to the outcome of the work which he and others were attempting to do and was troubled about his own personal safety and salvation, his wife suddenly entered the room dressed as though in deep mourning. Luther was alarmed and asked, "Why, wife, what is the matter?" "Why, have you not heard the news?" the wife inquired innocently. "No, what is the news?" "Why, God is dead," the wife answered with mournful mien. Luther immediately saw the logic of his own actions, and cried out joyfully, "No, wife, God is not dead, and by His grace I will cease to act as though He were."

"THE STANDARD RULE OF PUBLIC GIVING"

It is really remarkable how many people seem willing to believe that there is or ought to be some way that one can "eat his cake and still have it" when it comes to the matter of giving to the work of the Lord. If you can start a scheme of some kind by which you can promise that investors will receive three or four hundred per cent on their investments for their own use and then be able to "give the rest" to the cause of missions or education or church extension many seem willing to place their funds with you. And then if you can offer an annuity proposition that really promises a better rate of interest and a basis of safety that is better than regular trust companies can afford to offer, and which still proposes to be a great deal of help to the cause of God, it is remarkable how many people will be willing to turn over their properties on which they have not been able to get satisfactory returns themselves. Everyone seems to be willing to give if your proposition takes nothing away from his capital funds, provides a considerable increase in his income and still takes ample care of missionaries and other useful workers. For on a proposition like this the giver expects good interest and every advantage for himself here and then he expects credit here and hereafter for his "benevolence."

But there is really no getting around the proposition laid down by the Committee of Findings of the Federal Council of Churches which says, "As a general rule philanthropic purposes can best be promoted by direct and absolute donations and bequests to suitable institutions engaged in the desired work." We would emphasize the words *direct and absolute donations*. In order to be a real gift it must be a full and unconditional gift. And let us never deceive ourselves into thinking that we can do as much for the cause of God by conditional gifts as by actual gifts. Large gifts, small gifts, gifts from everybody are needed to carry on the program of the Church for the evangelization of the world and for the building of character among Christian people.

JOHN WESLEY ON FANATICISM

FOLLOWING his advice to beware of pride, John Wesley gave as his second advice his warning against fanaticism. Wesley's word was "enthusiasm," but he used this word in the same sense that we use the word "fanaticism." Some of us have thought that we have no danger except from formalism, but in this we are mistaken. We may drift into fanaticism, the opposite of formalism, and scarcely be aware that we have drifted at all.

Wesley said, "Beware of that daughter of pride, enthusiasm. Oh, keep at the utmost distance from it! Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose

dreams, voices, impressions, -visions, or revelations to be from God. They may be from Him. They may be from the Devil. Therefore, 'believe not every spirit, but try the spirits whether they be of God.' Try all things by the written word, and let all bow down before it. You are in danger of enthusiasm every hour, if you depart ever so little from Scripture; yea, or from the plain literal meaning of any text, taken in connection with the context. And so you are, if you despise or lightly esteem reason, knowledge, or human learning; everyone of which is an excellent gift of God, and may serve the noblest purposes.

"I advise you, never to use the words, wisdom, reason, or knowledge, by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so; and throw away the chaff, but not the wheat.

"One general inlet to enthusiasm is, expecting the end without the means; the expecting knowledge, for instance, without searching the Scriptures, and consulting the children of God; the expecting spiritual strength without constant prayer, and steady watchfulness; the expecting any blessing without hearing the word of God at every opportunity.

"Some have been ignorant of this device of Satan. They have left off searching the Scriptures. They said, 'God writes all the Scriptures on my heart. Therefore, I have no need to read it.' Others thought they had not so much need of hearing, and so grew slack in attending the morning preaching. Oh, take warning, you who are concerned herein! You have listened to the voice of a stranger. Fly back to Christ, and keep in the good old way, which was 'once delivered to the saints;' the way that even a heathen bore testimony of: 'That the Christians rose early every day to sing hymns to Christ as God.'

"The very desire of 'growing in grace' may sometimes be the inlet of enthusiasm. As it continually leads us to seek new grace, it may lead us unawares to seek something else new, besides new degrees of love to God and man. So it has led some to seek and fancy they had received gifts of a new kind, after a new heart, as, (1) The loving God with all our mind: (2) With all our soul: (3) With all our strength: (4) Oneness with God: (5) Oneness with Christ: (6) Having our life hid with Christ in God: (7) Being dead with Christ: (8) Rising with Him: (9) The sitting with Him in heavenly places: (10) The being taken up into His throne: (11) The being in the New Jerusalem: (12) The seeing the tabernacle of God come down among men: (13) The being dead to all works: (14) The not being liable to death, pain, or grief, or temptation.

"One ground of many of these mistakes is, the taking every fresh, strong application of any of these Scriptures to the heart, to be a gift of a new kind;

not knowing that several of these Scriptures are not times?" we want to answer: "Perhaps there is no fulfilled yet; that most of the others are fulfilled when we are justified; the rest, the moment we are sanctified. It remains only to experience them in higher degrees. This is all we have to expect.

"Another ground of these and a thousand mistakes, is, the not considering deeply, that love is the highest gift of God; humble, gentle, patient love; that visions, revelations, manifestations whatever, are little things compared to love; and that all the gifts above mentioned are either the same with, or infinitely inferior to, it.

"It were well you should be thoroughly sensible of this,—the heaven of the heavens is love. There is nothing higher in religion; there is in effect, nothing else; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, 'Have you received this or that blessing?' if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth of 1st Corinthians. You can go no higher than this, till you are carried into Abraham's bosom.

"I say again, beware of enthusiasm. Such is, the imagining you have the gift of prophesying, or discerning of spirits, which I do not believe one of you has; no more ever had yet. Beware of judging people to be either right or wrong by your own feelings. There is no scriptural way of judging. Oh, keep close to 'the law and to the testimony!'"

HONESTY IN ADVERTISING

In every section of the country there is a movement favoring honesty in advertising. The old practice of overstating the standard of quality and the reasonableness of prices is frowned upon, and every encouragement is given to the idea of saying only as much as you are able and willing to make good.

But the Christian advertises by his dress and behavior. Inconsistent living is regarded as a cause for making one's brother stumble, while one of the special ends of letting the Christian's "light shine" is to bring others to glorify the Father who is in heaven.

Charles G. Finney says that when you go down the street in the garb of a worldlyling you say to everyone who sees you, "There is no reality in the religion of Jesus Christ," and John Wesley thought one should be able to tell a Christian by the manner in which he is dressed.

So we are thinking of a person's dress as an advertisement of his heart and life, and when someone asks, "Is it any real harm to wear jewelry and other adornment and to follow the ordinary fashions of the

harm in the things themselves of which you speak; not more than there would be harm in your writing the word 'Saloon' on a sign board and placing it up over the door of some place of business. But if you were to place a sign like this over the door of a place of business, one of two wrongs would be wrought. For either you would be advertising a place where intoxicating drinks are sold, or you would be falsely advertising. In fact your advertising might become slander upon a good man and a good business. And it is like that when a professing Christian manifests pride in dress and behavior; for he is either making known a condition of heart that is reprehensible or else he is casting reflections upon himself as a child of God. If there is pride and worldliness within, then these should be purged out by the fire of the Holy Ghost. But if these are not within at all, then the old sign boards should be torn down and cast away and notices should be posted that advertises grace and humility and heavenly-mindedness."

THE PSYCHOLOGY FAD

In almost any city now days one can see frequent announcements of popular lecture courses on "Psychology." Sometimes the announcements use the term "Applied Psychology," and in most cases there are suggestions that hearers will be told how to use the will in such a manner that health, wealth, happiness and power will come to them. One writer suggests that these lecturers prey upon the old superstition that if beggars will wish hard enough they may ride. Not many people find any great encouragement in the fact that worth while success is attained only by mighty toil and unremitting hard work.

But we agree with a writer in *The Century* who says that what the weakling needs is not psychology, but salvation through the cross of Christ. And we are sure that those who think they can get any great amount of permanent good out of popular lectures on the power of the will, etc., will be disappointed. It is easy for even preachers to accept a shallow psychology for Pentecostal power and to depend upon "generalizing the masses" instead of upon the Word and Spirit of God. There is no new and easy way to find pardon and holiness. Faith for justification depends upon genuine repentance from sin, and heart holiness comes only at the end of an unconditional and complete consecration. Also the only power that is worth while is the power "from on high" that comes to the believer when he is indwelt by the Holy Ghost.

"Let no man despise thy youth." This means that a young man can live such a clean, holy, wholesome life that older people will have no occasion to question either his goodness or his sense—two qualities which for some reason are not commonly ascribed to youth.

WHAT KIND OF MISSIONARIES SHALL WE SELECT AND SUPPORT?

By A. M. Hills, D. D.

AN article has appeared in the *Missionary Review*, giving the heathen opinion of our modern "Modernist" missionaries. It is quite illuminating. It shows that the native heathen in non-Christian lands have moral and spiritual discernment enough to see the vast difference between the old-fashioned Bible-believing, soul-winning missionaries and the Ape-descended, Christ-rejecting Modernist, infidel missionaries that are much in evidence before the foot-lights today.

The caption is "The New Crisis in China Missions." A non-Christian Chinese-University professor points out various obstacles in missionary work at the present. "One of them" he says, is "the new rationalism" which "desires doubt before belief." And another obstacle he names is "weakness within the missionary body." "The missionaries of fifty or sixty years ago possessed an extraordinary religious faith, and a very strong spirit of self-sacrifice. Without the former they would not have *cared* to come to China, without the latter they would ~~not~~ have *dared* to come." Then, after showing that Christian missionaries are coming to China for various other motives quite distinct from evangelism he made this surprising comment: "Many members of the missionary body are indeed most admirable persons; but I fear that missionaries today are not selected with the same care as are the managers of the oil and the tobacco companies. Many missionaries are not qualified for their tasks and are not needed in China."

This is a sad commentary of the paralyzing, destroying effects of Modernism corrupting our churches and missionary officials and colleges at home, and then our missionaries abroad. The cunning, masterhand of Satan is in it all.

We have recently received some corroborative testimony from other sources concerning this sad corruption and spiritual declension of our missionary work on the foreign field.

1. An advertisement has been sent us of a missionary school in China supported and manned by a famous college in this country in which we were once profoundly interested. The professors were named and the subjects taught were printed as follows: "Classical Chinese, Modern Chinese, History, Biology, Mathematics and Physics, English and Athletics, Drawing and Manual Training, Primary Subjects, Practice School, Kindergarten."

The thoughtful reader will notice that there is nothing said about the Bible, or religion, or Christian doctrine, or Christianity, or Christ or God, or a church, or preaching, or conversions, or theology, or evangelization, or sin, or salvation.

Not one of these things is mentioned in a twelve page folder advertisement of a supposedly Christian missionary college in China, representing a one-time most devoted Christian College in America! Judging from this folder one would not suppose that there was such a thing as religion or a Bible, or a Savior or God in all the Universe!

There are eight pictures, illustrations of doings about this school. Two of them are pictures of athletic fields. In one of these pictures a Chinese is standing on his head, with his admiring trainer and fellow athletes, around him, smiling their approbation!

2. In the last two weeks we have listened to three missionary addresses, all about China. We asked about this school in particular and about the home college that founded it and were informed that "they were lost in Modernism." One missionary fresh from the field, told us that the dissensions, and strifes and social upheavals in China today were largely inspired by the young Chinese who had been educated in these missionary schools but *had not been converted and Christianized*. These are now the conceited, flippant, godless opponents of Christianity and Christian civilization, and the most serious hindrance to the success of the gospel! Truly the Devil has become an adept at fighting Christianity; and Fosdick and his sympathizers and supporters are the Satanic Majesty's Major-Generals and Brigadiers and Colonels!

The lessons for God's true children are very plain. He that runneth may read!

1. The truly devout, Bible-loving, Christ-worshipping, Spirit-led Christians of all denominations must wake up from their careless lethargy, and open their eyes to the perils that confront them, and endangers all they hold most dear. The Old Ship Zion never sailed so perilous a sea! The forces that assail Christianity were never so subtle in their methods, or cunning in their plans, as now. A shrewd appeal is being made to the pride and vanity of the young, and under the seductive guise of "science" and "modernism" and "progress", hoary errors, and destructive, unproved theories are being substituted for truth, and the boasted progress is simply a mad rush to moral disaster. The revelations of the Daily Press, and the social and criminal statistics of the time prove it to a demonstration.

God's people must line up together in defense of the old Bible and old doctrines, and old morality and the old religion of repentance of sin and faith in Christ that will alone save from moral death and an eternal hell. This, of all ages, is not the time to forget that the Christian life is not a picnic excursion, but a *holy warfare against sin and Satan and all the allied hosts*

of wickedness. Now is the time for every Christian to put on the whole armor of God and stand for the faith once for all delivered to the saints. If every denomination must be split in two, it matters not. The fight is on; but we did not begin it and are not responsible for it. Higher Criticism, Evolution and Modernism are the three imps of the bottomless pit that have made a truceless war upon our Christianity. They must be put down or Christianity's day is done. Anyone that cannot see it is too blind spiritually to have the recognition of a bat. For one, the writer will line up with God, the Bible and old time religion.

2. It is the duty of those who are placed as watchmen on the walls and towers of Zion to watch with an eagle eye the whole field. No friendship or favoritism should warp the judgment or swerve the action from the path of duty. No person, however gifted or well educated, if he is not sound in the faith, should be placed in a pulpit where he may lead astray a congregation and pervert a generation of young people.

Still more important is it to keep a thoughtful and critical supervision of our schools and the text books in them. The Devil, if he can, will be sure to get people in the faculty, and text-books in the hands of the pupils, that will poison their minds forever. That has been going on in a subtle and covert way for thirty or forty years until we awake to find that a rank infidelity is in professors' chairs, and controlling boards of trustees, and the students, gathered from Christian homes, have been swept by the thousands into the fatal vortex of godless unbelief.

3. Lastly, those who have the control of our missionary work have a solemn responsibility placed upon them. It will be such a crime against the heathen to send them false teachers and false doctrines, that it will challenge the avenging wrath of an indignant God.

Heaven pity the heathen if we give them our culture and secular knowledge, but wholly divorced from our piety! That would make them seven-fold more children of hell than they are now!

When did God our Savior commission us to go into all the world and teach the heathen that they sprang from monkeys and evolved from fire-mist, by the force of natural laws? When did He send us forth to train the heathen to play baseball and football and make broad jumps and high jumps and put the shot, and hurl the discus and lift and box, and run Marathon races and *stand on their heads!* The old Greek heathen had all these things centuries before Christ came to the world. They had stout backs, and stout arms and stout legs, and big lungs and cultured brains and—*depraved hearts*; and depravity won at last and Greece perished as an independent people because of *sin*. Have our missionaries nothing better to do than to repeat Sparta's experiment and lead the heathen of the twentieth century to Sparta's doom?

We would far better let the heathen alone to the worship of alligators and snakes and apes than to give them our civilized vices of Modernism and withhold from them our blessed and adorable Christ, "whom to know is life eternal."

PASADENA, CALIF.

THE GOSPEL IN THE WIND

By REV. W. B. WALKER

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth (John 3:8).

THE atmosphere is the life and breath of nature. Take it away and nature becomes one vast tomb without so much as a wind to wail over it. The Holy Spirit is the atmosphere of the immortal realm; the life and breath of the spiritual universe. Take it away and the moral world is left in hopeless death.

The atmosphere in motion we term wind. The wind is only the air in movement. Here the Master makes the wind to show the movements of the Spirit. "The wind bloweth where it listeth." It was night when the Master had this talk with Nicodemus. Perhaps the night winds were heard sighing and wailing without, giving suggestion which the Great Teacher used. "Thou hearest the sound thereof."

I. One very interesting thing about the wind is its freedom. Essential freedom is its distinctive feature. It is unbridled. It is the untamed and untamable element in nature. The river is confined to its channel, and the ocean is bedfast and powerless to chase even a child; but the wind is swift-footed for the chase, and winged for the flight. It is at home on land and sea.

Thus it is with the Spirit of God. He is confined to no channel, and is bound by no cord. He is everywhere present and everywhere free. He will find out every man, whether he be fleeing from duty or pressing toward God; whether his condition be one of pomp or poverty, whether a miner in the pit or a prince on a throne; God's Spirit will find him out.

Some men take up life in fruitless attempts to get away from God's Spirit. They plunge into business, pleasure, society and sin, but in vain. Like Felix, bidding the Spirit, "Go thy way," or like Jonah, hiding in the ship's hull, there is no escape.

Every man has felt the Spirit's power as sure as you have felt the atmosphere or the wind. Converted you may not be—convicted you have been, and you could not help it. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

II. The wind is mysterious in its operations. "Thou canst not tell whence it cometh and whither it goeth." We know the general conditions of the wind, seasons, heat and other elements, but what know we of

the origin or end of any current of air? It arises we know not where, and goes we know not whither. This doubtless was a new thought to Nicodemus. He had marked many things in the Old Testament, but he had not observed this Spirit-wind. This Spirit current has come down mysteriously through the Old Testament ages, and is now going forth with increasing volume over the earth, until every rational creature shall feel its power. Hence, Nicodemus might well ask, as the world is ever asking, "How can these things be?"

III. Another characteristic of the wind is its resistless power. Though in its gentler and softer moods it suits its breathing to the delicate æolian strings, and the music be soft and sweet as the notes of a seraph's flute, yet in its wilder moments it becomes the king of terrors in the physical world. No other element of nature dare to dispute its sway. The earth that feeds its millions is powerless to resist it. The giant oak, the child of the forest, is torn in a moment from its place, and hurled heavenward by the passing cyclone, and earth's bosom is left torn and disfigured. The city, made solid by the passing centuries, is caught and dashed as a child's toy to destruction.

Herein is a picture of the Holy Spirit. Moving now in the terrible tempest, anon in the "still small voice." His gentle brooding over the dark, dead waters at the day-dawn of creation, giving life to the stagnant seas; hovering now over the dead of humanity to quicken into spiritual life.

The mighty revivals which have marked the different periods were but the movements of the Holy Spirit. It is that power that has brought one hundred and fifty thousand in India to stand now at the door of the church pleading for admission. In these "violent movements" of the Spirit multiplied thousands have been brought to Christ. It was the same Spirit-wind in Wesley's day, Charles G. Finney's time, and of these days, that has swept multiplied thousands into the kingdom of God. Oh, for a mighty outpouring of His Spirit, to reach every city, town, and rural district of this country!

IV. The wind cannot be silenced. "Thou hearest the sound thereof." You hear, whether you will or not. The wind on a winter's night may howl and wail without, and scream around the house corners as if demons were loose, robbing you of your slumbers and tormenting you with unrest. You may wish the wind to silence, but in vain. You may turn your thoughts to other themes, but anon in double terror their deafening roar breaks upon your ears. There is no escape save in the destruction of the sense of hearing.

We cannot silence the Holy Ghost. The ears of the soul are greeted by His warning voice. Like the wind it "lifts up its voice without, and crieth in the streets." That voice breaks upon the cloudy elements

of the guilty soul in terrible and tormenting tones. Oft in the silent night He brings wretchedness and unrest. The sinner may wish that voice silenced, but in vain; he may command it away, but as well may he try to command the winds; he may turn from it and seek to forget it in contemplating other things, but anon it breaks in upon the soul with unearthly alarms. The deaf are not disturbed by the howling of the night winds. The Holy Spirit has no alarms for the dead conscience. Therefore, if you do not feel the influence of the Spirit as you once did it is not because the gospel has lost its power to awaken, but it is because your soul has reached that deadness where the Spirit's voice can no longer be heard. So dead that the Holy Spirit cannot awaken it.

V. The wind cannot be aroused. We are as powerless to arouse the wind as to silence it. It is not in our power to move the self-willed currents of the air. We may be fainting beneath a tropical sun, dying in the stagnant heat, and feel as if we would give all for a cooling breath, yet we may perish in the very midst of the atmosphere because powerless to put its currents in motion. So with the Holy Spirit when He ceases His movements upon the soul. We have no power to renew His motion. That was the fatal mistake with Felix, presuming that when it was "convenient to him" he could recall the Spirit. This is the mistake of thousands. When once the Spirit is grieved away, there is no assurance whatever, that He will ever return.

How many have wished for the Spirit's return, but alas! they might as well have wished for the moving of the wind. "Thou hearest the sound thereof." You perhaps hear it now. Blessed hour when this can be said! Sinner, hearest thou now the Spirit's pleading voice? Heed His message! It may be bringing thee final farewell whispers of life and hope!

DURANT, OKLAHOMA.

TREMBLING SAINTS

In the early days of emigration to the West, a traveler once came, for the first time in his life, to the banks of the mighty Mississippi. There was no bridge. He must cross. It was early winter and the surface of the mighty river was sheeted with ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long, but night was coming on, and he must reach the other shore. At length, with many fears, and infinite caution, he crept out on his hands and knees, thinking thus to distribute his weight as much as possible, and trembling with every sound. When he had gone in this way painfully half way over he heard a sound of singing behind him. There in the dusk was a colored man driving a four-horse load of coal across upon the ice and singing as he went! Many a Christian creeps tremblingly out upon God's promises where another, stronger in faith, goes singing through life upheld by the same word. "Have faith in God." "Whoso putteth his trust in Jehovah shall be saved,"—*Selected.*

CHRISTIAN STEWARDSHIP

STOREHOUSE TITHING

By GENERAL SUPERINTENDENT GOODWIN

WHAT is storehouse tithing? Some have accepted tithing or rather giving a tenth. It has been easy for them to give one-tenth while the income has been small. When the income increased to a liberal salary, then to a larger income, it then became harder to give the one-tenth. That is, a man with an income of twenty dollars a week can give two dollars a week all right but when the income is one hundred dollars a week it is more difficult to give ten dollars each week. Now this depends solely on anyone's conception of stewardship. When in any case it becomes difficult or a question arises regarding one-tenth for God in any income *large* or *small*, the cause must be traced back at once to a wrong conception of stewardship.

