

HERALD of HOLINESS

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THE SCOPE OF AN UTTERMOST SALVATION

THE complete restoration and rehabilitation of man is a task so stupendous as to be worthy of an infinite God, both as to its inception and its execution. And yet in speaking of Christ's glorious and unending priesthood, the Apostle says, "Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Man must be saved from the guilt of sin, if he is ever to have peace with God. And so provision has been made through the blood atonement of Jesus Christ for everyone who will come to God by Him to be pardoned for all past transgressions and to be adopted into the family of God.

Man must be saved from the power of sin, if he is ever to live the Christian life. Hence, the Holy Spirit is sent to the penitent, believing soul to regenerate the heart so that from henceforth that one shall "hate the things he once loved and love the things he once hated," and be enabled to rise from degradation and weakness to walk in the newness of life. This wonderful work breaks the thralldom of sin and makes the regenerated an overcomer.

Man must be saved from the pollution of sin, if he is to live a holy life and enjoy the fellowship of a holy God forever more. And the Holy Spirit, the executor of the Godhead, stands ready to meet this need by sanctifying wholly the heart of the fully consecrated and believing soul. Many types of the Holy Spirit emphasize His office as Sanctifier: He is the water to cleanse, fire to purge, and oil to anoint. In fact the very adjective "Holy" as an inseparable part of the Spirit's appellation is descriptive of His office in making God's people holy, rather than indicative of any super-worshipfulness in the third person of the adorable Trinity.

Man must be "preserved" from the guilt, power and pollution of sin until the door which separates worlds finally stands ajar. And this pilgrimage may sometimes be through desert lands, through swamps and quagmires and over rugged mountain passes, but "seeing he ever liveth to make intercession," our blessed Lord is able to keep. No temptation can overtake us that He will not make way for our escape, no furnace of trial can be heated so hot but that He will walk with us in it and bring us out unscathed and unsigned, and in the hour of reviling He will furnish grace to make us "exceedingly glad."

And finally man must be saved from the very presence and effects of sin, if he is to spend eternity with Him who dwelleth in the deathless light of immortal glory. And so God has provided that the Spirit who dwells in us now in sanctifying and keeping power shall finally "quicken our mortal bodies." Through the marvelous and inexplicable power of redeeming grace death is to be swallowed up in life, the grave is to relinquish its hold upon its prey, mortality is to pass to immortality, and the whole of man, spirit, soul and body is to be glorified. The earth also, as sharer in the dire results of man's fall, is to likewise share in his restoration. The thorns and thistles which have cursed it since the day that man sinned shall all be burned in the purging fires of judgment. And the earth which has revolved upon a bent axle for so many millenniums shall regain its equilibrium and become indeed "Paradise restored." And thus does the scope of an uttermost salvation include the moral and spiritual restoration and rehabilitation of man and of the world which God gave him.

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A LARGER PLACE FOR LAY ACTIVITIES

PRACTICALLY all the spiritual movements of history have been marked by the large place which "the people" occupied in the services and in the general activities of the Church; and the less spiritual a movement becomes the more completely the pastor and other *leaders* absorb the time.

In our own day and in our own movement, the best spiritual state is found in those places where the people come early in order "to hear the singing and the testimonies." The truth is, of course, that a lot of them come in order to enjoy the privilege of singing and testifying, but their coming also draws others who need the ministry of song, testimony and sermon, and who could not otherwise be induced to come. No matter how good the preaching, there is something a little embarrassing about simply urging a man to come and be preached to and not many of those who need it most are willing to acknowledge that the preaching is especially drawing to them.

And these considerations make us feel a little anxious about some things we have seen within recent months and years. For it is a fact that our preachers are practically "the whole thing," in many places, and there is a decided tendency to "program" the proposition to death. Of course we may say that a good state of spirituality will result in proper spontaneity in worship and service, but it is also a fact that suppression will soon destroy spontaneity. A preacher who can wisely "turn a meeting loose" is worth ten times as much as one who is too apt at the task of "holding a meeting." People may go to church ready to do any thing under the leadership of the Holy Spirit, but if the preacher takes a firm grasp on things, announces the hymns and has them sung in a set order and formal way, calls for prayer, takes the collection, announces (and generally he over-announces) meetings for the coming week, asks that we be "favored with a special song," and then preaches a cut and dried sermon and pronounces the benediction, what can the people do?

But matters are not helped much if the preacher strains to "give the people something to do." What is needed is a freer spirit in our whole arrangement. The preachers and the people are too wide apart.

Some preachers so completely monopolize the situation that no one else feels free to even be friendly with strangers, for the preacher seems to assume the attitude of ownership and the members of his own congregation are "dependents" in the arrangement.

But the preacher is simply the leader, and the church members are the force. The preacher is responsible to keep out heresy and to lead the people on in their spiritual conquests. But the preacher who thinks that this means that he is to do everything and hold the whole situation in an iron grip is quite mistaken. And the people who hold back, suppress spontaneous worship and attempt to "go by the program" are making a mistake also.

Brethren, let us make no announcements of a change in attitude; this might spoil the whole matter and make it some more of the mere rote, but let us begin now and give a larger place to lay activities. Let us encourage congregational singing, volunteer praying, spontaneous testifying and rejoicing, and let us do all in our power to revive and keep alive the old time freedom which those of us who have been in this movement for twenty-five or more years are accustomed to seeing, and which we so sorely miss when it is absent. Try it, preacher, and see how quickly and fully the people will respond. If any excesses arise, it will be easy for you to check them, the great work is to make place for the freedom which is the heritage of the truly sanctified.

WHY INSIST ON ERADICATION?

ABROTHER who we believe to be sincere, said, "Why should you insist so upon eradication? You have many things in common with other 'higher life' movements, and if you would not insist so on eradication there could be a much larger unity of effort and in the end much more good could be accomplished. For if eradication is a fact, that is if people who are filled with the Holy Ghost are by that means cleansed from all sin, then those who receive the baptism with the Holy Ghost are so cleansed, whether they have been taught that this is the Word of God or not. But the other 'higher life' movements are not going to adopt the Wesleyan doctrine of perfect love and cleansing from indwelling sin, so if there is to be a wider union among us it will have to come by the eradicationists accepting a more tolerant attitude on the sin question."

And in thinking the matter over, we were convinced that this brother is right in his deductions concerning the question of unity. For whenever there is unity among people of divergent views it is always brought about on the lower level. That is, it is the people with the definite tenet who must yield, for unity in this human sense is the product of toleration. And besides this, the adherents of these other "higher life" movements to which our brother referred

are just as intolerant toward eradication as we are toward suppression, counteraction, or whatever the name of that pseudo holiness which can exist while sin still dwells within the heart. So we have to face the issue squarely and admit that we eradicationists are responsible for our separate existence. If we would be more tolerant we could become identified, at least in community of effort, with the Keswickian Movement in Europe and America, and we could become a part of a considerable movement within and without the churches for the promotion of a better type of spiritual life than is commonly found in the church life of the country. Are we correct in holding apart on this matter? Is our proposition fundamental enough to justify its cost? I believe it is, and assign the following reasons:

First, the sin question is the greatest of all questions, and division upon it is better justified than upon questions of the mode of baptism, church polity, or any other of a hundred questions which have served to separate Christians into distinct denominations and movements.

In the second place, it makes a lot of difference what people believe; for while we admit that many are better than their creed, and that some who are not enlightened on the doctrine, do nevertheless, obtain the grace of God for salvation from all sin, yet this is exceptional, and men believe what is preached to them, rather than what is not preached to them. The majority of people who ever get rid of indwelling sin are found among those who have been taught that they can be saved from all sin who have earnestly and insistently sought to be thus delivered.

And then to go on talking about "higher life," etc., while sin remains within, is like rejoicing over a mere physical emotion while a cancer still eats away at the life's vitals. The proposition needs turning around. "Higher life" in the spiritual realm is not to be measured by gifts and ecstasies and passing emotions, but by the deliverance from sin which it provides. We can afford to ignore and pass over any and every passing gift and emotion, if only we can be fully sanctified within. The watchword is purity, rather than power, holiness, rather than happiness.

And indeed how unscriptural is that notion which would compromise with sin! For the Psalmist said, "If I regard iniquity in my heart, the Lord will not hear me." Paul said, "Knowing this that our old man is crucified with Him that the body of sin might be destroyed." John said, "The blood of Jesus Christ, His Son, cleanseth us from all sin." And our blessed Master said, "If thine eye offend thee [that is cause you to sin], pluck it out and cast it from thee." And what better reason could we give for preaching that there is cleansing from all actual and indwelling sin than the fact that it is not only in the Bible, but that it is in the Bible in unspeakable

relation to all else that is fundamental? It is scarcely possible for one to doubt the truth of eradication without also holding to some more or less heretical notion of sin, of the atonement, of the baptism with the Holy Ghost and of sanctification. In fact, it is scarcely possible for one to be altogether doctrinally clear and correct on any tenet of vital religion without his holding to the faith of Wesleyan sanctification.

THE SOCIAL STATUS OF THE DANCE

IN the rural community where we were reared, when church members danced, they "danced out of the church." That is, they did not usually dance until after they had made up their minds to quit professing Christianity and to leave the membership of whatever denomination they were allied with. But if they did not leave peaceably and of their own election, they were ejected by proper judicial action and no objections were raised by observers and no exceptions filed by the "victims" themselves.

