

HERALD OF HOLINESS

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WHOLE NO. 732

THE GOSPEL OF LIBERTY

THE "Gospel of Liberty" and the "Gospel of License" are moral opposites, although they are frequently confused in the thinking of men. For the former sets forth the glorious fact that one may be delivered from sin and become the glad, willing "love slave" of Jesus Christ, while the latter apologizes for law, excuses from the demands of righteousness and leaves its disciple a bond slave to sin. The "Gospel of Liberty" looks out upon holiness and proclaims the right and privilege of its possession. The "Gospel of License" looks out upon the lusts of the flesh and talks of immunities for libertines. The "Gospel of Liberty" proclaims freedom from sin; the "Gospel of License" proclaims freedom from righteousness. The "Gospel of Liberty" is the Gospel of Christ; the "Gospel of License" is the Gospel of Antichrist. The "Gospel of Liberty" is the true message of God, the "Gospel of License" is Satan's substitute for the message of God.

But how thin and weak and compromising are the voices which preach license to men! And how emasculated and soft-handed and self-indulgent are the preachers of this false gospel! The very vocabulary used by the apostles of license is negative and empty, even if seductive, and the formulas of faith and maxims of practice are all permissive, rather than positive and objective. Among the favorite texts used by ministers of this false gospel, texts which are selected from the wish-bins of fallen hearts and sordid minds, none are more frequently chosen than "There is no harm in that," "If we don't do anything any worse," and "We can't be perfect any way, you know."

But how stentorian and authoritative are the voices which proclaim the Gospel of deliverance from sin and freedom in Jesus Christ! And how rugged and strong and trustworthy are those who have defied deserts, wildernesses, kings' courts, lions' dens, fiery furnaces, prison cells, and bloody chopping blocks to sound forth this word of emancipation to sin-bound men! And how full of heroic contents is the vocabulary of those apostles and prophets who have victoriously placed the blood of Jesus Christ over against the blood red sins of men, and who have triumphantly announced the superabundance of grace over sin. The formulas of this faith and the maxims of the practice involved are expressive of knowable experience, sound character and unselfish, holy living. The galaxy of texts adapted by ministers of this true Gospel is so nearly indeterminate as to make repetition a matter of choice, instead of one of necessity; and yet they are all heard to say, "Whom the Son makes free is free indeed," "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life;" and "Sin shall not have dominion over you: for ye are not under the law, but under grace."

What then! shall we look for comfort from those compromising philosophies which take the stain out of sin and guilt out of sinning, while still suffering sin to exist and sinning to be practiced? God forbid. Rather shall we not hear and heed that Word of Life and Glory which hath been preached unto us in the power of the Holy Ghost sent down from heaven?

HERALD OF HOLINESS

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TEN DAYS IN INDIANA

Editorial Correspondence.

THE preachers, District Woman's Missionary Society, Nazarene Young People's Society and the Sunday school leaders of the Indiana District held a joint convention this year. Last year they had separate conventions for each interest and two preacher's conventions—one in the north and one in the south end of the state; but this year they tried the method of one convention for all the interests and for all the state. I did not hear any official expression on the matter, but I think the judgment was that this year's plan is better. For while it does not reach so many local people, the size of the convention calls for better preparation on the part of those who furnish papers and make speeches and the inspiration is greater and gives a more powerful impetus to the work for the coming months of the assembly year. A small convention is really not much of a convention either in quantity or in quality.

Since I was to be one of the speakers this year, and upon invitation of Rev. R. L. Rich, pastor of our church at Huntington, Ind., where the convention was held, I went on in time to preach morning and evening on the Sunday preceding the convention in the Huntington church, and then I was associated with Dr. Ellyson in the work of the week. I welcomed this opportunity to make a better study of our Indiana Nazarenes than any previous occasion has given me. And I must say that my impressions were exceptionally favorable. Indiana Nazarenes seem to be perfectly united and they are perfectly free from "wire pulling" of every kind. Rev. J. W. Short has been the District Superintendent for five or six years and has become a sort of "institution," so that everyone takes it for granted that he is to be unanimously elected just as long as he will serve and there is no talk or agitation about change. And then there are an unusual number of pastors who have been in their present locations for a number of years, some of them as many as five or six, and this has helped on with the atmosphere of permanency. It is just absolutely impossible to build up a local church, a District, a school or a denomination if there is continual change everywhere. We have a few men

who are especially adapted to the District Superintendency and wherever they are repeatedly elected by large majorities they are building Districts. We have some men who are good pastors and wherever both they and their churches succeed in getting away from the nervousness and discontent which call for a new church and a new pastor every year or two they are building good, strong, spiritual churches. And then there are a number of the Indiana preachers who have been with the District from its earliest days and they are not planning to leave. If they change pastorates, they will not leave Indiana. This has brought about a brotherliness and connectional spirit that makes for co-operation and success. If a young preacher will find a District and, if possible, a church where he seems to fit and will stay with it until he does his life's work, he will in nine cases out of ten make the best investment of his life possible. And moving an old preacher is like transplanting a large tree—it usually results in death.

Well, we all agreed that the convention at Huntington was a good one. Dr. and Mrs. Ellyson did wonderful work in presenting the program of the Sunday school and in other lectures. Dr. Ellyson preached with power and effectiveness at several of the evening services. The Missionary and N. Y. P. S. workers made splendid contributions to the work of the week. The preachers presented papers on the various subjects which showed careful study and preparation. District Superintendent Short kept the machinery going well and there was grace at all times. The pastor and the local church did splendidly in the matter of providing entertainment and the week closed with triumph in the salvation of souls. I went down to Ft. Wayne and preached in Howard Paschal's good church on the last Sunday evening, and had a splendid service. Paschal has built up one of the very best churches in our connection and the swing of victory is on. He is now in his sixth year there.

One of the notable things in the convention was the visit of General Superintendent Goodwin. His speech on The General Board was well received and the plan for having the local church treasurers to remit directly and regularly to General Treasurer M. Lunn, 2923 Troost Ave., Kansas City, Missouri, was enthusiastically and unanimously adopted by a rising vote. These Indiana Nazarenes can absolutely be depended upon to co-operate with one another and with the General Superintendents and leaders of our church. I believe the figures show that Indiana is now the largest District in our church and the loyalty and blessing of the people are abreast with the numerical position. Michigan District initiated the movement for the direct remittance of General Funds and now Indiana's Preachers have unanimously seconded the motion and so the contagion is begun, and soon the entire church will be in line. This means the saving

of hundreds, if not of thousands of dollars in interest to our General Funds each year, and it means a directness of effort and an efficiency that is beyond anything we have yet known in the handling of our missionary and other general funds.

May God bless the Indiana Nazarenes and lead them on to even greater victories in the days to come.

THE CURSE OF BAD BOOKS

In London a band of men were given long prison sentences for engaging in what the presiding judge called the most horrifying traffic of which he had ever heard. It had to do with the making and distribution of obscene books and other literature. The city of Boston, Mass., is said to be suffering also from a salacious wave. School boys and girls are the special victims of this vicious trade. The literature in question does not appear on the news stands at all, although some does appear in these places that is certainly detrimental enough. But the lowest grades of literature and pictures are sold to customers, largely school boys and girls, by direct canvassers.

And there is no doubt but that to some extent this horrible traffic is being carried on throughout the country and that it, together with the vile moving picture show is responsible for the tripling of "sex crimes" within two years.

What can we do? For one thing we can exercise an increasing vigilance regarding our own children's reading. For another thing we can turn the light of publicity upon this nefarious business. And for yet another thing we can encourage the prosecution of any of these human vultures caught by officers of the law; and we can abstain from any "sob stuff" regarding them when they are given the most severe punishment which the law provides. If there is any line of crime that is utterly criminal and any class of criminals which deserves full punishment it is that line of crime and that class of criminals which seek to corrupt youth and childhood by salacious literature and vile pictures. Below this line of crime and criminals we would place only those who actively contribute to the delinquency of children, and upon all these we would heap the penalties of human and divine justice.

OUR HOPE FOR OLIVET COLLEGE

GENERAL Superintendent Williams has been giving much of his valuable time of late to assisting in the raising of funds for the purchase of Olivet College, Olivet, Ill., when it is sold at auction by court order on June 10, and he has given us something of his view of the matter in his splendid articles to the *HERALD OF HOLINESS*; so that it may not seem necessary that we should make mention of the matter. But during the convention at Huntington, Ind., Revs. T. W. Willingham and E. O. Chalfant came and spoke

on Olivet and their talk made such an impression on us that we feel impelled to say at least a few things.

We have to admit that our faith for the outcome of the bankrupt proceedings regarding Olivet College and the sale of the property the tenth of June has not been great. In fact, in some instances we have almost been confused as to just what to pray for and expect. And it was especially in these matters that Brother Willingham helped us. Willingham has recently been very near to death's door and he came back with a burden for Olivet that no discouragement has been able to shake off. He has recognized from the beginning that the task of saving the school is a difficult, if not an impossible one; but he has been unable to rest until he has done his utmost. So for months he has worked without salary, part of the time bearing his own expenses, and he plans to definitely "carry on" until the last resource has been exhausted. He speaks with peculiar pathos when he speaks on the school and those who are close to him say that the burden and care of the school has colored his whole life and conduct.

And because Willingham is so desperate, when there is so little human reason why he should care much, many are rallying to him and the feeling on the Olivet College Zone is more kind and ready than it has been for a long time. And along with others, we were borne on into a sense of interest and care that we had not had before. Our musings were like this: "Why should Willingham be like this, if God has not laid this on his heart, and why should God lay this on him so heavily if He does not intend to lay it on others and help to save this institution from disaster?" And so we began to pray that there might be some way found to secure the money which is required.

The work done by this school in the past fully justifies the efforts and the expense which the institution involves, and situated as it is right in the very heart of Nazareneism, no one who believes in our future can doubt but that there is even a greater work still for the school to do. We must have time if we are to grow and prosper and bless the world.

Of course, no one can tell for sure just how the Olivet affair is coming out until the actual day of the sale, and we warned the brethren against the danger of undue optimism, and yet we do find that many people are finding it impossible to look on with indifference and permit the school to fail. Indiana, Chicago Central and Michigan Districts have been pretty well canvassed and the people have responded nobly. Iowa, Ohio, Missouri and the portion of the Kansas City District which lies in the Olivet Zone are to be well canvassed soon and our people and friends everywhere are asked to give as the Lord may direct.

The proposition is certainly a fair one: if the school is purchased, the money given is indeed a gift, and if

it is not purchased the money is to be returned. Rev. T. W. Willingham, Olivet, Ill., is the man to write about particulars and the man who is to receive and hold the money for the purpose for which it is given. And if Willingham should fail in this matter and you and I had not helped him, we could certainly never feel that we are clear in the matter; and if he should succeed—well, I would not just like to have him succeed and then me feel that I had no interest at all with him in the bearing of the crushing load. Shall we not all do something to help this man with his herculean task?

THE HERALD OF HOLINESS AND ITS FRIENDS

IN our issue for Feb. 24 we published a list of cities which receive large numbers of the HERALD OF HOLINESS each week. There were eleven cities in the list, including the eight which then received more than a hundred HERALDS OF HOLINESS each week. The list at that time was as follows: Los Angeles 238, Pasadena, 196, Chicago 192, Indianapolis 187, Portland, Oregon, 158, Bethany, Okla., 126, East Liverpool, Ohio, 120, Hominy, Okla., 106, Ft. Wayne, Ind., 95, Denver, Colo., 89, Kansas City, Mo., 88.

This list has been a matter of interest with us and with many people and pastors over the country; so I asked our subscription department to furnish a list of the twelve cities which lead in the number of Heralds of Holiness received by individual subscribers each week, and also to furnish a list of the twelve states receiving the largest number. This list was counted on April 1, and shows some changes since Feb. 11, when our other count was made.

The list of cities on April 1, including ten which now receive more than 100, was as follows: Chicago, 224, Los Angeles, 216, Pasadena 203, Indianapolis 177, Portland 165, East Liverpool 149, Bethany, Okla., 128, Yakima, Wash., 118, Hominy, Okla., 107, Spokane, Wash., 105, Denver 95, and Columbus and Akron, Ohio, tied for the twelfth place with 85 each. However this will change shortly. In order to make the count perfectly fair, no subscriptions received later than April 1 were counted, although there were 45 on the road from Ft. Wayne that we knew about, and also good lists from others. But we are going to count again May 15. In the meantime one Indianapolis pastor says he will raise 50 in his church and that other Indianapolis pastors will raise good lists and that at our next report, Indianapolis will be the leading city of the world—in the number of subscriptions for the HERALD OF HOLINESS. Well we will see. We like Indianapolis, but we cannot forget that we have pastors in other cities who are likely to compete in this matter.

And now for the state list. Well, on April 1 it stood as follows: Indiana 1644, Ohio 1591, Oklahoma

1578, California 1352, Texas 1143, Illinois 1082, Michigan 843, Kansas 812, Washington 750, Colorado 608, Pennsylvania 598, and Missouri 549. These twelve average over 1,000 each.

But since Bud Robinson made his trip through the South, some of the states down that way are well in the running. Alabama now has 485, Georgia 402 and Mississippi 215. Our church at Ellet, Ohio, recently sent in a list of 87 subscriptions at one time, and thus took second place among churches and pastors to Benedum and East Liverpool, Ohio, from whence came one list of 121.

On April 8 the list of subscribers to *The Preacher's Magazine* contained 1166 names, which the publishers think is quite good. But since arrangements have been made to continue sending all the numbers from January on to new subscribers, we believe the list will reach 1500 by June 1, and this is considered splendid for a new and special magazine like this.

We do appreciate the efforts of our pastors and people in subscribing to our publications and in encouraging others to do so, and we frankly admit that we are encouraged. We are now sending out 26,000 copies of the HERALD OF HOLINESS each week, and since the campmeeting and tent meeting season is just about to open, and since our loyal people are busy every week in the year, we confidently expect to reach a new "high water mark" this summer.

THE CAMPMEETING CALENDAR

We plan to begin publishing a campmeeting calendar early in May and committees desiring early publicity are invited to send in their announcements at once. We plan to include date, location of camp, engaged workers and the address of one officer of the camp to whom persons may write for detailed information. Persons sending in announcements for the calendar will assist us greatly if they will send us this information in full. We shall be glad to include announcements of any definite holiness campmeeting, whether the camp is under the auspices of our church, some other holiness church or an interdenominational association.

We believe in holiness campmeetings, and hope more and better camps will be held this year than ever before. This is a wonderful way to get a hearing for the gospel of full salvation and we must make the most of it. The spirit of the campmeeting is interdenominational and must be kept so. A denominational campmeeting is all right, only it must not be allowed to become sectarian and narrow. The campmeeting must drive straight at the point of preaching the gospel of full salvation. Questions of church polity and order must be left for conferences and assemblies. The campmeeting is simply a place to preach and pray and testify and get people converted and sanctified.

WHY BE DISSATISFIED?

By J. G. MORRISON, D. D.

FEW people are really satisfied. Perhaps to the dissatisfaction that prevails in the human breast we owe much of the progress of the race, yet when this uneasy and restless condition is too pronounced, it greatly interferes with the smooth and comfortable working of the human faculties. No person can do his best, unless he works comfortably. No man can work comfortably unless he is satisfied. And, *not many are satisfied.*

This is unhappily true among the ministers. Even in holiness churches we find ministers who are not satisfied. One thing is wrong, or else another; this is not right, or still, something else is out of joint.

We suppose that it is impossible to have a round peg for a round hole every time. In some respects we must always be ready to adjust ourselves, as sensible square pegs ought, to round holes, nevertheless, it is possible to be so completely satisfied, in the main, as to enable one to rise above the great majority of round holes, so that their rotund sides will not affect our square shoulders.

First, we can all be completely satisfied, ministers included, with the experience that we have. The Bible teaches a fulness of experience that cannot be other than perfectly satisfactory when applied to a human heart. "Whom, though now we see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Here is an attainable experience that will perfectly satisfy the possessor, and set him to bubbling and splashing, till he cannot desire anything in the world better than just a little more of the same thing that he has. Think of a minister trying to preach with an unsatisfactory experience! Endeavoring to lead others, when he, himself, stands sorely in need of being led! What short-sightedness must belong to him, what incipient stupidity, when fulness and overflow, and abundance and grace pressed down, shaken together and running over, is everywhere promised in the Scripture, and he to go unsatisfied! He had better take time off, and call his friends and neighbors together, and spend a week or two in special seeking, rather than to plod on with a dissatisfied heart. Brother preacher, you can be gloriously satisfied! Stay not on the order of your seeking, and believing, until the fulness is yours. Paul confidently wrote to the Romans that when he came to them he was *sure* that he would come in the fulness of the Gospel of Christ. John says: "Of his fulness have all we received, and grace for grace!" The disciples were renewedly filled with the Holy Ghost. The great apostle writes about being filled with all

the fulness of God! Why go empty? Why be dissatisfied with your own spiritual experience in the presence of such provisions for fulness and overflow?

Second, (and this pertains largely to the ministry) we can be satisfied with our call to Christian work. It is a great misfortune to be one who deep down in his heart questions his call. At this point he ought to be as abundantly satisfied as with his Christian experience. That call ought to be so clear, so emphatic, so definite, that it amounts to a "dispensation of the gospel," and if one were killed or starved in putting it across, it ought not to lessen one bit the reality of that call. If there is any question about your call, preacher friend, you had better try something else, and leave the ministry alone. There are bound to be trials, and misunderstandings, and desperate situations that will arise in the ministry, that nothing but a clear emphatic call can surmount. If that call is lacking, or if it seems to be faint, then there is a lamentable lack that nothing can fill. A man will be easily whipped, unless the call of God is deeply upon him. When it is, then all hell cannot beat him out. He knows that he was called to do that particular thing, and he can march straight down that road, and laugh at the difficulties in the way. A satisfied minister must have a satisfactory call, that completely satisfies him.