A true steward of God regards nothing which he possesses as his own. To the faithful soul all belongs to God. To him "The earth is the Lord's and the full-use of that which is another is not his, he acts only use of that which is another's is not his, acts only as as a steward of his Lord's money. With this true conception, the more he makes the greater his joy in setting aside the large sum for the one he serves. The true steward never considers his one-tenth a gift at all. He "pays tithes" like Abraham of old as God's share of the profits and as proof of faithful service. Hence the larger the tithe the more overjoyed he becomes for the tithe is not his at all, but the Lord's. It all depends on how we look at what we hold. If we hold the tithe as our own, then of course, the larger it becomes the harder it will be to part with it.

On the other hand, if the tithe is the Lord's, as it scripturally is, then it is not ours at all. To hold it as ours when in fact it is not ours, would be robbery or to desire it for ourselves would be covetousness. No, my brother, the tithe is not yours and never was and never can be, "The tithe is the Lord's." The quicker we can pay the tithe into God's treasury where it belongs the better it will be for us and the Church of God.

Where is the storehouse? God said "Bring ye all the tithes into the storehouse (God's treasury) that there may be meat in my house." Where is God's House? Where I go to church, the church where we hold our church membership.

The Church of the Nazarene has become responsible for the support of her called ministry, local pastors, district pastors, general pastor and missionary pastors on the field. Where should a local Nazarene pay his tithe money? No where else but into the treasury of

the Church of which he is a member. Then, if his income will permit, offerings as he is able.

God has already informed us that the tithe is His, not ours, and the purpose of the tithe for the ministry. Let us get it into God's storehouse, the church treasury, as soon as possible. Then the local church will have funds to meet the demands both of the districts and general interests.

Listen to Paul's clear statement so familiar in the early church: 1st Cor. 16:1-2. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

From this statement we gather the following conclusions:

1. This collection was a certain proportionate amount according to prosperity.

The smallest proportionate sum mentioned in the Bible is one-tenth.

2. That the laying by in store was to be every week.

3. That the laying by was to be in store, one storehouse, not many.

4. That this method was not new in Corinth. They well understood the plan.

5. That the method was to be universal. "Let every one of you." From the oldest to the youngest.

6. That a regular constant method of laying by in store a given amount each week will meet the needs and save much of public drives or gatherings, at special times.

7. Unless the regular "ordained" method as given through tithes and offerings as stated in Chap. 9: 13-14, had been understood, this brief mention would hardly have been sufficient. But knowing the methods for the support of the ministers in the temple and at the altar through tithes and offerings, and knowing that "Even so," Christ ordained support for the gospel ministry, they needed only a brief mention regarding a regular saving for the poor or dependent ministry at Headquarters Jerusalem.

Nearly all our people are tithers. Let us try storehouse tithing. Paul advocated it. God has given us a challenge "Bring ye all the tithes into the storehouse," the church where we are members, where we worship, the church treasury, that there may be plenty in God's house. Then God adds, "And see if I will not open the windows of heaven." Let us all put God to the test for a few years and prove his promise. But remember nothing but *storehouse tithing* can really prove what he wants to do for the whole church.

THINGS THAT CONCERN ZION

By GENERAL SUPERINTENDENT REYNOLDS



Coming from Egypt in the South-east (or Damascus, Syria, from the northwest,) connection is made with the railroad train at Lydda for the one city that all the world has been and is interested in—Jerusalem—some thirty-five miles to the northwest, where she, figuratively speaking, is peacefully and securely nestled. Being, as David said, surrounded by mountains, the first glimpse the eyes of the anxious pilgrim or tourist rest upon as he emerges from the rugged canyon mountain pass into the plain, is MOUNT ZION, of which Dr. Boyd states in his Bible dictionary:

"Zion": Sion in its literal and restricted sense was the celebrated mount in Jerusalem, the highest and southernmost or southwesternmost of the city. It was the original hill of the Jebusites. After David became king he captured it,—"The stronghold of Zion"—from the Jebusites, dwelt in the fort there and greatly enlarged and strengthened its fortifications, calling it, "The City of David." Despite David's prestige, the name of Zion still clings to it. The Old Testament poets and prophets exalted the word Zion, frequently used and gave it a sacred turn, so that in time it came to type a sacred capital, holy place, God's chosen people; and in the New Testament it is spoken of as the Christian Church, the Heavenly City.

ZION TO BE A STRONG CHURCH

Isaiah declares Zion, The Church of Christ, is like "A strong city" because God appointed "salvation" for her "walls and bulwarks." "Behold, I lay in Zion for a foundation a stone . . . a sure foundation." Because her trust is "in the Lord for ever, for in the Lord JEHOVAH is everlasting strength." The Oxford edition of the Bible has a marginal note on this expression, making it read, "for the Lord JEHOVAH is the Rock of Ages"; and He is, for did not Jesus declare, following Peter's statement, "Thou art the Christ, the Son of the living God." "Upon this rock"—this "Rock of Ages"; upon Christ, the anointed One; the divinely anointed One; the Holy Ghost begotten One; the Holy Ghost anointed one; upon this "Rock of Ages," for He was with God the Father ages before the world was, He is the "Rock" with the Father now. And will be the "Rock" in the ages to come, for He declared to John the Revelator, with words that sounded like many waters, "I am the first and the last: I am he that liveth and was dead; and behold, I am alive for evermore." I am from everlasting to everlasting; the Rock of Ages; "and upon this rock I will build [Zion] my church; and the gates of hell shall not prevail against it, for it is a strong city."

ZION TO BE A FRUITFUL CHURCH

Zion (Christ's Church) is a fruitful vineyard. "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it: . . . lest any hurt it, I will keep it night and day." And the same prophet said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Paul said, "I know whom [Jesus Christ, the Rock of Ages] I have believed, and am persuaded he will keep that I have committed unto him against that day." "I will water it every moment"—My vineyard, Zion, the Church, the vine, the trusting believer. "Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me"—with God. "He shall cause them . . . to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Isaiah declares, "Even to your old age . . . and even to hoar hairs will I carry you . . . and will deliver you." The Psalmist says, "They shall still bring forth fruit in old age; they shall be fat and flourishing; To show that the Lord is upright: he is my rock, and there is no unrighteousness in him." Jesus said, "I have chosen you and ordained you, that ye should go and bring forth fruit." And, "Herein is my Father glorified that ye bear much fruit."

ZION TO BE A HOLY CHURCH

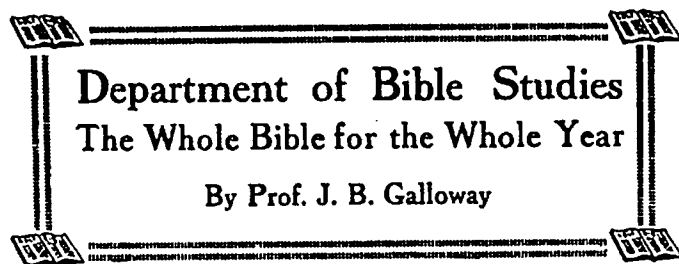
The Lord gave His instructions to Moses concerning establishing Zion. Among the many other fundamentals he commanded, "ye shall be unto me a kingdom of priests, and an holy nation." "And ye shall be holy unto me; for I the Lord am holy and have severed you from other people." And a thousand years later God told Isaiah, "Go through, go through the gates; . . . lift up a standard for the people . . . Say ye to the daughter of Zion, Behold, thy salvation [Jesus] cometh; behold his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city [Zion] not forsaken." And Peter writing to the Church general nearly another thousand years later, exhorted them to be holy; and Paul, in his effort to indoctrinate the Church at Ephesus, gave them to understand that God had chosen before the foundation of the world that Zion should be holy and without blame before Him in love. And states later in his epistle "Christ also [who is the head of the Body, the Church] loved the church."

ZION TO BE A DIVINELY PROTECTED AND DIRECTED CHURCH

"Remember the days of old, . . . When the Most High divided to the nations their inheritance . . . he set the bounds of the people . . .

the children of Israel. For the Lord's portion is his people; Jacob is the lot of [Zion] his inheritance. He found him in a desert land, and in the waste howling wilderness; and led him about, he instructed him, he kept him as the apple of his eye. An eagle . . . fluttereth over her young . . . taketh them, beareth them on her wings; So the Lord alone did lead him"—Moses and Zion. "I will guide thee with mine eye." And Jesus declares, "neither shall any man pluck them out of my hand." And "when he, the Spirit of truth, is come, he will guide you into all truth."

Then, dear reader, let us say with Isaiah, "O Zion, that bringest good tidings . . . lift up thy voice with strength; lift it up, be not afraid; say . . . Behold your God!" "For Zion's sake will I not hold my peace . . . until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. . . . And give him no rest, till he establish, and till he make Jerusalem a praise in the earth."



LESSON FIFTEEN

"Our faith is fed by what is plain in the Scriptures and tested by what is obscure."—St. Augustine

PART ONE—THE FIFTEENTH WEEK'S ASSIGNMENT—
Read 2 Chronicles.

This book continues the story where the first left off, the kingdom has become two but Israel is ignored except where it is blended with that of Judah. The first nine chapters trace the history of the glorious reign of Solomon and the remaining twenty-seven are devoted to other kings of Judah, especially emphasizing the reigns of the good kings. This book is much richer in spiritual truth than is usually known. The preacher who studies this book will find many helpful messages. A constant conflict of the forces of good and evil occurs. Four great revivals are recorded in the days of Solomon, Jehoshaphat, Hezekiah, and Josiah. While other good kings do much to tear down the works of evil, especially idolatry. Six chapters are devoted to the building of the temple and its service, it is cleansed later, and after about three hundred and fifty years it is repaired, the passover and regular ritual is observed again, the treasury is overflowing, the law of God is found in the temple and read to the people. Some of the kings are said to have had a perfect heart. Only three other books in the Bible

have the word perfect oftener than this book. Sanctify and sanctified occur seventeen times, and holiness occurs several times. Much is said about prayer, only Psalms in the Old Testament and Luke and Acts in the New mention prayer more frequently. Solomon offers one of the most eloquent prayers ever uttered and the fire falls from heaven (7:1). Several of the kings have marvelous answers to prayer. Miraculous signs follow the prayers of Hezekiah. Josiah exhorts to forbear from meddling with God, (36:21). Many great prophets are mentioned and their work, and a prophetess is mentioned (34:22). Some of the kings begin well but end badly. The last kings reign only a short time and get so far from God that it was finally said that "there was no remedy", (36:16) and they were led away into captivity.

Note the following great passages: 1:7-12; 2:5-6; 6:18, 32, 33, 40, 41; 7:1-3, 14-16; 14:2-4, 11; 15:2, 7, 12, 16; 20:4, 15-17, 20, 21; 26:4, 5, 15-21; 29:5, 15; 30:6-9, 18; 31:10, 20, 21; 32:8; 33:13; 34:14, 21, 30; 35:21. In the last chapter note the seven sins of Zedekiah (11-16), and the sevenfold judgment that God brought upon him (17-21).

PART TWO. THE BIBLE, ITS GENUINENESS

The terms authenticity and genuineness are both used to express the truthfulness of the authorship of a piece of literature. But usually writers on Christian Evidences make a distinction between the terms. Using "authentic" to express the thought that a work is true as to fact, and "genuine" true as to origin and authorship. A book is said to be forged or spurious when not written by the author whose name it bears; and corrupt when the present text varies from the original. By the genuineness of the Bible we mean that the books were written by their professed authors and that they do not vary in any essential particular from that of the inspired penman. This is a very important fact for the Christian rests the fortune of his soul upon the credibility of the Scripture, and the Church today is invaded by a spirit of skepticism which denies the infallibility of the Bible. This undermines the faith of many. How do we know that the Bible we now have is genuine? This is a question for careful study. If we had the original documents written by the Bible authors we could place them side by side and verify them. But we do not, for they have crumbled into dust years ago probably. However we have copies from them. These are known as the originals but they are only copied from them and are the same in the text if they were carefully copied. A few or even one Manuscript is considered sufficient to establish the genuineness of some of the classical works, while thousands of manuscripts of the Bible have been preserved, and some of these of great antiquity. There exists today a printed copy of the Old Testament in Oxford dated 1488 A. D. and there are printed copies of the Greek New Testament edited by

Erasmus in 1516 A. D. These agree with our Bible. Hence our Bible has been preserved uncorrupted for the last four hundred years at least. The oldest manuscripts of the Bible take us back to the fourth century. Manuscripts of small fragments of Scripture may be even earlier. Only a very few copies have come from the early Christian centuries. When we consider the fires, floods, wars and hatred that they have had to come through it is surprising that there are any left. But they have been hidden away in some old castle or monastery and preserved. Hundreds date back to the Dark Ages. The three oldest Greek manuscripts of the Bible are scattered through the various centers of Christendom. The Codex (an unbound pile of pages from a manuscript) Sinaiticus, of the fourth century. Found by Dr. Tischendorf in 1859 at St. Catherine's convent on Mt. Sinai and rescued from a basket of parchments being used for kindling fire. It is now at Petrograd, Russia, among the Greek Catholics. Codex Vaticanus in the Vatican library at Rome among the Roman Catholics. These two are supposed to be from the fifty copies that were prepared by the order of Constantine. Codex Alexandrinus of fifth century, given by the Patriarch of Constantinople to the king of England in 1628. It is now in the British Museum among the Protestants. There are hundreds of variations in the different manuscripts, yet none of them materially affect the sense or change any doctrine in the Bible, as they are only interchanging of words, substituting of similar words, misspelling of words, omissions and similar changes of minor importance. At a very early age, almost in the days of the apostles, translations into other languages began. The earliest of these are the *Peshita*, into Syrian, and the *Vulgate*, into Latin. The last is the Roman Catholic Bible. Others are found in the Coptic, Ethiopic, Gothic, Georgian, Arabic and other languages. The same message is in them all. The Samaritans had a copy of their own of the Pentateuch and the Old Testament was translated into Greek about 285 B. C. These do not differ much from our version. Jewish traditions from pre-Christian times were later reduced to written documents called Targums, they are paraphrases of the Old Testament, and do not differ much from our texts. Bengal has said, "Eat the Scripture bread in simplicity, just as you have it. If the Holy Scriptures which have been so often copied, were absolutely without variation, this would be so great a miracle that faith in them would be no longer faith. I am astonished that there has not resulted a greater number of readings."

It has been said by those who have investigated it, that if the New Testament had been destroyed in the third century that all but eleven verses could be reproduced from the writers of the second and third centuries. From the fourth century on quotations from

all parts of the Bible are very numerous from the church fathers. And their Bible is ours.

The Jewish scribes exercise the greatest care in copying the Scripture destroying a copy if even on mistake was made. One incorrect letter was enough to cause them to reject the whole document.

At one time the Word was lost in the temple (2 Kings 22: 8) at another time it was cut to pieces with a penknife and cast into the fire (Jer. 36:20-23). This is the way it has always been treated. It was lost to the world in the rubbish of the Dark Ages, brought to light by the Reformation and burned by Rome. And today it is being cut to pieces by Higher Criticism. Yet the OLD BOOK still stands and will continue to do so.

PART THREE. QUESTIONS AND SUGGESTIONS

1. Gather all you can from the book on the subject of prayer and all you can on revival effort.
2. What verse says Abraham was the friend of God? Gather all similar passages from the Bible.
3. Make a list of all the good kings that were sons of bad kings and all the bad kings that were sons of good kings, and draw your conclusions.
4. How was the generation of Jesus' day responsible for the blood of the prophet slain by Joash? cf. 24:21 with Lu. 11:51).

Note that in the days of Hezekiah (ch. 30) there seemed to be a regular system of posting and writing letters. For further reading: Habershon, "The Bible in the British Museum", Publishers Morgan and Scott, London; Corbern, "New Archeological Discoveries", Publishers, Funk and Wagnalls, New York.

LATE NEWS NOTES AND COMMENTS FOR BUSY READERS

By REV. C. E. CORNELL

Feng Yuhsiang, known as General Feng, China's Christian General, intends to emulate the Biblical atonement, by serving seven years of self-imposed exile from his beloved China. He intends to go to Moscow and secure employment as an ordinary workman in a factory or mill. General Feng says:

"Amid a labor surroundings I expect to acquire a political education and investigate all phases of the political and economic situation in Russia."

"This will not mean changed conditions for me, because I was born into a humble stone cutter's family and started my public career as a plain soldier. I intend to remain in Russia seven years before returning to resume active part in the political life in China, carrying out the principles of Dr. Sun Yat Sen through the Kuomintang."

IS NOW REFUGEE

General Feng now is a refugee, with his wife and children, in the capital of Mongolia, which Russia recognizes as a republic. He says the repulse of the people's army was not a defeat but merely a strategic retreat, and prophesies an early breakup of the combination of Wu Pei-fu and Chang Tso-lin.

With a capacity of about 13½ tons a grain six-wheeled motor truck has been built for use in London.

Deaths by automobile is increasing. In 1925, 1484 persons went to death in automobile accidents in California. This is a new high record for the state. It was 120 more deaths than

occurred in 1924. The 1925 record averaged about four deaths daily. Of the number of tragedies during 1925, from automobile accidents, 202 were children under the age of fifteen years. There were 222 children killed in 1924, making a total of 424 boys and girls slain in two years, in traffic. This is a very bad record. Numbers of these automobile accidents are preventable. Warning: "Be Careful!"

Luther Burbank, nationally known as the famous plant and flower scientist, died at his home at Santa Rosa, Calif., at 12:13 o'clock Sunday morning April 11, aged 77 years. Only recently he announced that he was an avowed infidel and practically said that he wanted nothing to do with God. His declaration created a sensation throughout the civilized world, and brought great comfort to men of his ilk. A strange providence that he is dead so soon after his unwarranted and bold statement of his unbelief.

Bishop Edwin H. Hughes of Chicago of the Methodist Episcopal Church speaking before the New Jersey Methodist Conference warned his hearers that "when you lose hold of the rising generation, you are nearing a failure."

To offset the criticisms so frequently heard of the dress, styles and manners of the young of today, Bishop Hughes harked back to the ridiculousness of styles in times past. "The women who wore bangs, Grecian bends and bustles have no right to criticise the styles of this generation," declared Bishop Hughes; "bobbed hair is no worse than the banged hair; in the Lucy Webb days, the hoopskirt period, it required one square yard of space for every woman; if we had had trolleys then, women would have electrocuted themselves with their own wires in getting on them."

Accusing his hearers of being unfair to the young of today, Bishop Hughes spoke at length of the silly things the men did when they were boys. "I want better evidence of your piety," he said, "than the fact that you do not sing, 'Yes, We Have No Bananas'; you pious old Methodist ministers, when young, used to sing 'Pharaoh's Daughter on the Bank, Moses in the Pool, She Fished Him Out with a Telegraph Pole, and Sent Him on to School'; personally, I prefer the banana song to this."

Bishop Hughes spoke of the criticism that is made of today's youths, for their skirts, their complexion and their bobbed hair, "and this causes a reaction that seems to put them into a separate camp; there is a wedge being driven between the younger and older generation; the fashions you criticise are no worse than the past generation."

Here is an interesting item relative to the first polar explorer.

John Davis (or Davys), an English navigator, born at Sandridge, near Dartmouth, England, is the first recorded polar explorer, states The Mentor. Between 1585 and 1588 he undertook three voyages to the northern seas in an effort to find a northwest passage. In the first of these he discovered the strait that bears his name; it separates Greenland from Cumberland Peninsula and connects Baffin Bay with the Atlantic. His voyages extended along the west Greenland coast as far as Upernavik, and along the American side of the strait as far as Labrador. Davis afterward made five voyages to the East Indies, in the last of which he was killed in a fight with Japanese pirates near Sumatra.

Transcontinental Air Mail Service was established between Los Angeles and New York, Saturday morning April 17. The first mail airplane left Telegraph Road Airport at 7:35. Thousands of letters and parcels were sent east as souvenirs of the first flight. Daily transcontinental air mail schedule is given as follows: Leaves Los Angeles 7:35 a. m.; Salt Lake City, 4:20 p. m.; Chicago 7:35 a. m., arrive New York City at 5 p. m. the second day. Air mail postage rate (per ounce or fraction thereof) from Los Angeles to Salt Lake City is 10 cents; to Cheyenne, 15 cents; to Chicago, 20 cents, and to New York City, 25 cents.

QUESTIONS ANSWERED

No question will be answered unless the name and address of the one asking the question appears in the correspondence.

Q—Do you interpret literally Prov. 1:26, which says God laughs at the calamity of those who have not accepted him?

A—I am wary of that word "literal," but if you use it with the sense of "real," then I would say, Yes, to the question. For no matter what interpretation is given to "Wisdom," the reprover mentioned, the passage is exceedingly solemn and terrible. However, this passage should never be applied to sinners who seek God earnestly and early, for none such will fail of finding God. Rather the idea is that many who once heard the call of God and rejected it, turning finally, moved by carnal fear, will find it too late, and so God, through His providences, will mock them. It was thus with Saul when he cried, "The Philistines are upon me, and God will not answer me." It was thus with Moab (Isa. 16:12), with David's enemies (Ps. 18:41), with Israel when they rebelliously asked for meat and quail was sent, and afterwards when they asked for a king.