And more than this, the ordinary "good citizens" of the community did not dance, even though they made no profession of religion. There was scarcely a woman in the community who was known as a dancer who was also able to command the unanimous vote of the community as regards her eligibility for membership in the A One class of moral and social uprightness. The men who promoted dances would also get drunk and usually were forced to stand up under reputations as libertines. And the homes at which the old "country hoe downs" were held were not the most reputable of the settlement, and so the whole dancing fraternity and all its appurtenances were on a low level in our boyhood thinking. So that even though our parents were not church members, none of us eleven children ever became addicted to the dance.

Now some will say that it was not this way in the community where they grew up, and some will say that now people of unquestioned moral integrity and uprightness dance, and that this is an innocent form of entertainment, not inconsistent with the profession of Christianity; and I can't afford to argue with them. Nevertheless, our boyhood impressions cling to us, and lest we shall be thought altogether provincial in this prejudice, we venture to quote Dr. Arthur Holmes, professor of psychology at the University of Pennsylvania, who, in addressing the Sunday Evening Club in Chicago, is reported to have said: "The more barbaric and uncivilized the people are the more they dance, and the farther down in the social scale you go the more dancing there is. It doesn't take any brains to dance. That's why they have it as an amusement in asylums for the feeble-minded." Here is a man speaking as a scholar, not as a religionist or reformer. Nevertheless, his conclusions are in exact accord with the observations of intelligent people of

every class, and with the conscience of the Church in all the periods of its Pentecostal purity and power, and I believe he is correct.

MANNING OUR SCHOOLS

The announcement by Eugene Emerson, President of the Board of Trustees of Northwest Nazarene College, of the acceptance by Dr. J. G. Morrison of the presidency of our college at Nampa, Idaho, should be cause for rejoicing; for nothing can speak better for the future permanency and success of our movement than to have our schools properly manned. Dr. H. Orton Wiley has done a wonderful ten years' work at Nampa, and will leave the school in fine condition. Dr. Wiley has accepted the presidency of our college at Pasadena, Calif., and that institution will now enter upon a period of victory and success under his leadership. N. W. Sanford is going to Hutchinson, Kansas, to build up Bresee College. In fact, there seems to be something of a turning of interest toward our schools just now, and it is a good sign.

During the days when Knox was leading on in a great work in Scotland, some people criticized him and his co-laborers because there were so many ordained ministers in school work, and urged that preachers be taken from the schools and given pulpits. But Knox, with unusual wisdom, said, "We must not do that. In fact, if our schools are not well manned, we must take men from the pulpit and put them in our schools; for without our schools, we will have no future."

Perhaps our situation is different in many ways from that of the Presbyterians in Scotland in the days of Knox, but in so far as it is different it is the more favorable to the idea of properly manning and maintaining our schools. If we are going to have a future as a church and movement, we must put our best and strongest men into our schools and we must establish and enlarge our schools to take care of our youth who are in search of education and preparation for their life's work.

THE HOME GOING OF FATHER ROBERTS

Having just finished reading the brief sketch of the life of James Floyd Roberts, whom we have known for over twenty years, and who went home to heaven on March 27, from Pilot Point, Texas, at the ripe old age of almost eighty-six, we are reminded of a talk we once heard Rev. John B. Culpepper make on Enoch. He said, among other unusual things, that he would like to know what system of gymnastics Enoch taught which would enable him to rear a boy who would live to be almost a thousand years of age. In like manner, we would like to know more of the system of home religion and home training which enabled Father Roberts to rear seven preacher boys, all of whom have always been possessed of rare vision

and zeal in the work of the ministry, and who have attained remarkable success in the winning of souls to God.

Father Roberts was a humble, but devout layman, and he followed the work of his preacher sons and of others in the work of the Lord, of whom he knew a multitude, with unceasing interest and delight. He was a faithful prayer, a liberal payer and a zealous exhorter. The work he has done in the world is the equal to that of a theological seminary.

Mother Roberts, who survives her husband, has ever been a faithful ally of her husband and they have maintained a genuinely Christian home for over sixty-five years. People like Father and Mother Roberts and homes like they built are the hope of the Church and of the nation.

May God comfort and sustain Mother Roberts and all those who are bereaved by Father Roberts' home going.

THREE ELECT WOMEN PROMOTED

Recent notices tell of the promotion to "the more excellent glory" of three elect women: Mrs. Phoebe Chalfant, mother of our beloved Rev. E. O. Chalfant, District Superintendent of Chicago Central District, who died at Muncie, Ind., Jan. 27; Mrs. Sarah Trumbauer, wife of our Rev. Jonas Trumbauer of Lansdale, Pa., and mother of our Rev. H. G. Trumbauer of Los Angeles; and Mrs. Myrtle Farmer, wife of our Pastor W. F. Farmer of Sherman, Texas.

The good which these elect women did by personal effort is very greatly augmented by the share which is justly due them of the fruits of their loved ones whom they sustained by prayer and godly counsel. Indeed, it is impossible to estimate how much a successful preacher owes to his mother or his wife. While revering the memory of these faithful mothers in Israel, let us not forget to breathe a prayer for those who have, for the time, been separated from their very best earthly friends.

In making our profession of Christian holiness, let us be always wise enough to say that "There is a marked distinction between a perfect heart and a perfect character. The former is obtained in an instant, but the latter is the result of growth in grace. It is one thing to have the heart all yielded to God and occupied by Him; it is quite another thing to have the entire character, in every detail, harmonize with His Spirit, and the life become 'conformable to his image.'" And let us hope that our friends and foes alike will be charitable enough to observe this distinction when passing judgment upon us and upon the validity of our testimony.

WHAT IS THE MISSIONARY MOTIVE?

By L. S. TRACY

FROM the days of the Apostle Paul down to the present time, men and women have gone into the difficult parts of the world bearing the gospel message. In the earlier days of the Church, the greatest work was carried on around the Mediterranean Sea and in Europe, leaving the most of Asia and Africa practically untouched. After Europe was nominally Christianized and since the time of the Reformation under Luther and his contemporaries, some have gone out to the non-Christian portions of the world with a burning message; but since William Carey went to India in 1793 a wonderful spirit of aggression has seized the Christian Church, so much so that the impact of Christianity on the non-Christian religions of the world has been one of the outstanding characteristics of the eighteenth and nineteenth centuries. This impact has been tremendous.

Men sold into slavery, in the early days of the Church, became missionaries to their captors. Some escaped from slavery, obtained their education and returned to the country of their old masters, establishing Christianity there. They have withstood the violent hatred and wrath of kings. They have camped on the borders of closed countries for years hoping and praying that the doors might eventually be opened for them to preach the gospel in those countries and their faith has been rewarded by seeing their prayers answered.

Missionaries conquered the dense forests of central Europe, built bridges, dug canals, opened highways, rebuked kings, preceded armies and followed in their wake. They have toiled for many years to reduce languages to writing, then to translate and publish the Scriptures and then to teach the people to read them in their own languages. Numerous cases are on record of wealthy Christians purchasing slaves of foreign countries for no other purpose than to get them converted, educated and sent back to their countries as missionaries.

Christianity was quite well established in China in the sixth and again in the thirteenth centuries, and in the seventeenth century there were 300,000 Christians in Japan; but all was stamped out and those two countries remained closed for about 200 years, or until the beginning of the great *Modern Missionary Movement*.

The cause of missions has prospered on famines, floods, pestilences, persecutions, massacres, and indifference and has survived the shortage of funds and the almost equally dangerous prodigal expenditure of funds. Stations have been opened and closed, buildings have been erected and wrecked, missionaries have been sent out and recalled, schools have been started and then discontinued, missionaries have been drowned

before they reached their field or have died soon after, others have become discouraged at the prospects and returned home, some have fallen but arisen again and eventually made good, great errors have been committed and corrected while some perhaps are still persisting. The annals of missions from the days of Paul to the present, record some of the greatest acts of heroic, patient, self-sacrificing devotion that the world has ever known—and the work is still going on.

What is at the bottom of all this? What is the motive power that has kept it going so successfully in spite of everything? Is it the naturally inquisitive nature of the human animal that impels him to discover new things? Perhaps the passion for discovery has had a little to do with it. Is it a feeling of national superiority manifesting a condescending compassion toward less advanced nations? Perhaps. Are the missionaries forerunners of imperialism? They have been accused of this, perhaps justly in some cases.

We read of a writer who gave his opinion that "all are driven by the obscure needs of their own spirit. Men whose craving for power and position can find no adequate satisfaction at home, women who must find an environment where their gnawing shame of spinsterhood may be transformed into the glory of a willing sacrifice to God, and the whole company of those who can achieve no real adjustment at home pack up their Bibles and their belongings for the voyage to a foreign land where they may create for themselves the traditions and the standards which they cannot find in any natural society." The motives attributed by this writer are, of course, unworthy of an answer.

Education has been a prominent part of missionary work from the beginning, but I cannot conceive of men enduring all that pioneer missionaries have had to endure, and keep it up for hundreds of years, merely to educate the people. They must have had something to transmit for which the education was merely a vehicle.

That thing so impossible to properly define, which we call civilization, has always followed sustained missionary effort, but we doubt if even that would provide the impelling motive so long sustained. There are many phases of the early Roman and even of our own modern civilization that I should dislike to see established in the so-called uncivilized countries.

Is the real motive to ameliorate the physical suffering of the sick and oppressed, to deliver the suttee victims and the "little widows"? As good as this might seem to be, it cannot be adequate.