Third, a person ought to be satisfied with the church he is a member of. This might not be quite possible with many laymen, who are situated where the church of their particular choice is not accessible. But with the ministry, it ought to apply fully. A minister who is not satisfied with the church that he is in, can, and ought to change. No man can work comfortably, happily, and at his full tide of power, when he is not satisfied with his church. If he finds himself at variance with its doctrines, it is highly dishonorable to remain in its fold, and yet refuse full heart assent to its teachings. If its doctrines are satisfactory, but the practices of a majority of its people are not in harmony with those teachings, then he should by way of protest, and for the future of his own ministry change at once. If one does not agree with the leaders of his church, he should immediately find a church with whose leaders he can agree. Though he may have spent many years in the service of a given church, yet if for any of the above reasons, he finds himself out of joint with his church situation, he should do all that he can do, to guarantee that the balance of his ministerial life shall be spent under circumstances that are happy and comfortable. To

remain in a church, and protest, and object, and hinder the harmony of that ecclesiastical body, merely for the sake of the remuneration, or the pension that is to follow when old age retirement takes place, is of very doubtful propriety and borders on the dishonorable. A person ought frankly to look ahead, and ascertain, as he views the years to come, where, according to his best judgment, he can labor most successfully for the kingdom of Jesus, and then, regardless of consequences, adjust himself to the matter, and seek relations at once with such a church as meets with his approval. To continue in a dissatisfied state, militates against a person's best work, and leaves one with the sense of having been under an unnecessary handicap.

If there are any ministers in the Church of the Nazarene, who are dissatisfied with our church, they ought, in all honor, for the good of the church, and for the good of their own ministry, to leave it at once. The church can get on better without them, than with their assistance. Possibly they can find a field where they can be of excellent use to the Lord, but it is not with us, if they are not happy with us. If there are ministers (or laity either,) among us who are continually announcing that they expect the church to cool off, and to let down in her standards, and then when that takes place, they plan to leave her fold, we desire to urge and beg of them to leave it now, for they cannot be otherwise than a damage and a detriment to us, while holding those pessimistic views. Such notions constitute an element of dissatisfaction in that person's mind, from which it is doubtful whether he will ever recover, and causes him constantly to sow seeds that imply to the hearers that the church is surely drifting from her early moorings, and growing worldly and backslidden. There seems to be no reason in the mind of this writer, why the church cannot be made more devoted than ever it has been. That its best days, spiritually speaking, are still in the future, and not in the past. The great reason why other churches in past ages have lost their grip, and gone down, was that they did not realize that such a thing could possibly happen. Some of their leaders may, perchance, have known of such a possibility, but the rank and file never dreamed of it. Our safety from a similar fate lies in the fact that we all realize that a fate of that sort is possible. However, the realization of such a future ought not to be harped on, and emphasized, and predicted, and searched for as a person might search for spots on the sun. A spirit of that kind, is too near a state of dissatisfaction to make such a minister or layman an asset to us. Better it were to have such an one leave at once, than to stay and keep his little telescope fixed on all the bearings and adjustments of the church mechanism, eagerly looking for something to croak about. Reader, if you are not comfortable with

the Church of the Nazarene, if you are reasonably sure that she is headed for the rocks, if you are forever complaining about this, and remarking on that, and predicting fatalities because of the other, you would consult the part of wisdom to sever your connections with us at once! *Either get satisfied, or get out!* Do not forever keep unwinding the bandage from your "sore finger," and keep showing it with a whine and a whimper to everyone you see! We confidently predict that the years to come, (if Jesus tarryes) will show a more united devotion to the truths of holiness on the part of the Church of the Nazarene, more humble living of the blessed Sermon on the Mount, more deep possession of heart purity than she has ever seen to date. The future is before us and we can take it if we will. Let any pessimistic croaker who does not feel hopeful of the tomorrows of our church, leave us at once, and find a home and field elsewhere! We want only such men as are happy in our ecclesiastical harness, and who can pull loyally, and with all their powers, in the Nazarene traces!

The *satisfied* man can carry greater burdens than any other. He can endure greater privations, and pass through more tremendous crises; he can give cheerfully, labor strenuously, suffer gladly, confront the foe with more dogged courage, and shout in the midst of the terrific conflict, in which he finds himself. *Satisfied* in his soul experience, *satisfied* in his call to Christian labor, *satisfied* with his church! Such a man cannot be defeated! Like a river, he may be checked temporarily but he will simply recoil on himself, while he gathers headway to leap over, or run around the obstruction, and will soon go singing merrily on his way. God give us Assemblies filled with *satisfied* ministers, and a church filled with *satisfied* members! With this combination the future is ours!

GUIDE-POSTS

To 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;

To be satisfied with your possessions, but not content until you have made the best of them;

To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice;

To be governed by your admiration rather than by your disgusts;

To covet nothing that is your neighbor's except his kindness of heart and gentleness of manners;

To think seldom of your enemies, often of your friends and every day of Christ;

And to spend as much time as you can with body and with spirit in God's out-of-doors—

These are little guide-posts on the footpath of peace.—HENRY VAN DYKE.

DEVOTIONAL AND THE DEVOTIONAL SERVICE

By E. P. ELLYSON, D. D.

A FEW years ago we were spending a few days in Washington, D. C. One day we went over to the Capitol Building to look in on a session of Congress. We found a good seat in the gallery and waited for the session to open. Just a very few of the members of Congress were in their seats. At high noon the speaker entered, followed by the chaplain, then Edward Everett Hale. The gavel came down upon the speaker's table, the few present arose, the chaplain offered the invocation. When the "Amen" had been said the members of the House began coming in from every door and the seats were quickly all filled ready for the business of the day.

Recently we were in attendance at a District Convention of the Church of the Nazarene. The time for the devotional service came and a very few of the members of the Convention were in the auditorium. The singing began and but two or three more came in. Some had not yet reached the church, they had not planned to attend this service. A number were in the side rooms visiting, talking so loud they were disturbing the service. The leader was reading from the Ninety-first Psalm in which it says, "Surely he shall deliver thee from . . . the noisome pestilence." After the devotional service was over practically all came into the session.

Who behaved the worse, who were the most irreverent, the members of Congress or the members of the Convention? Do we not suffer much from this *noisome pestilence* in our Assemblies and Conventions? We talk most about spirituality, of keeping the church spiritual; is this the way to do it? We sometimes profess to be spiritual above others; does this example prove it? Can we neglect the devotional service and then get together for lecture and discussion, listening to others and expressing our own opinions, and thereby build a spiritual church? Are we sometimes longer in speech than we are in practice? Is not the devotional service of much greater value than we are giving it? "Think on these things."

It may be that some of the reasons for the lack of interest in the devotional service may be found in the way in which the service is conducted. Usually a preacher is appointed as the leader, and often he is a poor leader for such a service. He is so accustomed to preaching, and he may suppose the people want to hear him, or he thinks he has a message, so he preaches or reads a Scripture lesson and takes up all the time talking, except two opening songs and one opening prayer. The only chance the people have for devotion and worship is in listening to him, and that is not what they need now. And often, this same thing occurs at the prayermeeting. Preachers, we do not always have to be talking and explaining, let us lead the people sometimes in devotion. If a layman

is asked to lead he often thinks he must do as the preacher does, so he reads and exhorts and takes up the time. Other leaders, instead of letting the people get blessed, try to bless them themselves by working up an enthusiasm and demonstration. This soon becomes tiresome to thinking and really spiritual people. It is quite an art to lead a devotional service. May we learn this art as well as that of preaching and exposition.

The devotional service of an assembly or convention should be the family altar of the church family belonging thereto. It is the time to get heaven open and blessing down. There is no more important service during the day and it should have the largest attendance. If any service of the day must be missed it should rarely be this one. It is important that blessing come first. A good devotional service first will mean a better service afterwards. And if all were present and blessed, it might sometimes greatly change that which comes afterward. This time of devotion is not lost time. Is not the Master often grieved by our absence at the special time when He desires to meet with us in a special season of worship, prayer, communion and blessing? Business is important but we *must* be blessed. Let us have great and well attended devotional services.

We are wondering if this condition may be a straw indicating which way the wind is blowing. Can it be that we are neglecting and losing the devotional element out of our lives? Are we allowing Satan to trip us, and to get so full of work putting over our own programs, or even church programs that our family and personal devotions are neglected? Have we come to think that our activities are the thing of first importance? If we are to be a spiritual people, we must be a devotional people. Here is where our great danger of drifting and falling is to be found. It makes no difference where else we may be long if we are short here, we are weak. We cannot build spiritual strength over neglected devotion. The individual, the family, the church must have their times of special devotion. We must come to see that other things are not so much more important that we can neglect this for them.

In a certain congregation the tide was running high and there was much manifestation. The minister broke in, quieted them, and asked all who had read a chapter in the Bible that day to hold up their hands. But four responded. Then he asked how many had read any portion of the Bible, a verse or more, and but one more responded. It was Wednesday, and he asked how many had read any portion of Scriptures during the week, and but a few more responded. This was an emotional church but not a spiritual church.

Let us be more careful what we place on the banner when we hang it high.

It is to be feared, in these times of rush and shallow vision, that we may be in grave danger. There is a need for a revival of devotional life. There should be more prayer, meditation, worship; more devotional reading of the Bible and other books; greater devotional meetings of the church. Shall we not practice, as well as talk about being spiritual?

HIDDEN TREASURE

By EVANGELIST HOWARD JERRETT, D. D.

IN the heart of the forest nestled the Indian village. The ashes of the dying campfire stirred and in the ascending sparks the Indian brave thought he saw the spirits of his ancestors. The trees whispered of secrets unknown to man. God walked in the trails of the wood and told the trees of potentialities within them that must find outlet. Then the lumberjack came and felled the trees, the gangsaws cut them in pieces, the drying room suffocated them, the factory bewildered them, the paintshop covered them, but the pine trees came forth in furniture, ships and homes enhanced in value a thousand times.

On the mighty shoulders of the mountains the grizzly bear moved supreme, or fled before the arrows of the Indian hunter. God called to the sleeping iron ore saying, "I know your hiding place; hurry, man needs you." The ore was torn from its bed, burned in fire, turned on lathe, struck by triphammer and came forth in every form from a watchspring to a locomotive.

The flying sunbeam hurried ninety-five million miles to the earth and created tropical conditions where grew the giant fern and the primeval forests. This mighty growth went to rest on the lap of the earth containing the stored up energy of countless sunbeams. Pressure held it in terrible grip. Deadly combustion blew upon it with fiery breath. God's mighty clock on the walls of time struck the hour and King Coal came forth to warm the home of the rich and poor, to generate heat to make steam that drove the ocean greyhound and the flying train.

Petroleum slumbered in the grave of the rocks. Time cried, "Henry and his tin lizzie have arrived, you are needed." This mysterious, oily thing of a thousand by-products enlarged itself and went forth to bless humanity in ten thousand fields.

Gold in the vein caught the spirit of its Lord and leapt from its stony couch to build homes for the poor, the insane, the feeble-minded, the sick, free hospitals, schools for the blind, free education, churches, missions, and crossed the ocean with Bibles and medicine cases. It followed in the wake of armies and cared for the wounded, carried milk for the babies and tried to shame the curse of war.

The creations of God are ablaze with potentialities. With orderly march, and each after its kind,

the egg became a hatchling, and the hatchling a brooding hen. The acorn became an oak and the charcoal a diamond. In a common pin is seen the mine, smoking furnaces, mighty factories, pin paper, shipping rooms, trains, ships, shops and shoppers. In the heart of a match is the pinery, lumber camps, boxing rooms and friendly fires around the world. In a cup of tea is mirrored the orient, millions of foreign strangers, suffering, tears, heart-aches; laughing youth and tottering age.

If new creations ever break forth from the heart of material things given us of God, what unmeasured glory may come forth from a human spirit saved and sanctified and glorified by free grace under the touch of the mighty Holy Ghost! Hidden away in the heart of the youth of today are business men, leadership, government, public officers, capital, labor, builders of homes, fathers, mothers, presidents, professional lives, burden bearers, soul-winners, missionaries, saints and eternities in potentiality. The enemy of God and man has no right here. And, these alike await the touch of God, through consecrated service of soul-winners, to be set ablaze with the grace and tears and laughter of Jesus. Here are forests, mines, gold and charcoal awaiting the faith of some spiritual explorer and the Breath Eternal. If a sunbeam came nearly a hundred miles to kiss the filthy face of the stagnant pool and transform its water to vapor, lift it into lofty realms, paint God's masterpiece of a golden sunrise upon it and then carry it on the wings of the wind to scatter rain upon the parched land to raise grain and feed the multitudes,—I say, if a sunbeam can do this, and it does, what cannot the Sun of Righteousness do for a poor, filthy, lost, proud, selfish soul? Truly "The fields are white unto the harvest."

Like Andrew we must bring a Simon. In teamwork we must carry cripples to Jesus. Faith, Hope, Love and Ingenuity must find a way. If Abraham prayed angels down into Sodom to save lost souls; so can we. If Elijah prayed fire and mighty showers down upon a guilty nation; so can we. If John the Baptist thundered along the Jordan after nights of prayer in the wilderness, so can we. There is still elbow room at the Throne. God is looking for some spiritual Columbus who will sail the unknown seas of prayer and mighty faith. Sodom is still with us and there is Divine Fire before the Throne.

Joseph Smith was once a Sunday school boy. The teacher did not follow up his absence. Out of this neglect came Mormonism. Every life that cursed itself and others was once within reach of some child of God, and was in a reachable mood. Every life used of God was reached because some saint prayed through and touched that life for God. Millions are now at the crossroads. Let us scatter millions of tracts, live holy, testify constantly and wisely and take time to befriend every boy and girl.

THINGS THAT CONCERN ZION

By GENERAL SUPERINTENDENT REYNOLDS



FROM the Eastern boundary of British Columbia, Canada, to the Western boundary of the British Isles in 8 days and 10 hours, traveling a distance of about 7,000 miles. 3722 miles by railroad trains over six different systems, making an average of 44.4 miles per hour or 1,065.6 miles per day. 3,268 miles by the steamer "Aquitania", making an average of about 21 miles per hour or about 502 miles per day. The entire distance was 7,000 miles, the average per hour was about 30 miles and per day about 710 miles.

The entire time consumed from the start, Calgary, Alberta, to the finish at Southampton, England, was 12 days, 11 hours, 20 minutes. However, 2 days, 1 hour and 15 minutes was consumed at five transfer places, St. Paul, Minn., Kansas City, Mo., Chicago, Ill., Washington, D. C., and New York City, making connections and arranging for transportation, passports and business at office at home, salutations and goodbys to loved ones. Every train pulled into its respective station on time or three to five minutes ahead of schedule, and Capt. Sir James Charles, K. B. E., CB., RD., RNR. was docking our good ship R. M. S. "Aquitania" at Southampton two hours ahead of time.

Dear reader, the writer has not taken this very valuable space in our church organ, or such part of your important time as you may have used in reading thus far, to what we trust has been considered a remarkably good trip for time and punctuality of our great national and international public carriers; but my hope has been and is that our department of Christ's great Church may obtain, if possible, a greater vision of the wonderful possibilities that lie just out in front of us, if we all, or a major part, shall realize the wonderful opportunities that await us, or somebody of Christ's people if they will embrace and work at it.

The trip referred to above was made by just taking advantage of those means of transportation that are at our or someone's disposal not only certain days or times of the year, but are ours if we will use them every day in every year. While it is true I ran from Washington, D. C., ahead of President Coolidge's special, I did not have a special by land or sea. The same trip can be made by anyone, at any time "if" they will meet the conditions.

Just think of going *more* than one-fourth of the way around the world in a little over eight days. Then think of the possibility of carrying the gospel to the ends of the earth. How soon it could be accomplished

with the present well developed methods. Then add to our possibilities of doing things much faster when the air system of navigation is developed. Truly our Savior knew what methods would be necessary for His Zion, His Church to preach His gospel to every creature, when He had St. Paul put it on record, "All things are yours, whether Paul, or Apollos, or Cephas, or the *world*, or life, or death, or *things* [railroads, steamships, air crafts, wireless crafts] *present*, or things to come [new inventions], *all are yours*" for the Church of Jesus Christ to do the job.

The following lines from Hymn 545 of the Church of England Hymnal, are full of vision and inspiration for Christ's Church:

*Glorious things of thee are spoken,
Zion, City of our God;
He whose Word cannot be broken
Formed thee for His own abode.
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayest smile at all thy foes.*

His Word cannot be broken. One night in China, when many questions were arising as to the outcome of God's Zion, I looked up at the full moon and said, "My God made that moon and has kept it going." And a voice from God said, "Yes, and I cannot afford to lie." Oh, reader, all God has spoken concerning Zion will come true. He cannot lie, fulfilling the vision for Christ's Church, a glimpse of which we must admit Isaiah had when he said, "For Zion's sake I will 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 make Jerusalem a praise in the earth."

Our God not only cannot lie, but has chosen His Zion,—Church as His "habitation." He has declared He will keep it "As the apple of his eye." He further declares he will water it every moment, lest any do hurt it. Does not Jesus declare "We will come unto him and make our abode with him." What an inspiring thought for Zion, the Church, to be the "habitation" of the Triune God. Then the Church on the "Rock of Ages founded" and "with salvation walls surrounded"—how secure, what repose. Indeed, has not Jesus declared "On this Rock will I build my Church, and the gates of hell shall not prevail against it."

Dear reader, are you one of Zion's true children? I trust so. Then let us covenant together that we will embrace this *great opportunity* to tell the rest of mankind that these "solid joys and lasting treasures" they, too, may know.



CHRISTIAN STEWARDSHIP



OUR BUDGET PLAN

By GENERAL SUPERINTENDENT GOODWIN

OUR people in all parts of our country have practically adopted the budget plan as set forth by the General Assembly and General Board. The distinction between the General Budget, District Budget and the Local Budget and their relation to the local church and its finances is almost universally understood and is being adopted by local churches.

There has been some little confusion on some districts regarding the money collected by the Woman's Missionary Society. While the money collected by the Woman's Missionary Society has been sent through their own local and District treasurers to their General Treasurer at Nashville, Tenn., and then forwarded to Headquarters to be applied in its general funds, yet some churches and some districts have insisted that these funds be credited on the District Budget.

It became very clear to the General Council of the Woman's Missionary Society—and the General Board united with their request—that these funds should be kept separate and not reckoned in the General church and District funds. Hence what money is raised by the Woman's Missionary Society will not be credited through the District and Local church funds for the General Budget in the present plan. The funds collected by the Woman's Missionary Society will come through their General Treasurer and be applied on that part of the general missionary program, which they have assumed as a society, and included in their budget.