Q—What do the original Hebrew and Greek words for prophesy and prophecy signify? Do they mean to preach, as defined by Webster? I have been told that he was an unbeliever, and therefore not to be depended upon as an authority for biblical words and phrases.

A—There are several Hebrew words for prophesy; one, *chazah*, used in Isa. 30:10, meant primarily to see (in a vision). Another *naba*, used in 1 Sam. 1:11 and about a hundred other passages, meant to flow forth (to speak as by inward moving). The Greek word is *prophateuoo* used always in the New Testament, and the lexicographers commonly define it to mean to publicly expound. But as you see, this "word study" does not yield much fruit. The best Bible definition is found in 1 Cor. 14:3, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." And with this definition Webster is in perfect harmony.

Q—I am saved and sanctified and am not of this world; still I am a lodge man. We expect to move in the fall and would like to join your church, as it seems to preach the old fashioned Gospel which I knew in boyhood days. Will your church receive me?

A—The Church of the Nazarene likes members who are "saved and sanctified," but it does not receive those who are members of the lodge. But of course you will not let this stand in your way, for a man who is sanctified wholly will be glad to separate himself from the fellowship of the lodge, which is certainly of the world, in order that he may find fellowship and opportunity for genuine Pentecostal service among the people of God.

Q—A Nazarene is the manager of a grocery store; the company has put cigarets on sale in the store, without consulting the local manager; what shall this man do? Can he handle the cigarets or must he quit his job?

A—Our Manual forbids the "trafficking" in tobacco, as well as the personal use of it, and this man will do well not to quibble over the matter for a minute. If the tobacco is to stay in, he must go out.

Q—Please explain Matt. 7:1, 2, "Judge not that ye be not judged," etc.

A—The whole passage is a dissuasion against uncharitable judging and thinking. And by the "with what judgment ye judge, ye shall be judged," we think the whole scope of natural and supernatural retribution is covered. (1) Our rash and harsh judgment awakens resentment in others. (2) Our world is so arranged that we will naturally reap what we sow. (3) God's judgment toward us will be determined by our judgment toward others.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

GO—SEND

(Continuation of extracts from Sister Ferree's letter)

AFTER Assembly, sixteen of us, besides luggage consisting of trunks, suitcases, bags of bedding, food boxes, baby buggies, guitars and so on, left for our various stations. There are no good roads and the mountains are steep, so the luggage on which we tried to sit would not stay in place. Indeed it was hard at times to stay on the wagon at all, so we walked much of the time. We took off our shoes and waded the shallow streams. At one large river the tired oxen got stuck in the sand, so some of us waded, though the water was waist deep; and others were carried across on the back of a native. After six days of this travel, we reached Stege Station and it was indeed comfortable to sleep in dear Sister Pelley's bed.

After resting at Sister Pelley's five of us went by motor to the nearest railroad station thirty miles away. We arrived there in the morning, put our luggage in the train, made our beds and waited for the night to come. We went to bed without light or other accommodations. About 1 o'clock in the morning the trainman came, turned on the lights and fired up the engine. At 2 o'clock we left for Lourenco Marques, arriving there about 6 a. m. We found that the Vila Nova de Gaza boat was leaving that night so we hurried through our business and were able to leave by that boat. It is a very small one so of course we were seasick. We reached V. N. de Gaza the next night and left there by motor for the nearest point to our mission station in Manjacaze. Then came a mile walk in the deep sand and we were home! It was 12 o'clock at night and we were glad to set our suitcases down after six months of travel.

The next morning we opened our eyes early to see the mission station where we are to live. The only house, with its three rooms, is built of reeds, covered over with mud and white washed inside and out. The roof is of grass. Our home is a round, one room hut built the same way. We have a rough cement floor to keep the destructive white ants from coming through and destroying books and clothing. Kitchens have corrugated iron roofs and stand apart from the huts because of the danger of fire.

The church is a long building with reed walls and a dirt floor.

Since Mr. Ferree is a Chiropractor, and an Osteopath doctor, he is already spending some time each day ministering to the needs of the body, but he will not be able to do anything for the souls of the people until he gets the language. We are both studying hard under Brother Jenkins, and we feel that God has undertaken for us.

I am visiting the kraals with our worker and long so much to help the people know God. But all I can say to them is,—Udzi, mu randza Yesu;—Yesu a midzi randza mina, which being interpreted is, "I love Jesus, and Jesus loves me." Pray for us. *I am so glad I came.*

Yours for the lost of dark Africa.

LAURA HARLEY FERREE.

SOMETHING MORE ABOUT THE "GOERS" AND THE "SENDERS"

You may know that the Board recalled some of our missionaries last September. Now, the Board didn't want to do this. *But they can only plan for as much missionary work as we, who make up the membership of our church, are willing to pay for.* If we cut down on the money we put into the hands of the Board and notify them not to make any more special drives to collect money, then the only thing they can do is to cut down the program to suit. Well, some of the dear missionaries who had been recalled had reached America, and were on their way to their various homes, stopped by at the Board meeting in February.

Several officers of our Woman's Missionary Society were there, and we asked the missionaries to tell us about their work. They didn't put up any hard luck stories; they seemed to count it a privilege to live almost any sort of way, *if only they might live in China, Africa and India.* I wish I could tell you all that we learned but have room for only one incident. It happens to be about Africa, but we must not forget that the conditions described in it are as bad in China and India.

Miss Cretors was telling us about some of her evangelistic work in Africa. "There is one place about twenty miles from our station which is in a farming section," she said, "But although it is in the country, there are a great many kraals round about, and we have a splendid attendance at our meetings. Indeed, we reach members of two different tribes. So, as often as I can, usually once in two weeks, I take my native helpers and go to this place, holding services from two to three days."

Question: Does our church have any sort of building at this place?

Answer: No, but there is a small hut on the property of an English farmer and he allows me to sleep in it when I am there.

Question: Is it a pretty good house?

Answer: Not very, but it is a shelter, for which I am very grateful.

Question: I suppose it has the usual dirt floor?

Answer: O, yes.

Question: Is there any furniture in it?

Answer: No, it is just a small, bare room.

Question: How, then, do you prepare your food?

Answer: Mush forms a large part of our diet in Africa. And since we usually live entirely upon it during the few days of these preaching trips, there is very little cooking to do.

Question: Does any one else stay in the hut?

Answer: No, but I am not afraid. My native helpers camp close by.

At this point, Miss Martin, another returned missionary from Africa, interrupted. She is a very quiet person, is Miss Martin, but there was a gleam of humor in her eyes as she said: "I shouldn't exactly call it being alone. Just think of all the cock-roaches and rats you had to bear you company."

Miss Cretors gave a little shiver, but smiled as she explained to us: "I suppose no one ever loathed cock-roaches and rats more than I do, so my fellow missionaries enjoy teasing me now and then about my experiences." Then her face became very serious and she said with great emotion, *"But I didn't mind. I asked nothing better than to be permitted to live in Africa, eat its food and sleep on its dirt floors, if only I might preach the unsearchable riches of Christ to the precious souls over there."*

The room was very quiet for a few minutes: we were all thinking. This is what was in my mind. The Lord doesn't call many of us to leave our good homes, our comfortable beds, our bathrooms, gas stoves, and abundant food. He permits us to live where we enjoy the benefit of good train service, of electric cars, of automobiles, and well built roads. But when a few are willing to give up all these comforts and conveniences of home, *doesn't it look as if we who stay, and who give up nothing, would at least be willing to furnish the mush, and vermin infected huts, and ox cart travel to those who are begging for the privilege of living like this so that they may preach the Gospel to those who have never heard it?*

GO—SEND

Can you not see how perfectly the two words should work together? *But they don't in our church.* It isn't that we have too many who hear the command to Go. Never! It is that we have too few who hear the command to Send. It isn't that we have too much preaching about the Going. No. It is that we have too little about the Sending.

May God burn this great truth into our hearts that our beloved Church of the Nazarene can never be a *Going* church, taking the gospel to the uttermost parts of the earth, unless it is willing to become in the truest sense, a *Sending* church also. *Go—Send.* Which are you doing?

Be glad of life because it gives you the chance to love and to work and to play and to look up at the stars.—HENRY VAN DYKE.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last Alabama letter just as we were leaving Boaz and we had a fine drive down across northern Alabama until we reached Alabama City. Here we have a most excellent people and

E. E. Barber is our fine young pastor in Alabama City. We have no church property but the big mills there are furnishing us with a most beautiful church free of any charges at all, and it is a beautiful church. I don't think anybody is using it except the Nazarenes. We had a fine time at Alabama City, two great services and a number of subscriptions for the HERALD OF HOLINESS, and fine crowds and deep spiritual interest. We were so well entertained at the Dwight Inn by Sister Clara Posey, one of the finest Nazarene saints in dear old Alabama. She furnished rooms and meals for the evangelist and District Superintendent and wife, and was as kind as a saint could be to us tired preachers.

After a good night's rest we were up at an early hour and drove across a most beautiful country and had a fine morning service at the Methodist Episcopal Church at Hanceville. We had a great service and a most delightful time. After dinner we were off again to the beautiful city of Cullman. Here we had a great crowd and a most beautiful service and spent the night with a fine Nazarene family from Akron, Ohio, the Burns family. They are simply sacks of salt for the hungry sheep of that country to lick at. After a fine service and a good night's rest we were up early on the last Saturday morning of March, and now we are off for Hartselle, Alabama, where our fine Nazarene band is building a beautiful brick church. It will be ready for the great preachers' meeting that is to meet there the last of May with our beloved Brother John Matthews. Old John will meet as fine a young bunch of Nazarene preachers as can be found in the United States at Hartselle. They have just called Brother W. F. Wiggs for their pastor and he is taking charge. He is a graduate from our fine school at Nashville and he is a member of that splendid quartet that have blessed this country with their singing. He is as fine a man as can be found, well educated and deeply spiritual and a perfect brother beloved of the Lord. We have some as fine people in Hartselle as can be found on the face of the earth. They are white hearted, red blooded, big souled Nazarenes. Now, do you catch on? Is that making the thing plain? My home in Hartselle was out at the edge of the city with a Nazarene family that for goodness cannot be surpassed. We had five services in Hartselle. All five of them were in the First M. E. Church South. Dr. Anderson is the pastor with

Brother Rice as his assistant. Dr. Anderson is not at all well but was in every service. He was so kind to this old soldier. May the richest blessings of heaven rest upon him. He may not be able to do much more work in the active ministry, but God has such a beautiful place for a preacher of the gospel that has given his life to help suffering humanity. The young pastor, Brother Rice, is a most excellent young man. I was well pleased with this splendid young preacher. We had two services on Saturday and three on Sunday. I got a fine list of subscriptions for the HERALD OF HOLINESS and the glory of the Lord was on the people.

After our good stay in Hartselle, on Monday we left at an early hour for Alexander City. This is the home country of Dr. C. E. Hardy who, as the readers of the HERALD OF HOLINESS know, is one of the most beautiful, cultured, refined Christian gentlemen in the United States. We are now just opening up a work in Alexander City with Brother Huff, who is also from the great school at Nashville. He is also a member of the great male quartet from that splendid college. I am expecting him to soon have a fine work at Alexander City. I had a lovely home with Brother and Sister Young, and we also had another Brother and Sister Young with us who is the sister of Dr. C. E. Hardy. The Young brothers are among the finest men of that great old state. We had a most beautiful service in Alexander City. It is just out from Alexander City where the Alabama Power Co. is now building one of the largest man made lakes in the United States, if not in the world. They were to begin backing up the water on April 1 and we were there on March 29. The river there has cut its way right through the mountains and through the solid rocks until at the bottom the river was only ninety feet wide but awful deep. For the past three or four years the work has been going on until at last they are ready to let the great lake fill up the beautiful old farm on which Dr. Hardy was raised. It will be from sixty to ninety feet under water. Out from Alexander City, where the highway crosses the river, the Power Company helped the state to build the bridge and it just almost leaps from one mountain top to the other. While the railroad bridge was exceedingly high, they have raised that bridge eleven feet in order to be above the water. Well, amen. We are in days of big things, so let the good work go on, but be sure that every Nazarene keeps red hot for God and old fashioned second blessing holiness. In spite of the Devil and the difficulties, the Lord is raising one of the most powerful bands of people in this great nation.

Well, our stay about Alexander City was most delightful, but Tuesday morning, March 30, we broke over the hills.

Those great valleys and lakes and mountains were hard to leave but we are now off for Fairfax. This was one of the hardest days of our entire trip. We had new graded roads and the Easter squall broke in on us with wind and rain until we were in almost a downpour all day and the roads were so slippery that it was dangerous, but we prayed and pulled through the mud. We slipped off into one little ditch but got a team of mules and were soon pulled out and on the way within thirty minutes. But we drove into Fairfax in time for the afternoon service. We had two most delightful services, in our church in the afternoon and the auditorium at night. While it rained until everything was almost flooded, yet we had fine crowds and splendid services and a good list of subscriptions for the HERALD OF HOLINESS. I had a lovely home with Brother and Sister Kirkpatrick from Lowell, Mass. They were for years members of Daddy Riggs' church. Brother Kirkpatrick is at the head of a big cotton mill. We have as fine a pastor there as we have in the nation. You can't beat that young man and his good wife. Our stay was one of delight and satisfaction. It was pleasant to meet up with the Kirkpatricks again. They are most excellent people. I met them many years ago in Lowell, but they went south and Sister Kirkpatrick never stopped until she landed a good Church of the Nazarene in Fairfax.

We are now off for the last stop that was March 31.

In love,
UNCLE BUDDIE.

BUD ROBINSON'S ARKANSAS DATES

Notice is hereby given that Uncle Buddie Robinson will give the month of May to the Wonder State, Arkansas, and will preach at the following places on the dates given:

Greentriar	May 8, 11:00 a. m.
Conway	" 8, 7:30 p. m.
N. Little Rock	May 9, morning, evening.
Little Rock	May 10, 7:30 p. m.
Atkins	" 11, 11:00 a. m.
Ozark	" 11, 7:30 p. m.
Bentonville	" 12, 7:30 p. m.
Fort Smith	" 13, 7:30 p. m.
Mansfield	" 14, 11:00 a. m.
Hartford	" 14, 7:30 p. m.
Waldron	" 15, 7:30 p. m.
Waldron	" 16, 11:00 a. m.
Mena	" 16, 7:30 p. m.
Wicks	" 17, 7:30 p. m.
Sutton	" 18, 7:30 p. m.
Caney	" 19, 11:00 a. m.
Liberty	" 19, 7:30 p. m.
Westmoreland	" 20, 11:00 a. m.
Westmoreland	" 20, 2:30 p. m.
Bells Chapel	" 20, 7:30 p. m.
Prescott	" 21, 11:00 a. m.
Arkadelphia	" 21, 7:30 p. m.
Hot Springs	" 22, 7:30 p. m.
Morrilton	May 23, morning and evening.

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

HEART TALKS THAT INSPIRE

The Glory of the Insignificant

By BASIL W. MILLER

GREAT destinies have been decided by small things. The tides of centuries are turned by insignificant actions. Lives arise to the heights of success by infinitesimal deeds. Nations owe their fates often to affairs of small moment. Power results from small decisions. Bits of seaweed and driftwood floating on the waves enabled Columbus to quell mutiny among the sailors and instead of returning, they were spurred on to sail a little longer westward, and the great land was discovered. Gladstone said that often the fate of a nation was decided on the good or bad digestion of a fine dinner. The Stamp Act brought about the American Revolution, resulting in the founding of the mightiest nation of the ages.

The cackling of a goose aroused the sentinels and Rome was saved from the Gauls. Robert Clive in India, destitute and alone, decided to kill himself. Pointing a gun to his brains, he snapped the trigger, and it failed to fire. He turns the gun out toward a window, and thought that if the gun goes off, destiny determines he shall live. To his utter surprise the gun fired. Again Clive took hold of life with an unbreakable determination, and in latter years he won India for England. In the cathedral of Pisa a janitor leaves a lamp swinging. In this steady motion Galileo saw the pendulum, and conceived of this means of measuring time. Edison while speaking into a telephone was pricked on the finger by a pin set in motion by the vibrations of his voice striking the mouthpiece. And from this accident of a pricked finger was born the phonograph.

The cry of the infant Moses gave Israel a deliverer. What if he had never cried in the rush basket in the river Nile? The children of a spectacle maker by placing two glasses together found that distant objects were enlarged. Here by accident came into existence the telescope. The fascinating smile of Anne Boleyn attracted the attention of Henry King of England, and because the Catholic Church would not allow him to divorce his wife to marry Anne, he formed a new church, the Church of England or the Episcopal Church. Mighty results of a pleasing smile!

In 1700 ten ministers met at Branford, and each gave a number of books. In placing them on a table they said, "I give these books for the founding of a college in this colony." Such was the founding of Yale College. Goethe once asked a monarch to excuse him while he stepped aside to write down some stray thoughts; but these stray thoughts

were fashioned into parts of Faust. While many as great thoughts have gone astray and have been irretrievably lost! Good-year discovered the process of vulcanizing rubber by leaving on a stove a skillet which became red hot containing some compound that he thought useless. Sir Isambard Brunel saw a ship-worm bore into a piece of wood, and from this came the suggestion of the tunnel under the Thames River at London.

At odd times while working on a farm, Burns wrote many of his beautiful poems. Milton wrote his sublime poetry as he was able to snatch a few moments from his clerical labors. Harriet Beecher Stowe wrote her masterpiece, "Uncle Tom's Cabin", amid the pressing duties of household cares. Longfellow translated the "Inferno" by ten minute periods while waiting for his coffee to boil. During the same time many a failure has dozed. This makes the difference! Southey seldom was idle for even a minute; but during these strenuous moments racing into the years of his life, he wrote one hundred volumes.

At odd snatches of time Lord Bacon wrote his matchless essays. Often at night Pope would get up to write down thoughts that came to him. Dr. Johnson wrote "Rasselas" in the evenings of a single week in order to pay the expenses of his mother's funeral. During similar evenings, drones have either slept or spent them at the club.

In one's life there is nothing insignificant; there are no trifles; in the activities of a master worker for eternity no task is small. Every action, in the spotlight of the populace or in the dark of hidden tasks, is the golden hinge upon which hangs a destiny. Each moment, filled with great thoughts or idled away, is decisive in any person's career. There is no small deed into which we can afford to put anything but the best. Keen eyes open the deep secrets of nature to the close observer. Every trifle carries a lesson, is filled with momentous actualities for the alert. Even the small unseen deed is glorious in possibilities for the wide-awake.

By daily adding a drop to that of yesterday, finally the limestone rock is worn away. Add a snowflake to a snowflake and in the course of time the glacier is formed. Add a small coral animal to another and in due season there are fashioned the massive coral reefs, islands of grandeur constructed out of infinitesimal shells. Strike away with the small blow in the same place long enough and sooner or later—usually later—you will break through to success. Write a line in odd moments, again to this attach another and another, and as the years roll on the masterpiece is writ-

ten. Chisel here a little, strike there some, polish that part and after five years the master statue of David by Michael Angelo is completed.

Success is achieved only by conquering the small detail, the little enemies. Every deed drives you closer to the coveted garland of renown. Every book read, each experiment made, all tints added, the mass of the lines written, every poem composed, each blow with the mallet of determination and undaunted courage, by the power of God will lead you closer and closer to the rugged heights of victory. Crusaders we are in the battle for fame founded on the glory of righteousness. But by overcoming, triumphing in the small things, we shall soon become victors.

SUNDAY SCHOOL AND N. Y. P. S. CONVENTION

The Sunday school and N. Y. P. S. convention which convened with the Birmingham, Ala., church, with Dr. E. P. and Mrs. Ellyson as special workers, was a great success.

It opened Wednesday evening April 7th and closed Sunday evening with a great evangelistic service. Several phases of the Sunday school and N. Y. P. S. work were discussed and arrangements made for better service in both these departments. Special evangelistic services each evening at which time Dr. Ellyson so ably defended the doctrines of the Church of the Nazarene, were special features of the convention.

The lectures given by both Dr. and Mrs. Ellyson on Sunday school and Young People's work were as great as we have ever listened to. We are sorry for our pastors and Sunday school Superintendents, teachers and officers, and other workers who failed to attend the convention and hear these wonderful themes discussed.

One special feature of the convention was the organization of the District N. Y. P. S. This is the first time such an organization has been attempted on the Alabama District. We earnestly desire the prayers of all Nazarenes that we may successfully carry on the great work of the young people. Rev. C. C. Butler of Jasper was elected President and Miss Linus Jackson also of Jasper was elected Secretary. Anyone wishing to communicate with District heads will please address them.

The Executive Committee met during the Convention and formulated plans for the ensuing year. An evangelistic campaign, reaching all the churches, is now being worked out. It is the desire of the committee to have a few days service with each church, sponsored by

the N. Y. P. S., for the building up of the present Societies and the organization of N. Y. P. S. in churches where none exist. We are trying to get Rev. Freddie Thomas, the "Boy Preacher" of the north, for this campaign. Would like to have communication from each church desiring these special services.

Rev. L. B. Matthews is our good pastor in Birmingham and is putting the work over in this great city. He is honored and beloved by his people, and highly respected by the business men of Birmingham. We are expecting greater things of him. The way he took care of the convention just simply cannot be told in words.