Coming down to our own Church of the Nazarene, what has been the motive back of our missionary work at home and abroad? Is it to establish *our* church in

new centers? No, not exactly. Is it to swell our statistics? Such a motive as that could not have lasted even this length of time. Do we pray, fast, give of our money and the best of our lives just to keep our missionaries on the field or to save our church from the disaster of retrenchment? No, no, these may be means to the attainment of the motive, but they cannot be the motive itself. Such as these are all too shallow to account for the heroism, sacrifice and tenacity of the missionaries down through the ages or of those now on the fields.

The cause of missions rests on a foundation as deep as the atonement and as solid as the corner-stone of our own salvation. The motive is none other than that which took the Son of God to the cross, that is, to deal with the sin question of the world. It was to provide the remedy for the sins of the whole world that He died, and the impelling force of those who have gone and those who have sent in all ages must be to carry the knowledge of this remedy to the world. Reduced to the simplest statement, the real motive of missionary work everywhere must ever be that Christ may "see of the travail of his soul and be satisfied" (Isaiah 53:11). This is the only motive that does not depend on circumstances and so it is the only one not subject to the fluctuation of human institutions.

We Nazarenes may well take care that we do not unconsciously shift the point of our missionary emphasis. We need to watch that in our passion for money with which to save the lost, our motive does not unintentionally slide from the lost to the success of raising the money.

The Holy Spirit is seeing to it that the blessed Gospel will be preached to every creature and if we fail in our little part by failure to raise the needed money, or by being switched from the end to the means, or by the influx of worldliness, or by the care of church machinery or by anything else, we will just be set aside; for *the cause of God must go on*.

CREEPING PARALYSIS

By REV. HOWARD W. JERRETT, D. D.

UNDER the ocean in the muck lurks the boring leech! This marine scourge is about two feet in length and two inches in diameter. Its head is furnished with a suction mouth and a saw tongue. The parasite suddenly fastens itself to the body of a great fish, whale or other marine mammal with its suction mouth and with its saw tongue bores a hole into the body of its victim. It then lives within this body, avoiding vital organs, and for weeks and months and possibly a year feeds and moves forward as its appetite demands. In slow torture the fish or mammal moves about helplessly and finally weakened and dying is cast by the tides upon some beach. The boring leech, however, withdraws to lurk for another living home.

Every sinning life and every unsanctified believer is the living home of a living, parasitic organism. The boring leech struck the race in Eden and ever since has continued to bore through and through human hearts. In Mark 9:44 Christ speaks of those whose worm dieth not. In time and in eternity, on earth and in hell this suction-mouthed, saw-tongued leech of damnation continues to feed on and torture a lost soul! Card signing, church membership, lodge obligation, baptism, confirmation, resolutions, social uplift, community betterment, and trying to be good cannot touch the condition of a doomed soul. Many hungry souls, past and present, scourged their bodies in penance—but penitential tears and undaunted faith in the blood of the Lamb of God alone can bring instant and everlasting victory. It requires Bible conviction, New Testament repentance and regeneration through the blood to stop the boring leech and restore the shattered soul; and only holiness by the mighty Holy Ghost can destroy and remove the deadly thing. Anything taught and offered other than this is destruction to the soul that accepts it, and is treason to Almighty God.

There is a far more subtle form of spiritual decay that should be carefully studied and corrected; a decay so silent in its working as to remain undetected until the deceived believer is forever lost. The Patmos Christ diagnosed this spiritual malady which has fastened itself upon the church at Ephesus and left this body of believers a drifting, dying thing on the eternal shore. This soul disease, like the boring leech is forever trying to attach itself to the souls of deeply spiritual folk. A close study of His words to this dying group of church members will uncover a peculiar heart condition, a spiritual mirage, a terrible delusion; a condition still present among holiness ranks. "I know thy works, . . . labour, . . . enduring continuance in labour, . . . thou canst not bear them which are evil, . . . hast tried them which say they are apostles, and hast found them liars, . . . hast borne, hast patience, hast laboured and not fainted, . . . thou hatest the deeds of the Nicolaitanes." The Word student will here discover only negative qualities which contain a grim, determined, grin-and-bear-it element of Christian experience from which the First Love with its holy halo, abounding joy, travail for the lost, weeping love for Christ has been eaten out. The suction-mouthed, saw-tongued leech of hell has accomplished its unseen work. The positive experience had been destroyed—only the negative, the shell remained.

The slain believer will have a forced, unnatural atmosphere, a hidden, almost unconscious craving for lost honey; will at times have a near-consciousness of the garment of fig leaves. A mysterious unsatisfiedness and a grim holding on will pertain. There has been no outward sinning; Christ mentioned none

of this to the Ephesus Church. Testimony, service and works continue and God alone sees and weeps over the deadly work of the leech. In this sad condition the preacher, church and layman, outwardly holy, preach, testify and stand for the letter of holiness—but the letter killeth. This repels rather than draws, it freezes rather than melts, it hardens rather than convicts the heart of the sinner and unsanctified. The weeping preacher and the agonizing church have been eclipsed, and forms, sermons and dignity and other worldly systems begin slowly to find expression. Travailing prayer in secret, and unadvertised fasting give place to business, works, machinery and church joining. The mighty, death-dealing, holy joy has gone. Pious prayer and testimonies and sermons fill the church program. These in turn may possibly give way to eats and the ice cream freezer; but not often among those who once knew Canaan. This condition is very serious and most difficult of discovery because these qualities of the church at Ephesus are present in the believer who has mighty, inner victory—with this difference, the real saint has with these the inner love, joy, sweetness and peace of First Love. Holy tides and rivers of salvation flood God's saints with untold power.

The remedy Christ offered that church still stands for like malady. It was not then, nor is it now, a "Deeper Work of Grace," nor, "Another Touch," nor, "New Anointing," nor, "Another Infilling," nor were they told to seek holiness as a remedy. Christ did not say, "Do thy second works over again." The Second Blessing will not pertain here. The Holy Spirit driven out of a pure heart by neglected prayer and fasting and travail for souls, and tithing and making offerings and other omissions, is likewise the Holy Spirit of regeneration. When He is driven out of a holy experience the purified believer becomes a dead, spiritual formalist. They may now, as then, push the program of Ephesus until their candlestick is removed and they drop into hell. This is the everlasting danger of holiness peoples. I must drive this body and brain and soul to prayer and fasting or go to hell; and so must you. No group is so hard to reach, convict and bring back as the Ephesian group. They are afraid they will hurt the church, if they discover their need, by their going to the altar. These unconsciously block the armies of the living God, paralyze the effort of the saints and damn a world. Outwardly these Church at Ephesus folk appear still to be in the experience of holiness. Then and now they must have been terribly shocked. They were not hypocrites. We are not writing of those who know themselves to be backslidden in heart, and still keep a bold front. The Ephesian group were on the trapdoor of hell and did not realize it.

Eternal vigilance is ever the price of safety. Christ placed John on Patmos and through the Holy Ghost

told him to hurry the work to these and other honestly deceived folk and tell them, "Repent and do thy first works, . . . remember from whence thou art fallen, . . . I have this against thee, . . . thou hast left thy first love, . . . repent therefore or I will come quickly and remove thy candlestick." No re-anointing here, far from it. This was a call to a real breaking up and repenting of wasted time, lack of prayer, lost souls and lost opportunity and a grieving of the Holy Ghost. An honest self-examination and a whole hearted return to God will clear the skies of regeneration and faith will bring the Holy Ghost and floodtide victory; though the witness may be withheld for a little time as a test to the honesty of return. Now, "He that hath an ear let him hear what the Spirit saith unto the churches."'

DETROIT, MICH.

FOLLOWERS OF THE FLESH AND OF THE SPIRIT

By EVANGELIST GEORGE BIERNES

They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. (Romans 8:5).

THIS text is a sort of a moral touch-stone by which we should easily determine just who and what we are. The sea captain out in mid-ocean knows just where he is and steers his ship to the desired port. He goes by his chart and compass and log-book. An inexperienced navigator would have a difficult time with these things. But the beauty of this instrument in Romans 8:5 is that anyone can read its register. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."

To mind is to obey, to attend to, to study about, to think of. The text seems to indicate that they take pleasure in, and love to do so. They that are after the flesh think of fleshly things. Their mind and thought's disposition run in that channel. They that are after the Spirit study about spiritual things and love to study about them.

Here are two men come to town; they may ride in the same car. On arriving, one goes to the pool-room and the other goes to prayermeeting.

The daughter of the home in which I am being entertained, went to a ball game a few nights ago. A night or so afterwards she was beautifully saved. Although there is another big game tonight she has no desire to go. The attraction now is the revival.

Two people enter the library at the same time. One looks for and reads cheap fiction; the other finds something that feeds and elevates his soul and mind. One dresses in the latest fashion, the attire of an harlot; the other as becometh those professing godliness.

What do you think most about, and love to think

most about? Where do you go most and love most to go? When left perfectly alone, which way does the current of your thoughts and desires most run? And where do you delight most to have them run?

The question is, Why this difference? The reason is, one is "carnally minded" and the other is "spiritually minded." It is the carnal mind in one that makes him mind the things of the flesh; or it is the Holy Spirit in one that makes him mind the things of the Spirit. Paul says, "To be carnally minded is death." It is not in the doing or in the thinking, but in the carnal mind that makes us do and want to do, and think and want to think wrong. No matter what you do or don't do, and think or don't think, "to be carnally minded is death."