The absolute and imperative need for the General Board to create a reserve fund to protect outgoing checks and save large sums of interest money, has been so largely emphasized in the *HERALD OF HOLINESS* that it will not be necessary to take up the question in this article, only to call attention to the fact. To make a reserve possible we must gather more funds than are paid out by the General Treasury. Therefore the General Board arranged expenditures to not exceed \$180,000. for the current year. Of this sum the women have pledged \$37,000. The General Board is asking all our church to raise not less than \$240,000 this year. This will give a reserve fund of \$97,000 at the close of the year and this will save the outgoing checks which must be sent out in advance to the fields for the coming year. Thus we shall save large sums of interest money and much worry. It will also give a reserve to cover any deficit in the capital funds until such funds are converted into

negotiable assets. It must be very clear to all that we must not try to advance and develop our work longer on borrowed money from banks and individuals.

We must find a way to get the money before we spend it and not be compelled every year to borrow funds to sustain our checks to our missionaries. A sufficient reserve is absolutely imperative. The budget system has enabled us to see our situation. Our people everywhere seem willing to co-operate as they know the facts.

Brother Lunn, our General Treasurer, has simplified our financial methods, which will greatly assist our local church treasurers and the District Treasurers, especially. The General Budget fund will be sent direct to the General Treasurer at Kansas City, and all District funds to the District Treasurer of the District. In other words, Brother Lunn will act as treasurer of all general funds for all the Districts, which will give ready and complete reports monthly to all District Superintendents and District Treasurers. The items covered in the General Budget are Missions, Ministerial Relief, Church Extension and General Superintendence.

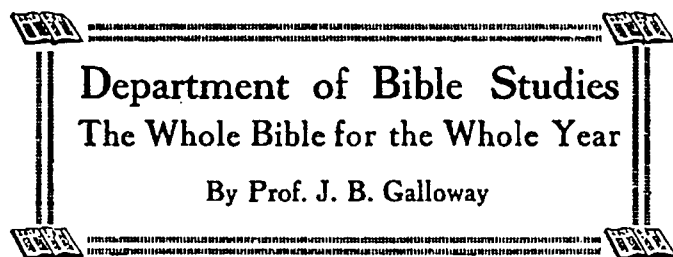
With the plan instituted by the General Board and being put into operation by the General Treasurer, Brother Lunn, we shall soon find out what amount all local churches are able and willing to undertake in the support of the general missionary program of the church. With the plan perfected we shall know just where we stand at all times and know what course to take in any plan for advancement. The world is our field. The opportunities are unlimited. We are limited only by our source of supply—the individual members of our church, together with many friends. In other words, it will be in the power of the whole church to say how much we can do. It may take a little time, but the budget plan has come to stay, yet must be worked to be a success.

Our Manual provides that the board of stewards shall have special care for the support of the pastor. However, we fear in many instances that particular burden has not been fully realized by the stewards of our local churches.

Inasmuch as the budget so concerns all departments of the church many of our churches are appointing budget committees. The Women's Auxiliary has arranged that in each local Society two of their number shall serve on the budget committee. We would therefore advise that our local pastor, through the church board, plan for the appointment of a budget committee to be constituted with proper membership

from the church board and the Sunday school, Young People's Society, as well as the Women's Auxiliary.

With a live aggressive budget committee in every local church to raise the funds there ought to be no difficulty in working the budget. Co-operation and aggressive efforts will make the budget plan a success.



LESSON THIRTEEN

"One of the chief reasons why we have so much difficulty in understanding the Bible is because we do not do what we understand."

THE THIRTEENTH WEEK'S ASSIGNMENT—The book of 2 Kings.

This book takes up the history where 1 Kings left off and carries us through the history of the kingdoms of Israel and Judah to the end of each, a period of about three hundred years. About half of this time the two kingdoms are ruling side by side. Of the nineteen kings who ruled Israel ten were reigning during this time. Judah also had nineteen kings and one usurper Queen Athaliah. We have the history of them all in this book except the first four, some good and some bad. The last days of Elijah and all the ministry of Elisha occur in this book. Obadiah, Joel, Isaiah, Micah, Nahum, Jeremiah, Habakkuk and Zephaniah write their prophecies during this period in Judah; and Hosea, Amos and Jonah in Israel, for it was a period of great prophetic activity. The prophets always spoke at a time of apostasy and spiritual dearth. The chief aim of this book is to present the great moral lessons, backed up by illustrations from the nation's history and the lives of the great heroes. The historical statements must be received at their true worth.

The following passages have homiletical value, 2:24; 3:15; 4:6, 9; 5:1; 6:6; 7:9; 10:15, 16; 13:21; 18:4; 19:14; 22:8.

PART TWO—THE BIBLE, HOW WE GOT IT

ITS INSPIRATION

The divine inspiration of the Bible is the foundation upon which the entire structure of the Christian religion rises or falls. If the foundations be destroyed, what can the righteous do?" *Psa. 11:3.* We cannot overestimate the importance of this doctrine. It is the strategic center of our faith, and must be defended at all costs. This is the point at which the enemy is constantly making his fiendish attacks. Here he hurled his first assault. In Eden he asked, "Yea hath God said?" and today he is using the same

tactics. He has used every weapon available to destroy God's Word. At first his attacks were open—the bonfire was the instrument of destruction, but today his assault is more subtle. Those who profess to be friends of the Bible, in the name of "Scholarship" and "Science" dispute the divine inspiration of the Bible. If we surrender this point our faith is like a ship without a rudder in a stormy sea, at the mercy of every wind that blows. Grant that the Bible is a divine revelation and we have an anchor.

What is Meant by the Term "Inspiration"?

The following passages state clearly the inspiration of the Bible: 2 Sam. 23:2; 2 Tim. 3:16; 2 Pet. 1:16-21. The Greek word translated "inspired" literally means "God-breathed." It is composed of the two words—*theos*, meaning God; and *pnein* meaning *to breathe*. Hence the inbreathing of God in man qualifying him to utter the TRUTH. Peter says, "Holy men spake as they were moved by the Holy Ghost." God was miraculously present with and in the writers revealing to them and guiding the record written. It implies the imparting of such divine assistance that the truth is presented without error, and includes a revelation of God's mind to man. It reaches through the whole Bible. "All Scripture is given by inspiration of God." The Bible does not "contain the Word of God," but, "is The Word of God."

Inspiration is to be distinguished from Revelation. For Revelation discovers new truth, while Inspiration superintends the communication of that truth.

Inspiration is more than Illumination. Every Christian has a measure of spiritual illumination imparted by the Holy Ghost revealing to him the Scripture.

Inspiration is not Verbatim Reporting. For this would rob the writers of their individuality, and make them mere machines. No, the Holy Spirit used their own style and peculiarities in writing and yet gave us His word.

The Various Theories of Divine Inspiration

1. Natural Inspiration. This is the exercise of some influence stimulating a genius to produce some extraordinary production, as seen in the literary work of Homer, Milton, Shakespeare or Longfellow. It denies that there is anything supernatural or mysterious in the Spirit's operation upon the writers. This theory falls far short of the truth.

2. Christian Inspiration, or Illumination. According to this theory the Bible writers were no more helped in the production of the Bible than the ordinary Christian is today in his work. This theory claims more than the truth. For that would imply that the preacher could claim as much for his words as did David or St. Paul, and there would be no reason why a new Bible should not be possible today.

3. Mechanical, or Dynamic Inspiration. This

ignores the human instrumentality entirely, making him a mere passive machine, a verbal reporter of God's Word, no more than a string on a musical instrument. This would deny the possibility of the various writers expressing their individuality or using their own style in their writings. This does not harmonize with the facts of Scripture.

4. Concept or Thought Inspiration. This claims that God only gave the thoughts and the writers expressed them as they wished. This is contrary to the following theory.

5. Verbal Inspiration. This theory claims that the very words of the Scripture were given by the Holy Spirit, and that the writers were not left absolutely to their own choice of the words.

6. Partial Inspiration. This theory claims that the Bible only contains the Word of God, and implies that it also contains some that is not the Word of God. Who could decide what was inspired and what was not?

7. Plenary or Full Inspiration. This is the opposite of Partial Inspiration. It holds that all Scripture is equally inspired. This is proven by 2 Tim. 3:16, and is the true theory.

Proofs For Verbal Inspiration

Full inspiration might be either concept or verbal inspiration but we think that the verbal is the best form to preserve the Scripture from error and is implied in the Bible from the following reasons:

1. Some of the words of Scripture are identical with the spoken or written words of God, as "The writing was the writing of God" Ex. 32:16; also see 1 Chron. 28:19; Matt. 3:17; 18:5.

2. It is definitely stated that God put into the mouths of certain men the very words they should write. See Ex. 34:27; Jer. 30:1, 2; 36:1, 2, 4, 11, 27-32; 1 Cor. 14:37.

3. The Bible declares itself to be written "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" 1 Cor. 2:13.

4. Many passages favor this view as, Acts 1:16; 28:25; 2 Pet. 1:21; 1 Tim. 4:1. "The Spirit speaketh expressly."

5. Some wrote words that they could not understand and they inquired concerning their meaning. Dan. 12:8, 9; 1 Pet. 1:10, 11.

6. The New Testament writers employ the very words of the Scripture as authority for argumentative purposes. Paul's argument in the third chapter of Romans rests upon the two little words, "none" and "all" quoted from Psalm 14. His argument in the tenth chapter depends upon the word "whosoever" quoted from Joel 2. His argument in Gal. 3:16 is based upon a single letter.

7. The sentiment of the early church is expressed in the words of Clement of Rome, "the Scriptures are the true words of the Holy Ghost."

PART THREE. FOR FURTHER STUDY. The great work of an old French writer, L. Gaussen, on the Theopneustia, the Plenary Inspiration of the Holy Scripture may be had from the Bible Institute Colportage Association, Chicago.

NEWS IN BRIEF, RELIGIOUS AND OTHERWISE FROM THE WIDE FIELD

REV. C. E. CORNELL

According to a United Stewardship Council acting for the twenty-five of the largest denominations and two Protestant bodies in Canada, the churches of America have raised and expended the vast sum of \$648,000,000 for benevolences and church expenses during 1925. This sum is estimated and is under rather than over estimated. The Council believes that the total sum raised for religion will reach \$700,000,000.

Of the Protestant bodies, as shown by the Stewardship Council, the Methodists are far ahead of all other bodies. Their gifts in 1925, North and South together, are \$135,000,000; Baptist gifts are \$70,000,000; Presbyterian, \$72,500,000; Episcopal, \$39,000,000; Congregationalist, \$26,500,000; Disciples of Christ, \$20,600,000.

A Federal Census Bureau says that the population of the United States by July 1, 1926 will reach 117,757,817. This is an increase over 1924 of 1,757,723. The total population of Indians for 1925 was 345,595, compared with 270,544 in 1900, an increase of 79,051. The states containing the largest Indian population are Oklahoma, 120,163; Arizona, 43,950; New Mexico, 22,481; South Dakota, 24,241; Minnesota, 14,300; California, 18,812; Montana, 13,142.

Ewing Underwood Smith youngest and last surviving son of Dr. Samuel F. Smith, author of "America," died at his home Wednesday, March 31, 1926. He lived at 161 South Mentor Avenue, Pasadena, Calif. He was 77 years old.

The Expositor has this item of interest: The invention of the printing press is credited to John Gutenberg. The first complete book issued from this press was a Latin Bible, sometimes called the Mazarin Bible because a copy was discovered in 1760 in the library of Cardinal Mazarin, the first one known to scholars.

A perfect copy of this Gutenberg Bible was recently sold at auction in New York to Dr. Abraham S. Wolf Rosenbach for \$106,000. It is one of forty-five known remaining copies of the first complete book printed from movable type.

There is no place to be pessimistic over the economic conditions in the United States. Building construction for 1925 reached the enormous sum of \$6,000,000,000. It now appears that 1926 will surpass 1925 and reach \$7,500,000,000.

On an average 150 to 200 of every 1000 babies in Japan die in infancy, according to latest authentic information. In England, France and Holland the death rate is about fifty to sixty per 1000. Imperfect and crude sanitation methods are somewhat blamed for this condition in Japan.

Roger W. Babson the leading statistician in this country says that at least a BILLION dollars formerly spent in the saloons each year and from which only the brewers benefited have gone into new buildings, automobiles and hundreds of other lines which have expanded so rapidly since prohibition went into effect.

"Be much at death-beds," said Spurgeon to his students. "What splendid gems are washed up by the waves of Jordan."

Homicide is steadily on the increase. 1925 is the worst this country has ever experienced. There were 533 homicides in Chicago and other cities in alarming proportion. Murder

has doubled in twenty-five years in twenty-eight of the largest cities of the country. Increased sale of fire-arms is the most prominent cause. Drastic steps should be taken by the government to curtail the sale of fire-arms. The whole situation is sad and alarming.

The United States has more than 234,000 miles of improved roadways, and will construct more than 29,000 miles of improved roads this year. More than \$1,000,000,000 will be expended in construction and maintenance of roads this year. This means colossal good to the entire country.

Statistics say that last year there was one divorce for every eight marriages. A quarter of a century ago the ratio was one to twelve. Divorce is steadily on the increase. Lack of money seems to be the chief cause. Hasty marriages another; boys and girls marrying too young is another cause. No just appreciation of the seriousness of the marriage vow. The sorrow is, that thousands of innocent little children suffer.

The Bible is the best seller of all the books of the world. In 1925 over 9,000,000 copies of the Bible were printed in 150 languages, an increase of 2,500,000 volumes over 1924. More persons are reading the Bible than ever before. That individual state or country is unfortunate that neglects the Bible.

Train yourself to find good in what seems evil, to make of disaster an opportunity for your courage, to master suffering by patience, to learn from sorrow sympathy.—MERRIAM.

The Pathfinder has this suggestive editorial on "The Bearded Lady."

A German scientist, Dr. Heilbron, declares that the bobbing of hair by women will bring to all of them in time more beard than ever possessed by the bearded lady in the circus. "As women exercise more and more the functions belonging to man," he says, "she also begins to assume a masculine growth of hair." He cited Buckman, Brandt, Friedenthal and other anthropologists to prove that there has already been a decided increase in the number of bearded women.

The doctor, with customary German efficiency, has taken the most efficient course to frighten women from the habit of the shorn locks. A woman doesn't like a beard—at least not on her own chin. If they want to wear trousers, smoke cigarets, make political speeches and visit the barber shop regularly—in short, be as much like men as possible—why should they not welcome a beard? It might help keep their bare necks warm.

There was a time when ice cream was considered a luxury and it was only made and eaten during the summer especially when the weather was extremely hot. Now ice cream is a necessary food of great value. The consumption is on the increase from year to year. In 1910 the per capita consumption was 1.04 gallons; in 1924 it was 2.05 gallons and in 1925 2.08 gallons. The total ice cream consumption for 1925 is estimated at 322,729,000 gallons. Other countries also show a marked increase.

Rev. Christian F. Reisner writing of Broadway Temple located on the highest point of Broadway New York City, says: The structure is actually rising out of the ground and will be finished in a year. It will be over thirty stories high and will cost when finished, \$5,000,000. "We will lift the cross nearly as high as the Woolworth building, on the highest point on Broadway, the largest city in the world. At the foot of the cross, a searchlight will send rays 150 miles to sea and to all territory round about New York, while reflected light will delineate a 34 foot cross. The Broadway Temple type will provide homes for 1000 people. The two wings are regular apartment houses with stores on the first floor. The tower surmounts the auditorium of the church

and one half of it will be an apartment hotel and one half of it dormitories for young men. The church auditorium will seat 2000, and will have daylight windows. There are many other attractive features all to be modern and right up to date."

SOME INTERESTING CHURCH STATISTICS

By EVANGELIST HENRY BELL

H. K. Carroll in the April 3 issue of *The Christian Herald*, New York, gives his annual church census, the most accurate and complete compiled, from which we glean the following interesting church statistics:

Out of 166 denominations, only three show a greater increase in new churches than the Church of the Nazarene, which added 100 to its 1386 churches. These three denominations and the number of new churches for each are: Primitive Baptist, 200; Salvation Army, 121; African M. E., 182.

The "tongues" folks, who have been boasting of their movement as "the latter rain," lost 24,614 members. Looks like a London fog has set in.

Christian Scientists gained 33 new churches, but the denomination has split in two, and it is hard to tell just what will become of the 1912 churches. They do not count members, but probably have more than 250,000.

The Methodist Episcopal church closed up 295 churches, but has 26,455 left. The Methodist Episcopal church South reports a loss of 46. Presbyterians (North) report a loss of 151 churches. The total for all denominations was 1085 church doors closed. OH WHAT AN OPPORTUNITY FOR US TO START NEW CHURCHES AND BUY THE EMPTY ONES CHEAP!

Seventh Day Adventists report a loss of one church. They spend lots of money spreading propaganda, but do not seem to be reaching out into new fields in this country.

Spiritualists show a gain of 10 churches and 18,360 members. They now have 690 churches and 75,000 members.

And now we come to the holiness denominations, the ones we are most interested in.

Here are the figures for the holiness churches as given by H. K. Carroll:

Denomination	Ministers	Churches	Members
Nazarene	2,920	1,486	59,767
Wesleyan Methodist	700	675	21,000
Free Methodist	1,324	1,189	37,561
Pilgrim Holiness	826	367	12,362
Total	5,770	3,707	130,690

The Free Methodists show a gain of 362 members, and the Church of the Nazarene gained 4,625 members. The Wesleyan Methodists and Pilgrim Holiness churches are left blank in the reports but from what I can remember concerning their membership last year, I think they have changed but little.

In addition to the four strictly holiness denominations of note, there are many smaller denominations, but these are not listed. There are also several denominations whose membership is made up to a certain extent of holiness people, such as the Quakers or Friends, with 95,128 members, several brands of the Churches of God, the Evangelical church, the Methodist Episcopal, North and South, and the Salvation Army with 74,416 members.

The Interdenominational Holiness Association is of course not a denomination, and is therefore not listed in Carroll's statistics, but it probably is not growing much, if any at all.

And what about our own denomination? All I can say, as I have said the past several years, we shall continue to grow faster and faster the larger we become as a denomination. This was the history of early Methodism, and it will be our history. We ought to have 100,000 members inside of five years.