Sunday was the closing day. Dr. Ellyson brought the closing messages. God was with him and the truth found a home in many hungry hearts. God bless Dr. and Mrs. Ellyson in this great work.

Our good District Superintendent was present every session. He says he has never attended a better convention. We

We have all returned to our respective fields with greater determination, more intense zeal, and more of a fixed purpose for having attended the convention. We have the vision as we have never had it. We see the possibility of young life as we have never seen it. God help all of us to do better.—C. J. FROST, Reporter.

Sunday School Lesson

For May 16

By M. EMILY ELLYSON

LESSON SUBJECT: Abraham and the Strangers.

LESSON TEXT: Genesis 18:1-8, 16-19.

GOLDEN TEXT: *All the nations of the earth shall be blessed in him* (Gen. 18:18).

THIS incident in Abraham's life was intended to show how God still further revealed Himself, but at the same time it affords us an example of the beauty of entertaining strangers. Allowances must of course be made for the varying conditions of age, and country, and customs, but the principle of the duty itself is clear. Hospitality is represented here as a duty which may be considered as one of the common duties of humanity—an obligation which may be thought of apart from all religious sanctions.

There are duties which men owe to one another and which may be considered in relation to society alone. Duties which spring from a natural feeling of kindness, from the instinct of compassion, and may look no higher than the interests of this present world. Offices of kindness promote the welfare of society, and increase the sum of human happiness, for they make the ills of life more tolerable. If this world were the only one, men should be kind to one another from considerations of utility alone. The rigid adherence to what mere justice demands between man and man, is not sufficient for human happiness.

There is a higher law than that of cold justice, it is the law of human

kindness, of charity, by which we are as much bound to do good to others as not to injure them, to supply their wants, as not to rob them, to bind up their wounds as not to smite them with the fist of violence and wickedness. We say there are duties which are due to humanity as such. Hence, when anyone refuses to save the life of a fellow creature, or render help in some sudden and extraordinary necessity, we say his conduct is inhuman. Justice cannot compel a man to such deeds of kindness, these must be left to the common instincts of the human heart. But we may show kindness to a man from the impulse of a feeling akin to that which prompts us to show kindness to a helpless animal. There is a human charity which rises no higher than human and present interest.

However the incident of this lesson shows us much more than the natural grace of hospitality cultivated by Abraham, for at this time he was compelled by the urge of something greater than any natural grace. The extraordinary promises of God which came to him in a series of enlargements, must have kept the mind of Abraham in a state of expectancy, yet one of satisfied trust. This is the sixth revelation of promise to Abraham, and a seventh was added in connection with the offering of Isaac in the land of Moriah. Thus we see the Father of the Faithful has a sevenfold revelation of promise and of prophecy.

The picture we have here of Abraham is true to oriental life. They were in the habit of sitting in the open door of their tents in order to catch the cooling air "in the heat of the day." The chief of the family occupies this prominent position and keeps himself in readiness to go forth and greet the passing traveler. The Arab, when he takes his meal, sits at the door of his tent in order to observe and invite those who are passing to partake with him.

In this appearance of God to Abraham He appears as a man. The first verse of the lesson states plainly that "the Lord appeared unto him." And in verse 10 this heavenly Visitor makes a promise whose conditions God alone could perform. Jehovah is here represented as clothed with human flesh, and under human limitations. It would seem that in this appearance we have a kind of prelude to the incarnation. Abraham distinguished Him as above mortal and at length knows that God has visited him.

Since then, God has come to dwell in this world in the tabernacle of flesh, and become a man among men. This miracle of God's appearance to the patriarch was but foretelling the grand miracle of the incarnation. We note in this visitation Jehovah performs human actions and passes through human conditions. This divine Visitor converses freely with Abraham and listens to his offer of hospitality. So God, manifest in our nature, spoke with human lips and heard through ears of flesh the voices of men. Abraham's Visitor had no need for food and refreshment, and yet He partook of them. So our Lord

took our infirmities and necessities upon Himself and lived amongst men, eating and drinking with them partaking of the shelter they offered Him.

Such visitations as this were not granted to men of the world. He who was called the Friend of God was alone thus privileged. So to unspiritual men Christ is not truly known as to what He really is. He can only be recognized by an eye favored with spiritual vision. "The world knew him not." Men may hold as a doctrine that Christ has come in the flesh and that He was truly God, and yet, without living faith they do not really know Him and feel His power. It takes living faith to discern God.

We observe also that another privilege granted Abraham was the communication of divine secrets. "The secret of the Lord is with them that fear him." Even the secrets of men are not with strangers, or enemies, or even with indifferent persons, but with those who respect and love them. Where we trust our secrets the intimacy must be very close and the confidence of love very great. God had already condescended to visit Abraham and to partake of his hospitality. Now he converses freely with him as a man with his friend. And though He revealed Himself to be what He really was, the human manner of the interview is carried out to the end. This is the only incident in the Old Testament of such intimate and palpable communion with God. But let us remember that Abraham's case was only peculiar in its outward form, for it is the privilege of all of God's saints to enter into "the secret place of the Most High, and to abide under the shadow of the almighty."

Not only did Abraham enjoy the secret of loving intercourse but God also took him into the secrets of His purposes of judgment upon the wicked. The sin of Sodom had become great. The divine forbearance was exhausted, the time of judgment had come. God speaks here as though it would be unworthy to conceal His design from His friend. Do we not see in this statement that the heart of our Heavenly Father yearns for fellowship with His children? The world knows merely what is outwardly presented to their eyes on the stage of public and social life. They are not acquainted with the hidden springs and inmost reasons of God's conduct, hence they put a wrong construction upon many of His acts. Often things seem to them to be criminal and unjust because they "judge the Lord by feeble sense." But were they acquainted with God and were they His friends they would be granted an explanation and would understand His purposes.

Shall we not repose our confidence in Him and learn how to patiently wait for light and information? He will surely grant it to us, for as friends of God we stand in His counsel, and are admitted into His confidence. Others may be distracted and overwhelmed with difficulties, but God's friends stand fearless even amid tempest and ruin.

NEWS NOTES FROM IOWA DISTRICT

IOWA DISTRICT SUNDAY SCHOOL CONVENTIONS

Dr. E. P. Ellyson, editor-in-chief of our Sunday school literature, and M. Emily Ellyson, will be on the Iowa District for five Sunday School Conventions, commencing May 9th. They will each speak four different times at each convention. Two evenings and one full day will constitute a convention. We therefore urge all those expecting to attend to be present at the opening session and remain until the close. Each convention will open at 7:30 p. m. and close the following evening. The day sessions will open at 9:30. It is suggested that the entertaining pastor arrange for the devotions and the music in these conventions.

We urge each pastor to take a deep interest in these conventions and make them a success, and especially urge his Sunday school officers and teachers to attend. Expenses will be provided for by a free-will offering.

Let each church notify the entertaining church how many they expect to send to the convention. Please see to this, so that arrangements can be made.

Schedule and the grouping of each church. Note your church and do not forget the date.

CONVENTION No. 1. Place: Centerville. Date: May 10-11. Schools included: Allerton, Chariton, Lacona, Mason.

CONVENTION No. 2. Place: Farmington. Date: May 12-13. Schools included: Bloomfield, Keokuk, Montrose, Ottumwa.

CONVENTION No. 3. Place: Cedar Rapids. Date: May 14-15. Schools included: Muscatine, Marshalltown, Toledo.

CONVENTION No. 4. Place: Des Moines. Date: May 17-18. Schools included: Ames, Fort Dodge, Fairview, Diagonal, Oskaloosa, Owasa, Knowlton, Pioneer, Webster City.

CONVENTION No. 5. Place: Sioux City. Date: May 20-21. Schools included: Climbing Hill, Council Bluffs, Algona, Pierson, Missouri Valley, Mt. Hope.

ALFRED CHRISTENSEN,

State President of Sunday Schools.

OUR SUNDAY SCHOOLS

It is with deep gratitude to God as we notice the progress the Church of the Nazarene is making in its Sunday school work. This reveals that in a fair measure we are gaining a broader vision, and realizing our opportunities more. The field is a large one. It is estimated that there are between twenty-five and twenty million people in America who never attend church or Sunday school.

Should we not do our best to launch a program to reach some of this number? Every Nazarene can conscientiously be a booster for our Sunday schools. Our literature is clean, safe, and inspirational, true to the faith of our fathers. The explanatory notes and lesson helps can easily be classified with the best. Our text book is the Holy Bible and our corps of teachers as a whole are God fearing and spiritual.

Last year, 1925, progress was noted. A daily increase of 43 new members to the Sunday schools. A net increase of 15,695, thus bringing our Sunday school membership up to 107,946. The entire Sunday School membership raised in the year, \$120,671, an increase over preceding year of \$20,718. Praise the Lord!

In Iowa last year our District reported 2,837 Sunday school members, an average attendance of 1282, with eighty-six conversions in her Sunday school and 175 Sunday school scholars uniting with the church. A gain in membership of 606. Total raised \$2,723.00. With a little effort the above figures can be doubled. Let us rally to these Sunday School Conventions and carry fresh information and fire back into our schools and be a Booster for the Sunday school. —Alfred Christensen, State President.

"HOW WE MADE OUR SUNDAY SCHOOL THE STRONGEST ON THE DISTRICT"

We have been asked to write a short paper on "How we made our Sunday school (Council Bluffs) the strongest on the Iowa District." Some of the reasons are:

1. Our Sunday school officers and teachers are progressive, clean, punctual, spiritual and are in to win. It is not "us four and no more" but a larger and better Sunday school.

2. We have a Teacher's Meeting, a Worker's Council, a Quarterly Business Meeting, and will soon have a Teacher's Training Class.

3. We have some good equipment including blackboards, maps, individual classrooms and sand tables.

4. The opening exercises are inspiring and the close is interesting. Separate closing exercises for the primaries and intermediates.

5. Have had "pick-up points" where our cars met children who were not within walking distance. Concentrating now on the neighborhood.

6. Pastor always attends the Sunday school and boosts for it in thought, word and deed. AMEN.

7. We have all more or less the vision of the importance of the Sunday school — a NAZARENE SUNDAY SCHOOL which works not only to get scholars in and have decisions but to get conversions. House to house work has been done with tracts, not only boosting the church but the Sunday school. On the front page

of our Church of The Nazarene tract put out by our Publishing House we have had printed conspicuously so as to meet the eye of the parent:

OUR SUNDAY SCHOOLS

Let our Sunday School help your child

1. To be more obedient.
2. To be more kind and considerate.
3. To become a Christian.
4. To become a good citizen.

"Train up a child in the way he should go; and when he is old, he will not depart from it."—Prov. 22:6.

C. E. RYDER, Pastor.

"HOW I MAKE MY SUNDAY SCHOOL INTERESTING"

By A. R. CRACKER, Sunday School Superintendent, Muscatine, Iowa

FIRST: By much prayer concerning my Sunday school work. The Holy Spirit must be in the Sunday school, as well as in the church services, otherwise the school is a failure.

SECOND: I am so pleased to say that I, as the Superintendent, am not the only one who is interested. My officers and my teachers and in fact most of my scholars have more or less a burden for the Sunday school, for which I say "Praise the Lord." Therefore, a Sunday school to be interesting must have the Holy Ghost, and its scholars and workers must be a prayerful people. Our people pray much over the Sunday school work and in the weekly prayer-meetings this subject is made a subject of prayer. I cannot say that I am responsible for our interesting Sunday school. I give God, and my co-workers credit for all that and may God bless them.

THIRD: In reviewing, or illustrating the Sunday school lesson, the Superintendent should get into the lesson, often-times physically, as well as spiritually. This method has much to do with impressing the truth of the lesson on the mind of the little folks. Go through the lesson as though you were the person — act it out. This may seem a little difficult at first but seek the aid of the Holy Spirit, and He will help you if you trust Him. For illustration: Suppose the lesson was about David—the youth slaying Goliath, the giant. Have a sling with four small stones, the fifth stone in the sling. You can go through the motions. Describe how the giant falls to the earth with a heavy thud. Show how David stands upon the giant's body, and reaches down and takes the giant's heavy sword from its sheath, and with both hands and arms, on account of its heavy weight, cuts off the giant's head. We have a great many lessons similar to this one, that the Superintendent can act out—the blind man at the pool of Siloam, the lessons about Elijah.

FOURTH. Every Superintendent should have a copy of the book, "The Story of the Bible" by Foster. This can be secured from the Nazarene Publishing House. The story is so real, giving an excellent description of each lesson. Its simplicity aids the child to grasp its meaning. It will greatly help to make the lesson interesting.

NOTE. The Muscatine School has had an increased Sunday school growth, because of an aggressive Superintendent that pushed his work—Compiler E. R. B.

THE RURAL SCHOOL—ITS PROBLEMS

By L. W. STRONG, *Climbing Hill*

It is said by many that we cannot win, for the larger denominational churches have so many amusements and other entertainments that she takes our crowd. While this has been true too many times, yet there is nothing so attractive as the presence of God.

The words of one are true:

The pleasures of earth I have seen fade away

They bloom for a season, but they soon decay.

What God is in is never a failure. A correspondent wrote Horace Greeley at one time along this same thought. "We have tried everything to hold our crowd, we have tried entertainments, and all kinds of amusements, what would you suggest?" His brief answer was—"Try Religion." We may not always have the largest number in the full gospel way, but we will please God, and many will reach heaven.

Our efforts should be directed toward the young. We have too long neglected them. We can bear in mind that other things beside a prayermeeting can be spiritual. A program now and then will be a treat to all, and even in these we can have the divine presence.

Too little time is given to Sunday school study. The Protestant devotes about thirty hours a year; the Catholic two hundred and forty hours; the Jew three hundred and twenty, and the result is obvious. Numbers of our Sunday school scholars never know what the subject of the lesson is until they come into the class. This is a very sad state. Laymen think the preacher is a failure who comes into the pulpit unprepared. Is this not true of the teacher and scholar? Our position is not to merely teach the letter of the law but above all, the salvation of the soul, which is uppermost. Keep filled with the Spirit, then we are sure many of our problems will be solved.

CLIMBING HILL, IOWA.

The first half of this Assembly year, has been one of progress and blessing here. We have had two good meetings, one at each preaching point. The pastor did the preaching in both. A few are living for God here today who six months ago were unsaved. We are getting along well with our finances. We are all paid up but a little on the District budget. Although we are one of

the, smallest churches, yet our District Treasurer's report shows that but one church on the District over paid on the General budget more than this church. We are getting a few through to God in the regular services. Most of the winter we have been having Friday as a day of Fasting and Prayer. We meet at the church or private home. These have been real times of soul profit. The pastor is now attending school at Sioux City through the week.—Craig Weathers.

COUNCIL BLUFFS, IOWA.

Our cottage and church prayermeetings are increasing in interest and spiritual power. The preaching services are well attended with a fair sprinkling of strangers. Backsliders and the unsaved have been getting under deep conviction. Already breaks in their ranks have occurred. Though it was a sad mission that brought Brother and Sister Campbell here (former pastor and wife) to hold the funeral service and lay to rest the remains of their precious and faithful Christian daughter, Wanda, we were much pleased to have them stop over from Lacona where they had a few days' rest before returning to their church at Boulder. Brother Campbell preached three evenings, March 24-26, to the edification of the church and the salvation of a fine young man. Brother and Sister Campbell have endeared themselves to the Council Bluffs congregation because of faithful and loving labors here. Under a telling message by Sgt. H. O. Chrysler Sunday evening March 28 two souls sought the Lord—one for reclamation and the other to be saved. The revival is apparently beginning and we expect to have things in pretty good shape upon the arrival of Rev. L. N. Fogg and the Shanks as special workers in our spring revival Apr. 22-May 2. Several new members were received Easter Sunday.—C. E. Ryder, Pastor.

CENTERTVILLE, IOWA.

Our fifteen days of revival efforts with Rev. J. E. Gaar of Des Moines was a strenuous battle. In the first place the weather man held a grudge against us, and did not let up until the close of the meeting; in the second place old man "Flu," and his twin brother La Grippe were quite successful in keeping folks from services, and they worked hard on our evangelist; in the third place Mr. Hard Times arrayed his forces against us and his black wings of despair were felt in a measure; in the fourth place many were disappointed because Rev. and Mrs. Ward Millen could not come and lead the song service. Nevertheless we must have had a fairly good meeting; twice the saints broke loose and shouted and had a good time. Four adults, four youths and two children were definite seekers. The church gave the pastor a good pounding and remembered him with a nice cash offering—Alfred Christensen, Pastor.

"It seems to me the HERALD OF HOLINESS gets better with each issue. It truly is soul food. I am glad for the Bible Study course and expect to be profited by it."—Mrs. Warren Ackerman, Colo.

BRESEE COLLEGE NOTES

The following statements were heard today in our chapel service. "This has been the best year of my school life." "I feel that I have grown in wisdom and in favor with God during this school year." "I have received so much good out of this school this year that I want to return next year." "This has been the best year out of five years that I have spent in Bresee College."

Miss Florence Snowbarger, the valedictorian of the class of '26 says: "I have been here for two years, and can truly say that this has been the best year of my school life. Many times I have hardly been able to contain myself because of the great possibilities I see in education. I believe I speak the sentiment of the entire student body, when I say that this whole year, under the presidency of Prof. London has been one of great inspiration to our lives, and whatever we may do in life, we will owe to this influence, our parents and to our God. His stirring chapel talks always inspire us and drive away the blues."

Mrs. Elsie Pickens of our grade department says: It is a privilege to have the opportunity to work with such a noble class of students. We have received a greater vision of life, and will be able to meet the problems of life in a more efficient manner."

The young people's revival closed a few days ago. The preachers this year were Mr. Arthur Morgan and Mr. Holland London. Miss Hester Fisher had charge of the music. She rendered excellent service and the special features in music given were highly appreciated. The boys did good preaching. They worked hard. They got results. Their ministry was appreciated. The meeting was different. The great majority of our student body have been Christian young people since Brother and Sister McBride were with us in November. There was but little threshing to do of our old straw, and thank God that such was the case. This made the boys to have to work for new material, and it was a beautiful sight to see many strange people at the altar during this meeting. Many were saved. The boys worked like they were old hands at the business of saving men. They talked straight from the shoulder and went at it as if it all depended upon them. What a sight to see two young boys working in the ministry in such an earnest way while the mass of young men of this age think but little of Christ and the church.

Our students have made a steady pull this year. They have not been so hilarious as in many cases, but all year you could count on each one of them to pray and testify. They have lived well.

The boys sold about one hundred twenty-five copies of their booklet "Two Great Questions." About seventy copies of the "New Pastor" by Rev. Lum Jones were sold during the meeting. Several subscriptions were taken for the HERALD OF HOLINESS.

The school year of '26 is now going into history. It has been history indeed. I have never seen school work run easier under the most trying circum-

stances. "The finances have been extremely hard with the student body. This in turn has made it difficult for the teachers. We have registered 117 students in our different departments, and have enrolled near fifty in the piano department. About twenty-five have registered during the year for voice. These figures are very satisfactory when considered in the light of the financial strain among our young people, and in the fact that we have had to be delayed in the completion of our new building.

Plans are now well on way by the Board of Trustees to carry forward the work of the new building until it is completed and ready for occupancy at the beginning of another school year. This will mean a new day for Bresee College. We consider it very fortunate that God has helped us to hold things together until our new building could be erected.

The coming of Professor N. W. Sanford of Olivet, Illinois, as my successor to take up the work here is a great pleasure to me indeed. Professor Sanford needs no introduction by me to our people. He is known throughout our church as a good school man. He is experienced, educated, and economical in his methods of managing an institution.

A new day is dawning for Bresee College. With the completion of a new building on a new campus and thousands of dollars being subscribed by our people, and with thousands already paid in for this new enterprise, it must only continue to have the favors of Christ upon it to make it one of our leading schools.

Professor Sanford believes in advertising, and this is as it should be relative to our institutions. We should let the people know of the good work being done in our holiness schools. He will secure a strong faculty and build an institution worthy of the support of our people. We humbly thank God for the little part we have had in helping to tide over another one of our institutions. We pray God to bless our successor and help him to do a thousand times more for Christian education than we have been able to do. I fully expect him to be able to do so.

Our college class gives an expression of gratitude for the work of this year, and extends to you an invitation to attend our commencement exercises, May 7-11.

We cannot understand our sickness, but God knows best. Anything He permits to come into our life will be all right. I am still weak in body, but have never enjoyed more of the presence of Christ than now. "We know not now, but shall know hereafter."

A. S. LONDON.

MICHIGAN DISTRICT PREACHER'S CONVENTION

The Michigan District Preachers' Convention was held at Pontiac, Mich., April 13-18. Rev. S. D. Cox our beloved District Superintendent presided in his most able way. The plans for the convention were well laid and the presence of the Lord was felt from the very opening service. We were favored in

STEWARDSHIP SERMON

"Each generation makes some transforming discovery in God's Book; what is Stewardship but God's word for this generation?"

having with us Rev. J. B. Chapman, D. D. His messages to the preachers were of the highest order and were appreciated by every person present.

There were some visiting brethren with us. Rev. P. P. Belew from the Indiana District brought a heart stirring message in the Wednesday evening service. T. W. Willingham was present on Thursday afternoon and presented the needs of Olivet College. He is truly one of the great men of our movement. There were also a number of visiting brethren from other denominations. We were favored in the convention with a number of special selections in song by singers from over the District.