God said in Genesis, immediately after the fall, that every imagination and thought and desire and purpose of man's heart were evil, and that continually. A veritable fountain of corruption that caused man to corrupt his way upon the earth and continues to do so. The fact God wants us to see, is that the trouble is not on the outside, in our conduct, but it is on the inside, in the very warp and woof of our being; i. e. in our character.

Jesus said, "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." First make the tree good, then the fruit will be good. What vain efforts we are making to be good. "To be carnally minded is death." It means death to our good intentions, to our praying, our usefulness, and to our resolutions. To be spiritually minded! That is what we wish to emphasize. Notice the word *be*. May the Lord help us to realize it. "Except ye *be* converted." "Repent ye and *be* converted." "Ye must *be* born again." "Sanctify yourselves and *be* ye holy." "*Be* ye holy, for I am holy." "*Be* ye followers of God as dear children; and walk in love." "*Be* not conformed to this world but *be* ye transformed by the renewing of your mind."

God's cure for the carnal mind is not to subdue or to suppress it, but to eradicate or to take it out.

The washing of regeneration changes one's outward life, but the change in his inward life is the result of repentance and faith, and the incoming of a new life that not only reforms, but transforms. Consecration and faith bring to us the mighty, cleansing, purifying, sanctifying baptism with the Holy Ghost, that eradicates the carnal mind, which is death, and gives us "the mind of Christ," which makes us spiritually minded and which is life and peace.

KINGSWOOD, KY.

I like to see a man proud of the place in which he lives. I like to see a man live in it so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrongdoing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—ABRAHAM LINCOLN.—*Messiah's Advocate*.

WHAT GOD DOES IS WELL DONE

By REV. C. E. CORNELL

HERE is a striking illustration from the Talmud that will help one to see the hand of God in adverse circumstances.

Rabbi Akiba, on his travels through Arabia took with him like the true Jew, a donkey to ride on, a lamp to guide him in the night, and a rooster, which he hoped he might be able to exchange for what he might need on his journey.

Like the Levite whose tragical story we read of in the book of Judges, the good Rabbi neared a town at nightfall, but no one invited him to shelter. Without complaint he retired to a neighboring forest and lighted his lamp, hoping that its flame would scare away the wild beasts. But straightway a gust of wind extinguished the light. Then talking to himself as company: "God has blown out the lamp; but what God does is well done;" and calmly went to sleep.

A wild distressful call awakened Akiba to the mournful fact that his donkey had been attacked by prowlers of the forest and killed. As he stood over the mangled remains of his faithful brute and companion he was moved to tears; and he said: "God who feedeth the young lions, has given them for their midnight meal my donkey; what God does is well done," and calmly went to sleep.

When the cheerful sounds of the morning wakened him, the Rabbi turned to the rooster, hoping that, though none of the townspeople had entertained him, they might at least be willing to purchase his fowl, so that with its proceeds he could procure a breakfast; but the rooster too had been devoured. Hungry and disappointed as he was, he said again: "What God does is well done."

The next day he resumed his journey. Passing through the town which had rejected him, he found that it had been sacked by Ishmaelites, and its people and treasures had been taken away. Armed horsemen had passed through the forest close to the Rabbi's resting place, but had not known that he was there. Had the light shone, had the donkey brayed, had the rooster crowed, he surely would have been done to death. But the wind of the night and the wild beasts of the forest, though they brought him sore disappointment, had proved to be his protectors. Realizing that all forces of nature are God's angels, carrying out His purposes and accomplishing His will, the good Rabbi exclaimed: "Said I not, 'What God does is well done?'"

Very often when the circumstances are desperately unfavorable, when we cannot see a light or our way out; if we will but be calm and hold steadily on our way, God will shape circumstances in our favor, and what looks like ignominious defeat will turn to a blessing. The Psalmist said: "I will trust and not be afraid." It is one thing to trust, and quite another not to be afraid.



CHRISTIAN STEWARDSHIP



THE NAZARENE MANUAL ON TITHING

By GENERAL SUPERINTENDENT GOODWIN

ONE of the most important elements in the doctrine of our church is full consecration of all we possess in life, ability or property. Nothing less than full devotement in all the will of God can ever bring heart cleansing with the sweet witness of the Spirit's presence. It is thus not at all difficult for one thus sanctified by God's grace to recognize true stewardship. It is in perfect harmony with his experience to recognize that anything and everything which he possesses is not his but God's for all is now on God's altar. He is simply a steward over God's "all things." There will be no question at all over the obligation to render a portion as rental unto the owner of all, his Lord.

As the smallest proportionate amount mentioned in the Bible is the tithe or one-tenth of all income; it has not been hard for our Nazarenes to see that at least one-tenth must be set aside for God and as much more as possible. Hence we find our Nazarene Manual very clear on tithing. On page thirty-three, paragraph thirty-six, under the support of the ministry, weekly offerings are mentioned and tithing as best if not obligatory. The Assembly of 1923, our last General Assembly, not only endorsed but strongly recommended the tithing system for the entire membership of our church. Paragraph 463 "We endorse and strongly recommend the adoption of the tithing system by the entire membership of our church and that a continuous campaign of education be undertaken by our District and General Superintendents and editors of our publications with the view to eventually *secure the adoption of this scriptural method by every member* of the church.

Thus we can see that the Manual teaches that tithing is the scriptural method, and that the entire church membership should all become loyal tithers at once. Moreover as tithing is the scriptural method for the support of the ministry, then all tithes must be brought into the "storehouse," the treasury of the church, if the ministry is to be supported from the tithes and offerings as ordained by Christ according to 1st Cor. 9:13-14.

What better plan could have been adopted by our church? It is scriptural, proportionate, regular, practical and effectual.

1. **SCRIPTURAL.** Abraham was a loyal tither, Gen. 14:17-24. The Gospel began in Abraham, he was justified by faith and became the father of the faithful. If we are Christ's we are Abraham's seed; being

His children we will do the works of Abraham. Abraham was a storehouse tither and paid his tithes to Melchizedek, God's minister.

Christ endorsed tithing, Matt. 23:23. Then He ordained tithing as the New Testament method under grace for the support of his ministers (1 Cor. 9:13-14).

2. **PROPORTIONATE.** Tithing grades the obligation in proportion to the income. The larger the income the easier to pay the tithe, and the more one has left to be used for himself. It is not hard on small incomes—then of course those of large incomes will find it easy to increase the tithing to two or more tenths.

3. **REGULAR.** Every week, every month, every year just as regular as the income of believers. Any ten men paying their tithes can support the preacher in the same manner as they themselves are able to live.

4. **PRACTICAL.** Thousands have proved that it not only can be done but it is the best and easiest method ever adopted. One who has practiced tithing for five years would never consider taking God's tithe for himself. Churches who use the storehouse plan for tithing know it can and will work.

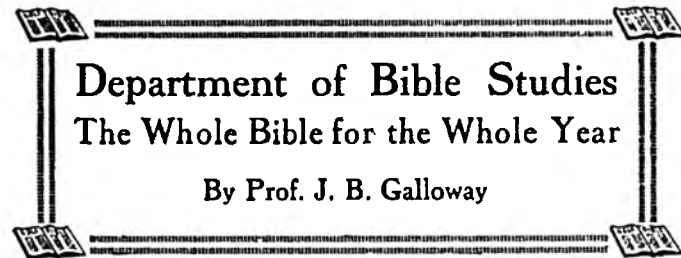
5. **EFFICIENT.** The storehouse tithing will soon demonstrate its efficiency in solving the financial problems locally as well as district obligations and general interests. Tithing by the storehouse system has never failed. Storehouse tithers are so blessed that offerings come easy.

What other method has proved so successful? *None what ever.* Then why not everyone at once comply with our Manual and bring the tithes into the church treasury, God's storehouse for your church, that there may be money in God's storehouse for your church, that there may be money in God's treasury for every need. Why rob God and make His church poor and his ministers beggars. God's tithe is not your money, it does not belong to you, it is holy and the Lord's. Get the tithe into the sacred purpose as quickly as possible. Your own desires might tempt you to use it for yourself.

Tithing is Nazarene teaching and must be practiced. To make the practice effectual, storehouse tithing must be adopted by all. If your pastor is not a storehouse tither make him one. If your church does not practice storehouse tithing talk it, preach it as well as practice it yourself. Be a happy storehouse tither and enjoy life.

Let it be remembered that the local church has no right to the tithe unless loyal to the district and gen-

eral interests of the church. The district pastor and the general pastor and the pastors or missionaries on the field have just as much claim on the tithe as the pastor of the local church. Every local church should be just as loyal to the district and general interests as to the local affairs, and if so can easily receive the tithes and distribute them in harmony with God's plan. Storehouse tithing is easily adopted by the Church of the Nazarene.



LESSON SEVENTEEN

"Study the Bible in the freshness of the morning rather than the weary hours of the evening."

PART ONE. THE SEVENTEENTH WEEKS' ASSIGNMENT. Read the book of Esther and Job the first fourteen chapters.

Our comments this week will be on the book of Esther. The Jews held this little book in very great esteem, giving it a place next to the Law. They read it on the feast of Purim. However its place in the canon has been objected to for several reasons. 1. Because the name of God does not appear in the book. Some have tried to overcome this objection by finding the name Jehovah in the initial letters of some of the verses. This is fanciful and a very unsatisfactory explanation. Undoubtedly God had a valid reason for it being omitted. The Jews were not in communion with God at this time and the custom of reading it at the feast which was a time of merry-making might have caused the name of God to be irreverently used if it occurred in the book. It has been said, "The silence of the book, like the silence of the stars, whispers to the soul, 'God is here.' "He is revealed in His province and in His preservation of His people. 2. It is objected to because it is not quoted in the New Testament, but seven other Old Testament books are not quoted in the New.