DENISON, IOWA.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

Dear Boys and Girls:

This week's talk is going to be about two very short words,—*Go, Send*. Perhaps a simple illustration will help you get the point I am eager for you to have. Let us say that there was a wealthy man who put up a splendid building. It towered above all the other buildings in the city, and on the very top he planned to have an electric sign which would advertise his business. He was called away from home to be gone a long time, but he left orders with the men who were to carry on his business to have the sign made and put in place. It was to be very short, just two words, but these two words were to stand out in brilliant letters across the darkness of the sky. When people looked out of their windows or passed through the streets they would see the two words above them, glowing, burning, sending down a message to the city below. Now let us suppose that the employees had not paid very close attention to their master's words, so that when he returned he found only one of the words had been placed on the sign. Probably those careless fellows would lose their jobs, or be severely rebuked, but that wouldn't make up for the loss to the business caused by an unfinished advertising sign, would it?

Now, I believe that we people of the Church of the Nazarene are in danger of doing just what those employees did. We know that Jesus, our Master, left orders with His church to do certain things. We remember that He said *Go* and we have placed that word in very clear, bright letters on our sign. We preach and pray and sing about that word *Go*. We hold it up and point to it and keep it before our people. We have been wonderfully successful with it too. *It has worked*. For here and there in our churches all over the country, there have been young people and some older ones, who seemed to get that word burned into their hearts. And they have said, "*I'll go*." There has been quite a company of them, the very finest young people we have. Other churches can't understand why we have so many who say "*I'll go*"; they have so few themselves. Perhaps they haven't held up the word *Go* as we have. As soon as our young people reach the point where they say "*I'll go*," they begin to prepare themselves. They enter our schools and study hard. Sometimes they take medical and hospital work besides. Often they must work their way through but they don't seem to mind that. It must be because the little word *Go* is burning so hotly within their hearts. By and by, the training is ended and they come up before the missionary Board, ready to go. The members of the Board talk with them and then say, "We are sorry: we can't send you this year."

"Can't send us?"

"No."

"But the Lord has commanded us to Go, to Go into all the world: and the church has preached it to us. Why can't you send us?"

"We haven't the money to send you." And the members of the board feel very sad, as they say it. "Perhaps the church will have more missionary money next year," they add. *Doesn't it look as if there must be something wrong somewhere?*

It can't be in the word *Go*. No, that was Jesus' last command, and He makes no mistakes. The *GO* part then, simply must be all right. But what is wrong? Why is it that those who are willing and prepared to go must be turned away year after year? Paul answers the question for us.

"Whosoever," whether he be Jew or Greek, "shall call upon the name of the Lord shall be saved," declares the apostle. How then "shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach, *except they be sent?*"

Ah, now we are beginning to see what the trouble has been: we have left one of the words off of our sign. We have had the *Go* there, where all of us could see it, but we didn't put beside it in letters of blazing light, the word *Send*. So there have been too many who are willing to *Go*, for those who are willing to *Send*. That seems strange, for the first crowd is a very small one in comparison to the second crowd. But then, you see, we have been at great pains to burn the word *Go* into the hearts of the few and haven't realized that we must, at the same time, burn the word *Send* just as deeply into the hearts of the many. We have had our *Going* and *Sending* all out of balance. That is why five, ten, twenty persons who are ready to *Go*, knock at our doors only to be turned away. There are not enough who are ready to *send*. And now it has come to the point where some who have already gone must be brought back. What must we do about it? We must get that missing word *Send* up on our sign beside the *Go*. *For how can they preach except they be sent?*

We must have *Senders* then, as well as *Goers*: people who realize that God is holding them just as responsible for the *Sending* as He is other for the *Going*. We must preach and pray ourselves under conviction until we have a definite call either to *Go* or *Send*. Then there will be enough *Senders* for the *Goers*.

Not long before Christmas I had a letter from one of those who has said "*I'll Go*." It was last March, a year ago, that Brother and Sister Ferree gave

up their pastorate in Canada, said goodbye to home, and turned their faces toward Africa. There was quite a bit to do first, for they must speak in many churches and help to raise money for their outfit and passage. So that six long strenuous months had gone by when at last they set their suit cases down in the little reed, mud-daubed hut in Manjacaze, which was to be home. Perhaps you are thinking that the half year of travel must have been a very interesting and delightful experience. Well, we will let Sister Ferree tell you something about it, and then you can decide. Don't get the idea, however, that our missionary is complaining. Not at all. She is just telling us how they reached their station and *praising God for the privilege of being there*. She says: "We landed in Lourenço Marques, East Africa the last of July. Here we were met by some of our missionaries, and together we all started for Peniel, in Swaziland, where the annual assembly was to be held. We traveled a short distance by train and the rest of the way in a wagon, drawn by mules and horses, which Brother Schmelzenbach had sent. Perhaps you can imagine how crowded the wagon was when I tell you that there were twelve of us, besides our luggage. We traveled slowly for the mules were very tired. When night came, we would set up a little ten foot tent, build a campfire and eat our evening meal. Some were to sleep in the tent, some in the wagon and others in the open. Before retiring, we surely did plead with God to take care of us, for we were in a lion country. A few months before in this same road, some lions had taken three oxen from a team. Our driver tied our animals to trees near the campfire, as it is believed that lions will not come near a fire *unless very hungry*. We arose in the morning with thanksgiving in our hearts that all were safe. After breakfast, we started again, some of the party walking all the time. It is pretty tiresome riding in a wagon which has no seats and is piled with luggage. After camping four nights we reached the assembly. I had walked ten miles, and Mr. Ferree eighteen miles that last day. In fact he had walked nearly the whole distance of seventy-five miles.

(To be continued)

The universe is governed by fixed laws in both the physical and the moral realms. If a man jumps off the roof of a ten-story building, he does not break the law of gravity; the law of gravity breaks him. If a man violates the Ten Commandments, he does not destroy the Commandments; they stand fast. But the offender suffers the consequences of disregard for law.—*Forward*.

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

EASTERN OKLAHOMA DISTRICT

We are glad to announce the date of our District convention which will be held at Henryetta, Okla., June 15, 16 and 17. We trust our pastors and presidents will begin now to make their arrangements to be there on time and to bring as many of their young people as possible. We are expecting this to be one of the greatest conventions we have ever had by the help of the Lord. We are very thankful for the good reports that have come in of the work of the N. Y. P. S. on this District. The rally during the preachers' convention at Madill was enjoyed by all, especially the lecture given by Dr. Chapman to the young people. This was truly a feast to all present and was very much appreciated. How thankful we are that our leaders are giving us a boost in this great work. The door of opportunity is truly opening to our young people and we must not fail in the great work the Lord is calling on us to do. Pray for us that we may know how to stay in the center of His will.—B. J. WILKINS,

MC KINNEY, TEXAS

Glad to report that we are still on the map, alive and working for the Lord. Our membership consists of eighteen active members and two associate members. Our Society is putting on good programs each Sunday evening. We sent our delegates to the District meeting of the Y. P. S. They came back with their vision enlarged and have been an inspiration to all.

Great interest is taken in the Bible readings each week and it is proving a blessing to each one. We believe we have some talent in this little Y. P. S. that God is using and will use to a greater extent in years to come.

One of our precious members is on the mission field of Africa today, namely Miss Leona Bellew. Pray for us at McKinney.—MRS. MARY LOVELADY, Corresponding Secretary.

HEART TALKS THAT INSPIRE

By BASIL W. MILLER

"Of Whom the World Is Not Worthy"

SOME of the genuises of all ages have been born in poor homes. In the depths of poverty their ambitions were stirred and they arose to the heights of renown. In their youthful circumstances the world frowned upon them, but in later years they became one of that number of whom the Scripture says, "Of whom the world is not worthy." There has never been placed in the way of man any obstacle, hindrance or disability, but if he would arise by determination and labor he could suc-

ceed. Thus have the genuises of poverty come forth to greatness.

While Galileo was in prison and almost blind, by the use of a straw for lack of better scientific apparatus, he proved that a hollow tube is stronger than a solid one of the same amount of material. While engaged upon a group as sculptor, a law was passed forbidding at the penalty of death a slave being an artist. In a dungeon this Greek slave, being fed by his sister, completed his famous piece. At Athens at this time was held an exhibit of works of master artists. Amid all these noble statues, over which Pericles presided surrounded by such men as Phidias, Socrates and Sophocles, stood a statue of exquisite wonder. But the owner could not be found. Finally a girl was dragged into the scene, one saying that she knew the sculptor. As she was being led to a dungeon for not telling her secret, a youth ran out and said he was the author, and was a slave. The crowd cried, "To the dungeon for breaking the law." But Pericles said, "As I live, no. Behold the group. Not to the dungeon, but to my side bring the youth." Over poverty the artist triumphed gloriously.

Kitto, the deaf boy in a poorhouse, begged his drunken father to take him out, declaring, "The Hottentots subsist a long time on nothing but a little gum; they also when hungry tie a ligature around their bodies. Cannot I do so too?" From these depths, he arose to the heights of the greatest biblical scholar of any age. His first book was written in a workhouse. Arise, friend arise, thunders thy poverty. Aesop, whose fables live today, was a Greek slave, but from this lowness he arose to the heights of immortal renown. Elihu Burritt, as a blacksmith, working from ten to fifteen hours a day, mastered eighteen languages and thirty-two dialects, while at the forge. From this position, he climbed by dint of hard labor, and by the use of each moment.

From the poverty of a newsboy on a train Edison started his career. But with him he always carried his improvised laboratory. From heights to heights, step by step, he scaled the peaks of difficulty. Garrison saw the evils of slavery, with no friends went to Boston, and started *The Liberator*. With no chance he wrote, "I will be hard as truth, as uncompromising as justice . . . I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." Great audacity indeed for a lad with the sentiment of the world against him! At one time the governors of two states set a price on his head. Georgia offered a reward of \$5000 for his arrest and conviction.

He arose against all these odds to renown.

There is no such thing as "no chance." All one needs is a clean mind, a strong body, and a determination never to be downed! In a stable in London lived a boy Michael Faraday, carrying newspapers about the street to rent. He was apprenticed to a bookbinder, and he made it a point to read the books he bound. While binding the *Encyclopedia Britannica*, he noticed an article on electricity. At once he began to experiment. Sir Humphrey Davy, another poor lad arising to fame, was lecturing and Faraday heard him. The result was that Davy engaged Faraday to wipe instruments for him. Faraday experimented and studied, and soon he was invited to lecture before the great philosophical society. Henry Clay, "the mill boy," denied schooling, learned at home, and by using all his moments he became a king among self-made men.

Alexander Dumas, the great French writer, said, "When I found that I was black, I resolved to live as if I were white, and so force men to look below my skin." While Venice slept, Galileo, through a telescope made with his own hands, discovered the satellites of Jupiter. Herschel, a poor boy playing an oboe for meals, made a telescope and discovered facts unknown to the greatest astronomers of his day. He shocked the Royal Society of England by reporting the discovery of Georgium Sidus, and the rings of Jupiter. John Wanamaker started his career, ending as the world's greatest merchant prince, by walking four miles a day and working in a bookstore for a dollar and a quarter a day. *But he achieved!*

If opportunities determined the chance for success surely Lincoln would have remained unknown. Howe, the inventor of the sewing machine, sold his patent rights for enough money to return to the United States. "Of whom the world is not worthy." In the proverbial log cabin in Ohio, sat a mother wondering how she would keep the wolf from the door. Her son grew large enough to clear the land and to chop wood. At sixteen he gladly accepted the position of mule driver on a canal tow path. Soon he applied for the privilege of sweeping the floors and ringing the bell of an academy to pay his way while there. In Geauga Seminary, he lived on a dollar and seventeen cents a week. In two years he graduated from William College with honors. At twenty-six he had reached the state Senate, and at thirty-three he was seated in Congress. Twenty-seven years from the time he rang the bell to pay his way through school, James A. Garfield became the president of the United States!

Uncle Buddie's Good Samaritan Chats



Beloved Samaritans:

I left you in my last letter as we were reaching Jasper, Ala., and we had several days in and around Jasper. We made our home with Brother H. H. Hooker and good wife, and Miss Essie

Morris made her home with her running mate for this trip, Miss Linus Jackson. We reached Jasper on Saturday of March 13, and that night we went out some five miles on the highway to Grace Chapel, where the Rev. A. D. Kimbrell is the pastor. We had one most delightful time and a great many of the Jasper Nazarenes went out with us and helped us much in the singing and praying. We had a full house and got a number of subscriptions for the dear old HERALD OF HOLINESS, and after the fine services were over we drove back to Jasper and on Sunday we had three great services, morning and night in the Church of the Nazarene and in the afternoon in the that was a record breaker. The pastor or a lifetime to visit Jasper. Here we have a great pastor, the Rev. Claud Frost. He is simply a great young man. I don't see how he could be improved on, and he has so many fine people in his church. There are Brother John Randolph and family and his brother and family and Brother Jackson and family and Rev. C. C. Butler and family. Well, there are so many fine people that I haven't space to name them all but their names are in the book of life. Brother H. H. Hooker preached on Sunday morning as we felt that three big services would be too heavy for me, so I came on in the afternoon at the First Methodist. There we had a crowd that was a record breaker. The pastor is one fine brother, beloved of the Lord, and he and his people could not have been kinder to us than they were. He is a gentleman of the first magnitude. At night in the Church of the Nazarene we had crowds to peddle. Brother Frost has a fine band in his church. Over the Sabbath Dr. Leslie and his good wife from Birmingham were over. Sister Leslie is the daughter of my old true and tried friend, John Randolph. No finer girl was ever raised in Alabama than Sister Effie, now Mrs. Dr. Leslie. The Dr. is one fine cornet player and he helped us out in Birmingham and at Jasper and also made one other trip to Carbon Hill and brought over with himself and wife Brother Mathews and wife. This was a sixty-five mile trip just to be with us in one more service.

Well, back in Jasper now. On Monday morning of March 15 we drove a few miles out into the lovely country to the Nazarene Chapel. Here our good Brother G. L. Studdard is pastor. Here we had one very fine service. The glory of the Lord filled the temple and after

this great service we went to the home of Brother and Sister Poe, one of the finest old couples, I judge, in the state of Alabama. We had one of the greatest dinners that you ever saw prepared and we had fine eating and quite a good deal of shouting and crying and some praying. After all of those good things we drove back to Jasper and got a little rest. We had an early supper and several carloads were off to Cordova. Here we had one more excellent service. The Rev. G. W. Franks is the pastor at Cordova and he felt that our church would not hold the crowd, so he had secured the high school building and we had a very large crowd and got a fine list of subscriptions and preached on holiness as a second work of grace and had a number of hands raised for prayers. After the service was over we drove back to Jasper and had a fine night's rest, and of course it wasn't long until Tuesday morning came crawling through the windows of the house and we were up and ready for the next trip.

That day we drove to another country church out at a small village called Manchester. Here we had another most glorious service. We drove back to Jasper for our lunch and spent the afternoon trying to "catch" up with our mail. I must not fail to tell you that Brother J. D. Ried is our fine pastor at Manchester, and we secured quite a good list of subscriptions for the HERALD OF HOLINESS. That night we went to Parrish. Here Brother A. D. Kimbrell is pastor. We used the First Methodist Church and had it packed. No man above ground could have been kinder to us than the good Methodist pastor. He is all manhood from hat to heels, and a perfect Christian gentleman and a brother beloved.

We drove back to Jasper again and had another good night's rest after the great service at Parrish. The Lord was surely there to help us to put the Word on the hearts and lives of the good people of Parrish. The next morning Brother Hooker took Sister Hooker and Miss Morris and Miss Jackson and drove to Nauvoo and had a morning service while I stayed at home and got off fourteen letters. In the afternoon one of the good Randolph boys drove me to Saragossa and there we met our party again and had a fine service. Brother J. W. Chambers is pastor at Saragossa and also at Nauvoo. After the service was over we drove across the hills again to Nauvoo and had a fine supper with our good Brother Cheatham. At night the church was packed and almost overflowing and the Lord was present to bless the Word. After a fine service we drove back to Jasper and had another good night's rest.

We were up early next morning and we now start west not to return to Jasper any more until the close of the campaign.

Our stop was at Carbon Hill. Here also Brother J. D. Ried is our good pastor, but we have no church there, only a hall. But the good Methodist pastor opened up his fine church for the meeting for both morning and night and we had one great day. The young pastor is such a fine young man and we almost raked up kinship in this way. During the war he was out at the Bloomfield below Pasadena and was in the city almost every Sunday to some church. He likes Pasadena fine. I took dinner with him and his good wife and two fine baby boys. I took supper with a fine brother by the name of Booker who was for years a conductor on the railroads, but had a fearful accident and got his back broken. He is in a wheel chair but one of the finest men that you would meet in a life time's travel. At night I stayed in the home of Miss Mamie Duncan and her good mother. They are most excellent folks and after that great day and fine services and a fine night's rest we were up early and now we are off for Millport which is a long drive but through a lovely country. We reached there in time for a morning service. More later. **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:

Batesville.....	May 1, 2, morning, evening.
Calamine.....	May 2, afternoon.
Jonesboro.....	May 3, 7:30 p. m.
Light.....	" 4, 11:00 a. m.
Beech Grove.....	" 4, 7:30 p. m.
Oakland.....	" 5, 7:30 p. m.
Pickens Chapel.....	" 6, 11:00 a. m.
Searcy.....	" 6, 7:30 p. m.
Beebe.....	" 7, 11:00 a. m.
Vilonia.....	" 7, 7:30 p. m.
Greenbrier.....	" 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.

Please, let all our friends see to it that these dates are well announced, and let's make this the greatest event that has ever come to the District. As to details, correspond with the District Superintendent, 715 Magnolia, North Little Rock, Ark.—John W. Oliver, District Superintendent.

Sunday School Lesson

For May 2

By M. EMILY ELLYSON

LESSON SUBJECT: God's Covenant with Noah.

LESSON TEXT: Gen. 9:8,17.

GOLDEN TEXT: *I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth (Gen. 9:13).*

NOAH'S first act after leaving the ark was worship. He immediately set about to build an altar to Jehovah and then he sacrificed upon the altar some of all the beasts and birds that had been set apart as clean. This was a thanksgiving sacrifice for the preservation of not only his life but all life and a dedication of all things to new and better service for God.