The papers given by the preachers over the district were of a good order, and were made a blessing to all. Our pastor from Grand Rapids, Rev. I. E. Miller, gave us a most wonderful paper on "The Place Jesus Should Hold in Our Preaching." After this paper the glory came upon the meeting and there were shouts of victory and songs of praise. The keynote through the entire convention seemed to be "Preach Christ."

Rev. Fred Hosner the local pastor and his good church entertained us in a royal way. We believe that Pontiac has a great future in store. The Michigan District is looking forward to greater things in the future. Amen!

VERNON L. WARD, Reporter.

THE CODDINGS

By REV. H. F. REYNOLDS

The following statement was made by Dr. W. A. Wanless, F. A. C. S., of the American Presbyterian Mission Hospital, Miraj, India, March 8, 1926:

"Certified that Mr. R. G. Coddling has been under my medical care for several weeks. I have examined him on several occasions and in association with Dr. R. T. Kennedy, our Eye, Ear and Nose specialist. We are of the opinion that he is suffering from brain infection, possibly a tumor, and advise his immediate return to the U. S. A."

Brother and Sister Coddling and the other missionaries in Western India, having received said statement immediately informed the Board by cable and they were instructed to come home.

Knowing that many readers of the HERALD OF HOLINESS who are acquainted with Rev. Roy G. and Mrs. Coddling, some through reading about them and others by personal acquaintance, have been and will be very anxious to know how they are; and are especially inter-

ested to know what progress is being made with reference to the treatment of our very precious Brother Coddling, who was obliged to return home on account of failing health, we are giving a brief report made up from the daily bulletins Mrs. Coddling by request is kindly forwarding to this office.

That the reader may better appreciate the progress made, the writer will state that at first it was thought necessary to have Rev. and Mrs. Beals return with the Coddings, in order to render such assistance as might be necessary on the return trip. But as this would leave only two missionaries in Western India to do the work of nine, it was felt quite essential that the Beals remain, if in any way possible. After conferring with Dr. Wanless and at his suggestion it was decided that if they could change at Marseilles, France, from steamer to rail, it would be possible for the Coddings to get along without special attendants. Consequently Brother Fritzlan cabled that it would be advisable for someone to meet the Coddings at Marseilles and see them on the steamer across the Atlantic.

As the writer closed the British Isles Assembly on April 5th, it was considered the part of wisdom to accompany Brother Sharpe and on April 9th we met them at Marseilles on arrival of the Steamer Ranchi. Through the great kindness and efficiency of Rev. George Sharpe, former Missionary Superintendent, we were able to make close connection across France. Leaving Brother Sharpe at Paris we sailed on the Steamship Brengaria, leaving Cherbourg April 10th just at sundown. This was a hard jaunt across France, inasmuch as they had already been several days on the steamer. Four of the six days on the Atlantic were quite stormy and some of the time Brother and Sister Coddling were unable to be out of their room. However, they were well located on the ship and stood the voyage as well as might be expected under the circumstances.

We were very happily surprised on reaching New York April 17th to be greeted by Mrs. Fitkin and Mrs. Paul Bresee, who rendered most excellent service and just as soon as we could spare Sister Coddling from the customs Sister Fitkin took them to a hotel, where they were comfortably housed for three days, giving them an opportunity to get some much needed rest. While they were resting, the writer was able to perfect arrangements for them in a hotel in Boston just opposite the Peter Bret Brigham Hospital on Huntington Avenue, where Brother Coddling is now receiving the attention of Dr. Harvey Cushing, who is reported as the "last word" on mental troubles.

Today's mail (April 26th) brought a daily bulletin from Sister Coddling and after carefully reading her entire report for four days we are much encouraged and believe we are amply justified in stating to the many friends of Brother and Sister Coddling that we have made no mistake as to the decision made with reference to having Brother Coddling placed in the Peter Bret Brigham Hospital. It is too early for us to come to

any permanent conclusion as to the outcome of the treatment, but we have every reason to believe that our dear Brother Coddling is to receive the best medical attention that is possible to be had in this or any other country. I am sure the many friends of Brother and Sister Coddling will not only praise God for the successful and quick trip and their present location, but will continue to pray that he may have a very successful treatment and a rapid recovery.

To do or not to do; to have or not to have, I leave to thee; thy only will be done in me; all my requests are lost in one, "Father, thy will be done."—C. WESLEY.

MY HEARTY APPRECIATION

Dr. H. F. Reynolds and Dr. J. W. Goodwin, in keeping with their responsibilities, have been giving us some splendid timely articles on the subject of Christian stewardship tithing, which is in full harmony with the action of our last General Assembly Manual, page 192, Par. 463, under this heading, "Concerning the Manner of Giving." These brethren are making it easier for District Superintendents and pastors to present this needy subject and to get a response from our membership. May God richly bless them as they lead us on in the study of this scriptural method of supporting of God's work.

As a church we have been desirous of getting away from the annual burden of high pressure financial drives. Now that these brethren are pointing out to us the true scriptural plan we should fall in line with a zeal to succeed. We must take our choice of one of the two methods, the high pressure drives or the bringing of our tithes and offerings willingly. It must be one of the two. To withhold our sanction or co-operation and support now is a vote in favor of high pressure drives. The issue is squarely up to us. Dr. J. W. Goodwin's book on "Tithing, the Touchstone of Stewardship" should be read and re-read by every minister and layman of our church. We have a goodly company of loyal supporters in our ranks but we need to smoke out the slackers till our church is aflame with the spirit of faithful stewardship in the paying of tithes into the constituted channels.

As District Superintendent of the Kansas City District I entreat our pastors and laymen to fall into line with the storehouse plan of bringing the tithes and offerings into the local church treasury, and out of this fund support in a becoming manner the local, district and general interests of our beloved church. Wherever this plan has been given an honest test it has proved to be the ideal. Let us make this plan our choice and pay our budgets every month of the year.

The General Board has adopted the plan that after May 1 each local church treasurer shall send the money for the General Budget direct to Mr. M. Lunn, General Treasurer, 2923 Troost Ave., Kansas City, Mo. Let all our local church treasurers fall into line and adopt this new plan. As to the District budget money, continue to send it to Mr. Chas.

A CALL TO PRAYER

Word has reached Headquarters of the very serious and prolonged illness of General Superintendent Williams' son. He had pneumonia and now the doctors say that he must go to the Gulf Coast for recovery. The outlook is very serious and Brother and Sister Williams are greatly concerned. Every Nazarene who reads this notice please pray definitely and earnestly that God will send the healing power and restore the boy to health again.—E. J. FLEMING, General Secretary.

W. Jones, 312 Reliance Bldg., Kansas City, Mo. We as a District want our Board of General Superintendents and General Board to know that we are behind them with our prayers, funds and efforts, as they strive to lead our beloved church on to victory.—N. B. HERRELL, District Superintendent, Kansas City District.

CAMPAIGNING IN THE BRITISH ISLES

Letter No. Five

It has long been the custom with the British Isles brethren to have a great gathering on the New Year. These "New Year Conferences" are usually conducted at the Parkhead church at Glasgow, and the Paisley church at Paisley. This year was no exception to their rule. The people gathered from almost every place where our work is represented in the British Isles.

The Lord blessed the gatherings on these two days, and much good was accomplished. It was indeed a great privilege to us to be with so many of our brethren and to hear sermons from some of our ministers of Scotland and England.

Brother and Sister Sharpe had just returned from India and Africa and were aflame with missionary fire and zeal. Their presence and messages were a great blessing to the convention. We were happy to be associated with them and the British Isles people were greatly rejoiced to see them again. It was our privilege to preach and sing each day in the convention and continue evangelistic meetings with the Paisley church. God gave splendid altar services at almost every meeting, many found definite victory and the revival tide was on. Many came from other cities, the crowds were encouraging and the results gratifying. We closed at Paisley with a feeling that God had been in the midst of His people, and that Rev. Herringshaw and his good people would continue an aggressive warfare.

Our next campaign was with Rev. R. Purvis, and his band of noble Christian men and women, in the beautiful coast city of Ardrossan. We think we have not enjoyed more blessed, more sacred, and sweeter fellowship than with the pastor and people of this city. Ardrossan was considered a difficult field, but God is above difficulties for He came in His mighty power and wrought

righteousness in our midst. These services were times of refreshing from the presence of the Lord. We wept and rejoiced together as we saw young and old praying through in the old fashioned way, and finding old time victory. From the beginning crowds were good, but increased until both the main floor and balcony were crowded. The last day was the greatest of all the days. Seeking and finding continued until late in the night. Many found deliverance and gave splendid testimonies, and when the last "Amen" was said amidst tears of gladness and rejoicing we turned to our homes with a deep feeling of unspeakable thankfulness and praise to our heavenly Father for His goodness to the children of men.

We had no time to rest, for on Monday we took the train for Gildersome, England, and arrived in time to open the campaign that night. Here we found a small band of faithful Nazarenes and a very energetic pastor, Rev. George Frame, working very hard—advertising, visiting, and mightily praying for a revival. The crowds were small to begin with, but the Lord gave victory to a number of seeking souls the first night. God worked and the saints were faithful and soon the audiences began to increase. Pastor Frame prepared the way and stood by and boosted while we entered the big woolen mills for noon-day shop meetings. These noon-day meetings at the mills and foundries were the greatest "shop-meetings" of our lives. Hundreds of young men and women listened with tear-stained eyes, and with hearts throbbing with desire to live higher and more noble lives. We saw as many as seventy-five and a hundred of these people in tears at a time. At each big mill and foundry (six mills and one foundry) they treated us with the utmost respect, and invited us to return; this we did with two of the mills, and the second meetings there were better attended than the first. These young people from the mills attended the evangelistic services at night and many of them were much moved and a number made peace with God, and some entered into the beautiful experience of holiness.

Well, thousands were stirred over these noon-day meetings being conducted in the mills, and our church building became too small to accommodate the people who wanted to attend. At some of the services the ushers brought in every chair that could be set in the building, and the children were huddled on the steps and about us on the platform. The Holy Spirit worked in a marvelous manner, and much was reaped, but the consensus of opinion was that even a greater harvest will be gathered as a result of this sixteen days' campaign. Morley church also entered in for a share in the meetings, for Rev. Hynd and his people were there much of the time and many people from Morley were among those who broke through to definite victory. And aside from those who will join the church at Gildersome there were some who said they planned to join at Morley. We greatly appreciated the co-operation and fellowship of these two pastors and their good people. In fact we have not been treated more kind-

ly by any people than by those of Yorkshire. As is their custom, they literally "Buttered our bread" for us, and fed us on "Yorkshire Pudding" until when we left for London we discovered we had developed appetites for the pudding, and had made room in our hearts and minds for another community of people whom we dearly loved.—G. F. AND BYRDIE OWEN.

CHURCH NEWS

COFFEYVILLE, KANSAS—The young people here are making visible progress under the leadership of their president, Brother John Brice and our good pastor, Brother W. A. Menneke, who takes great interest in the young people's work. Since the Assembly last fall we have increased in membership about thirty-five, making our enrollment 103 and yet we are not so much after members as we are the salvation of souls. We have a number of local preachers in our Society who are on fire for God, and we have had many calls to the surrounding towns desiring us to give them a program with one of the local preachers to bring a message, and we are glad that we have been able to answer most of the calls. We hold two services a week at our home church, Sunday and Tuesday night. The night services are evangelistic. There have been many of our young people saved and sanctified in our Tuesday night services. As a band of young people we expect to let our light shine that the world will know that old time salvation is more than just a religion. By God's help we expect to do greater things in the next few months of this year than ever before. Our young people's department, that seats about 125, has become too small because of our many friends. Many times there is not standing room in our department, but think good plans have been made and money raised in cash to enlarge our borders. We truly believe that our president is a God called and God given man to this Society. He is a great preacher and a great teacher. We continue to thank God for the victory He is giving us and for the opportunity that He has given us to work in His vineyard. Our faith was never more strong than now for victory along all lines.—Riley Archer, Corresponding Secretary.

PASTOR EVERT BAKER, CROTHERSVILLE, IND.—"We closed a meeting March 24 with Rev. Roy Hollenback. He gave us some as deep and heart searching sermons as I ever heard. He is not very tall in stature but lofty in his preaching. He did much groaning in secret for souls. Rev. Walter Moseley and wife had charge of the singing. His wife is an excellent altar worker. They are good on string music. Brother Moseley preached four nights after Brother Hollenback left. He is a sanctified Baptist of Crothersville and a good preacher, and takes well with holy people. Ten persons prayed through and ten joined the church and ten to baptize. This is a new work and my first year as pastor. Sunday school has increased from twenty-three to sixty-eight and the crowds have doubled in our regular services. Pray for us."

EVANGELIST F. P. CASSIDY—"We left home January 4 and went to Kewanee, Ill., where we had a fine meeting with Rev. M. L. Brown, a fine young man. A fine class was received into the church and the pastor's salary raised. I went from there to Worthington, Ind., where God gave us a good meeting, the best that has been in the church, they say. Rev. Eugene Melvin and wife certainly stood by me. They are fine people and have some of the best people you could find anywhere. I went from Worthington to Marion, Ind., to help Rev. O. C. Barker, the pastor. God has certainly blessed this man in building a nice church in each one of these places. God gave us souls and we stood by the pastor in getting them into the church. God bless the good people at Marion. They are getting their feet down. I went from there to Cambridge City, Ind., where I found a fine class of people and good pastor and wife. God came on the scene and gave us a fine meeting, several happy seekers, also on last Sunday raised \$800.00 in pledge on church lot. Brother Rodeffer and wife are fine people to work with. I was treated fine by all these pastors in these revivals. I am now in revival at Brazil, Ind., with Rev. J. S. Randle. The fight is on, some people are finding God, so please pray for me. I go from here to Indianapolis, Northside Church. I have open dates after that."

EVANGELIST E. C. TARVIN—"Our last meeting was with Rev. Geo. Moore at Somerset, Ky. We did not see the results that we would like to have seen in this meeting, but thank God a few prayed through and we feel that eternity alone will tell the good that was accomplished. Rev. Moore and his good wife know how to stand by the evangelist, and pull in the hard places. May God bless them and their work in that needy field. We are now in the midst of a great revival at Henderson, Ky. God is blessing and we are not wanting for crowds. The saints are praying and many are expecting the greatest meeting in the history of Henderson. We earnestly covet the prayers of the saints, that in these days of unbelief we may preach a Christ that is able to save."

PASTOR ERNEST B. HACKLEY, GARDEN CITY, KANSAS—"The church here continues to advance in every department. Easter Sunday marked a high tide of victory. Three persons were received into church membership. Our people have the Nazarene swing of spiritual conquest. The summer revival campaign will occur during the entire month of June. A large wooden tabernacle will be erected on the church grounds, corner 9th and St. Johns Streets. Ernest C. Allen, of Hutchinson, Kansas, will be the evangelist in charge. The Misses Carrie and Elsie Snowbarger, of Sylvia, Kansas, will assist with the music and special singing. Garden City is on the Santa Fe Trail and has splendid auto tourist parks. A cordial welcome awaits Nazarene tourists passing this way."

PASTOR U. E. HARDING, FIRST CHURCH, PASADENA, CALIF.—"The work of God

goes forward on every line at First Church. We recently closed a gracious Bible Conference in which Revs. Joseph H. Smith, John W. Goodwin, H. Orton Wiley, E. E. Shellhamer, Paul Helsel, Joseph Hogue, were the leading speakers. Six different denominations were represented on the program. It was truly a feast of good things, and God's blessing was upon every session. It was beautiful to see the spirit of unity that prevailed among the brethren. Dr. C. H. Babcock was with us on Easter Sunday morning. The great auditorium was filled, and Brother Babcock brought us a great message in the power and demonstration of the Spirit. Our prayer-meetings are increasing in attendance and interest. The Sunday evening services have the best attendance I have known since coming here. The young people are pushing ahead with holy enthusiasm. With such young men as B. C. Winegar, the Benner boys, Harry Wenger, and many others, success is assured. Sunday evening April 11th, little Richard Headrick, the eight-year-old child evangelist was with us, despite the rain, extra chairs were used to seat the people. This child is a marvel. He preaches like a matured man. The altar was filled with seekers, all of them adults. We feel like traveling on."

PASTOR ORVAL J. NEASE, COLUMBUS, OHIO—"We have recently closed a very excellent revival campaign under the ministry of Rev. T. N. Anderson of Wilmore, Ky., assisted by Rev. and Mrs. R. A. Shank of Columbus. This campaign has proved, as far as my personal experience is concerned, one of the most profitable ones of my ministry. The sweet gospel singing of the Shanks in combination with the pungent, Bible preaching of Brother Anderson has worked miracles of grace in our midst. The attendance in these services was excellent, the audiences running over the six hundred mark at times. We had many glorious scenes about the altar, in which eighty to one hundred sought the Lord either for pardon or purity. The best of the campaign is the harvest we are reaping. We have already had over sixty at the altar since the campaign closed. Our week night services are running over the hundred mark in attendance and the spirit of God is greatly manifest. We received sixteen new members into the church on Easter morning with still others to follow. Financially we are making excellent gain and the five months that we have served, we have raised two thousand dollars for missions above our budget and have recently raised an equal amount for Olivet College. The Columbus people are great givers. We are just now making some much needed repairs in our church basement, repairing the Sunday school rooms, that will give us much needed space and equipment. There are better days ahead for us and with these in view we press on."

PASTOR I. C. MATHIS, EAST SAN DIEGO, CALIF.—"God has been very graciously with us and we give Him praise. We closed a very wonderful meeting on March 14, with Rev. C. B. Fugett of

Ashland, Ky., and Earle F. Wilde as the workers. God wonderfully blessed them and gave us souls. Of course every one knows that as for singing Brother Wilde simply cannot be excelled. This was his second meeting with us and he is highly appreciated and loved by our people. Brother Fugett did the preaching and God wonderfully blessed him as he gave forth the message of salvation. He is red hot, and radical and carries a burden for a lost world. We have never seen an evangelist who stood more loyally by the church and pastor than Brother Fugett. His messages brought results, and there were seekers and finders at every service. We received twenty-five new members from the meeting, and the church has taken on new life and power. The church has called us back for the fourth year, with only two dissenting votes in a membership of 108 and we are looking forward to a great year. Our prayermeetings are times of great refreshing the number running each week from seventy to ninety. Our Sunday school is growing, with an attendance of 177 last Sunday. The Women's Missionary Society, and the N. Y. P. S. are both pushing ahead and doing fine work. There is only one discouraging thing that we can report and that is in regard to our apportionments. We have had such heavy financial burden since we erected the new building that we have not been able to meet all of our budget, to date, but we expect to do our best to bring this up. We love the Lord, and are serving a true and loyal people."

PASTOR WILBUR H. PARKER, CANON CITY, COLO.—"We have just closed a good meeting with Evangelist J. B. McBride. The preaching was of a high order and delivered in the power of the Spirit. The two works of grace were clearly brought out in nearly every sermon till seekers knew just what they were coming for. A good number prayed through, among them some thirty Sunday school scholars. A number of adults found victory also, and the members of our church took advanced ground we are sure. We took in three new members and a number last Sunday stood up indicating they were praying about uniting with us and counting the cost. The closing Sunday morning Brother McBride spoke on stewardship and took up pledges for the budget for the coming year. The entire church is being enlisted in this plan. Bad weather and another revival in a sister church together hindered our attendance some, yet we feel the meeting was a great success. 1000 copies of the current issue of the HERALD OF HOLINESS with full back page announcement of the meetings were distributed over the city previous to the meeting. The cost of this constructive advertising was partly covered by the sale of books from the Publishing House. The daily papers gave our meetings large write-ups daily, generally on the front page. One young girl was beautifully saved last Sunday night and a number requested prayer. The pastor's class of unmarried young people held a class gathering at the pastor's home last night and in spite of rain and snow, thirty-one were present. Class attendance runs

from twenty-five to thirty-one on Sunday. The Sunday school is doing fine under the earnest and wise leadership of Rev. Wm. Anderson. We hope to have a regular attendance of two hundred by Assembly. Our enrollment is now over two hundred and still growing. With more faith, fire, vision and sacrifice, on the part of the church, the future is big with promise in this exceptionally fine field of opportunity."

SPRINGTON, W. VA.—"A revival meeting was recently held at this place, Rev. R. F. Whitehurst of Wilmore, Ky., doing the preaching. We had to run against the 'flu,' unfavorable weather, indifference, and other hindrances, but the Lord gave victory and we had a number of conversions and sanctifications. Brother Whitehurst is a strong proclaimer of the four fold gospel, clear and forceful in his delivery and untiring in his efforts. He has been connected with Asbury College, but has resigned his position in order to enter the evangelistic field. The meeting was a feast of good things to the Christian people. We covet your prayers for our success on this difficult field. I am serving my third year in the mining section of West Va. —C. A. Pangle, Pastor M. E. Church South.

PASTOR C. C. WHITE, SOUTH GARY, IND.—"Just closed the greatest revival in the history of the church. Seekers every night except two for three weeks. The first week the meeting was conducted by the Hammond, Nazarene young people. From the very first it proved to be a great blessing. The following two weeks Rev. Oscar Hudson was in charge. His sane, scriptural preaching certainly brings results. Pungent conviction was in evidence throughout. Almost all the seekers prayed through to definite victory. The last Sunday evening a nice class of fifteen members was received into the church. Brother Hudson assisted by Mrs. Hudson and their daughter will return to conduct a tent campaign the first part of July."