The author is unknown. Mordecai, Ezra and Nehemiah have been suggested. It does not seem probable that the last chapter was written by Mordecai. The language seems more like Ezra or Nehemiah. Time not far from 400 B. C. Time covered about ten years.

Recent research has proved the marvelous accuracy of the book. It gives a better picture of the court of the Persian kings than we find in the classical writers. Grotfend identified King Ahasuerus (1:1) with Xerxes in a Persian inscription from the ruins of

Persepolis. Urquhart says, "In the Bible we have Xerxes at home. The Scripture presents not one scene in common with Herodotus. To have pictured the same man on an entirely different field was a task impossible to any fiction writer." There is in the British Museum a seal of the father of Xerxes, doubtless the one Haman used to sign the king's name which was about the same. Digging in the ruins of the city shows that every detail recorded about the palace is accurate.

The book records the extent of the king's rule, his feast, the command that the queen show her beauty, her refusal, Esther chosen in her place, the anger of Haman at Mordecai the Jew, the decree to destroy the Jews, the intercession for them by Esther, their deliverance and the punishment of their enemies. The fourth chapter is the record of an interrupted St. Bartholomew's day. Esther sees the difficulty and her opportunity, exercises her fidelity, wins a great victory. May our service be the same to the needy world, and may we with our supplications be able to touch the scepter of the King, and hear, "What is thy petition? It shall be granted thee," as she did.

PART TWO. THE BIBLE, ITS CANON.

The term canon is used for the collection of books received as genuine Scripture, the Bible. In classic Greek it means a straight rod, or measure, as a carpenter's rule. Hence its use for the Bible signifies the books that measure up to the standard of true Scripture. It occurs several times in the Greek New Testament (Gal. 6:16; 2 Cor. 10:13-16). Probably the first time it was used to indicate the rule by which the books of the Bible were determined by Amphilocheus 380 A. D.

The formation of the Old Testament canon extended over many centuries. According to Moses the book of the Law was to be placed in the ark. To this was added Joshua, and then from time to time the other historical and the poetical books. When Solomon built the temple he deposited the earlier parts of the Bible in it and this was found later (2 Kings 22:8). After his day the prophets added their messages. After the return from captivity the temple was rebuilt and after about fifty years Ezra collected all the sacred writings of the Old Testament together. The second book of Maccabees says that Nehemiah formed a library from the Sacred books for the second temple, 432 B. C. The form of the Old Testament as we now have it is undoubtedly the work of Ezra and the Great Synagogue consisting of Ezra, Nehemiah, Haggai, Zechariah and Malachi. Such a collection existed in the time of Jesus (See Luke 24:27, 44). Here "the Law", "the Prophets" and "the Psalms" are mentioned. The church inherited the Old Testament from the Jews without a question.

The apostles and other writers began to write the books of the New Testament a number of years after

the ascension of Jesus. Paul wrote to the various churches and His epistles were circulated among them. Thus one church would have certain of them and another church would have others. The Apocryphal books were being circulated also. The persecution of Diocletian brought up the question, What were the sacred books? For he had demanded the Scriptures to be given up. At first there was a little difference of opinion because all did not have the whole New Testament. The books of Hebrews, 2 and 3 John, 2 Peter, Jude, James and Revelation were the last ones to be acknowledged as belonging to the canon. By the fourth century the books we now have and no others were admitted by the early church to be the Holy Scriptures. For thousands of years they have proved themselves to be the only true revelation from God by their own worth.

PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY

1. Compare the two queens of the book of Esther. Do you think that Vashti did right in refusing the king's request?

2. What is the longest verse in the book? Note that it is the longest in the Bible. Find a chapter no longer than this verse in this book.

3. What was the feast of Purim? Why was it observed? Make a list of the Jewish feasts (See Lev. 23).

4. What was the source of Mordecai's faith after the decree had gone forth from the king? To what tribe did he belong?

5. From any good Ancient History read the story of Xerxes and get the other side of his history.

RELIGIOUS AND SECULAR NEWS IN TABLOID FROM THE WIDE FIELD FOR BUSY READERS

By REV. C. E. CORNELL

Through the faithful and persistent efforts of Mrs. Mabel Walker Willebrandt, assistant attorney general of the United States in charge of liquor prosecutions, the prosecution of federal prohibition cases is increasingly effective. In 1922 there were 22,000 convictions, with fines of \$5,800,000; in 1924 37,000 convictions with \$7,400,000 in fines; in 1925, 38,000 convictions, with \$7,681,000 fines. The liquor is getting hit hard. Keep it up.

Bishop James Cannon, Jr., of the Methodist Episcopal Church appeared before the Senate Judiciary Committee on prohibition recently and virtually said that prohibition can be enforced if the United States desires to do so.

Bishop Cannon proposed to the Senate committee on prohibition that better men, better paid, more money for them, together with heavier punishment for conviction are needed to enforce the Volstead Act in the United States. In fact, the amount of money needed to enforce the law, no matter what it may be, is asked for the purpose.

Under Lincoln C. Andrews, the possessions of the United States are divided into twenty-four districts, each under a chief. Each chief has a force of men and the appropriation for 1925-26 totals \$21,940,529. There are in the service, aside from the district chiefs and forces, 216 patrol boats and 100 picket boats and twenty destroyers available.

President Coolidge has pledged all available resources of

the county for enforcement. Treaties with foreign countries are in force and being negotiated. The judicial peak has been reached in handling cases. More judges and more assistance in the prosecuting field are required. The courts are clogged with cases.

In 1925, the pending cases numbered 23,818; suits commenced during the year, 50,743; cases terminated during the year, 47,925; convictions, 38,498; pleas of guilty, 35,034; pending at close of year, 24,684. Fines assessed were \$7,681,947; realized on fines, \$4,869,503; sentences imposed, 4,569 years.

There were 12,023 distilleries seized; distilled spirits seized, 1,102,788 gallons; automobiles seized, 6089; boats and launches seized, 182; property value seized, \$11,199,864; agents injured, 39; agents killed 7, and persons arrested, 77,138.

Chief Andrews asked Congress for more stringent laws, among which are those that permit search of foreign ships smuggling liquor into this country and granting permission to search American vessels carrying contraband to other countries.

San Francisco's great fire occurred twenty years ago with an entailed loss of \$200,000,000. Out of the ashes has come a new and more beautiful city. About \$700,000,000 has been expended to build the new San Francisco. It is now a bigger and better city than in 1906. That the city has improved in morals is a question?

Mrs. Montgomery Ward of Chicago has recently given the Northwestern University \$4,000,000 for use of the medical and dental schools. This makes \$8,000,000 that she has given for the same schools the past two years.

Colonel Samuel L. Brengle of the Salvation Army has been promoted to the rank of commissioner, which is held by only three other officers. Colonel Brengle is a well known writer of holiness literature. He is a most devout and amiable Christian gentleman.

Three attempts have been made to assassinate Benito Mussolini the rabid Premier and dictator of Italy. On April 7, while he was leaving the Capitoline Hall in Rome, a woman—the Hon. Violet Albina Gibson, fifty-year-old sister of Lord Ashbourne, stepped out of the crowd, pressed a revolver into his face and fired. The Premier threw back his head as she fired, and the bullet passed through his nose making a slight wound. At another time he was driving his automobile, his chauffeur sitting idle beside him, when a bystander shot and killed his chauffeur, evidently confusing the two figures. On another occasion a carefully laid and widespread plot against Mussolini was discovered the very day for which his death had been planned.

The full Board of Methodist Bishops will assemble in Washington, D. C. May 4. They will consider the affairs of the church and the progress of the kingdom. They have some important and serious problems confronting them. This is the first gathering of this sort ever held, except in connection with a General Assembly. One of the Bishops has written: "The real problem at the Washington meeting will be to discover how the church can be revitalized, how a glow of love for Christ can be brought to the hearts of our people as a whole, how genuine enthusiasm for the tasks of the Kingdom can be made the dominating motive with our church membership."

The latest church statistics show that the Catholics have 16,156,914 members. The Methodists, 15 bodies, 8,920,190; Baptists, 14 bodies, 8,397,314; Presbyterian, 9 bodies, 2,561,986; Lutheran, 17 bodies, 2,546,127; Disciples of Christ, 2 bodies, 1,759,399. The above are the larger denominations.

There was a net gain in membership of all denominations of 753,656. There are 213,112 ministers.

More corn and tomatoes were canned in the United States last year than ever before. The pack of peas was the second largest on record.

Two Missouri men have invented an envelope with the flap at one end, so formed that attaching a postage stamp in the usual place seals it.

How to keep your car young. There are three things necessary to prevent engine troubles and premature wear of a car.

1. Use only oil that is nationally known as high-grade oil.
2. Use only the correct grade of this oil for the car.
3. Drain and refill crankcase at least every 1000 miles.

Although it is frequently stated that the Jewish race is not one of the tillers of the soil it is pointed out that in the settlement of the New Palestine where an effort is being made to re-establish the racial and cultural home of these people, that there is a steady increase in the number of Jews who are tilling farms there. About 21 per cent of the Jewish population in New Palestine are living on the farms there. The actual total is 23,000 against 15,000 or 18 per cent of the population in 1922.