With this worship God was well pleased and responded to it with a promise that as long as the earth should remain seed time and harvest, cold and heat, summer and winter, day and night should not cease. At this time also God placed a special sacredness upon men's lives, for the age preceding the flood had been one of ever increasing violence, and but little value had been placed upon human life. So God added to the promise of prosperity another word of both warning and promise that "Whoso sheddeth man's blood, by man shall his blood be shed."

These words remind us of the words of our Lord who said, "They that take the sword shall perish with the sword." Retribution must surely follow the crime of murder. How else could we know peace and security in any degree were it not for the fact that *whatsoever a man soweth that shall he also reap*. Thus Noah and his family went forth into a new world, purified and made safe and peaceful beyond what had been known since the first sin brought misery and despair to mankind. Their position was similar to that of Adam and Eve in the reconstructed earth, and the command of God relative to the re-populating of the world was the same in both instances. God's covenant with Noah and also with his sons includes the whole human family for Noah's is now the head of the new race. This covenant was not made at man's suggestion, now accommodated to his terms. It was originated and framed by God alone. While He is gracious towards sinners, God retains His prerogatives, and magnifies His glory. Men have no right to dictate to God. He cannot deal with men on precisely the same terms on which men deal with one another. The creature belongs to God, and must be content to receive whatever His goodness pleases to bestow. But the case is still stronger when the creature is *fallen* and can only stand in the position of a supplicant for mercy.

Men are absolutely helpless in those things which concern their real life an supreme interest. They must perish in the consequences of their own sin unless

God interferes and stretches forth His hand to save. Man learns, sooner or later that the great issues of life are in the hands of God. This inability which seems so oppressive to us is intended to tame the wildness and presumption of man's nature and to cast him entirely upon God. From what we know of God's character the soul who thus casts himself upon God may expect much from His goodness. His resources of mercy cannot be overtaken by human sin.

We observe here that when God enters into covenant with His creatures He binds himself. "I will establish my covenant with you." This is no transient covenant, but is built on the solid rock of His omnipotence, omniscience, unailing and everlasting love and age long providence. The foundations are firm on which God builds.

We note also that this covenant was simply a promise that God would not destroy the world of His creatures any more by means of a flood. He would not, until the consummation of all things, visit sin again by such a universal calamity of punishment. We see here the forbearance of God and His forbearance is one particular form which His grace assumes toward mankind. Human history is a long comment upon the forbearance of God. (Rom. 3:25; Acts 14:15). In the history of mankind how much would arise to provoke continually the divine displeasure! Yet God withholds Himself from destroying mankind as He did by the flood.

Again this covenant was given as an outward sign or token which we note was for God as well as man. He deigns to appoint it as a remembrance to Himself "I will look upon it that I may remember." Every time we look upon a rainbow let us remember that the Creator also is looking upon it. The rainbow is a bond of happy communion between God and His children on the earth. Also the rainbow is an index that the sky is not wholly overcast, since the sun is shining through the shower, thereby demonstrating its partial extent. It consists of heavenly light and extends as far as the shower extends, it connects heaven and earth and spans the horizon. It is a beautiful emblem of mercy rejoicing against judgment.

This covenant is to be an *everlasting covenant*—to last until it shall be needed no more. In that early age of the world everything was wonderful for all was fresh from God. But in this age we could not know that God had appointed such a sign but for the inspired record. So we see the revelation is needed to teach us the significance of nature. But does not this token also speak to us of the faithfulness of our God encouraging our faith? Does it not lead us to look for our bow on the cloud of every threatening storm? In the world of nature it is not always visible but in the world of grace it ever shines. When the darkest clouds thicken around us, the Sun of Righteousness is neither set nor has eclipsed, and His radiance converts the drops of the storm cloud into a beautiful arch of peace.

INDIANA DISTRICT CONVENTION

Sunday night April the 4th closed the greatest District Convention ever held in Indiana. God's presence was on the whole program. It was characterized by inspiration, glory and instruction. This convention was different from all the others in two ways. In the first place there were not many papers by the pastors, but more addresses by the special workers. In the second place it was a combination convention of the Woman's Missionary Society, Sunday school, Young People's Society and Preachers. Great crowds were in attendance and there were representatives from the different departments with most of the pastors present. This convention convened at Huntington, Indiana; in the beautiful and commodious church just built by our good pastors, Rev. R. L. and Pearl Rich. Tuesday, March the 30th, was the Woman's Foreign Missionary Society Convention day. This day was given over to the dear women of the District. It was a good day. Mrs. Geo. Fox of Anderson presided over this part of the convention. Reports from the different societies were very interesting. Rev. Guy C. McHenry and wife, returned missionaries from South America, and Rev. and Mrs. I. O. Lehman from Africa, all gave very inspiring and touching addresses throughout the day. They directed our attention to the Prayer and Fasting League which created quite a bit of interest, so much so that a resolution was presented to the convention Wednesday to the effect that we all fast and pray at the noon hour Thursday, and that each one contribute twenty-five cents. This was unanimously passed and the result was that a great hour of prayer was spent by the convention for the missionary needs, and when the money was counted it was found that there was almost thirty-five dollars.

The W. F. M. S. elected their regular District officers, which are as follows: President, Mrs. Bertha Fox, Anderson; Vice-President, Mrs. Pearl Rich, Huntington; 2nd Vice-President, Mrs. Frances Short, Indianapolis; Corresponding Secretary, Mrs. Minnie Quinn, Indianapolis; Treasurer, Mrs. George Hitz, Indianapolis; Recording Secretary, Mrs. Garnett Cook, Richmond; and Prayer and Fasting Secretary, Mrs. Vada Davis, Connersville.

The workers for the remainder of the convention were Dr. J. B. Chapman and Dr. E. P. Ellyson. Rev. J. W. Short, District Superintendent, presided. And as has been the custom in all the former conventions he felt we must get the glory on us and the heavens open. A great prayer service was held, and the blessings of the Lord came down. God was with us all the way through.

This Convention was crowded very much throughout because of its nature, but it was very, very inspiring and interesting. There was not a dry minute hardly at any time of the day.

Dr. Chapman was a great blessing to us. His messages were very inspiring and helpful. We are always glad to have our editor of the HERALD OF HOLINESS with us.

The Sunday school work in Indiana has received a great help from Dr. Ellyson. We are never ready for him to close his messages. We also appreciated having Mrs. Ellyson with us for the few services. Her messages were so practical and helpful.

We were mighty glad to have our dear General Superintendent Dr. Goodwin with us. Glad to hear his messages of encouragement again. There were several District Superintendents present. Chalfant, Gibson, Cox and Montgomery. Also Rev. T. W. Willingham of Olivet, Ill. Special singing was rendered by Prof. Burl Sparks, Kirby Fields and wife, Rev. Haldor Lillenas and wife, the Elkhart Ladies Quartet, and the Ft. Wayne Male Quartet.

The Young People's Society Convention Session was full of interest. Papers from different ones on the "Spirituality of the Y. P. S.", "Practical Methods of Y. P. Work" and "Our Y. P. and the Future Church" were read. This portion of the session, and no doubt of the whole Convention, was climaxed when Dr. Ellyson gave his wonderful address on "A Challenge to the Second Generation of the Church of the Nazarene." Surely this was wonderful. We were made to realize more than ever before the great task that is left to us.

The Indiana District enjoys shouting and getting the glory down and with that she enjoys getting down to bed-rock bottom, and doing things for God. We have had a wonderful growth in the different departments of the church. Five new churches have been organized since the first of the year, under the very efficient leadership of our District Superintendent, J. W. Short.

During the convention many prayed through to victory. The last day of the convention was a great day and was attended by great crowds, even though practically all the pastors had returned to their churches. Two hundred seventy nine attended Sunday school. At night service Dr. Ellyson preached a wonderful sermon, resulting in the altar being lined with seekers.

We praise God for this wonderful convention and for the good men that made it such. This has made an impression that will break out in the work all over the Indiana District.

W. E. ALBEA, Reporter.

KYOTO, JAPAN, 1ST CHURCH

Our four-day Convention was a great success because we as a church were ready for it. Six weeks before the meeting our people got under the burden of prayer. They held cottage prayermeetings; came to the parsonage for prayer, held special prayermeetings in the church which lasted till two and three o'clock in the morning. They seemed to realize as never before that the coming of the Lord draweth nigh and they must be ready, consequently our regular services were blessed, souls saved and sanctified and others healed so the revival started before the evangelist came.

On the 15th of January, we opened fire on the enemy. A band of Christians marched forth into the city with drums beating and banners flying to notify the people that the meeting was on. The



PASTOR N. ISAYAMA AND FAMILY

first night, Brother Tsuchiyama, the evangelist, preached on "The Love of God." The saints were melted into a oneness of spirit and went to believing God for great things. The evangelist thought not to make an altar call the first night but the break came and thirty-five seekers rushed forward and the revival was on in earnest.

The afternoon services were times of refreshing. There were but three; the subject was taken from Heb. 12:1-2-3. It took three days to expound the wonderful truths of these three verses. The saints were edified and believers sanctified. These services were attended by Christians from all over this great city.

The two crowning services were Sunday afternoon and Monday night, the closing. Sunday afternoon a spirit of prayer was on. At the close of the service we gathered about the altar for prayer, the evangelist sank out of sight behind the cross, only Jesus was seen. At this point Sister Eckel requested prayer for Brother Eckel who was very sick, threatened with a bad case of diphtheria. The Devil challenged our faith and we cried unto God. At four-thirty the answer came and we shouted the victory. Mrs. Eckel hurried home and found him better, the change having come at four-thirty. That night as he walked into the service, the place rang with shouts of praise. The service was blessed with over forty seekers.

We shall long remember the Monday night service. After song and prayer Sister Eckel sang that old song "The Ninety and Nine" which has not long been transplanted into Japanese, melting the people into tears weeping aloud. Brother Tsuchiyama followed this with a heart searching message from the 51st Psalm; "David's sin." Strong men literally trembled as the gross sins of the people were uncovered and the searchlight of heaven turned upon their souls. Men and women of all ages flocked toward the place of prayer. The house was moved under the power of God. People

knelt in the aisles, weeping their way to God. Five fine men and women answered the call of the Lord to preach the gospel. In the four days there were 150 seekers for pardon and purity. A real time of victory. We give God the glory for it all. Pray for our work in this ancient city.

N. ISAYAMA, Pastor.

THE MISSISSIPPI DISTRICT

I am now speaking to the fifty thousand Nazarenes in the United States and other thousands into whose homes the *HERALD OF HOLINESS* enters each week. Brethren, I wish to speak to you in behalf of one of our smallest and poorest districts. I am a native of this state. My father was a Methodist minister. I left my own church four years ago, after receiving eighteen hundred people into it, because I wanted to be identified with a real Holiness church that preached the same doctrine from New Orleans to New York and from Maine to California and all over the world.

Before I united with the Church of the Nazarene I thought I would like it but I like it better than I thought I would. When one of our General Superintendents kindly offered to secure a place for me, I wrote him that I would prefer to remain in my native state. The Church of the Nazarene was not here. I saw that but saw plenty of room for it in Mississippi. Evidently some grave mistakes have been made in the past. We had to drop most of our old appointments at the last District Assembly because there was no membership. However, we are building up some churches.

We have just completed a beautiful church building well located in the city of Hattiesburg and we have a good Spirit-filled, wide awake young man there pushing the battle. In that church we have some of the best—great true men and women. In the city of Columbus we have bought a nice church building and there we have some of the salt of the earth. Another humble Spirit-filled young man, a student from Trevecca College is pastor and he is touching the people with his earnest prayerful ministry.

We have also organized churches in Laurel and Gulf Port. We have one loan paid for in Laurel and are paying for another. We are about to enter the city for another campaign, but now, brethren, we need your help badly. We need some tents and we have no money with which to buy them, and, brethren, we want you to buy them for us. You know the first year I was in the Church of the Nazarene; when my salary dropped almost fifty per cent, I looked at my big family and I think I turned pale; but when the Nazarenes of Indiana bought me a nice tent and prepaid it to me, together with a nice folding organ, I think I felt like David did when he said, "I can run through a troop and leap over a wall."

The Mississippi District is just a baby and very humbly clad but its robe is clean. While it is scorned and frowned upon, it meets it with a smile and has actually begun to creep. It will be standing alone first thing you know, but, brethren, it needs your help so much

right now. It has not been long since what are now large districts were little and poor and weak. Just think how glad you would have been then if some strong friends had run to your rescue and helped you to your feet, right at a time when the Enemy was laughing at you and telling you that no one cared.

The season for tent meetings is at hand and we must have assistance to purchase a tent without delay. Brethren, please pray for us and help us. Send all contributions for this purpose to the General Treasurer, 2923 Troost Ave., Kansas City, Mo., and state that they are for Mississippi tents.

R. H. M. WATSON,
District Superintendent.

MINNEAPOLIS MID-YEAR MUSTER

Ellendale, N. Dak., was the place. March 23rd, to 26th, all day each day was the time—and it was a TIME, a blessed time indeed.

It was the Second Annual Mid-Year Meeting of the Minneapolis District preachers and their wives. There was a very large representation both of the preachers as well as their wives.

It was a convention that was not conventional but very interestingly out of the ordinary. First it was so in the character of the addresses, papers and discussions which were rather more practical than doctrinal.

In the first place by the tactful leadership of our beloved District Superintendent, we all agreed to be unusually frank with each other that we might the better with all good will and the more freedom expose our own faults and those of others with the end in view of making ourselves more efficient ministers of the gospel and examples of righteousness in our various communities.

Habits of study, how to study, when to study, pastoral work, mannerisms, gestures, careless use of words and phrases in the pulpit, were all discussed in a heart to heart fashion that was helpful, instructive, constructive, cultural and educational and above all these, to men and women whose lives have been given to one thing supremely—the winning of men to a holy life,—all this was extremely practical.

The "pastor's wife" was given ample opportunity to freely discuss the former subjects mentioned as well as those pertaining to the pastor's home, the minister's children and their discipline, reverence in the Lord's house, the wife as an assistant pastor and kindred subjects. We did not assume that everyone was ideal. We looked at facts as they are on Minneapolis District. We were trying to solve problems, meet conditions and overcome the difficulties. Sometimes we were "dug up," exposed, and found guilty where we hardly realized the fault. The general expression was, "These things ought not to be so and by the grace of God, I for one will see that conditions improve."

We had addresses on "Perfect Love," "Humility," "Prayer," "Missions" and "Our Young People" and we got blessed, inspired, encouraged till we sometimes wept, sometimes shouted, sometimes started to our feet and waved imaginary

palms of victory in praise to our dear, wonderful Christ, sometimes simultaneously fell to our knees and poured out our burdened souls till victory came, faith caught the current and the tears of the heartsick were mingled with the smiles of praise as we rose in triumph. We had two fine addresses on "Popular Errors," a splendid presentation of the hospital needs at Nampa, Idaho, which moved us to do something for that great enterprise, an evangelistic service every night with quite a number at the altar of prayer, and all together it was a time never to be forgotten by those present.

IRA E. HAMMER.

GREAT OPENING SERVICE JOHN WESLEY CHURCH

A great all day meeting marked the opening of the new building of the old historic John Wesley Church of the Nazarene at the corner of Bushwick Avenue and Grove Street, Brooklyn, New York, on Easter Sunday. Services began at 9:30 a. m., with well attended Sunday school in charge of our efficient Superintendent R. E. Cummings. At 11:00 a. m. Dr. Floyd Nease, President of Eastern Nazarene College, brought a masterly Easter sermon that will never be forgotten by those who heard it.

The afternoon service was in charge of the District Superintendent and it was one of victory and glory every minute of the time. There were short appropriate talks on our new location interspersed with special music of the highest order and a reading by Miss Vera Sears, teacher of Music and Expression in Eastern Nazarene College, which brought the house to tears. This was followed with a rousing praise service which rang with shouts of victory and tears of joy. It seemed like the early days of John Wesley Church when she was in her glory.

The evening service was the best of all. A formal reception was given, conducted by Benjamin Herrschaff one of the older lay members of the church. An address of welcome was given by the Pastor, Rev. A. G. Crockett, giving thanks to God for his loyal Board of Trustees who had enabled him to plant such an institution, and welcoming the people of Brooklyn to the Church of the Nazarene, for we have a gospel, "And we are not ashamed of the gospel of Christ for it is the power of God to everyone that believeth." This was followed by special music, instrumental and vocal. Hon. Jerry Chambers, President of the Brooklyn Board of Trade, an intense Fundamentalist who is a Baptist, and believes in old time religion gave us such a stirring address of welcome in behalf of the Board of Trade, that at the close someone arose and moved that he be received into the church on confession of faith. He has seen all of the Protestant churches in Brooklyn planted in the last forty years.

This was followed by an address by Hon. John Wirth who for ten years has been alderman of the ward in which our church is located. He is a Presbyterian and a strict Fundamentalist, and a believer in heartfelt religion.

After him came Mr. F. I. Ketcham,

President of the Bushwick National Bank, who gave us a very warm welcome, saying that this very prominent thoroughfare needed all the light houses possible. He predicted for us under the leadership of Rev. A. G. Crockett, a bright future. He is also a Presbyterian.

Then came the closing address by Hon. Albert W. Firman who for forty years has been in the Postoffice Department of our city, and most of this time postmaster of Brooklyn. He is also a strong Fundamentalist, and he congratulated us for our joyous religion and spontaneous Amens. He said that he had not been in such a meeting since the early days of Brooklyn. He insisted that we keep the spirit of Easter, full of life and enthusiasm, and retain our joyous amens, which would assure us of a full house and a prosperous church.

After all these addresses, Dr. Floyd Nease again brought us a great message and there were five seekers at the altar, all of whom prayed through.

The house was full all day and packed at night. The pastor received five new members into the church at the evening service, making thirty that he has received since his coming here.

No church on the District has a greater future than John Wesley Church under the able leadership of Pastor Crockett. We predict a great church, where there will be a center of fire, and holy attraction in this the greatest city in the world. We must have a lighthouse here that will light the way for this sin benighted city.