PASTOR ED M. AX, REGENT, NO. DAKOTA—"We have just closed a wonderful two weeks' meeting with Harry V. Sorensen (Cyclone Harry) of Jamestown, No. Dakota, as evangelist. This has been one of the best spirited meetings we have ever witnessed. We were especially favored of God with conviction on the people. Saints were blessed and sinners convicted of sin; justified felt their need of more of this wonderful salvation. We had thirteen seekers, twelve of whom received definite victory. This is not counting the repeaters. Most of these were young people. The old Devil is mad around Regent and we aim to keep him thus, through Jesus' blood, Hallelujah! Brother Sorensen is one of the few fearless preachers of today. Our church is uplifted and pastor encouraged."

ARTESIA, NEW MEXICO—"The church here is closing one of the best years in its history. We were indeed fortunate in securing Brother and Sister May for our pastor and wife. They truly are of

the best. They were unanimously recalled for another year and have accepted the work. We are pushing ahead for a greater year than ever. Our finances are all paid up for the year and we will enter into the new year with a clean slate. To God be all the glory. The budget system has worked with wonderful success in our church here. Let us all push forward to greater things in the Lord in 1926."—D. F. Owen, Reporter.

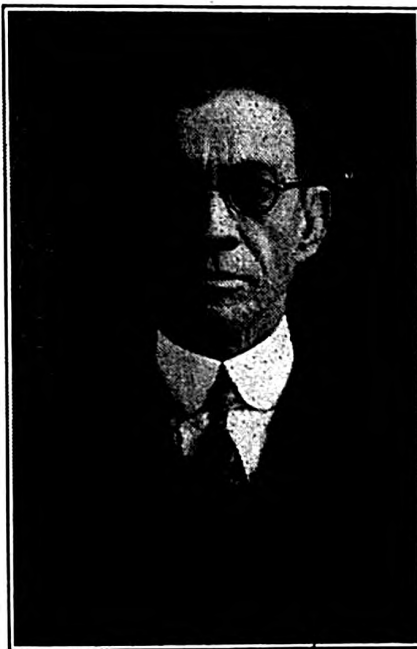
PASTOR I. L. BOWMAN, COMANCHE, OKLA.—"We closed a very successful revival campaign April 18. Rev. C. E. Toney, assisted by Johnny and Jackie Douglas, were our evangelists. The tide of conviction gripped the unsaved from the first service. The spiritual tide ran high through the entire campaign. Twenty-five persons prayed through to definite pardon or purity and several received both pardon and purity. Rev. C. E. Toney is a straight gospel preacher, not afraid to present the Bible teaching along all lines. He won many friends to our work here. Brother Johnny Douglas and wife simply sing until heaven opens up and the glory falls. It is a marvel to see them stay night after night, weeping, praying and singing, trying to get seekers to God until a late hour, yet never giving away to weariness, but always cheerful. They surely help a church up the road to greater achievements through our Lord. Every department of the church here has been strengthened by the coming of these faithful workers. The Sunday school had new additions to every class, several are promising to unite with us. The churches from Ryan, Waurika, Duncan and Marlow attended many of our services, helping to make the meeting a success. The Comanche church has been on the upgrade through this Assembly year. Almost the entire membership has lined up as tithers. God sends us some great outpourings of blessings through our regular services. If you should pass this way we would be glad to have our people stop and visit us."

EVANGELIST J. A. RODGERS—"God has wonderfully blessed our labors on the seventeen different fields where I have conducted meetings the last eleven months. God gave us seekers at about every service in all our meetings with over a thousand happy finders. I am glad the days of revivals are not past. God yet visits His people just the same as in the days gone by. I have had the privilege of seeing over two hundred unite with the Church of the Nazarene in those places for which we give God all the praise. We closed in Salem, Ohio, last Friday night. God gave us a wonderful revival there without one barren service. We organized a Church of the Nazarene with twenty-six good members. I am now in Kokomo, Ind. Yesterday was the first day of our meeting, and God gave us sixteen seekers with fifteen happy finders. We are trusting God for something Kokomo has never yet experienced. I find where the gospel is preached in its fullness sinners weep their way through to Christ, back-

sliders are reclaimed, believers are sanctified and the church built up."

PASTOR C. W. WELTS, TURLOCK, CALIF.—"Some months ago our District Superintendent, Rev. F. B. Smith, found a disused church building and parsonage that could be rented for a reasonable price and asked me to come and try to raise up a Church of the Nazarene. We found a little city of about eight thousand with twenty-three churches. However, we concluded there was a need of a real aggressive Holy Ghost work that would take the middle of the road and push the battle for God and souls. We arrived here the fifth of March and moved into the parsonage and the battle began in earnest. We began the work at Fresno with two members and at Placerville with one, but here was not a single Nazarene nor any that seemed to want to be numbered with that branch of holiness people, but the District pays the rent and God has promised if I would 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed,' and 'let us not be weary in well doing; for in due season we shall reap, if we faint not.' I have had to remind the Lord of these promises many times in my thirty-eight years of ministry but they have never failed me in the time of need. Our congregations have been small but good for the Lord has met with us, and if we can keep the glory and revival spirit there is a chance for a strong work here that will stand until Jesus comes. However, it is new to me to be a regularly appointed pastor of a fully equipped church without a member. but I read there is nothing new under the sun, so others must have had a similar experience, so pray for us and watch us grow."

EVANGELIST P. P. BELEW—"Sunday, March 28 we closed a good meeting with our church at Millington, Mich. A good many sought for regeneration or sanctification, and a number were happy finders. Rev. Earl J. Stevens is the pastor here, and he has completely won the hearts of his members and of the citizens of the little town. This had much to do with the success of the meeting. On invitation of a Sunday school teacher we addressed a large class of young people at the M. E. Church once. We are to return to Millington for a tent campaign this summer. My next meeting was with our church at Cass City, Mich. The weather and very bad roads were greatly against us here, but God gave us a good meeting with a few definite cases of salvation and much good was otherwise accomplished. Rev. A. L. Leach, who is the good pastor here, is held in high esteem by the church. During this meeting The Interdenominational Young Peoples Rally of the Thumb District was held with the Evangelical Church at Caro, and the writer was privileged to deliver the discourse. Four or five young people were forward for prayer. Following this we attended a day or two the Michigan Preachers' Meeting, which we very much enjoyed, preached once as best we could, and hastened on to another battle."



To our General Superintendents and District Superintendents and to our good Editor, and to all the ministers of the Church of the Nazarene:

Greeting in the name of the Father, Son and Holy Ghost. This little notice and cut will introduce you to the Rev. R. F. Whitehurst who has recently united with the Church of the Nazarene in Lexington, Ky.

I have known this good brother for many years. He was the founder of the great campmeeting at Roscoe, Ohio, but in the last few years they have moved this great camp to Coshocton. I was on this camp ground with Rev. C. H. Babcock when the presiding elder appeared personally on the ground and forbid Brother Whitehurst and Rev. C. R. Chilton to remain on the ground and around this camp. A few years later Brother Chilton united with the Church of the Nazarene, and Brother Whitehurst stayed with his people a few years longer, but finally woke up to the fact that he must unite with a church where he could preach full salvation without one string on him. We have never had a more beautiful Christian gentleman to unite with our church than our beloved Brother Whitehurst. He is a Christian gentleman of the first magnitude, and of splendid preaching ability. He is a fine evangelist and a great soul winner, and one among the finest pastors that was ever in the Ohio Conference of the Methodist Episcopal Church. At present he is located at Asbury College, Wilmore, Kentucky, but he wants to give his entire time over to evangelism or to take a church. Brother Whitehurst can fill any position in the Church of the Nazarene. I recommend him to any pastor that wants a great preacher and a brother beloved of the Lord to assist him in his work. He has done evangelistic work, and also he has been a pastor evangelist. He has held great revivals in his own churches. We must keep this good man busy the rest of his life. He will be no disappointment to any pastor that will call

him, but he is so kind and gentle, cultured and refined, and with a pleasing manner, and a most beautiful brother in the Lord.

Get busy brethren, and put this man to work at once. In so doing you will confer a favor on your unworthy brother, better known as

UNCLE BUDDIE.

We are very happy for the privilege of accepting Brother Whitehurst into our church and District, and I am sure that every pastor and evangelist joins me in extending to him a hearty welcome into our ranks. Call him, brethren, for your revival and campmeeting work.—J. W. Montgomery, District Superintendent.

EVANGELIST M. M. BUSSEY, SOUTH VINELAND, N. J.—"The hand of God has been upon me for good since my last report. He has given three good revivals, the first with Rev. J. C. Albright pastor at New Philadelphia, Pa. The attendance was good, some said the largest in the history of the church. Rev. J. D. Tompkins was with us a few days and rendered valuable assistance. Miss Helen C. Pritchard assisted with the music. Brother and Sister Albright are doing a great work. God gave us many souls in the meeting and a nice class was received into the church. Next we assisted Rev. Paul H. Andree, pastor at Monongahela, Pa. From the first service the Spirit of God came on us mightily. A large number prayed through at the altar and some splendid members united with the church. Here we found it necessary to lengthen the date of the meeting and stay longer. The last night the people packed into the church until we had to seat the children around the altar. Then we went to Tarentum, Pa., to assist Rev. A. W. Gould. They had made much preparation for the revival and God honored their faith and gave us a deep and fruitful meeting. Prof. W. W. Caskey and Brother Gould furnished most excellent music during the campaign. Dr. J. H. Sloan, District Superintendent and wife were with us one night. We persuaded Sister Sloan to preach, and she gave a very helpful message, after which Dr. Sloan held the annual business meeting. A fine baby girl was born in the parsonage during the campaign, so little Helen Priscilla Gould was born in a revival. Preaching Christ to a lost world is the greatest work on earth. The skies are full of pentecostal revivals, and my faith takes hold of God for great victories. All glory to the Lamb!

EVANGELIST V. W. AND MARGUERITE LITTELL—"We have just closed a good meeting with our Marshfield, Oregon, Church of the Nazarene. Our crowds were good, and good interest was shown from the first. There were seekers every service from the first altar call. There were seventy seekers at the altar of prayer, and while some of these were 'repeaters' yet there were many professions of the two works of grace. Besides these there were fifteen or twenty children forward for prayer in the children's meeting. The last Sunday the

Pastor Rev. D. P. Henry took ten good members into the church. And more are coming later. Brother Henry has done a good work here in the few months that he has been on the field, and the work is growing under his ministry. We remembered our own paper the HERALD OF HOLINESS and took sixteen subscriptions for the same. We go next to our Brentwood Church at Portland, Oregon."

CLEVELAND, OKLA.—"We are glad to report victory. Our crowds are increasing and the people are waking up to the fact that the Church of the Nazarene is going to fight sin and its results to the finish. Our Sunday school is growing. Everyone seems to be taking better interest than ever before. With the help and fellowship of our good pastor and wife, Brother and Sister W. F. Cleghorn, we intend to make this the best year in the service for our Master. We have a N. Y. P. S. but it is not growing as rapidly as we hoped and we need the prayers of all praying people for its success. We are planning on a good day at Pawnee, May 1st at our N. Y. P. S. Rally. Our Junior Society, has been organized only a short time, but is speedily growing and we certainly have some live, talented and busy youngsters, which we hope will make real soul winners for Jesus. During the short time Brother Cleghorn has been here, he has built a new parsonage of which the church is proud. We have a wonderful opportunity for service here in Cleveland, and hope to ever uplift Christ's cause.—Miss Inez Weldon, Reporter.

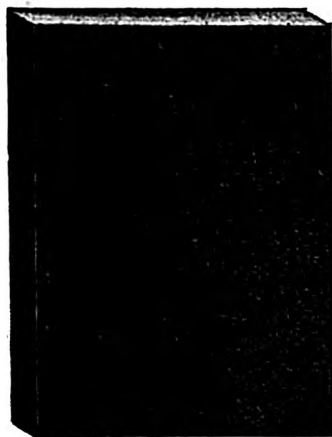
HOWARD, KANSAS — "Recently Miss Snowbarger and I had the opportunity

of assisting in a series of meetings in this the oldest organized Church of the Nazarene on the Kansas District. While in the town Miss Snowbarger and myself were invited to visit the grade school and also the high school several times. This made possible a touch with the children and young people which was both wholesome and profitable. The people of the community were very kind and thoughtful of the pastor and his wife and also of the visiting workers. Miss Snowbarger's beautiful solos were greatly used of the Lord to lift and encourage the hearts of God's people and to bring conviction to those who are still in sin. It is indeed a source of inspiration to labor with such a loyal band of saints as are to be found in the town of Howard. Among their number is the Rev. S. D. Anderson, the oldest elder on the Kansas District, (having been ordained by Dr. Bresee in 1906), who with his good wife have given so many years of service in this section of the country. There is unity and sweet fellowship among the members of the church and in fact with all the spiritual people of the town and vicinity. Rev. and Mrs. Tanner, the pastors, are real saints of God, who are willing to spend and be spent in the Lord's service. It is indeed a priceless privilege to have been associated with such noble self-sacrificing folk even for a few weeks. My own soul life has been enriched and deepened by this hallowed association. May the Lord give them a harvest of golden sheaves to lay at the Master's feet is the prayer of my heart.—Alice M. McClellan.

PASTOR C. J. FROST, JASPER, ALA.—"We were with the Grace Church, Nashville, Tenn., from March 22nd through

April 4th. There was a terrible epidemic of Flu and the weather was unusually bad but in spite of it all God gave us a good meeting. It was not one of those kinds where people fall from their seats and come to the altar by the hundreds. In fact, there were very few who did actually come and kneel at the altar but we feel that a great amount of good was done. Brother Hammond is a beautiful pastor to work with. He has a great spirit and is planning great things for the Grace Church. We hope he shall be able to put his plans through. If he does we will see a beautiful new brick church there soon. He has his church well organized. The N. Y. P. S. are doing some fine work. We had special services with them while there. A finer lot of young people are nowhere to be found. We preached three times a day most of the time, once at the College and twice at the church. Interest increased from the very first service and we were convinced that the meeting should go at least another week. The last Sunday, Easter, was a beautiful day and we were never in greater services on Easter. The N. Y. P. S. and the Sunday school rendered a program that would interest any congregation in the world. It was simply wonderful. When they had finished we didn't know whether to preach, make an altar call, or just shout. We preached and God gave us a good service with some souls praying through and confessing. Praise the Lord for the "Old Time Religion" that will make men straighten up. Trevecca College is doing a fine work. The student body seemed deeply spiritual. There are boys and girls there now who are going out to bless this world with great lives and godly influences some day. We are hoping to visit these good people again sometime. May God's richest blessings be theirs."

A HISTORY OF THE CHURCH OF THE NAZARENE



Compiled and written by J. B. Chapman

A book that we have been wanting to publish for some time; a book for which there has been a long-felt, definite need. More than a year book. It is an encyclopedia of the Church of the Nazarene. Churches are ordering in quantities. Evangelists are selling the book in their meetings, individuals are writing for it. Have you received your copy?

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NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

PASTOR M. G. JOBE, WALLA WALLA, WASH.—"We are getting on fine here. Just closed a good revival last Sunday night with the Aycocks as evangelists. We had a wonderful meeting, good crowds and lots of seekers and many finders. A good class into the church and another class being lined up. We are going over the top with our finances on all lines, and the blessing of the Lord is upon us. The church has called us back for three years with a good increase in salary. We have accepted and by the grace of God and the co-operation of this loyal band of people we expect to have a wonderful church in Walla Walla."

CAMBRIDGE, MASS.—"We have just closed a very successful year with Rev. J. Glenn Gould of Cliftondale, Mass., as the evangelist. Several were at the altar for either pardon or sanctification. They all got through to victory. Brother Gould is one of the best preachers on our District and is one of our most promising young men. God is with us, rebuking Satan and blessing the saints. We are greatly encouraged to go on and do exploits for Christ and His kingdom. The Lord is helping our pastor, Brother Waddle, in a special way, so that every

sermon he preaches seems to be the best. We feel a fresh impetus to do better than we have ever done. During this year just closing God has greatly blessed us financially. We have raised over \$107.00 per member for all church purposes including the District and General Budgets. This is a remarkable showing. We are looking forward to the new year with courage and the brightest anticipations, because our trust is in Jehovah, and we confidently expect victory in the name of Jesus. Our one desire is for the glory of Jesus in the salvation of souls, the sanctification of believers and the upbuilding of His kingdom."—A. R. S. Reporter.

PASTOR F. W. BURLEIGH, FULTON, S. D.—"Two weeks' meeting just closed at Beulah Church on Minneapolis, District. Rev. Geo. S. Culver of Corsica, S. D., was our evangelist. He is a man of God with a message. His sermons blessed the class and left the church in an enthused and encouraged state of mind. His ministry is one of sympathetic and loving leadership, yet he hits sin hard and uncompromisingly."

EVANGELIST A. F. DANIEL—"Since last reporting I have held meetings at Hartford, Ill., and Conway, Mo. and am at this writing at Houston, Mo. There was not much visible result at Hartford, but some seed was sown that will mean much in the future. Our meeting at Conway was good. God surely blessed in the salvation of souls. There had been a very good work there, but had practically gone down for the lack of a pastor, but we feel it is coming to the front again if they get a pastor. There is a good opportunity for someone to build a work. Houston is a hard battlefield. There have been five Nazarene meetings held here and but little accomplished. It is a lodge ridden, self-righteous town, but God is helping us to put some gospel bombs underneath their self-righteousness until some of them can see themselves as God sees them. We have no work here and are holding the meeting in a vacated Methodist Church. Rev. Ira E. Lutz of Hartford, Ill., has charge of the singing and is doing it well. My next meeting is at Great Bend, Kansas. I have June and July open. Anyone wanting me for a meeting write me at Neosho, Mo., R. No. 3."

PASTOR A. E. BOSE—"We just recently closed a good revival. God gave us a gracious outpouring, and he did some good old fashioned preaching. There was over half a hundred prayed through. The church was greatly benefited. We took in a number of members who are proving themselves. God sent Brother McGooen our way and he led the singing for the revival. He is a good singer and a great worker. He has become one of us and is worthy of a call if you are in need of a singer. The church has more than doubled in membership in the last year. Our Sunday school has more than doubled and our prayer meetings have increased in great numbers and the Lord has visited us in wonderful ways."

PASTOR WM. H. DIETZMAN, HECTOR, MINN.—"We are in a battle here with Rev. J. O. Schaap as evangelist. We are having good crowds every evening and are expecting big results in this last half of the meeting. Our God is able."

PASTOR W. G. SHELTON, GRASSLAND AND LYNN CHAPEL, TEXAS—"The presence of the Lord is in our every service. Our Fast day service the first Saturday in each month at Grassland is certainly a time of refreshing. Our prayermeetings at each church are well attended. Occasionally some souls pray through in the old fashioned way. Our Young People's Bands are making progress in attendance and interest. Our regular Sunday services are blessed of the Lord. The old fashioned shouting in these services cheer the saint and convinces the sinner. Four precious souls recently prayed through. We had Rev. W. A. Terry of Lorenzo, Texas, for a meeting in March. He is a safe, sane and worthy evangelist. In spite of cold weather, rain and snow, great good was accomplished."

EVANGELIST HARRY DICKERSON—"In view of the fact that I will soon reach my first milestone as a Nazarene I feel like reporting an outline of the first year and the response of the church to my message. When I united with the church I was told that they were worldly and would not stand for the old rugged gospel. After a year's activity I can report that I never found a class of people in my ministry that would stand for the old gospel as the Nazarenes do. If a man has any preach in him they will pull it out of him and shout for more, and I found that the Nazarenes in California will stand for the old gospel and that the people there will find God as easily as anywhere else. I am more than ever convinced that we need to roll up our sleeves and go after the sin proposition without any gloves as God will take care of the results. I have

been constantly busy and I am finding plenty to do, and God has given me hundreds of souls at the altar of prayer. I never worked with a finer bunch of pastors in my ministry. They will all stand by you and I think that the last is always the best. They all have that Nazarene spirit of putting things over and I see no difference in the pastor of the larger churches and those that are in charge of the smaller ones. They have all done their part by me and pushed, boosted and stood by me in every way until I am forced to say, to any rumor to the contrary, that I am a Nazarene to stay till Jesus comes or death takes me off the field. Without any prejudice or jealousy I am going in for part of the spoils. Souls I must have. Revivals of definite salvation are promised unto us. With Jesus we shall win. Just finished a revival at Muncie, Ind., with Brother Davis and his fine bunch of Nazarenes. I am now at Columbus, Ga. Souls are finding God. Pray for me."

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.

SAPULPA, OKLA.

Sunday largest day Nazarene Church here ever had. 209 in Sunday school. God giving souls at altar almost every Sunday.—F. R. McConnell, Pastor.

JOPLIN, MO.

Great revival, third Sunday 254 in Sunday school, sixty-eight subscriptions to HERALD OF HOLINESS. Rev. J. C. Hafley and L. C. Messer at their best. Great stir on the city. Thirty-five prayed through to date. Fine class received into the church today. Another week yet.—Rev. F. C. Savage.

BRAZIL, IND.

Just closed one of the greatest revivals this church has ever known. Rev. F.



Bethany-Peniel College

Enrollment 404.

College 105. Growing.

Obligations Met.

State Affiliation.

Teacher's Certificates.

Thorough Bible Training.

A. K. BRACKEN, President,

Bethany, Oklahoma.

P. Cassidy is the evangelist. God came to our rescue. There were seventy seekers. Sixteen came before the membership committee to be taken into the church, and more to follow. To God be all the glory.—J. S. Randle, Pastor.

VALLEJO, CALIF.