In history there have been some outstanding characters who have been notably short of stature. Socrates, Napoleon, St. Paul and Steinmetz the electrical genius, who have been called to mind as among those who were classed as "short." Steinmetz was just a little over four feet tall.

Some sixty Protestant pastors of Chicago will try street corner preaching this summer. They propose carrying the gospel to the multitudes. It is thus hoped to better the moral conditions of this wicked city. A worthy enterprise and other city pastors should follow suit.

Mr. Standley Baldwin, British Prime Minister, was a guest at a luncheon recently given by a number of prominent English Methodists. Mr. Baldwin said that there was nothing that the country needed so much as another Wesley or Whitefield.

The cure for the social unrest about us is a revival of the religion of Jesus Christ. The sure cure for the "crime wave" surging over the country is a revival of pure and undefiled religion. Such a revival will do more to solve the many stubborn difficulties the nation is heir to than all the conventions, synods, assemblies and skilfully-worded resolutions. Real religion makes men law-abiding, honest, trustworthy and kind-hearted. An old fashioned revival is the need of the hour.

People have more comforts now than ever before. They live in better houses, wear better clothing, eat better food, and live longer. The average length of life in the United States is increasing. It is now about 58 years.

James C. Penney, head of a series of "chain stores," has given a half million dollars to erect and maintain an apartment building in Florida for homes for aged clergymen and their wives. The occupants will be selected by the J. C. Penney Foundation from the Protestant Evangelical ministers of the nation. This home is built as a memorial to the parents of Mr. Penney.

The *Christian Century* says, that at the Annual Convention of workers in hospitals, benevolent homes and deaconess homes of the Methodists, reports showed that the hospital property of the denomination has a value of more than \$31,000,000

and an endowment of more than \$4,500,000. The valuation of property in homes for children is about \$6,000,000 with an endowment of \$1,400,000. The property in homes for the aged is valued at almost \$5,000,000 with an endowment of \$2,750,000. Deaconess homes are valued at \$2,300,000, an endowment of \$500,000. Training schools are valued at \$1,104,000 with very little endowment. The valuation of property in other institutions is \$680,000. The capacity of hospitals is 7,532, of homes for children 2,939, of homes for the aged 2,208, and of other institutions 384. Hospitals reported treatment given to more than 233,000 last year.

QUESTIONS AND ANSWERS

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

Q. In Acts 16:37 Paul says he is a Roman, and in Acts 22:3 he says he is a Jew; please explain this.

A. He was a Jew by blood and religion and a Roman as to citizenship. We do not know by just what means he became a Roman citizen. Some think it was some service rendered by his father for which this honor was bestowed, some think that Tarsus was a "free city" and that all persons born there were citizens. At any rate we know that Paul was "free born," and that this honor was not bestowed upon him for any service or standing of his own (Acts 22:28).

Q. A man says that death would have come into the world even if sin had never come, for if no one had ever died since the creation of Adam and Eve, by this time there would have been no room for all upon the earth. So he says that death is just God's way of keeping the proper number of people upon the earth. What is your opinion of this argument?

A. I think this argument is speculative, unscriptural and false. Romans five says most emphatically that death came by sin. Of course I do not know what would have been the state of things if sin had never come, only I know there would have been no death except for sin, and I can imagine a number of things that God could have done to keep the earth from becoming over-populated. For instance: He could have arranged it so that when a man had served out his week of probation and made good, he would be translated to heaven as Enoch and Elijah were; or by eliminating oceans, as He plans yet to do, deserts and polar regions He could have provided for a good many holy sons of Adam upon this globe.

Q. Kindly explain "without a cause," in Matt. 5:22—"Angry without a cause."

A. The Revised Version omits the words "without a cause," and I think that is the safest interpretation.

Q. A friend claims that we are unscriptural in that we require certain standards concerning divorce, dress, lodges and amusements for church membership. He claims that grace, and the oneness of the sanctified according to John 17 should be the only requirement. What is your answer?

A. Well, I disagree with the friend on his particulars, but think he is correct in principle. It is easy to multiply "rules" until they overshadow principles, and when a church makes too many exclusions which are not fundamental it generally loses its field and becomes mummified. On the other hand, if there is no discipline the church loses its force, and hence when it finds its field it is unable to fulfill an effective ministry. I can scarcely see how the Church of the Nazarene could defend her force with fewer rules than she has, but I hope no more will be added. Better have fewer rules and live up well to them than so many rules that mere division among holy people is the result. Our principal safeguard is in grace, so we must put the principal emphasis there, rather than upon rules and specified discipline.

FOR ALL THE FAMILY

By MRS. JOHN T. BENSON

THEY SHALL STILL BRING FORTH FRUIT IN OLD AGE

The man was asking the head gardener about the fine orchard which he cared for. "As soon as a tree begins to get old, do you cut it down and plant a young tree in its place?" he questioned. The head gardener smiled, "My trees bear fruit in old age" he answered. "I fertilize, prune and spray them as I do my young trees. *Then I expect fruit from them, and they do not disappoint me.* Some of the finest, most luscious fruit in the orchard is borne by my old trees." Does this make you think of the words of our Head Gardener? *"Herein is my Father glorified that ye bear much fruit . . . they shall still bring forth fruit in old age; they shall be fat and flourishing."*

And this reminds me of two old ladies I once knew.

The first old lady had been an active busy woman all her life. She had reared a big family, had lived on a large farm, cooked for the hands, cared for the milk and butter, and looked after the chickens, and now she had come down to old age, still hale and hearty, but oh, so sad. All of her children were married off. Her husband was dead—her home sold, and she was living with her son and his wife.

One day she took her two little grandsons and went to a campmeeting which was going on nearby. One of the mothers attracted by the wistful expression on her fine old face asked her if she had the blessed experience of holiness.

No, she had never heard of it before, and what was the use now? Her life was practically over, she said.

"What makes you think that?" asked the worker. "You ought to have many useful happy days ahead of you."

Then the poor soul opened her heart. She told the worker about her husband, her children and her busy life on the farm.

"It isn't that I am old; at least I don't feel old. I want to be busy, but there is nothing for me to do in my son's home. Mary has a compact city house, and runs it on a schedule. She prefers seeing to her own affairs. Besides she and my son think I should rest now, and they don't realize that this inactivity is killing me. If I only had a flock of chickens to care for or a little garden to raise things in, how happy I would be. But, of course, I can't have these in the city. So here I am a very useless old woman. There is nothing I can do to interest myself and nobody needs me to do anything for them. That is why I say life is over for me."

The worker looked at her and her heart was filled with pity and love.

"Let me tell you about a dear old lady I know; you remind me very much of her," she said "for she too reared a

big family, had a large home to care for and much responsibility. But her children grew up and married; then the husband died; and the home was broken up, so she went to live with her youngest daughter. Now the daughter was an excellent manager. Besides her house was not large, and she had a competent servant. So the little old lady was without the job of housekeeping which had kept her busy so many years. Very well, if she couldn't work at that one, she would find another, for she had no idea of being laid on the shelf. There was the mending; she could be responsible for that. Then she remembered that when her own children were little, she had often longed for more time that she might help them with their lessons. She had plenty of time at last, so why not use it in helping her grandchildren? They were delighted. It made lessons so much more interesting if someone heard you recite your grammar and geography, and looked over your exercises to see that they were done correctly and neatly. As for spelling well, under grandmother's enthusiastic leadership they soon became the best spellers in school! In fact they made better marks in all their studies. Their report cards began to show a whole row of "E's" which meant they had made the highest grades. They always ran straight to grandmother with their cards, for they knew she would be as pleased as they were themselves.

They always studied in her room. She kept a dictionary out on her table and some books you could get material from for themes. It was a pleasant room anyhow, with its open fire, and its pots of blooming plants at the windows. And when you added to these a dear grandmother who was interested in all the children did, and ready to help them do it—of course they would love to stay in that room.

After lessons were over, and on rainy afternoons, she read to the children. She was very careful in choosing this reading matter. There were stories of the early history of our country, of pioneers and Indians; of travel; good stories of child life and of animal life. And grandmother saw to it that the little circle of eager listeners got the right lessons out of these delightful stories, lessons which taught them what a fine thing it is to be truthful and honest, to be kind and obedient, to play square with one another, to be good citizens, never impose on the weak.

Above all she read to them from the Word of God. Each child was given a Bible, and together they read and memorized, and marked precious passages of Scripture. Eternity alone will tell the wonderful impressions for good that she made on their childish hearts. *She was moulding character, the greatest job one could have on this earth.*

And the mother of the children often said she did not know how she could do without her.

The worker paused. Then she asked, "As you look back to those busy days when you provided food, and clothing and a clean comfortable home for your children, do you think you spent as much time on the needs of their young hearts and minds as you should?"

"No, I often think of it with a good deal of sadness."

"And you say that your busy daughter-in-law is overlooking the same important needs of her children as you did yours back yonder?"

"Yes, she doesn't realize any more than I did how quickly children grow up and get beyond a mother's teaching," was the answer.

"And yet, you say you are not needed! O, my dear," said the worker earnestly, "can you see that these little grandchildren need things done for them, vital things, which you can do and which will probably go undone if you don't do them? Why, *children are more worth your while than chickens!* And there never was an earthly garden which could compare with the garden of a little child's unfolding mind and heart. It seems to me that God has placed wonderful opportunities within your reach, and I can't help thinking He is looking to you to use them for His glory."