C. B. JERNIGAN,
District Superintendent.

CHURCH NEWS

EVANGELIST CHARLES DYE—"It has been just one year since our last report. I can truly say it has been the best year of my life in the ministry. God surely has blessed me in soul, body and spirit and labors abundant, only having one Sunday off in this time. Several hundred have been justified or sanctified and many definitely healed. Praise God! Since our last report I have labored at the following places: Woodstock, Ohio; Alexandria, Ind.; Greenville, Ohio; Harrisburg, Pa.; Columbus, Ohio, Central Ohio Holiness Association; Radcliff, Ohio; Columbus, Ohio, Sunshine Mission; Lockwood, Ohio; Lockbourne, Ohio, Church of Christ in Christian Union; Prairie Depot Mission; Columbus, Ohio, Third St. Mission; North Baltimore, Ohio, Radical U. B. Church; Lancaster, Ohio; Findlay, Ohio, Radical U. B. Church. I go from here to Lithopolis, Ohio, where they are going to organize a Church of the Nazarene. We have taken several subscriptions for the HERALD OF HOLINESS. Have four open dates for tent or camp work."

PASTOR HOWARD ECKEL, Miami, Florida, First Church—"We just closed a short meeting with Brother and Sister Elsner of New York. There were a number of seekers at the altar and some good cases of salvation. On Easter Sunday, which was also our quarterly communion occasion, we had the largest number to

commune in the history of this church.

We also received seven more adults into the church, with more to follow. Our goal is one hundred new members before the next Assembly. We are well beyond the half hundred mark now. Brother Theodore Elsner and wife are among our best evangelists. They are Nazarenes and loyal to our church. Brother Elsner is a strong preacher, and he and Sister Elsner sing together."

DENVER, COLO., BELMONT PARK.—"On Easter Sunday we had a program in our Sunday school and the children did exceedingly well for a school about six months old, and we had a record attendance of 102. The Sunday school is located just outside of Denver in Belmont Park addition, about five miles from First Church, Denver. We are looking forward to a large Sunday school before the summer is over. We have preaching service following Sunday school and souls in nearly every service. We request the prayers of the entire church for our success in this new work."—E. J. DELVE, Supt.

PASTOR J. SCOTT BLYSTONE, WEBB CITY, Mo.—"The Lord surely is blessing the church here at Webb City. Our crowds are on the increase and the town is waking up to the fact that the Church of the Nazarene is on the job to stay. The other churches are realizing that we are to be reckoned with. In all we have the most beautiful spirit of harmony and Christian fellowship that the pastor has ever enjoyed in his seventeen years of Christian experience. We have a large program for the church, with six regular services on the Sabbath, and four week nights taken up. One of our most valuable services is the Christian Worker's Bible Class that we have on Friday evening. We are giving the Preacher's regular course of study. The interest is fine and we have received three fine young people into the church indirectly through this class. Another young lady who teaches a class in the First Methodist Church Sunday school here received the light on holiness and went to the altar and was wonderfully sanctified. We have set our goal as a church to have the largest Sunday school on the Kansas City district. As far as we can find out there is only one school ahead of us, Kansas City First. When we came here a year and a half ago, the school had forty-seven in attendance, Easter Sunday we had 263 with \$102.15 offering. We already have the largest Cradle Roll on the district with 117 babies. We want the largest HERALD OF HOLINESS subscription list on the district. We sent in twenty-nine subscriptions last week and expect to send in more soon. Our membership has more than doubled in the year and a half of our ministry here. Coming here with thirty members we have had a net increase of forty-nine, giving us a membership to date of seventy-nine with more to follow next Sunday. We have outgrown our facilities and are making plans for a new church building, with \$1000.00 already pledged. Rev. C. I. Deboard was the evangelist for our spring revival during March. All the members say that it was the greatest revival that the church

has ever had, more substantial results, and more members. The church was prayed up and we went into the meeting with a vim and the Lord rewarded our efforts with more than fifty-five real definite professions. There were about forty seekers but they did not all pray through. Nearly everyone who was saved returned and was sanctified. One thing that we praise God for, not one of our members had to go to the altar and get reclaimed. We have had only three to backslide since we have been here and one of those has returned, the other left the church. We try to keep the fire down at all times and the Lord is surely keeping things hot. Brother Deboard did some great preaching, the crowds came and we felt well repaid for our efforts. Finances came easy, just six minutes spent in raising the evangelist's offering. It all came in with \$2.00 over. Our mission in Carterville, a small adjacent town, is coming along fine, good Sunday school and prayermeeting services. We call it our training school for our young people. We have a wonderful group of young people that are on fire for God and holiness. They work and pray and carry a real burden for souls. We average three hundred miles in our car every week, keeping in touch with the affairs of His kingdom, but somehow the Lord keeps us supplied with gasoline to keep going. Our folks have given us two raises in salary since the last Assembly. More money is coming into the church treasury than ever before. When you pray, don't forget Webb City. The Devil isn't dead. P. H. Lunn from Kansas City was with us over Easter Sunday and gave us some fine Sunday school messages. He also lectured before the Trolley Ministerial League at Baxter Springs, Kans. We then took him with us to Bentonville, Ark., Monday night and had a great service. Brother Tyson surely has things going down there. They are all pulling together and doing things for God. Brother Messer stopped over and sang for Brother Tyson that night. The Lord surely did bless. We want to keep humble before God and in the center of His divine will. We as a church are in the land, under the blood, and in the battle for the Lord and lost souls."

MOUNT OLIVE, MISS.—"It has been some time since I have reported but I have been busy all the time. I am at Mount Olive, Miss., and truly it is one of the most needy fields I have ever seen. There are more hungry hearts here than any place I have ever been in. Men and women, old and young, come up for prayers and break down and weep and say they want to be saved. One old man, seventy-five years of age, said that holiness preaching was the cleanest gospel he had ever heard. This is a Home Mission field and we have no church here and no Nazarenes within a radius of sixty miles. God put this place on my heart while in the State of Texas and I came here on faith. I ask for prayers of the HERALD family that my needs may be supplied."—F. A. Thornton.

PASTOR L. LEE GAINES, North Little Rock, Ark.—"We closed a good meeting here on Easter Sunday. We had Prof.

L. C. Messer as song leader. He greatly endeared himself to all by his efficient choir direction and special singing. We were glad to have Mrs. Messer also. The preaching was done by the pastor. There were some twenty-five or more professions of either pardon or purity. We expect to receive several substantial members into the church out of this number. Our Juniors gave us a special program one Sunday of the meeting which was greatly enjoyed by all who heard it. Our Sunday school continues to enjoy a good degree of prosperity. It seldom ever falls below the two hundred mark. Recently we reached 254. We have a wonderful opportunity for service here, and our people are solidly united and have a good vision for the future."

EVANGELIST LUM JONES.—"We are thoroughly convinced that the days of revivals are not passed since our great revival with the Jamestown, N. Dak., church, Rev. G. A. Finch our good pastor, and his noble hearted people. We surely witnessed one of the greatest meetings in many a day, there being a revival from the very beginning, with the altar well filled almost every night. Some of those whom we occasionally call 'Hard cases' were converted and sanctified and joined the church. Many attended the services who had never been coming to our church before; some of these also were converted and sanctified. Our pastor, Rev. Finch, truly is a noble man of God and a man of great character and ability. We shall never forget him and these great Nazarenes. The last Sunday the Sunday school reached the highest mark since the organization of the church. As an evangelist I believe, not only in going to Sunday school, but always do my very best to boost it and encourage the superintendent as much as possible. Dr. Nolte is the most efficient Superintendent, and is surely in his proper place in the Sunday school work. He is truly one great man. We were forced to leave before the close of the last service, leaving forty-six in the altar, and report reached us later that many of these found God in their desired needs. We went next to Minneapolis for Monday night's service at Brother Wordsworth's church (1st church) at which place we had a splendid service, though the weather was very bad. Brother Wordsworth is doing a very great work in this wonderful city. We spent Tuesday night at Rev. Schapp's church in St. Paul. At this place we had a nice crowd and several prayed through. Our next campaign was with the Augusta, Kansas, church, Rev. J. H. Vance, pastor. Our crowds were good and a number prayed through, but so far as we know only one united with the church. This we regret very much, for our job is to 'Make Nazarenes' wherever we go. Our prayers are that God will help Brother Vance to build a great church at this place. We were glad to have Prof. L. C. Messer with us in this campaign, and do not hesitate to say that he is a great 'All around' worker, boosting the altar work, singing specials, and never quitting until the last one has gone. As you know our

great paper The HERALD OF HOLINESS was not forgotten in these campaigns, and a goodly number of subscriptions were taken."

PASADENA, CALIF., BRESEE AVENUE CHURCH.—"Sunday, April 4, was a memorable day for the Bresee Avenue Church of the Nazarene at Pasadena, Calif. It was the opening of the new church located on Washington Street and Bresee Avenue. The church cost approximately \$45,000 not including the lot, which is worth at least \$15,000. The first service was held at 5:30 a. m.—a sunrise service—attended by fully three hundred persons. A cornet solo 'The Holy City,' by B. H. Bailey, rang out from the roof of the magnificent structure on the morning air. Pastors in attendance Rev. U. E. Harding, Dr. A. M. Hills, Rev. Paul Goodwin, Rev. G. A. Hodgkin, together with the pastor Rev. P. G. Linaweaver. These all made short addresses or had some part in the program. The service was marked by the presence of the risen Lord and anointing of the Holy Spirit. At 9 o'clock a. m. the Sunday school assembled at the old Tabernacle, and with the pastor and the efficient Sunday school Superintendent Brother W. F. Iwan in the lead, followed by the Sunday school band, then by the Cradle Roll department and the other departments, marched to the new church. More than five hundred marched in the procession ranging in ages from a few months to over eighty years of age. The classes and departments took their places for a brief session. Then followed a short program in which Prof. J. Rolla Benner, Prof. Hugh Benner, Prof. Naomi Wisler, James Blain and a ladies trio took special part. The attendance was 701 and the offering was an even \$500. A great audience, numbering nearly 1000 were present at the morning preaching service. Several ministers sat on the platform, namely, Dr. C. B. Widmeyer, Rev. C. E. Cornell, Rev. Martha Curry and Rev. S. E. Galloway. Other preachers were in the congregation. The pastor Rev. P. G. Linaweaver baptized and dedicated to the Lord five babies, and twelve new members were received into the church. Brother Linaweaver preached on the Resurrection with unction and power. The people gave rapt attention and showed their appreciation with shouts and hallelujahs. It was an hour of intense spiritual profit. That keen-sighted and big-hearted layman, A. S. Spaulding, sprang a surprise by presenting the pastor, I. B. Speicher, C. W. Carlson and W. F. Iwan—these have had much to do with building this great church—a beautiful colored photograph of the new church. The brethren were agreeably surprised and responded with words of appreciation for Brother Spaulding's thoughtfulness and kindness. At the evening hour, the young people held their meeting which was full of interest and blessing. This church has a host of consecrated young people. Then followed a profitable missionary service at 7:30 p. m. Mrs. J. E. Bates, Rev. and Mrs. Peter Keihn and Miss Eugenia Philips, spoke to the delight and edification of all. The Keihn children sang

SPECIAL NOTICE

All mail, telegrams and packages of every kind intended for the Nazarene Publishing House, or for any of its publications like the Herald of Holiness, Other Sheep and Sunday school literature, and every communication intended for the General Board or any of its officers and departments should be addressed to 2923 Troost Ave., instead of to either of the old addresses. If our friends will observe these instructions they will add to the safety and efficiency of all services involved.—Editor.

a song in Chinese, the Sunday school orchestra and the large chorus choir rendered splendid music. It was a great Easter day for this wonderful church. To our God and His Christ be all the glory forever and forever. A special series of revival meetings with Rev. J. G. Morrison as the evangelist begins Sunday, April 11, and will continue over three Sabbaths. The new church will be dedicated Sunday, April 25, at 2:30 p. m. General Superintendent John W. Goodwin and District Superintendent Rev. J. I. Hill will have charge. A wonderful day is anticipated.—C. E. Cornell.

EVANGELIST B. M. KILGORE, OKLAHOMA CITY, OKLA.—"This is my third week in Oklahoma City. The first two weeks were with the Union Gospel Mission. God blessed the preaching of His Word and a few found God. I am with Rev. E. N. Pitts this week in his nice new church. God is answering our prayers. Two souls prayed through last night. I have two open dates yet, one in June and one in August."

PASTOR JAS. M. DAVIDSON, OIL CITY, PA.—"We have just closed what people tell us was the best revival ever held in the Oil City Church of the Nazarene, with Rev. E. H. Stillion of Oil City, Pa., who is surely a good preacher and a great evangelist. Brothers Ernest B. March, of Meadville, Pa., as chorister, and Geo. F. Ward, of East Liverpool, Ohio, as pianist, make a great musical team. They surely did their part admirably. Finances for the evangelists came easily. We had perhaps forty or fifty seekers, principally from the neighboring churches, and the surrounding country. People came for nine and ten miles out. Four accessions to the church so far, others said they were coming. Much prejudice was broken down, with plenty still remaining. In advertising the revival we used five hundred copies

of the HERALD OF HOLINESS, with announcement of meeting on back page; one thousand window cards; and reported the progress of services in our three local daily papers. They were all very kind in publishing same. Please pray for Mrs. Davidson, who has undergone a very serious operation in the Oil City hospital, but now improving rapidly. Thank the Lord! Also for the Oil City work and the pastor."

PASTORS FELIX AND NORA GRAHAM, WELLINGTON, TEXAS.—"These are days of victory with the Wellington Church. Just closed a good meeting with Brother Hamric as evangelist. There were some genuine cases of salvation, some converted, some sanctified, and several came into the church, for which we give God all the glory. We have a wonderful people here. They will stand faithfully by and support the man who preaches the old time radical way of holiness. We have no compromise clause in our program. Soft pedal preaching will not bring the results that are needed in most of our churches today. We would say give us more men like Brother Hamric, with a message, and burden that moves things for God and the church. His type of preaching will make good Nazarenes. Our regular services are well attended. The last Sunday of the revival we had 206 in Sunday school. The enrollment on the first Sunday of the new quarter reached 171. We must have two hundred regular attendants. Praise God for the work of the Sabbath school. The work that is being done by the N. Y. P. S. is proving a great blessing and inspiration to the church. Our efforts given to this work will repay in dividends. We desire to make our investments where there will be some return. So here is our opportunity. Last but not least is the W. M. S. They have at present about twenty members, and are doing a noble work. Have almost paid for a new piano for the church, also sent nice boxes of clothing to Rest Cottage and Peniel Orphanage. It takes this organization to complete our church activities. As a people and pastors we are united in spirit and effort. Therefore by faith we can see greater things in the future."

HERMOSA BEACH, CALIF.—"Some of our people have said that our church had never been mentioned in the HERALD OF HOLINESS! Well, we want the world to know that there are some Nazarenes in Hermosa Beach that stand for God and holiness, and are praying that the Lord will so establish this church that the anchor will hold though the billows of sin roll and roar on every side, and keep it secure that it may stand as a witness that faith is the victory that overcomes the world. Our pastor is ably assisted by a wide-awake Sunday school superintendent, Brother Jesse Wooton. The Young People's Society is moving along nicely with Miss Mary Egerer as president. The Lord has so blessed us in the last month that we have been able to pay up some debts of several months standing. We feel greatly encouraged and believe that victory is ahead for this church. Pray for us."—Alice Weinbrenner, Secretary.

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EVANGELIST LEE L. HAMRIC.—"Here we are in Elkhart, Kansas, a few miles from the Colorado line. We reached here in a snow storm, but had a fine service the first night, with a good crowd and three in the altar. We find everything favorable for a revival. Brother J. W. Youngman, the good pastor, and his church have made great preparations which is very essential in this day. He is a very fine loyal pastor, recently coming to us from the Pilgrim Holiness Church. Our last revival was at Wellington, Texas. Here we had a real, good, deep revival with numbers praying through and receiving a definite work of grace. At the close nine fine people presented themselves for church membership. Brother and Sister Felix Graham are the good pastors and we found them to be very loyal and congenial."

ATLANTA, IND.—"Rev. J. M. and Mattie Wines held a ten-day meeting for us in March, building and blessing the church. Sister Wines in her messages on prophecy was a great uplift and blessing to our people. Just recently, through a gift made to the District of Indiana, we were enabled to pay off our entire

indebtedness on our new church property of \$1100.00. The deed is now in the hands of the Indiana District of the Church of the Nazarene. The property is in the center of town, on which a tent will be stretched later in the battle for souls. With small expense, with material already there, the parsonage and church will soon be arranged in two separate buildings. The new organization is much encouraged and feel they can get hold of God for greater things in the future. We give God all the glory for answered prayer and for souls in this needy field. We are located thirty-five miles due north of Indianapolis, Ind. A meeting is now arranged with Miss Lewis and Mrs. Shocker, who are being used of God, to run as long as God permits. We covet your prayers."—Maud E. H. Illges, Pastor.

PASTORS G. D. AND AGNES URSCHEL, Sidney, Ill.—"We had a good day Easter Sunday. Brother Marsh, of Olivet, preached for us. The presence of the Lord was manifested and God received the glory. We are student pastors from Olivet College. We took the work here in November and God has marvelously

blessed. We can truly say we believe the church is in a better condition than we have ever seen it. Our Sunday school is growing nicely, and good interest prevails. Our preaching services are times of blessing. Brother R. E. Gilmore, a teacher at Olivet, held a meeting for us this winter which is still being felt. Our people caught the revival fire. They are some of the cream of the Chicago Central District. We are going in for big things for our God is a big God. Hallelujah. We feel like traveling on. Pray for us."

EVANGELIST JOHN W. IRWIN.—"I have just closed a good revival with our church at Bailey Branch, near Danville. We had a good interest from the beginning, eleven prayed through to victory and the church was built up. I am now in the evangelistic field. Anyone who may need my help can address me at Danville, Ark."