Revival beginning in new church at Vallejo, Calif., with Evangelist W. P. Jay. Small band of saints united and praying for fifty souls in this meeting. The entire Nazarene family is requested to unite in prayer for at least fifty souls in this wicked city. Saints please pray for Vallejo.—E. J. Ewell, Pastor.

CHARLOTTE, N. C.

Revival closed April 25th with great day of victory. Kirby Fields and wife singers were appreciated by all. Pastor did preaching, assisted by Rev. C. M. Harrison. Workers well paid. \$106.00 love offering for pastor. Fine N. Y. P. S. organized. Great future for church here.—Rev. Orville L. Maish.

NEW YORK, N. Y.

Pray for great revival in John Wesley church. Special meetings start Apr. 25th with Owens just back from overseas. The saints are agreed that this city, with its millions representing every nation of earth, so large the majority of its dead have to be buried in single graves ten feet deep, three to six in a

grave, needs a mighty revival, and work now or never. It's a case of Acts 13:50 and 52. Pray.—A. G. Crockett.

TOLEDO, OHIO

Despite bad weather, Sunday night marked close greatest revival in history of church. Over three hundred seekers. Many prostrated under divine power. About fifty probationers and members. Lowman-Moore quartet unsurpassed as workers. They get the crowds and put things across in old time way. Lowman great evangelist. Love offering for pastor. To God be all the glory.—J. C. Walker, Pastor.

AUSTIN, TEXAS

Mrs. J. E. Threadgill, wife of evangelist J. E. Threadgill, just went through an operation for appendicitis. Operation very successful. Help us thank the Lord for the prospects of good health for Sister Threadgill. Brother Threadgill has a few open dates he could give camps or churches. Write or wire him here at Austin.—I. L. Flynn, Pastor.

CENTRALIA, WASH.

Centralia church closed wonderful revival Sunday night. Old timers say they haven't seen such power in years. Evangelist St. Clair mightily used of God. Immense crowds, city stirred, altars lined, offerings good. Church presents pastor with beautiful suit. Some of the finest

people on earth here. Church closing victorious year. Entertains Assembly.—Ralph C. Gray, Pastor.

ANNOUNCEMENTS

NOTICE—North Pacific District: The eighth Assembly of the North Pacific District will be held at Centralia, Wash., May 19 to 24. General Superintendent Reynolds presiding. On Monday and Tuesday preceding the Assembly the Woman's Missionary Societies of the district will hold their annual convention with election of officers. The preliminary meeting of the Assembly will be held as usual on Tuesday evening with an interesting program. It is earnestly desired that much prayer will be offered for a great revival Assembly.—D. Rand Pierce, District Secretary.

WORKERS WANTED—For Wisconsin. Persons who can take charge of new works, live on small salary, keep sweet and do the job in hard places. Should have a machine.—E. O. Chalfant, Superintendent Chicago District, Gen. Del., Danville, Ill.

NOTICE—I have two dates in July I can give to campmeetings in the West or Northwest. My address is 840 Boylston St., Pasadena, Calif.—I. M. Ellis, Evangelist.

NOTICE—A Holiness Convention under the auspices of the National Association will be held in Pittsburgh, Pa., May 14 to 23 at the Smithfield Street M. E. Church, Smithfield St., and Seventh Ave. Workers: Rev. Joseph H. Smith, Rev. C. H. Babcock and others.—J. N. Hampe, 336 Fourth Ave., Pittsburgh, Pa.

WEDDING BELLS—At Florence Colo., on April 11th Miss Lucy Allen and Mr. Irvin Barnes were united in marriage by Rev. Z. H. Baxter, pastor. These young people have a call to the work of the Lord and will preach and sing the gospel.

At a pretty home wedding in their own home Mr. Arthur J. Schultie and Miss Cora Gookin were united in marriage on April 17th at Topeka, Kansas, Rev. L. T. Wells officiating.

NOTICE—North Pacific District: All persons interested please take notice that the District Board of Examination will convene at 10 a. m. Tuesday, May 18, 1926, in the Church of the Nazarene, Centralia, Wash., for the purpose of



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conducting the examinations. No examinations given after opening of the Assembly.—Guy A. McShane, Chairman; Geo. S. Hunt, Secretary.

REQUESTS FOR PRAYER—Prayer is requested for the healing of the daughter of Pastor H. H. Huston, Waldron, Ark., also for Sister T. E. Leming of that place.—Pray for the healing of a sister in Mississippi.—Prayer is requested for a sister in Parsons, Kansas, who is seriously ill.—“Pray for me that I may be reclaimed and my body restored to health.”—M. S., Jonesville, Ind.—“Please pray that God will heal a dear sister of dropsy. Pray for me that I may be saved and receive the second blessing, and that my loved ones may be healed and saved.”—Mrs. W. B. B., Backus, Minn.—Brother O. W. Conley of Palo Alto, Calif., believes that God would have a Church of the Nazarene established in that city and desires the prayers of God's people to that end. A tent meeting will be conducted there beginning June 13th with Brother W. C. Canary and wife and Rev. Blackmore and wife as workers. Pay for that needy field.—A revival is in progress at Norton, Kansas, where there are only three Nazarenes. These friends are anxious that they may have a real revival and that a Church of the Nazarene may be organized. Help them in prayer.

NOTICE—The Church of the Nazarene, of which Mrs. Ingle and I are pastors at Wichita Falls, Texas, has granted us the privilege of conducting one revival this summer. Any church or camp that might desire our services are invited to correspond with us at your earliest convenience. The date we should like to offer would be the last half of August or first of September. Let us hear from you if the Lord so leads you.—J. P. and Rosa L. Ingle, 1106 5th St., Wichita Falls, Texas.

NOTICE—I have served in the pastorate fifteen years and am now pastor at Erick, Oklahoma; but I plan to change at the end of the Assembly year and shall be glad to correspond with any church wanting a pastor. I offer as references The General Superintendents, Dr. Chapman, or any of the churches that I have served. My last three charges were Shawnee, Poteau and Erick, Okla.—S. B. Damron.

WARNING—We have received the following telegram from Rev. Edward E. Mieras, our pastor at Sacramento, Calif., “Dr. Walter C. Woods posing as Nazarene missionary, extorting money from our churches.”

DEATHS

RILEY—Sister Emma Riley was called to her reward on Feb. 9, 1926. Sister Riley was a devoted mother and saint. She was converted and sanctified years ago and joined the Church of the Nazarene at Shreveport, Louisiana, where she has lived until the time of her death. She leaves a number of sons and daughters, several grand children, and many friends. The funeral services were held at the church with many in attendance. Although our hearts were sad yet we rejoice to know that her sorrows and

troubles are over.—G. M. Akin and wife, pastors.

LONGWORTH—Wm. P. Longworth, aged seventy-three years, departed this life January 9, 1926. He leaves a wife and five children with many dear friends all over the land. He and his dear wife spent most of their time visiting friends and attending holiness meetings. He never entered a home without prayer and was continually praising the Lord while there. His last two days were spent in our home and visiting the neighborhood where he was beloved by all, and his death was a shock to all as he fell on the streets of Kissimmee, Florida, and died in two hours afterward. But we believe the Lord will use our loss to the upbuilding of His kingdom in a Church of the Nazarene, as that was his aim in establishing a real holiness church in Kissimmee, where he so dearly loved the people.—Catharine Nisewonger.

DAMRON—Mrs. S. J. Damron was born December 31, 1846, and died February 3, 1926, at the age of seventy-nine years, one month and three days. Mother Damron has been a beautiful Christian for many years. She was converted when only a girl and was sanctified later in life. It has been our privilege to be associated with her more or less for twenty-five years. Through all those years, though a widow with the care of eight children upon her, she always seemed to have a firm faith in the loving providence of an all wise heavenly Father, and was victorious to the end of her long life. She leaves her eight children to mourn her loss but to rejoice in knowing that her reward is won. All of them but one are following their mother's example of Christian piety and one of them is our well known and well beloved Brother Ben-Damron, pastor of our church at Erick, Okla. We extend to her sorrowing loved ones our truest sympathy.—Pastor B. M. Kilgore.

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SPECIMEN OF TYPE

A blessing

LEVITICUS, 26.

to the obedient.

be redeemed again; one of his brethren may redeem him: ^{D.C. 1401.} and keep my commandments, and ^{CHAP. 28.} do them;

49 Either his uncle, or his uncle's ¹⁴ 4 Then ⁵ I will give you rain in

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BALL—S. M. Ball was born in Alabama, June 12, 1854, and passed to his eternal reward from his home at Amarillo, Texas, February 26, 1926. He was married to Julia Abercrombie October 5, 1872, of which union eleven children were born; four of whom died in infancy. The youngest daughter, Clara E. Moore, had preceded him to the heavenly world by a little more than a month, whose obituary was published in the *HERALD OF HOLINESS* of March 10. The remaining survivors, besides his widow are four daughters: Mrs. Ellie Russ, Oklahoma City, Okla.; Mrs. May Chase, Dallas, Texas; Mrs. Callie Scott, Waco, Texas and Mrs. Ida Lister, Santa Rita, New Mexico; two sons, V. V. Ball of the home address; and D. C. Ball of the Publishing House staff, Kansas City; a brother, H. W. Ball of Forney, Texas; two sisters, Mrs. M. E. Cullins of Sweet Home, Ark.; and Mrs. Fannie Butterworth of Munford, Ala.; besides a host of relatives and friends. He asked his friends not to pray that he might be healed but only that the Lord might ease the pain and take him home. Among his papers we found the song ballad, "Oh, I'm so tired, I want to get Home," and that seemed to be his

prayer. Father was converted in his early married life, soon after was sanctified and called to preach, but through failure to testify to the experience and to obey the call to preach, lost the experience and lived an up and down life for many years. After his wife and oldest son obtained the blessing of holiness in 1902, he sought and found his Pentecost and the call to preach was renewed. He obeyed and for several years was a local preacher in the Church of the Nazarene and the Lord blessed his labors with many precious souls. The funeral services were conducted by his pastor, Rev. A. K. Scott of Amarillo and his body was laid to rest in Llano Cemetery to await the resurrection of the just. Look up, dear ones, for we have one more tie to bind us to heaven, and we must meet our loved ones in the skies.—His son, D. C. Ball.

COCHRAN—William Manson Cochran was born June 8, 1845, in Adams County, Ohio. He removed with his parents to Illinois when six years of age. He was united in marriage to Martha A. Bryan on Dec. 24, 1868, in LaSalle County, Illinois. To this union were born five children, four of whom have

preceded their father in death. In December, 1899, Mr. Cochran removed with his family to Kansas and located on a farm near Arkansas City, where they have resided ever since. Mr. Cochran and his wife came to Ottawa on December 19, 1925, to spend the winter with their son, John W. Cochran, of 932 S. Main St. For the last three years our precious departed brother has suffered from hardening of the arteries and valvular heart trouble. The last attack continued for about four days and caused his death at 8 P. M. Feb. 26, 1926, at his son's home. He was the last of eleven children. He is survived by his widow, Mrs. William Manson Cochran, and one son, John W., at whose home he passed away. His remains were shipped to Ransom, Ill., and buried in Allen Cemetery. His age at death was 80 years, 8 months and 18 days. For years the deceased brother walked with God. He was converted at the age of sixteen. About seventeen years ago he was sanctified. In his earlier life he was for years a faithful member of the Methodist Church. About one year ago, with his wife, he united with the Church of the Nazarene at Arkansas City, Kansas, and remained a member until his death. "Mark the perfect man and behold the upright, for the end of that man is peace" (Psalm 37:37).—Rev. E. R. Shook.

WILSON—Mrs. Sarah Wilson, wife of Dan Wilson, was born near Lima, Ohio, August 22, 1893, died March 21, 1926, aged thirty-two years and seven months. She was united in marriage to Dan Wilson, October 7, 1916. She was converted about ten years ago and has lived a beautiful consistent Christian life ever since. She was a faithful member of the Church of the Nazarene at the time of her death. Her husband, Dan Wilson; three sisters, Mrs. Ben Barnes of Bolton, Mrs. Henry Lair of Limaville, Miss Gertrude Hiltabie of Bolton; two brothers, William Hiltabie of Limaville and James Hiltabie of Deerfield, with a host of friends, survive her. Her wonderful Christian experience and beautiful life won the hearts and esteem of all who knew her. Her going leaves a vacancy in our hearts that no one can fill but Jesus. Sister Wilson was a living example of the sanctifying power of God. Jesus was to her the "Lily of the Valley, the bright and morning star, the fairest of ten thousand to her soul." She shouted her way home to God, and left behind her an impression upon all that they ought to live better lives. Brother and Sister Wilson were charter members of our church in Alliance, Ohio. We were just getting nicely settled in our new church and Sister Wilson crossed the border, hers being the first funeral in the new church. Services were conducted by the pastor, E. E. Johnson, assisted by Rev. C. B. Clark, pastor of our church at Canton, Ohio. God was there to comfort the broken hearts and to convict sinners of their need of God. Thank God, we believe in preaching the gospel at funerals. Please pray especially for Brother Wilson, while he is bearing up nobly and has the victory, yet his heart is broken.—Reporter.

DOOLEY—Mrs. Fremont Dooley passed to her reward on March 9, 1926, at Nampa, Idaho. Her maiden name was Celestia May Nelson and she was born at Mount Pleasant, Scott County, Iowa, on May 20, 1865. Her girlhood was spent in the state of Wisconsin where, as a young woman, she married A. F. Pettingill and where she was later converted. She moved with her husband to Tennessee in the early '80's where her husband died. It was there that she met and married Mr. Fremont Dooley, then a widower with three small children. One daughter, Willa H., was born while their home was in the South. At that time she was a faithful member of the Methodist church. In the year 1901 the family moved to Yakima, Wash., where the

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<i>Vision of the horns.</i>	ZECHARIAH.	<i>Redemption of Zion.</i> 833
trees that were in the bottom; and behind him were there red horses, speckled, and white.	R.C. 520.	I pray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.
9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.	CHAP. 1.	CHAPTER 2
10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.	A ch. 6. 2.	I LIFTED up mine eyes again, and looked, and, behold, a man with a measuring line in his hand.
11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.	Or, say.	2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.
	Pa. 91. 11.	3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,
	Heb. 1. 14.	
	Pa. 103. 20.	
	Pa. 102. 13.	
	Rev. 6. 10.	
	Jer. 23. 11.	
	Jer. 2. 2.	
	ch. 7. 3.	
	Jer. 23. 10.	
	Joel 2. 18.	
	ch. 6. 2.	
	Isa. 4. 6.	

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home was maintained for the period of ten years and where two daughters, Mildred May and Myrtle Viola, were born. Later, for a short time, the family lived at Twin Falls and Dietrich, Idaho, and in the year 1915 the first visit was made to Nampa, Idaho, where they later moved because of the Holiness school being located there. Two of the daughters, Bertha and Willa, later became teachers in the school which is now known as Northwest Nazarene College. Sister Dooley was a faithful and loved member of the Church of the Nazarene both at Yakima, Wash., and Nampa where she leaves a host of friends to mourn her departure. Her life was a rich benediction to all who knew her for truly she was one of God's choice samples of His grace in the earth. Her last days were full of patient and victorious suffering which was of several weeks' duration. The funeral services were conducted from the Nampa Church of the Nazarene by the pastor, assisted by Dr. Olive M. Winchester and Professor E. D. Cornish, on March 12. The large auditorium was well filled with friends and loved ones who would view for the last time on earth the form of the brave and true soldier of the Cross who had left no uncertain sound as to victory eternal. Three children have preceded her to Glory: Mary Jane Hamilton, in 1913; Mildred May Dooley, on June 3, 1920, and Myrtle Viola Dooley, on June 13, 1924. The following loved ones still survive her: Her mother, Mrs. H. M. Nelson and a brother N. F. Nelson, of Bay Harbor, Fla., a sister, Mrs. M. E. Fuhre of Altlin, Minn., her husband, Freemont Dooley, two step-children, K. P. Dooley of Sandpoint, Idaho, and Bertha R. Dooley of Nampa, and one daughter, Willa H. Dooley, also of Nampa.—R. J. Plumb, Pastor.

GALLOWAY—Miss Stella Maude Akin, daughter of Mr. and Mrs. J. A. Akin, Durant, Okla., was born March 1, 1896, and died March 6, 1926, being thirty years and six days old at her death. She was converted at the age of sixteen at Peniel Campmeeting, Peniel, Texas, under the ministry of Dr. R. T. Williams and Rev. Fred St. Clair. She joined the Church of the Nazarene a month after her conversion and sanctification at Culleoka, Texas, being received by Rev. B. F. Fritchett. She was married to Rev. J. B. Galloway Christmas Day, 1919. For six months after their marriage they lived at Hamlin, Texas, moving from that place to Olivet, Ill., the place of her death. There was born to this union one daughter, Naomi Irene, who is now two years of age. Mrs. Galloway was taken ill the Sunday before Thanksgiving and suffered intensely the remainder of her life. At her death she was a faithful member of the Olivet Church of the Nazarene, Olivet, Ill. She was a devoted wife and mother. She leaves behind her husband and daughter, father and mother, two aunts, four brothers and two sisters, and a host of friends to mourn her loss. Funeral services were held in the College Chapel, Olivet, Ill., by the students and teachers after which the body was shipped to Durant, Okla., for interment.—N. W. Sanford.

JETT—Sister Bertha Alexene Jett, wife of Rev. Howard P. Jett, departed this life to be with Jesus Sunday, March 14, 1926. She was the daughter of Mr. and Mrs. Richardson Combs of East Rockaway, New York, and was twenty-nine years of age. A graduate of Oneonta State Normal School she taught several years in Baldwin, Long Island, and later was the Assistant Principal of the East Rockaway Schools. On June 31, 1924, she was married to Rev. Howard P. Jett and after a short trip to the south returned with him to the work of the Lord in the Richmond Hill Church of the Nazarene. Death was due to pneumonia. Besides a sorrowing husband she leaves to mourn a father and mother, two brothers and two sisters, and a host of

friends. She was an exemplary Christian, a leader of young people, an excellent musician. Her life though brief has been a blessing to many, and memory of her will be a continued benediction.—Paul S. Hill.

CARPENTER—Clinton Carpenter was born at Danville, Vermont, in 1861. He died a most triumphant death on the 20th day of March after a week's illness, being 65 years of age. Our brother was a charter member of the Church of the Nazarene at Wolcott, Vermont

and although he had been in ill health for a number of years, he was always found in his place in the work of the church. He always manifested this calm, sweet Christian spirit which speaks of a life hidden away with God and his life made an impression for righteousness upon all who knew him. The church keenly feels his departure, but we sorrow not as those without hope. He leaves a wife, sister and step-daughter. Funeral services were held from the Church of the Nazarene, the writer officiating.—A. B. Manchester, Pastor.

Is Man an Animal?



Dr. Ellyson

THE Psalmist said, "Thou hast made him a little lower than the angels." Clarence Darrow asserts that man is a mammal, the descendant from a lower form of animal life. This statement was flatly and emphatically denied by the late William Jennings Bryan. If man is not an animal, wherein does he differ?

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SPRING ASSEMBLIES

North Pacific (Centralia, Wash.)...May 19 to 23
Northwest (Spokane 1st Church)...May 26 to 30
Idaho-Oregon (Nampa, Idaho)...June 2 to 6
Manitoba-Sask. (Winnipeg, Man.)...June 18 to 20
Montana (Billings)...June 25 to 27
N. Dak.-Minn. (Sawyer, N. D.)...July 7 to 11

FALL ASSEMBLIES

Michigan.....Aug. 11 to 15
Minneapolis (Dickinson, N. D.)...Aug. 18 to 22
Iowa.....Aug. 25 to 29
Indiana.....Aug. 30 to Sept. 5
Chicago Central.....Sept. 8 to 12
Each Assembly will have a preliminary meeting beginning Tuesday night 7:30 and the Assembly proper will open at 9:00 a. m. on Wednesday.

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SPRING ASSEMBLIES

New Mexico (Capitan)...May 19 to 23
Northern California (San Francisco)...June 2 to 6
Southern California (Bresce Ave., Pasadena)...June 9 to 13
Colo.-Wyo. (Florence, Colo.)...June 16 to 20
Nebraska (Lincoln)...June 23 to 27
Young People's Convention (Buffalo Gap, Tex.)...July 1 to 4

FALL ASSEMBLIES

Kansas.....Sept. 1 to 5
Eastern Oklahoma.....Sept. 29 to Oct. 3
Western Oklahoma.....Oct. 8 to 10
Louisiana.....Oct. 20 to 24
Mississippi.....Oct. 27 to 31
Alabama.....Nov. 3 to 7
Georgia.....Nov. 10 to 14
Florida.....Nov. 17 to 21

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FALL ASSEMBLIES

Kansas City (Pittsburg, Kans.)...Sept. 8 to 12
Missouri (Des Arc, Mo.)...Sept. 15 to 19
Kentucky (Lexington, Ky.)...Sept. 22 to 26
Tennessee (Chattanooga, Tenn.)...Sept. 29 to Oct. 3
Arkansas.....Oct. 6 to 10
Dallas (Houston, Tex.)...Oct. 13 to 17
Hamlin (Lubbock, Tex.)...Oct. 20 to 24
San Antonio (San Antonio, Tex.)...Oct. 27 to 31

EVANGELISTS' SLATES

NOTE—The Evangelists' Slates, with the dates and locations of meetings only, appear in these columns every week. The full Evangelists' Directory, giving home address only, will appear once every three months, in the first issue of the quarter.—EDITOR.