The old lady was wiping her tears away and smiling too as she said: "I hadn't thought of it that way. I have been very blind, but God has used you to open my eyes. Now will you please tell me more about this wonderful blessing? I believe the Lord is going to let me do some work for Him, and I want Him to fix me up so I can do my best."

Have you been tempted dear elderly reader, to think that your usefulness is a thing of the past? That there is nothing you can do now which is really important to anybody? Just remember that this isn't God's plan for His dear children. No, His promise is *"They shall still bring forth fruit in old age; they shall be fat and flourishing."*

AMERICA

A golden cup is in thy hand,
Thou holdest it at God's command,
America!

His cup of blessing not thine own,
Thou may'st not quaff its sweet alone—
This cup of blessing sent through thee
To thirsting, sad humanity.
God keep thee to thy mission true,
O fairest land the world e'er knew,
America!

KATZ W. HAMILTON.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter at the closing of our campaign in beautiful old Alabama. As you know we had just toured that great old state. I left Phoenix City on Thursday morning of April 1.

Had a beautiful trip by way of Atlanta, and half a day in the home of our good District Superintendent, A. B. Anderson. Leaving there at night on a fast train, I reached Lexington, on Friday at noon of April 2nd. I was met by our District Superintendent Rev. J. W. Montgomery and our good pastor, Rev. Tommie Mason. We had a good dinner and spent a few hours in planning the work for the district. We left about five o'clock for Mt. Sterling. Our trip was one of the most beautiful in the nation, over a beautiful highway and through the finest blue grass region of Kentucky, reaching Mt. Sterling in time for supper. Here we have a most excellent pastor, a converted and sanctified lawyer, the Rev. J. L. Logsdon, Jr. He is a graduate from the great Southern California University, and the son of a great Free Methodist preacher. He married a beautiful girl from California. Our meeting was well advertised, and we had a crowded house. We had a most beautiful service. We represented the HERALD OF HOLINESS and presented the Kentucky Nazarene Tent Association and secured a nice list of subscriptions and a fine number of members to the association. The Lord was with us in power and glory. This was the opening service for our state campaign, and the opening was a great success. Mt. Sterling being only thirty-six miles from Lexington we drove back into Lexington that night and lodged in the home of the District Superintendent and had one fine night's rest. Saturday of April 3 was one busy day with us. We hammered the keys of our old typewriter until late in the afternoon, and left for Irvine, Ky., stopping at Richmond for an early supper with the Rev. J. A. McClintock. After supper several carloads drove to Irvine where we had a most beautiful service in the Free Methodist Church. Here our good mother Burks is acting as pastor. We had a full house and a great service. We represented the HERALD OF HOLINESS and Tent Association. We enjoyed the service very, very much. We had with us Brother MacClintock, and also Rev. Glenn E. Miller who is our fine pastor at Richmond. After service we drove back to Richmond and stayed in the nice new parsonage where about nine months ago we had nothing in the way of a church organization, and today we have a nice church that will seat 350 and a splendid parsonage. This great work has been brought about by Rev. Miller, who also is a converted

and sanctified lawyer. Brother Miller is a young man probably not much over thirty who was one of the most brilliant young lawyers in the state, but he got gloriously saved and powerfully sanctified and got the Nazarene vision. It is wonderful how God has used Brother Montgomery to get these fine young lawyers into the church as his pastors. The only way to improve on Logsdon at Mt. Sterling and Miller at Richmond would be for the Lord to give us two more like them. Sunday morning and Sunday afternoon were two great services. The offerings came up beautifully, and a large number joined our tent association. In the afternoon we raised a large offering, to be applied on the new church which amounted to between a thousand and twelve hundred dollars. A great Sunday school in the morning, and a great preaching service, and the afternoon service was a record breaker. At the close of the afternoon service we boarded our Henryetta and gave her a good cup of oil and a dose of gas and headed for Lexington, where we arrived at six o'clock and found that the people had been gathering ever since five o'clock. Here we had twice as many in the house as could get seats, the yard full and the streets almost blocked.

Brother Mason had run a prayer, praise and testimony meeting for more than two hours. Here we had one of the most interesting services of the trip up to that time and secured a great list of members to our tent association. Brother Mason is making them a great pastor in Lexington. He is raising his church and putting in a full basement for Sunday school rooms. But while our church seats comfortably three hundred it is not half large enough. While the number of fine Sunday school rooms will help out a great deal, it is merely a makeshift for the present. In the next two or three years we must have a church in Lexington that will seat one thousand people, and then it would be too small for their special occasions. We had with us a number of the professors and a number of the students from Asbury College. We had two fine quets. Such singing you scarcely hear in a life time. They nearly lifted the roof off the church. We are planning to return to Lexington on Friday night of the 16th and Brother Mason has secured the Woodland Auditorium that will seat three or four thousand and on that night I am to relate my hospital experience, and on Saturday 17th we are to visit Asbury College. Of course these services will be over before this letter goes to print, but this will give the good Samaritans a glimpse into some of our great plans. We have no city in the nation that is in a more beautiful country than Lexington, Ky. We met so many good friends of other days. But after preaching three times on Sun-

day of April 4th to very large crowds, we tumbled into our beds between ten and eleven o'clock as tired as a hound after a fox chase, but as happy as a bumble bee in a clover patch, and it seemed to us in a few minutes Monday morning was born. We are up and ready for our next trip.

In Love, UNCLE BUDDIE

BORDER WORK AMONG THE MEXICANS

Our recent visit to East Texas was a revelation. Especially was this true with respect to the Rio Grande Valley. Driving southeast from San Antonio, the country is beautiful. The salt sea breeze, orange groves and palms remind one of Florida. But the greatest attraction is the people, genial, friendly and prosperous. And what do you think? More than half of them are Mexicans. It is estimated that in San Antonio alone there are some 140,000. The entire number of Mexicans in the United States is said to be between four and five millions. More than one fourth of the people of Mexico in the United States. Think of it. And what does it mean? To those interested in the spread of the gospel among Spanish speaking peoples, it is the opportunity of our life. The Devil has done his worst through Roman Catholicism and corrupt governments to blight and ruin the lives of these peoples but it would seem he has over stepped himself. They are coming to us. The Lord has surely sent them. In our own country we can evangelize them more easily than we can in theirs. It is evident we can build and equip schools and churches and carry on work at home to better advantage than we can in foreign lands. This fact has been recognized by many of the churches. They are doing what they can to establish schools and places of worship along the border but the field is large and it will take all of us working hard at the job to cover the territory. We thank God for the humble beginning our people have made. We now have some ten congregations scattered along the border from San Diego on the Pacific to Brownsville on the Gulf but we need many times this number. We believe the Lord is going to give them to us. The response the Mexicans themselves are giving to the gospel is most encouraging. At a union meeting in East Texas I had the privilege of seeing the altar filled with Mexicans when the invitation was given to seek pardon or purity. I did not count them but was told that there were a hundred seekers. A letter from Brother H. J. Kerns just read reports wonderful victory in his part of the field.

*E. Y. DAVIS, Superintendent
Mexican Nazarene
Southwest District.*

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

ZONE V RALLY MISSOURI DISTRICT

Zone V of Southeastern Missouri District met for a rally at Poplar Bluff, Mo., May 2 where we enjoyed a day of Christian fellowship throughout the day. Song services began at 12:30, led by Willard Durham of Piedmont, followed by prayer and special song and message delivered by Rev. Rosa Hurst. The theme of the message was "Searching the Scriptures." Some of the points introduced were: We should study the Scriptures systematically, carefully, prayerfully, trustingly, reverently and every day. It was a real feast to our soul as well as the good dinner following was a feast to our bodies. Beginning at one o'clock the devotional service was conducted by Rev. Della Walker. Some were moved by the spirit of God and shouted in the old time way. The Sikeston N. Y. P. S. then favored us with a special song, and the topics, "Purpose of N. Y. P. S." "Need of Such an Organization" and "Our Need of a Y. P. S." were discussed by Miss Lela Rayfield of Piedmont, Rev. S. K. Moxley of Morehouse and Mrs. C. C. Wilson of Poplar Bluff. The thoughts brought out in full discussion were helpful to all. The Junior N. Y. P. S. of Dexter sang and this was followed by a discussion of "Junior Y. P." by Mrs. Fannie Billedeau of Dexter, bringing out the need of a Junior organization and how to make it interesting. The afternoon services closed with a congregational song and prayer. The regular N. Y. P. S. service opening at six o'clock, conducted by Miss Lela Rayfield, was a blessing to all present. Immediately following was song service conducted by Rev. R. E. Jeffries, pastor at Poplar Bluff. We were again favored by a special song and preaching by District President J. B. Ramsey of St. Louis. The message, especially for young people, was earnestly and pleadingly delivered and God dealt with hearts. Friends, let us pray for our young people.

WASHINGTON - PHILADELPHIA DISTRICT

Another happy gathering of the Washington Zone N. Y. P. S. was held at the Capitol Heights Church on April 30, the Washington First and Second Churches, Park Lane, Capitol Heights and Indian Head Societies being well represented, Brother Mateer, Zone leader, presiding. Rev. D. W. Sweeney, pastor, in his welcoming address with his usual sincere and kindly manner made us feel a great freedom at the start.