PASTOR R. S. RUSHING, Fairfax, Ala.—"We are glad that the church at Fairfax is still on the map, and doing business for God. These are blessed days of spiritual victories. God is smiling upon us as we give out the old rugged truth. The church is praying, our faith is climbing, and we are expecting a real land slide during our revival from April 25th to May 9th. Rev. C. J. Frost, pastor of our church in Jasper, Ala., will be the preacher. Finances are coming easy, and the people seem to be delighted with the budget plan. It was our happy privilege to have 'Uncle Buddie' with us on March 30th, but the rain so hindered that the crowds were small, but God was with us and we hope to have him visit us again some day. Our beloved District Superintendent H. H. Hooker paid us a visit a few days ago, and his message was enjoyed by all. We love this man of God. We will soon be ready to start building on our parsonage. The funds are all in sight, and we plan to pay the entire bill when the last nail is driven. God is blessing in this undertaking. We are believing God for the greatest year in the history of the church, and believe He is going to give it. On we go in the good work—the pastorate."

PASTOR I. G. YOUNG, MURPHYSBORO, ILL.—"Just closed a very successful revival with Rev. Oscar Hudson. Brother Hudson is an untiring worker. He preaches and prays with an unction which brings conviction to the hearts of his audience. We sometimes hear people say that the good old revival days are a thing of the past, but we are convinced that where the old time gospel is preached with no uncertain sound, that it still has power to bring on old time conviction, and old time conviction will produce genuine repentance, which is sure to result in an old-fashioned conversion. We had only a few barren altar services during our thirteen days' campaign. We did not have a great number saved and sanctified, but there were nineteen good substantial ones which came into the church the last Sunday of the revival. Our Sunday school and Young People's Society are moving on. Our faith in God for a strong church here in Murphys-

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Tithing, the Touchstone of Stewardship



J. W. GOODWIN, D. D.

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boro. God has blessed us with some of the best folks of the earth.

EVANGELIST V. W. AND MARGUERITE LITTELL.—"In January we began our first meeting in the Northwest, with our Troy, Idaho, church. We had good crowds, good interest, and seekers right along from the first altar call, only one or two services without seekers. Closed out the last night with several at the altar. The pastor reports that he will take some members into the church. Our next meeting was with Rev. C. M. King, and his good people at Medford, Oregon. Brother King is building a great work here, and is beginning his fifth year with this congregation. We had splendid crowds from the beginning, and seekers from the first altar call. We did not keep an actual count, there must have been around seventy-five seekers as they came with possibly fifty different seekers, sixteen came into the church and he told me there were six more coming making twenty-two in all. We must string the fish. We began at Ashland, Oregon, following the Medford meeting. We began here without a pastor being on the job, he having resigned just a few days before we began the revival. Brother R. E. Griffith came as supply pastor, and our fellowship with him was most delightful. We had some victory with around twenty seekers at the altar. The pastor was given a good pounding. We arrived at Union Gap, Wash., and began our meeting with Pastor Crofford March 12th. This church is working under heavy difficulties having just recently lost their building by fire. They are worshipping in the Christian church which is altogether too small for their growing Sunday school. This was a hard meeting, coming right in the midst of the orchard spraying season, it caused our crowds to be very small. God gave us seekers through the meeting, with some profitable children's services. Brother Hess pastor of the Yakima church, and his good people came in several times to boost and pray. Brother Speakes was also with us for one night. Our stay with Pastor Crofford and wife was delightful. The people love them and gave them a good pounding. We are getting a good start with Pastor Henry at Marshfield."

PITTSBURGH, PA.—"We are still moving ahead. Our services are owned and blessed of the Lord and we are growing spiritually. We have organized two Personal Evangelism Prayer Groups, one for women, meeting on Thursday afternoon, and one for men, meeting Friday evening. We have a short season of prayer and then go out in twos to visit and invite folks to the services. Our Sunday school has doubled in the last year and our N. Y. P. S. has more than doubled. The devotional meetings of this society are exceptionally spiritual, and our young people are becoming established in God. We have a fine orchestra of ten pieces which plays at all Sunday services. Our Women's Foreign Missionary Auxiliary has proved to be one of our best adjuncts, and by the time of the annual assembly there will have passed through their treasury over \$500.00. Thank the Lord! Amen!

We launched out on faith lines and God honored it by helping us to raise enough money to pay for re-decorating the inside of the church building and to varnish all the seats and woodwork. We are trusting Him for the money to paint the outside of the church and parsonage. We recently held a two weeks' revival with Brother W. F. Miller of Ashtabula, Ohio, and Dr. John Matthews of Kansas City, Mo. While we did not see the visible results we had expected, some thirty-two persons bowed at the altar and several of our young people got firmly established in God's grace. We have recalled our pastor, Rev. R. J. Kieffer, by a unanimous vote for another year and are looking to the Lord for a harvest of souls under his leadership. We are planning to hold street meetings as soon as the weather opens up. Our church is in good condition spiritually and we are doing well with the finances. God is supplying all of our needs. Praise His Name. We covet your prayers."—C. F. Hunt, Secretary.

PASTOR Q. A. DECK, KEARNEY, NEBRASKA.—"On Easter Sunday night the Kearney Church of the Nazarene closed a two weeks' revival in charge of Evangelists George Owen and Willard B. Davis,—one of the most successful meetings in the history of the church. Not the largest in professed conversions or

accessions to the church but great in results in encouraging the church and giving the outsiders a good impression of the meaning of holiness as an experience, for which we as a church distinctly stand. There were about seventy-five seekers for pardon or purity, and most of them were happy finders. Six united with the church the last night of the meeting and others declared that they would unite after severing with oath-bound fraternities and making some other necessary adjustments. The fact that the church engaged Brothers Owen and Davis for 1927, is evidence that the Kearney Nazarenes regard them as among our very best and thorough evangelists."

PASTOR H. W. CORNELIUS, BEDFORD, IND.—"We just recently closed one of the best if not the best meeting ever held here. There were about sixty professions at the altar, and a nice class of nineteen were received into the church. The church generally was helped and blessed, under the preaching of Evangelist Mrs. Carrie Barbier of Indianapolis. She is an excellent evangelist. Some will remember that the church here is less than two years old, but in these few months God has wrought a good work "Whereof we are glad." When we arrived on the job not one dollar was in sight to build with and \$100.00 was owed on the lot. We now have a prop-

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REV. J. C. CAPEHART of Henderson, Ky., writes as follows: "History of Church of the Nazarene received. Enjoyed reading first five chapters today. Suggest that you urge Board to have a million copies of Chapter Five printed and furnished to pastors, evangelists and others."

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erty worth between \$4000.00 and \$5000.00 with but a small indebtedness of about \$1700.00. We give God the praise. Pray for us."

PASTOR STELLA M. ADAMS, ANTIGO, WIS.—"We have just closed a three weeks' revival in the Nazarene Mission at Antigo, with Evangelist P. A. Dean and wife of Ashland, Wis., and Miss Lillian E. Birkey, song leader, of Chicago Evangelistic Institute, as workers. It was a hard fought battle but the Lord was in it from the first and He gave us the best revival we have ever had in this place. The Sunday services were especially times of great blessing and power. The Spirit of God

was poured out and souls found God at these times. One remarkable feature of the revival effort was the fact that nearly all the seekers were from the family of one brother from the Evangelical Church, a loyal supporter of our work. Three of his granddaughters sought and found the Lord at the same altar the last Sunday morning. Others of the family had previously been seekers. The good brother slipped away to be with Jesus the week following the revival, but his work remains. His prayers, his life and his testimonies will not soon be forgotten in this place. At an outlying point, work has been taken up. Two public services have been held in the home of a good

brother and sister in the village. Six conversions and four sanctifications have resulted so far and the Lord is opening up other homes and hearts. Pray for us that we may push the work with real victory in these northern fields."

HUTCHINSON, KANS.—"Just closed a meeting at South Side Mission with D. M. Spell as the evangelist. Miss Eva Spell had charge of the music, and Mr. Ralph Garrison, of the Bresee College, had charge of the singing. Brother Spell has been under the doctor's care much of the time since coming to Hutchinson, but is much better. His messages rang clean and clear with eight praying through to definite victory, and the presence of the Lord was manifested in each service."—Reporter.

AKRON, OHIO—"We are glad to report victory for the North Hill Church. Just closed a good meeting with Rev. John Fleming and Kenneth and Eunice Wells. There were about three hundred seekers, counting as they came. There were many who prayed through to victory, and there was some old fashioned dying out. On Sunday evening forty-five seekers were at the altar storming the throne of God for forgiveness and sanctification. Brother Fleming gave his life's story to a crowded house. Several churches near Akron had large delegations at the various services. We received a second blessing in the person of Rev. C. W. Ruth, who came the following week, and gave us three very fruitful days. In the afternoons he gave his wonderful Bible readings which were a great blessing and help to all who heard him. Prof. Benjamin, of Akron, assisted Brother Ruth by his singing and trombone solos. We took in a nice class Easter Sunday and have several more expecting to join with us soon. Our beloved pastor, Rev. H. B. Macrory, stood at the front of the battle. He is a true fellow yokeman and one who is putting his life and heart in the work here. This is his seventh year with us and we pray God will keep him here many years more. We never felt more encouraged to go on and trust in Him who never lost a battle. To Him be praise and glory forever. If you have any loved ones in Akron that you would like us to get in touch with drop us a card."—Mrs. C. C. Conley, Reporter.

1166 Preachers Have Subscribed to THE PREACHER'S MAGAZINE

EIGHTY-NINE new subscriptions were received during the month of March. Dr. Chapman secured twenty subscriptions during a recent preacher's convention; Dr. Chapman came in yesterday with twenty-one subscriptions secured at the Chicago Central District Convention.

Read what some of the preachers say about it:

"I was so taken up with the contents of the first two issues that I read them through in one sitting—way into the night." O. W. Ferk, Minister Evangelical Church, Twin Brooks, S. D.

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"The first copy of the Preacher's Magazine has reached my desk and I have eagerly devoured every word. It is just the thing we preacher boys need. This first copy is worth the price of a year's subscription." R. S. Rushings, Fairfax, Ala.

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ANNOUNCEMENTS

SPECIAL REQUEST FOR PRAYER—W. H. Sullivan of Stephenville, Texas, is very much concerned for his town that there might be real revival and a Church of the Nazarene established. Special prayer is desired.

NOTICE—Revival at Bartlesville, Okla., Apr. 18 to May 9, Rev. H. H. Hooker, District Superintendent of Alabama will be the evangelist, "Jimmy" McClure, singer, Sister D. A. Lucas, pianist. All are invited. We are looking for a great time. Pray for us—Mrs. Mary A. Levan.

NOTICE—Rev. G. W. Ridout of Asbury College, having changed his date for his European meetings until 1927,

has some open dates for campmeetings this summer from June to September. Dr. Ridout preached with Dr. Goodwin at the Douglas camp of 1925 and will be with Dr. Babcock in 1926. He can take dates in the Middlewest and Northwest, also the South. Address him at Wilmore, Ky.—Editor.

RECOMMENDATION—I take pleasure in recommending to the Church of the Nazarene, Rev. Isaac N. Toole of Alliance, Ohio, as an evangelist. I have used him five different times when I was a pastor and never disappointed. He ranks among the strong men of our church. Rev. Toole does not know that I am recommending him. He has just come to us from the Quaker Church and has always preached that for which we stand.—Steuben D. Cox, Superintendent Michigan District, Olivet, Ill.

NOTICE—Two Dallas District Preachers, N. Y. P. S. and Sunday School Conventions will be held as follows: Northern Zone, Peniel, Texas, May 4 to 9. Southern Zone, Orange, Texas May 11 to 16. Write Rev. S. M. King for entertainment for Peniel and Rev. I. L. Campbell for Orange, Texas. General Superintendent Goodwin will be with us and lecture and preach twice each day in both conventions. Come and enjoy these feasts of good things with us.—J. W. Bost.

WEDDING BELLS—A very beautiful and impressive wedding ceremony was performed at the Church of the Nazarene, Florence, Colo., on Sunday, April 4th, at 2:30 o'clock when Rev. O. P. Bottom of Cody, Neb., and Miss Alice Farrington of Florence, Colo., were joined in holy wedlock. Rev. Z. H. Baxter officiating. Brother Bottom was formerly a member of Florence church, being a charter member. He is now in the work at Cody, Neb.—P. McGuire.

NOTICE—A convention of The Conservative Protestant Colleges of America will convene in Chicago, Illinois, in the Moody Bible Institute on May 4, 5 and 6. Dr. W. B. Riley, of Minneapolis, Minn., President of the Fundamentalist Association, will be the main speaker, giving two addresses. An interesting program has been arranged. Each college is requested to send two delegates to the convention. Entertainment may be obtained with the Bible Institute. For further information write Rev. C. B. Widmeyer, D. D., President, Pasadena College, Pasadena, Calif., or Rev. L. Glenn Lewis, Ph. D., Secretary, 1132 Washington Blvd., Chicago, Ill.

RECOMMENDATION—Rev. J. M. Huff of Olivet, Ill., is an experienced preacher and a good evangelist. He is sane and preaches a good message and carries a burden. He is a very prayerful brother. I most heartily recommend him to any who may need evangelistic help. Those desiring his services communicate with him at Olivet, Illinois.—E. O. Chalfant, District Superintendent.

NOTICE—A note from Prof. R. E. Gilmore of the Theological Department of Olivet College says: "Please announce

that I am entering the evangelistic field permanently and that I am ready now to date meetings up until Jan. 1, 1927." Brother Gilmore is one of our best prepared men and is a good soul winner. Pastors and campmeeting committees may address him at Olivet, Ill.—Editor.

PROF. SANFORD RESIGNS FROM TREVECCA—I accepted the Presidency of Trevecca College, Nashville, Tenn., in good faith and we have gone far enough

to begin our advertising; but in the arrangements of minor details, I found some things that would involve me in misunderstandings that could not be avoided. The members of the Board of Trustees have been very considerate with me in every matter and it grieves me to feel my helplessness to be able to fill the place. Trevecca is wonderfully located. I believe she has as good a chance to succeed as any school in the church.—N. W. Sanford.

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?

This question is ably discussed and answered by Dr. E. P. Ellyson in his new booklet, "Is Man An Animal?" Every one of its 63 pages is packed

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John W. Goodwin.

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DEATHS

FOSTER—Amanda Foster, daughter of William and Hannah Foster, was born near Utica, Ind., Oct. 9, 1851, and departed this life Jan. 29, 1926, age 75 years, 3 months and 20 days. She was united in marriage to John Wesley Mitchell at Utica, Ind., in 1875. To this union five sons and three daughters were born, two sons having preceded her in death, one in infancy and one in young manhood. The aged husband and six children are left to mourn her departure. The children are: Mrs. A. C. Butler of Topeka, Kansas, Sam, Charles and John and Mrs. Charles Brinson of Bedford and Mrs. Frank Kern of Oolitic. Also twenty-two grandchildren and two great grandchildren and other relatives and a host of friends. For a number of years she has been a loyal member of the Church of the Nazarene, having bowed at an altar of prayer and finding peace with God. She was in her place in the services whenever able to get to the church. She will be missed by the church and her neighbors by whom she was loved and held in high esteem. But God who doeth all things well has called her beyond the vale of tears, where all is peace and joy and happiness.—C. W. Henderson, Pastor.

NELSON—Miss Irene E. Nelson was born November 14, 1894, at Brooklyn, N. Y., and went to be with Jesus November 18, 1925, at the age of thirty-one years and four days. She was one of a large family, and is survived by a widowed mother, two brothers and four sisters. She was a member of the Utica Avenue Church Sunday school from her early childhood. She was converted at the age of sixteen and joined the above church, of which she remained a faithful member until her translation. She was interested in all departments of the work of the church; a teacher in the Beginners Department of the Sunday school, and was much loved by the children under her care. She was a member of the Young People's Society, Secretary of the Woman's Foreign Missionary Society, and a member of the Helping Hand Society. She was a most loyal member and always stood back of and supported her pastor. When other people thought they could be excused from service Miss Irene was at her post of duty, a constant church attendant. She was of a happy disposition and carried good cheer wherever she went, and was of a friendly nature and made many friends. She was a great sufferer, yet she bore it all very patiently, and was cheerful and hopeful to the end. She had a remarkable death. Several hours before she passed away she called her pastor and all the members of her

family, calling each member by name to her bed side. She asked her pastor to offer prayer, then she bade them all goodby and then said, "Let us sing 'Blest be the tie that binds.'" Soon after this she passed into unconsciousness and went peacefully to her reward. The funeral was held from the church of which she was a member and was largely attended. A delegation of about twenty-five young women attended in a body from the firm where she was employed. The floral tributes were beautiful. She is gone from us but not forgotten. We expect to meet her in the resurrection morning.—O. L. W. Brown, Pastor.

WARD—Lottie Marletta Ward (nee Hull) passed from the church militant to the church triumphant Saturday, March 13, 1926, at 10:21 a. m., age fifty-four years, seven months, twenty-nine days. She was born near Sallsbury, Mo., July 15, 1871, came to Texas with her parents when six years old, married February 1, 1891, to E. T. Ward at Sunset, Texas. To this union seven children were born, four boys and three girls, all living but one, which passed on before when small. She was converted when a young girl, sanctified in 1898 at the holiness camp-meeting at Sunset, Texas. She was a charter member of the Church of the Nazarene at Sunset. At the time of her death she was a member of the Church of the Nazarene at Burkburnett, Texas. Sister Ward was one of those beautiful, lovable, sanctified Christian characters that always scatter sunshine and joy wherever her lot was cast. Among her last words she spoke of the way and a way that she soon would be in a world of joy. A short while before she went she placed her arms around her oldest son's neck and requested him to meet her in heaven, also the rest of the family. The last words she spoke were, Glory! Glory! Glory! and passed on to be with Jesus and the sanctified host of heaven. May her testimony and godly example and holy influence live on to bless the loved ones left behind and all her relatives and her great host of friends. She was a good woman, a good mother, a good wife, a faithful church member. She was truly a blessed saint of God. While we lament the loss of this good woman from among us we feel to rejoice that the joy of heaven is augmented by her presence. No doubt the angels tuned their harps to a gladder acclaim and all the bells of heaven rang her an eternal welcome into the city of God. The writer preached her funeral in the Church of the Nazarene at Burkburnett to a large and attentive audience. She is survived by her husband, six children, two brothers, one sister, a number of relatives. Her remains were laid to rest in the Burkburnett Cemetery. Farewell, we will expect to meet her just inside the eastern gate.—J. T. Stanfield.