ERNEST C. ALLEN
Garden City, Kans.....June

MACK ANDERSON
Arnold, Neb.....May 13 to 30

JARRETTE AND DELL AYCOCK
Portland, Ore.....May 2 to 16

C. H. BABCOCK
Pittsburgh, Pa.....May 14 to 24
Cincinnati, Ohio.....May 28 to June 6
Oskaloosa, Iowa.....June 8 to 13
Orshocton, Ohio.....June 15 to 20
North Reading, Mass.....June 25 to July 3
Sebring, Ohio.....July 15 to 25
New Albany, Ind.....July 29 to Aug. 4
Mt. Vernon, Ohio.....Aug. 5 to 15
Circleville, Ohio.....Aug. 20 to 29
Alexandria, Ind.....Aug. 30 to Sept. 15
Lowell, Mass.....Sept. 12 to 26

GEO. BEIRNES
Woodstock, Ont.....May 9 to 30
Indianapolis, Ind. (2nd Naz. Church).....June 13 to July 4

F. P. BELEV
Millington, Mich.....June 1 to 20
Cadillac, Mich.....June 22 to July 4
Bentleyville, Pa. (camp).....July 15 to 25

BEULAH QUARTET

Reed City, Mich.....May 16 to June 6
Detroit, Mich.....June 12 to Sept.

LAWSON BROWN

Dewey, Okla.....May 1 to 16
St. Louis, Mo.....May 21 to June 6
Jonesboro, Ark.....June 11 to 27
Ablene, Texas.....July 2 to 14
Eula, Texas.....July 16 to 28
Buffalo Gap, Tex. (Camp) July 30 to Aug. 12
Prescott, Ark. (Main Springs Camp).....Aug. 13 to 23
Kansas City, Kans.....Aug. 25 to Sept. 12

C. C. BURTON

Christy, New Mex.....May 9 to 23
Hollene, New Mex.....May 30 to June 13
Kawana, Okla.....Aug. 1 to 15
Mentonville, Ky.....Aug. 21 to Sept. 5

M. M. BUSSEY

New Castle, Pa.....May 13 to 30.

W. R. CAIN

Sylvia, Kans.....May 2 to 16
Grinnell, Kans.....May 23 to June 6

JAMES E. CAMPBELL

Greenville, Pa.....April 25 to May 16
Wittwen, Wisc.....May 30 to June 6
Bucyrus, Ohio (camp).....June 20 to July 4

JACK AND RUBY CARTER

Texarkana, Texas.....May 1 to 16
Altoca, Texas.....July 1 to 11

R. C. CARRELL

Texarkana, Tex. (710 Brown St.) May 3 to 16

C. C. AND FLOA CHATFIELD

Mifflinville, Pa.....May 30 to June 13
Berwick, Pa.....June 20 to July 4
Bloomburg, Pa.....July 5 to 18
Shelbyville, Ind.....July 23 to Aug. 8
Felicity, Ohio.....Aug. 13 to 29
Hamilton, Ohio (At Home) Aug. 30-Sept. 13
Crothersville, Ind.....Sept. 19 to Oct. 3

C. C. CONLEY

Bentleyville, Pa. (camp).....July 15 to 25

J. V. COOK

Perryville, Ohio.....Aug. 1 to 15

M. S. COOPER

Charlotte, N. C.....May 2 to 16
Greensboro, N. C.....May 20 to June 6

ERNEST CORYELL AND D. L. HOLTZMAN

Viborg, So. Dak.....May 1 to 15
Kimball, So. Dak.....June 1 to 15
White Lake, So. Dak.....June 16 to 30
Pingree, No. Dak.....July 15 to Aug. 15

F. W. COX

Dickson, Tenn.....May 15 to 30
White Bluff, Tenn.....June 4 to 20
Hughesville, Pa.....July 22 to Aug. 2

STELLA B. CROOKS

Minneapolis, Minn.....May 9 to 23
Fergus Falls, Minn.....May 30 to June 13
Alexandria, Minn.....June 16 to 30
Chicago, Ill.....July and August

A. F. DANIEL

Great Bend, Kans.....May 6 to 30
Stonewall, Okla.....August 1 to 15

M. E. DE VOLL

Hemlingford, Nebr.....May 2 to 23
Genera, Nebr.....May 26 to June 20

H. N. DICKERSON

North Little Rock, Ark. (State Camp)....July 30 to Aug. 8
Hazelton, Ind. (Wheeling Camp) Aug. 9 to 16
Columbus, Ind. (camp)....Aug. 26 to Sept. 6

JOHNNIE AND JACKIE DOUGLAS

Arlington, Tex.....May 12 to 17

ROYAL E. DUNHAM

Grinnell, Kansas.....Apr. 25 to May 16
Hoxie, Kans.....June 13 to 27

CHARLES DYE

Norton, Kansas.....May 2 to 26
Bellefonte, Kansas.....May 30 to June 20
Columbus, Ohio (camp).....June 24 to July 18
Hazelton, Ind. (camp).....Aug. 13 to 22

HARRY JOSEPH ELLIOTT

John Day, Oregon.....May 6 to 23

THEO. ELSNER AND WIFE

Indianapolis, Ind.....May 11 to 23
Akron, Ohio.....May 30 to June 13
Brooklyn, N. Y.....June 20 to July 11
Reading, Pa.....July 16 to 25
Winchester, Ind.....July 27 to Aug. 8
Richmond Hill, N. Y.....Aug. 22 to 29
Portland, Maine.....Sept. 15 to 26
East Palestine, Ohio.....Oct. 3 to 17

KIRBY FIELDS AND WIFE

North Carolina.....April 11 to June 6
Science Hill, Ky.....June 11 to July 4
Racine, Wisc. (Camp).....July 15 to 25
Champaign, Ill.....July 26 to Aug. 8

BONA FLEMING

Indianapolis, Ind.....May 1 to 16
Ashtabula, Ohio.....May 20 to 30
Andover, Ohio.....June 4 to 13
Barberton, Ohio.....June 18 to 27
Jackson, Ohio.....July 2 to 11

Bloomington, Ind.....July 14 to 25
Oakland City, Ind.....August 27 to September 5

JOHN FLEMING

Mitchell, Ind.....June 3 to 13
Canton, Ohio.....June 16 to 27
New Philadelphia, Ohio.....July 1 to 13
Princeton, Ind.....July 14 to 26
North Little Rock, Ark.....July 30 to August 8
Oakland City, Ind.....August 27 to September 5
Andover, Ohio.....Sept. 15 to 26

C. B. FUGETT

New Castle, Ind.....June 1 to 13
Mansville, Ill.....June 20 to July 4
Yakima, Wash.....July 9 to 18
Oakland, Calif.....August 29 to Sept. 12
San Diego, Calif.....Sept. 10 to 20

PHILIP GEITER

Brandon, Vt.....May 16 to June 6
W. Sunbury, Pa.....June 20 to July 11
Douglas, Mass., Campmeeting.....July 16 to 26
South Bend, Ind.....August 1 to 22
Cleveland, Ohio.....Sept. 19 to Oct. 3

R. E. GILMORE

St. Louis, Mo. (Maplewood Church) July 7-21
Bivins, Texas (Camp).....July 23 to 31
Alma, Ark. (Camp).....Aug. 19 to 30
Cabot, Ark.....Sept. 1 to 12

LEE L. HAMRIC

Frederick, Okla.....May 16 to 30
Meridian, Miss.....June 8 to 20
Hickory Plains, Ark.....July 4 to 14
Butlerville, Ark.....July 15 to 26
Webb City, Mo.....August 1 to 18
Post, Texas.....Aug. 22 to Sept. 5
Lorenzo, Texas.....Sept. 5 to 19

LEWIS E. HALL

Lewiston, Idaho.....May 7 to 23

J. C. HAFLEY

West Tulsa, Okla.....April 30 to May 16
Whitesboro, Tex.....July 11 to 25
Caddo, Okla.....July 30 to Aug. 15
Sallisaw, Okla.....Aug. 18 to Sept. 5

C. E. HARDY

Richmond, Ky.....May 2 to 16
Lexington, Ky.....May 21 to June 6
Ironton, Ohio.....June 10 to 20
Nashville, Tenn. (camp).....June 27 to July 11
Pasadena, Calif. (camp).....July 15 to 25
Alexander City, Ala. (camp) July 29 to Aug. 8
Leslie, Md. (camp).....Aug. 13 to 22
Madill, Okla.....Aug. 29 to Sept. 12

B. F. HARRIS

Texarkana, Texas.....May 4 to 16
Altoca, Texas.....July 1 to 11
Valdosta, Texas.....July 15 to 25

JOHN T. HATFIELD

Kansas City, Mo.....April 25 to May 16
Des Moines, Iowa.....July 9 to 18
Independence, Nebr.....Aug. 6 to 15
Greenfield, Ind.....Aug. 26 to Sept. 5

A. O. HENRICKS

Porterville, Calif.....May 16 to 30
San Francisco, Calif. (Dist. Assembly).....June 2 to 6
Pasadena, Calif. (So. Cal. Dist. Assembly).....June 9 to 13

Jasper, Ala.....July 4 to 18
Alexander City, Ala. (Camp) July 21 to Aug. 1
Tuscaloosa, Ala.....Aug. 4 to 15
Beulah Heights (Millport Camp) Aug. 18 to 29

ROY L. HOLLENBACK

Chadron, Neb.....May 14 to 30
Venus, Neb.....June 4 to 13

URAL T. HOLLENBACK

Cincinnati, Ohio.....June 2 to 4
Cardington, Ohio.....June 5 to 13
Auburn, Pa. (camp).....June 18 to 27

OSCAR HUDSON

Hattiesburg, Miss.....May 2 to 16
McComb, Miss.....May 17 to 30
Laurel, Miss.....May 31 to June 10
Hammond, Ind. (210 Standard Ave.).....June 13 to 27
Gary, Ind. (Glenn Park).....June 28 to July 11
Nauvoo, Ala. (camp).....Aug. 1 to 15

W. P. JAY

Northern California District.....April, May

A. H. JOHNSTON AND WIFE

Kendallville, Ind.....April 25 to May 16
Coshocton, Ohio.....June 10 to 20
Indianapolis, Ind. (2nd Church) June 21-July 4
Dayton, Ohio.....July 15 to 25

LUM JONES

Morrilton, Ark.....May 4 to 16
Goldthwaite, Texas.....May 18 to 30
Beaumont, Texas.....May 31 to June 10
Lufkin, Texas.....June 11 to 27
McKinney, Texas.....July 2 to 18
Grand Saline, Texas.....July 20 to Aug. 1
Chillicothe, Texas (Hayhurst Camp) Aug. 5-15

Bowie, Texas Aug. 16 to 29
Calamine, Ark. (Camp) Sept. 3 to 13

J. A. KETNO
Des Moines, Wash. May 5 to 16
Vancouver, B. C. May 28 to June 13

ALICE B. LEWIS AND MRS. HAZEL M. SCHOCKE
Marion, Ind. May 19 to 23
Indianapolis, Ind. May 30 to June 13
Harris Chapel, Ind. June 14 to 27
Ohio District July

E. ARTHUR LEWIS
Grand Island, Nebr. May 16 to 30
Missoula, Mont. June 6 to 20

V. W. AND MARGUERITE LITRELL
Minot, N. D. May 9 to 23
Winnipeg, Man., Canada May 28 to June 13
Emporia, Kas. June 20 to July 4

W. W. LOVELESS
Zanesville, Ohio June 4 to 20
Warsaw, Ohio (camp) July 22 to Aug. 1

J. WARREN AND MAYBELLE LOWMAN
Hammond, Ind. June 11 to 27
South Bend, Ind. June 28 to July 11

M. M. LOWREY
Dallas, Texas May and June
Fate, Texas July 14 to Aug. 1
Beech Grove, Texas (camp) Aug. 4 to 15

THEO. AND MINNIE LUDWIG
St. Louis, Mo. May 6 to 30
Buffalo Lake, Minn. (camp) June 3 to 13
Corralca, S. D. (camp) June 14 to 27
Racine, Wis. (camp) July 15 to 25
St. Croix, Wis. July 29 to Aug. 9
Marshfield, Ore. (Camp) Aug. 20 to 30

J. B. MC BRIDE
Colorado Springs, Colo. May 16 to 30

J. A. MAC CLINTOCK
Mackville, Ky. May 9 to 23
Tollensboro, Ky. May 30 to June 13
Irvine, Ky. June 15 to July 4
Augusta, Ky. July 11 to 25
Pine Hill, Ky. (Camp) July 31 to Aug. 15
Franklin, Ohio Sept. 5 to 19
Lexington, Ky. Sept. 21 to 26

L. C. MESSER
Morrilton, Ark. April 30 to May 16
Goldthwaite, Texas May 18 to 30
Pasadena, Calif. (So. Calif. Dist. Assembly) June 9 to 13
Joining Bud Robinson Coast to Coast Tour June 14
Conventions June 14 to July 1
Calgary, Alta., Can. (Dist. Camp) July 2-11
Manitoba-Sask. (Dist. Camp) July 16 to 25
Boise, Idaho (Ida.-Ore. Dist. Camp) July 30 to Aug. 8
Dodsonville, Texas (Convention) Aug. 14 to 22
Columbus, Ind. (Camp) Sept. 10 to 19
Pontiac, Mich. (Convention) Sept. 11 to 19
Syracuse, N. Y. (Convention) Sept. 28 to Oct. 3

JAMES MILLER
Pontiac, Ill. May 3 to 23
Indianapolis, Ind. May 30 to June 13
Albion, Nebr. June 16 to July 4
Chicago, Ill. (11155 Fairfield Ave.) July 11 to Aug. 1
Decatur, Ill. Aug. 8 to 29

W. H. MINOR
Ft. Clark, No. Dak. June 6 to 20
Linton Grove Camp, No. Dak. July 2 to 11
Flasher, No. Dak. July 12 to 25
Atwood, Okla. Aug. 1 to 15

HARRY MORROW
Chandler, N. D. (Camp) June 25 to July 4
Bloomfield, Iowa July 5 to 18
Hope, Mich. Aug. 1 to 15
Morrowville, Kansas Aug. 18 to Sept. 5

WADE L. NELSON
Davenport, Okla. June 25 to July 11
Jester, Okla. July 16 to Aug. 1
Reed, Okla. Aug. 1 to 22

WILL H. AND LILLIE B. NERRY
Tilden, Ill. May 2 to 16
Georgetown, Ky. May 23 to June 6

GEORGE OWEN
Ponca City, Okla. April 30 to May 16

G. F. AND BYRDIE OWEN
New England District April 24 to May 30
Lovilia, Iowa July 18 to Aug. 1
Lacona, Iowa (Mason Camp) August 8 to 22
Iowa Assembly Aug. 25 to 29
Charlton, Iowa Sept. 5 to 19

GEORGE S. OWEN AND WILLARD B. DAVIS
Omaha, Nebr. May 21 to June 6
Neodesha, Kans. June 11 to 27
Elk City, Kans. July 1 to 18
Cherryvale, Kans. July 23 to August 8
LaFontaine, Kansas Aug. 13 to 29

L. M. PAYNE
Wister, Okla. Aug. 19 to 29
Kennedy, Okla. Sept. 3 to 13

DWIGHT M. PEFFLEY
Perryville, Ohio (camp) August 1 to 15
Westport, Ind. (Decatur Co. Holiness Camp) Aug. 20 to 29

J. E. AND ADA REDMON
Oakland City, Ind. June 11 to 27
Anderson, Ind. July 2 to 18
Chenango Fords, N. Y. (Care Lily Lake Campground) Aug. 5 to 15
California, Ky. (Carthage Campground) Aug. 20 to 30

LEWIS J. AND EDYTHE RICE
Olivet, Ill. May 24 to 30
Mattoon, Wisc. June 3 to 16
Forest Center, Wisc. June 20 to July 11
Rock Island, Ill. Aug. 1 to 15
Chicago, Ill. (Dist. Assembly) Aug. 31-Sept. 5
Pittsburgh, Pa. Sept. 8 to 23
Richland Center, Wisc. Sept. 29 to Oct. 17

J. A. RODGERS
Pittsburgh District May 14 to 28

CHAS. C. ROBINSON
Dewey, Okla. May 2 to 23
St. Louis, Mo. May 19 to June 6
Jonesboro, Ark. June 11 to 27
Erick, Okla. Aug. 1 to 15
Paleo, Kansas (Camp) Aug. 19 to 29

C. W. RUTH
Everett, Wash. May 7 to 16
Chicago, Ill. (1754 Wash. Blvd.) May 22 to 26
Wilmore, Ky. May 27 to 31
University Park, Iowa June 4 to 13
Corcoran, Minn. June 18 to 27
Sebring, Ohio July 10 to 25
Wilmore, Ky. July 26 to Aug. 1
Indian Springs, Ga. (Florilla P. O.) Aug. 5-15
Normal, Ill. Aug. 20 to 29
Rochester, N. Y. Sept. 3 to 12

N. B. SHADE
Waycross, Ga. May 11 to 18
Chester, S. C. May 20 to 25
Alberene, Va. July 1 to 6
Park Lane, Va. (camp) July 29 to Aug. 8

MR. AND MRS. R. A. SHANK
Toronto, Ont. May 9 to 30

BURL SPARKS
Marion, Ind. May 9 to 17
Connersville, Ind. May 23 to June 13
Canton, Ohio June 16 to 27
New Philadelphia, Ohio July 1 to 12
Princeton, Ind. July 14 to 24
Hazelton, Ind. (Wheeling Camp) Aug. 6 to 15
Delanco, N. J. (Local Preacher's Camp) Aug. 27 to Sept. 6

E. E. SHELHAMER
Los Angeles, Calif. (Holiness Convention) May 18 to 23
Sioux Falls, S. D. May 30 to June 13
Youngstown, Ohio June 17 to 27
Syracuse, N. Y. July 1 to 11
Cattaraugus, N. Y. July 15 to Aug. 1
Houghton, N. Y. Aug. 12 to 22
Wauneta, Neb. Aug. 26 to Sept. 6
Plattsburg, N. Y. Sept. 10 to 19

C. K. SPELL
Rago, Kansas May 2 to 16
Manchester, Texas July 17 to Aug. 1
Raleigh, Miss. Aug. 2 to 30

D. M. AND EVA SPELL
Chanute, Kansas (Convention) May 26 to 30

E. H. STILLION
Kent, Ohio May 23 to June 6
East Wood, Ohio June 8 to 20
Ellet, Ohio July 7 to 18
Warren, Ohio Aug. 11 to 29
Warwick, Ohio Sept. 1 to 19

H. W. SWEETEN
Ashley, Ill. May 10 to June 10
Abilene, Texas (camp) July 2 to 14
Eula, Texas (camp) July 16 to 29
Buffalo Gap, Texas (camp) July 30-Aug. 12
Carthage, Ark. (camp) Aug. 20 to 30
Huntington, W. Va. Sept. 1 to 20
Vincennes, Ind. Oct. 3 to 13

ELWOOD TAYLOR
Florence, Ala. May 9 to 23
Frankfort, Ind. May 26 to 30
Morristown, Ind. June 5 to 20
Chicago Heights, Ill. June 27 to July 11
Louisville, Ky. July 18 to Aug. 1
Highway, Ky. Aug. 8 to 22

W. A. TERRY
Tokio, Texas July 30 to Aug. 14
Lorenzo, Texas Sept. 2 to 12

FREDDIE THOMAS
Huntington, Ind. May 6 to 16
Indianapolis, Ind. May 20 to 30
Cincinnati, Ohio June 1 to 7
Bedford, Ind. June 17 to 27
Monterey, Tenn. July 11 to 25
East Liverpool, Ohio Aug. 8 to 22
Alexandria, Ind. (Assembly) Sept. 1 to 5

J. E. THREADGILL
County Line, Texas July 1 to 13
Bonham, Texas July 14 to 27
Altus, Okla. July 28 to Aug. 11
Duncan, Okla. Aug. 13 to 29

JOSIAH TUCKER
Little Rock, Ark. (Pulaski Heights) May 16-31
Arkadelphia, Ark. June 3 to 20
Mansfield, Ark. July 16 to Aug. 2

N. R. VANDALL
Indianapolis, Ind. (First Church) May 2 to 16
Barberton, Ohio June 17 to 27
Bloomington, Ind. July 11 to 25
Hollow Rock, Ohio (camp) July 20 to Aug. 8
Findlay, Ohio (camp) Aug. 12 to 22
Omaha, Neb. Aug. 27 to Sept. 12

WERKHAUSER EVANGELISTIC PARTY
New York City May
Brentwood, Mo. June 6 to 20
Paris, Mo. Aug. 1 to 15

KENNETH AND EUNICE WELLS
Huntington, Ind. May 6 to 10
Charleston, S. C. May 23 to June 6
Charleston, W. Va. June 17 to 27
Mt. Lake Park, Md. July 1 to 11
Sebring, Ohio July 16 to 25
Wichita, Kansas Aug. 12 to 22

EARLE F. WILDE
Bakersfield, Calif. May

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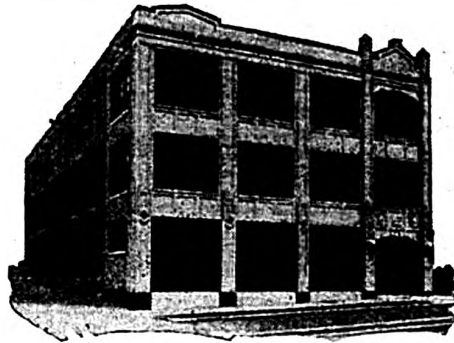
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