CAMPBELL—Miss Wanda Icel Campbell, the only daughter of Rev. M. C. Campbell and Mrs. Rosa N. Campbell, was born at Lacona, Iowa, March 18, 1908 and went to her reward from Boulder, Colo., March 13, 1926 at the age of 18 years less five days. She was brightly converted to Christ December 2, 1914 and four days later was beautifully sanctified wholly under the ministry of her father. To these works of divine grace she gave definite and earnest testimony until she departed to be forever with Jesus. She united with the Church of the Nazarene at Lacona, Iowa as a charter member. Later she with her parents was a member of the Church of the Nazarene at Bloomfield, Iowa; Council Bluffs, Iowa; Greeley, Colo.; and Boulder, Colo. She lived a very beautiful consistent Christian life, hence has won many to her Savior whom she loved and adored. She was a real companion for each of the family and especially to her mother who has watched over and nursed her through these six years of illness and suffering. She leaves to remember her life and home-going the father and mother; one brother D. Ray Campbell of Council

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Bluffs, Iowa and Dimple his wife; a grandfather, M. A. Mitchell of Lacona, Iowa; two grandmothers Mrs. M. A. Mitchell of Lacona, Iowa and Mrs. Mary E. Campbell of Indianola, Iowa; seven uncles; five aunts; and a large number of other relatives and friends. Two very impressive funeral services were held. The one by Rev. D. I. Vanderpool at Boulder, Colo. and the other by Rev. Agnes Frye assisted by Rev. C. E. Ryder and Mr. L. E. Goode at Council Bluffs, Iowa. Sister Frye brought a very appropriate and telling message from the text "She hath done what she could." Both she and Brother Vanderpool hoped and prayed that fifty young people would be led to dedicate their lives to God as a result of Wanda's life and death. The body was laid to rest in the family lot at Council Bluffs, Iowa. She shall be greatly missed but our loss is her gain. So we shall labor earnestly to save those whom she so much desired to bring to the feet of our Savior. Then we shall greatly rejoice together in that city four-square where there shall be no heartache, tears, or partings.—C. E. Ryder.

Moody—Brother E. A. Moody was born in 1858 and was promoted to his heavenly home, March 22, 1926. He was a native of Maine but moved to California when he was ten years of age. Brother Moody was converted in his own home more than twenty years ago, and was later sanctified under the ministry of Dr. H. C. Morrison and Joseph H. Smith. He was a devoted husband, a kind father, and a congenial brother. He was a true Christian and a loyal supporter of the church. For nearly nineteen years he was a member of the First Church of the Nazarene of San Francisco. And he always stood at the fore in every forward step of the church. Through his influence, money was secured to begin the building on Nineteenth street. Also he was Chairman of the Board and one of the most enthusiastic promoters of the project which gave us the present beautiful structure on Twentieth street. About two years ago he had a stroke which so weakened him, depriving him of his speech, that most of the time he has been confined to his home. Through it all he was patient, kind and tender. The deceased leaves a wife who faithfully attended him through his months of illness, three children, Bert of Honolulu, Florence of Los Angeles and Elsie of San Francisco, and a sister, Mrs. Addie Rockwell of San Francisco. The funeral was conducted by his pastor and his former pastor, Rev. Thomas Murrish.—I. W. Young.

WANTS

TENT WANTED—For use in evangelistic work during summer. Not too large or too small. Must be in good condition. Address A. Wells, 506 N. 21st, Salem, Oregon.

MACHINIST WANTED—Good all-around man for general shop work such as lathe work and welding. Must be saved and sanctified and preferably a Nazarene. Good wages and steady job for good man. Write first to Slevelling Machine Co., Great Bend, Kansas.

WANTED—Old copies of "God's Revivalist" containing "Streams in the Desert," by Mrs. Chas. E. Cowman. Robert McMurdo, Cornville, Arizona.

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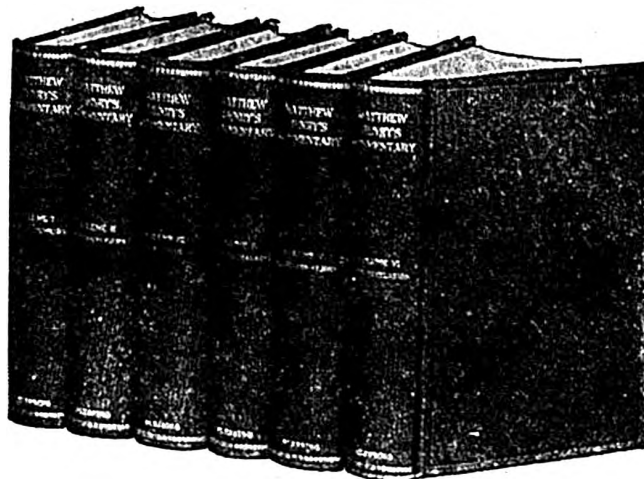
NOTICE to the Troubled, Distressed, doubting and sin-sick who have lost the way, and desire help in prayer, advice and counsel write in confidence. Elder L. F. Cassler, Foss, Oklahoma.

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Stepping in The Light
The Healing Waters
God Leads Us Along
I Have Settled the Question
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My Burden Rolled Away
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Come Over Into Canaan
He Brought Me Out

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Where They Need No Sun

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The River of Life
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Jesus Will Walk With Me
Rise and Shine
Yielded to Thee
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We Shall Go Rejoicing
Hallelujah, I Am Free
Victory Is Here
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Abiding in Jesus
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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.

TOLEDO, OHIO.

Big meeting on with J. W. Lowman party. This quartet of workers great. Lowman preaching owned and blessed of God. First altar call Sunday night, about thirty people responded. Two weeks yet to go. Pray.—J. C. Walker, Pastor.

DALLAS, TEXAS.

First Church has purchased splendid brick building fully equipped, ideal location at small cost. Will get possession May 1. Planning great opening service May 2. Our Young People's Society are now in the midst of great revival conducted by our own people. Church greatly encouraged.—P. L. Pierce, Pastor.

MORRISTOWN, IND.

April 11 great day of victory. Raised entire indebtedness upon parsonage and church property. Crowded house at night service, great victory. Planning new church building. All praise to God.—G. H. Shaffer, Pastor.

SEATTLE, WASH.

A real heaven sent revival in Tacoma, Wash., with my old friend, Anglin. Splendid crowds, great altar services, twelve united with our church, nice list of subscriptions for the HERALD OF HOLINESS. Turner sang and played tremendously. Must pray more. Next meeting Centralia, Wash., April 14 to 25. Victory ahead. Georgia next.—Fred St. Clair.

CADILLAC, MICH.

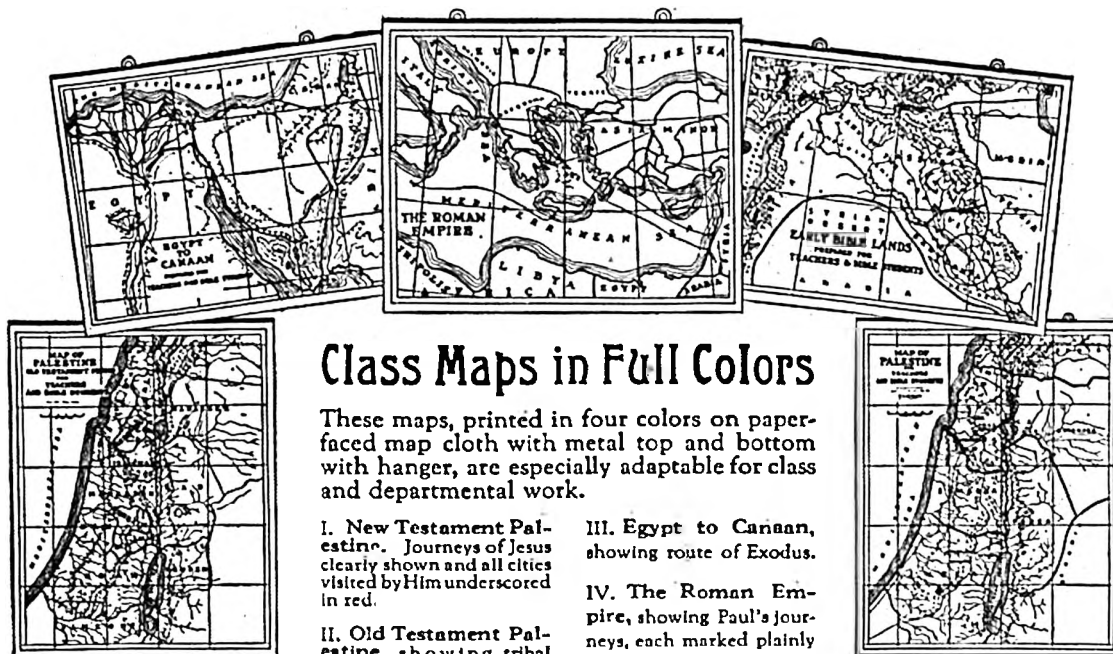
Revival closed in great blaze of glory. Many souls prayed through. Nice class received into the church. Beulah quartet great workers.—Rev. Vernon L. Ward, Pastor.

LANSDALE, PA.

Washington - Philadelphia District has had best year in its history, both numerically and financially. Two new churches organized, three church buildings dedicated, District Superintendent re-elected on first ballot. \$1000.00 for tents for home mission raised in fifteen minutes. Great foreign missionaries and educational anniversaries.—Hattie E. Goodrich, Reporter.

MARLINTON, W. VA.

First ten days of Bud Robinson's tour of Kentucky district marvelous success. He has preached to multiplied thousands, giving church a great boost. Home Missionary interest coming fine. Don't forget the District convention, Science Hill, Ky., Apr. 26 to 30. Special Speakers: Bud Robinson, Dr. C. E. Hardy, Dr. J. E. Bates and Miss Eltie Muse.—J. W. Montgomery District Superintendent.



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III. Egypt to Canaan, showing route of Exodus.

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SPRING ASSEMBLIES

North Pacific (Centralia, Wash.)...May 19 to 23
Northwest (Spokane 1st Church)...May 28 to 30
Idaho-Oregon (Nampa, Idaho)...June 2 to 6
Manitoba-Sask. (Winnipeg, Man.)...June 18 to 20
Montana (Laurel)...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.

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2923 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

New Mexico (Capitan)...May 19 to 23
Northern California (San Francisco)...June 2 to 6
Southern California (Brea 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. 6 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

R. T. WILLIAMS
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SPRING ASSEMBLIES

New England (Wollaston, Mass.)...April 21 to 25
Ohio (Cincinnati, Norwood, Ohio) April 28-May 2
Pittsburgh.....May 5 to 9

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 col-
umns 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
Akron, Colo.....April 21 to May 9
Arnold, Neb.....May 13 to 30

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

A. F. AND LEONORA T. BALSMEIER
Santa Rosa, Calif.....April 25 to May 9

GEO. BEIRNES
Indianapolis, Ind. (2nd Naz. Church).....
June 13 to July 4

P. P. BELEV
Utica, Kans.....April 20 to May 9

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

EDNA BEOUGHNER AND PEARL E. WILCOX
Columbus, Ohio.....April 18 to May 2

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

M. M. BUSSEY
Baltimore, Md., 800 Woodley St.....
April 25 to May 9
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
Witwen, Wisc.....May 30 to June 6
Bucyrus, Ohio (camp).....June 20 to July 4
Greenville, Pa.....April 25 to May 16

JACK AND RUBY CARTER
Texarkana, Texas.....May 1 to 16
Altoca, Texas.....July 1 to 11

F. P. CASSIDY
Indianapolis, Ind. (North Side Church)....
April 20 to May 9

R. C. CARRELL
San Antonio, Texas.....April 18 to May 2
Texarkana, Tex. (710 Brown St.) May 3 to 16

C. C. AND FLORA CHATFIELD
Mifflinville, Pa.....May 30 to June 13
Berwick, Pa.....June 20 to July 4
Bloomsburg, 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. 18
Crothersville, Ind.....Sept. 19 to Oct. 3

J. V. COOK
Perryville, Ohio.....Aug. 1 to 15

J. H. CRAWFORD
Loveland, Colo.....April 19 to May 2

A. F. DANIEL
Stonewall, Okla.....August 1 to 15
Houston, Mo.....April 15 to May 2
Great Bend, Kans.....May 6 to 30

H. N. DICKERSON
Columbus, Ga.....April 18 to May 2
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. 5

JOHNNIE AND JACKIE DOUGLAS
San Antonio, Tex. (Pine St.) April 19-May 2
Arlington, Tex.....May 12 to 17

ROYAL E. DUNHAM
Hoxie, Kans.....June 13 to 27

CHARLES DYE
Cincinnati, Ohio (Assembly) April 29 to May 2

HARRY JOSEPH ELLIOTT
Richland, Ore.....April 16 to May 2
John Day, Oregon.....May 6 to 23

THEO. ELSNER AND WIFE
Crawfordsville, Ind.....April 27 to May 9
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 25
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. FUGITT
New Castle, Ind. (camp).....June 1 to 13
Mansfield, Ill. (Camp).....June 20 to July 4

- Yakima, Wash. (Camp).....July 9 to 18
Muncie, Ind. (Camp).....July 25 to August 8
- J. E. GAAR**
Churubusco, Ind.April 18 to May 2
- PHILIP GEITER**
Brandon, Vt.May 16 to June 6
W. Sunbury, Pa.June 20 to July 11
Douglas, Mass., Campmeeting, July 18 to 28
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**
Hillsboro, Texas.April 30 to May 9
Hickory Plains, Ark.July 4 to 14
Butterville, Ark.July 15 to 28
Webb City, Mo.August 1 to 16
Post, Texas.Aug. 22 to Sept. 5
Lorenzo, Texas.Sept. 5 to 19
Frederick, Okla.May 16 to 30
Meridian, Miss.June 8 to 20
- LEWIS E. HALL**
Twin Falls, Idaho.April 11 to May 2
- J. C. HAWLEY**
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**
Science Hill, Ky. (Preacher's Meeting)....
.....April 29 to May 1
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
Altoga, Texas.July 1 to 11
Valdosta, Texas.July 15 to 25
- JOHN T. HATFIELD**
Kansas City, Mo.April 25 to May 18
Des Moines, Iowa.July 9 to 18
Independence, Nebr.Aug. 6 to 15
Greenfield, Ind.Aug. 28 to Sept. 5
- A. O. HENRICKS**
Porterville, Calif.May 16 to 30
Jasper, Ala.July 4 to 18
San Francisco, Calif. (Dist. Assembly)....
.....June 2 to 6
Pasadena, Calif. (So. Cal. Dist. Assembly)
.....June 9 to 13
Alabama District.July 19 to Sept. 1
- ROY L. HOLLENBACK**
Montrose, Iowa.April 19 to May 9
- 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
Nauroo, 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**
San Antonio, Texas.April 18 to May 2
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 12
- J. A. KRING**
Seattle, Wash.April 22 to May 2
Des Moines, Wash.May 5 to 16
Vancouver, B. C.May 26 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**
Taylorville, Ill.April 23 to May 9
Grand Island, Nebr.May 16 to 30
Missoula, Mont.June 6 to 20
- V. W. AND MARGUERITE LITTRELL**
Portland, Ore. (Brentwood) April 20 to May 2
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**
Colorado Springs, Colo.April 27 to May 2
St. Louis, Mo.May 6 to 30
Buffalo Lake, Minn. (camp)....June 3 to 13
Corsica, 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. MCBRIDE**
Grand Junction, Colo.April 25 to May 9
Colorado Springs, Colo.May 16 to 30
- J. A. MAC CLINTOCK**
Wurtland, Ky.April 20 to May 2
Mackville, Ky.May 9 to 23
Tollesboro, 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 18 to 25
Weiser, Idaho (Ida.-Ore. Dist. Camp)....
.....July 30 to Aug. 8
Wichita, Kans. (camp)Aug. 13 to 22
Dodsonville, Texas (convention)....
.....Aug. 27 to Sept. 5
Columbus, Ind. (camp)Sept. 10 to 19
New England District (Conventions) Sept., Oct.
- JAMES MILLER**
Indianapolis, Ind.May 30 to June 13
Albion, Nebr.June 16 to July 4
- HARRY MORROW**
Clare, Mich. (M. E. Church) Apr. 11 to May 2
Chandler, N. D. (Camp)June 25 to July 4
Bloomfield, Iowa.July 5 to 18
Hope, Mich.Aug. 1 to 15
Morrisville, Kansas.Aug. 18 to Sept. 5
- WADE L. NELSON**
Henryetta, Okla., at Speller City.
.....April 23 to May 9
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. NERBY**
Tilden, Ill.May 2 to 16
Georgetown, Ky.May 23 to June 6
- GEORGE OWEN**
Ponca City, Okla.April 30 to May 16
- GEORGE S. OWEN and WILLARD B. DAVIS**
Omaha, Nebr.May 21 to June 8
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 12
- 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 18
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**
Kokomo, Ind.April 18 to May 2
Pittsburgh District.May 14 to 28
- N. B. SHADE**
Wakulla, Fla.April 28 to May 3
Plant City, Fla.May 4 to 10
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**
Council Bluffs, Iowa.April 22 to May 2
Toronto, Ont.May 9 to 30
- BURL SPARKS**
Seymour, Ind.April 30 to May 9
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**
Pasadena, Calif. (All Nations Camp)....
.....April 25-May 9
Los Angeles, Calif. (Holiness Convention)....
.....May 16 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
- 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**
Murphysboro, Ill.April 25 to May 10
Ashley, Ill.May 10 to June 10
Ablene, 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
- E. C. TARVIN**
Science Hill, Ky.April 26 to 30
- ELWOOD TAYLOR**
Florence, Ala.May 9 to 23
Frankfort, Ind.May 26 to 30
Morrilton, 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**
Bluffton, Ind.April 22 to May 2
Huntington, Ind.May 6 to 18
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. THREAOILL**
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**
Ozark, Ark.April 25 to May 9
Little Rock, Ark. (Pulaski Heights) May 18-31
Arkadelphia, Ark.June 3 to 20
Mansfield, Ark.July 16 to Aug. 2
- N. B. VANDALL**
Indianapolis, Ind. (First Church) May 2 to 16
- 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 16
- EARLE F. WILDE**
Bakersfield, Calif.May
- DALE G. ZEITS**
Melrose, Ohio.April 27 to May 9

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