The president of the Capitol Heights Society gave a brief outline of the growth

and progress they have made since their organization about a year ago. Brother Mateer remarked, "That they had done so well for an infant he expected to see them a junior at the next rally." Their outlook for the work there is indeed bright.

Mr. Mason, representing the Washington First Church, gave an address on the theme of "Always Being Ready to Give a Reason for the Hope that is Within You." He also sang two gospel songs, "Carry Me Back to Dear, Sweet Calvary" and "There's a Land Beyond the River."

Miss Grace Dickey, of Washington First, brought missionary echoes from the New England Assembly which were very inspiring.

Miss Mabel Davis, of Indian Head Society, sang "Deeper, Deeper in the Love of Jesus."

Seven girls from Washington Second Church gave an exercise in recitation and song.

The Park Lane male quartet sang, "Alone with God." There was a dialogue sketch by two of the Park Lane members, representing an interview between a Nazarene preacher and a reporter from one of the local dailies, that was unique and original, correcting some erroneous impressions and giving information relative to our principles, growth and activities.

Much zeal and enthusiasm in the Washington Zone was expressed in the gathering of canceled stamps for furtherance of missions, a price being given to the one reporting the largest number. There was a total of 71,058 reported, Miss Mollie Brown, Park Lane Society, reporting 21,700.

These meetings are a source of great interest building in young people's work. This meeting gave us a new goal to strive for in our contests. The Society giving the best contribution to the next month's rally is to be specially rewarded.

It was voted to continue the meeting once a month. The next meeting Washington First Church, May 28.—Mary L. Speake, Reporter.

BATESVILLE, ARK.

We are having prayer services on Friday evenings, with an attendance of forty. The Holy Spirit is certainly in our midst and each one prays and gives a glorious testimony for the Savior. We have a good Spirit filled pastor at this place. Our young people visit the sick and pray with them, and we expect to do more of this kind of work.—John Cochran.

HEART TALKS THAT INSPIRE

Actualizing the Impossible

By BASIL W. MILLER

BETWEEN failure and success is found the yawning chasm of the impossible. Between the lofty heights of renown, agelong fame, and prestige enduring the wear and wreck of centuries, for the lesser lights, smaller souls and the soon forgotten hordes of humanity stands that towering peak called "Mount of the Impossible." But to the achievers of nations, the moulders of empires, the establishers of kingdoms, and triumphant conquerors, there is no impossible. Napoleon, gazing toward Spain where he was desirous of planting his imperial flag, was reminded that between the sunny slopes of France and Madrid lie the mountains. He replied, "There are no mountains."

When Cæsar was planning his conquest of Britain, after having subdued the fiery Gauls, he said that there are no mountains to scale, no swamps to wade, no seas to sail! Alexander won victory after victory simply by putting into action the belief that it was possible to tramp across the nations of the earth as victor, and in his triumphant entry into Athens to lead captive all the kings and rulers of the empires of the world. At the youthful age of some thirty years, after all nations paid tribute to his kingdom, he sat down and wept because there were no more nations to subdue, no land to conquer, and no victorious armies to meet. To him the impossible was swallowed up in glorious victory of actuality!

Impossible that Demosthenes, the stammerer and ill-postured, should become Demosthenes to thrill with silvery tones of liquid eloquence the populace of ancient Greece! *He actualized the impossible!* Impossible that Moses and Joshua should lead the children of Israel from Egyptian bondage, through burning desert and wilderness of fiery serpents and establish them in Canaan, the land of milk and honey fame! Impossible that the sea should divide, the sun should stand still and the moon should rest in its place! *Happy actualizers of the impossible are these princes of God!*

Impossible that Shakespeare, the lad holding horses at the entrance of a London theater, should become Shakespeare the immortal dramatist, exploring the depths of human emotions, scaling the heights of intellectuality, to be remembered and garlanded as long as our language remains. Or that blind Milton—blessed blindness is his—should visualize the eternal scenes of Paradise Lost. Impossible that Luther alone should

free the church bound by centuries of ecclesiastical bondage, liberate those spiritual energies of the soul, and give birth to the moral dynamic of the Reformation! Impossible that Knox by prayer should shake Scotland until the bloody queen declared that she feared the prayers of this godly man more than all the armies of Europe. *Hail ye hosts of achievers of the impossible!*

Impossible that the younger Pitt should head the English Parliament at the age of twenty-four; that before the age of thirty all Europe should tremble at the footfall of the army of Napoleon; that when twenty-five Cicero should be the greatest orator of antiquity; that just one year younger than he, Ruskin should write "Modern Painters"; that at twenty-two Whitefield should be one of the world's greatest preachers; and that Franklin at fourteen should be writing for publication! Yes, impossible! *But they enter the noble ranks of that grand army of victors, actualizing the impossible!*

Impossible for Watt to invent the steam engine, Fulton the steamboat, Howe the sewing machine, Whitney the cotton gin, Bell the telephone, Edison the phonograph, and the Wright brothers the airplane! Impossible for Burbank to become the plant wizard! Impossible for Burns and Tennyson and Browning to put the touches of the sky, the fire of sunsets and the glory of holy passions into poetry! *Glorious hosts of actualizers of the impossible!*

Every pathway to greatness is blocked by heights of rugged crags, dismal valleys, desert stretches of the impossible. Every book written to enliven hope, to inspire love, every poem penned to stir the emotions, each symphony composed to kindle the fire of beauty, to elevate to realms of bliss, is based on golden stepping stones of conquered impossibilities! Names writ in blood at the top of the pages of the history of centuries are the records of impossibles achieved.

Time quickly obliterates the footsteps of him who never actualizes the impossible. The centuries in their wild relegation of the common herd to the trash heaps of the forgotten dead sculptures in marble, casts in imperishable bronze, paints in emblazoned colors, writes in memorable biographies the lives of those who overcome in the storm, ride out of every wind, eliminate each difficulty—actualize the impossible! To him that achieves the impossible the ages hold out the golden jeweled scepter of rulership! Him she leads to the ivory throne of lordship! To him she gives the empires of command and power! Only the actualizers of the impossible are crowned with the diadems of victory!

Young men, young women, your regal throne way across the drama of life is thickly beset with impossibles. Impossibles to the left; impossibles to the right of you; and impossibles before! Welcome them, that greater skill, more wondrous ability, more lustrous brilliance may come to you through triumphing over them. Impossible to train the mind that it might shine with the brilliance of the mental giants of the ages! Impossible that your fingers might catch the cunning of the masters of music,

STEWARDSHIP SERMON
*"Stewardship puts
the GOLDEN RULE in
business in place of the
Rule of Gold."*

which from the keys of piano, the strings of harp ripples in rills, roars in cannon attack, and is tumultuous in lashing of the sea! Impossible that with deftness of touch and exquisiteness of color and skill of outline that on the canvas you may place your dreams to take their place in the art galleries of the immortals! In noble words of artists, in thunderous tones of conquerors, in eloquent voice of orators, with artistry of composition, arise and say, "There are no impossibles."

Let every conquered impossible form a gem in your crown of victory. May each impossible triumphed over sharpen your sword of successful battle. The lofty peaks of impossibles scaled but raise you higher in the gleaming sunlight of fame and immortality. Turn the lost struggle of impossibility into magnificent achievement. Lead captured impossibles in golden chains fastened to your chariot in your triumphant entry into the portals of eternity. Your name will then be written on each page of the history of succeeding ages. The glory of your fame will be undying, *For you have actualized the impossible!*

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**PIONEER WORK IN NORTHERN
WISCONSIN CHICAGO CENTRAL
DISTRICT**

I have recently visited our churches in Northern Wisconsin. During the last two years, the Church of the Nazarene has done a remarkable work in this new field.

At Mattoon we have one of the finest bands of about fifty people that I have seen anywhere. During the past few months they have built a church building and a substantial winter shed for their horses. This property will be worth nearly \$4,000.00. It is remarkable that here in a Lutheran community we have planted this first new Church of the Nazarene in this section. This is a good church in every particular. Rev. J. J. Gough and his good wife are in charge of this work at Mattoon, and they tell me that they have seekers at nearly every service. This new church is putting on a meeting in the nearby towns of Birnamwood and Wittenburg, where there is a strong demand for the Church of the Nazarene. We are more than ever convinced that the Church of the Nazarene is God's appointed channel through which to carry the saving gospel to the masses of this twentieth century.

At Antigo we have a mission work where Rev. Stella N. Adams has been laboring most faithfully in a most difficult field. We are renting an old Evangelical church. While the progress has

been slow, yet we believe that God is going to give us a good strong church in this most important city of more than ten thousand in northern Wisconsin. Sister Adams is an ideal pioneer Home Mission Worker. She has gone to the nearby town of Kempster, and has good prospects of a good Church of the Nazarene. At Bryant and Polar, two other nearby towns, there are prospects of good meetings and possibly Nazarene churches.

Rev. P. A. Dean and wife have opened a new work at Ashland on Lake Superior, which is 450 miles northwest of Chicago. There they are worshipping in an old Danish Methodist Episcopal Church. They have a fine start. Miss Lillian E. Burkey of Pekin, Illinois, has been assisting in these services. These workers are largely responsible for our work at Iron River and Clam Falls, where we have two small places.

I made a trip by auto with Brother Dean from Ashland to St. Croix. We stopped with Brother Cecil Smith and had a good visit at Clam Falls. Brother Dean is in labors abundant. He is putting in a meeting at Superior and also one at Ladysmith. Also he is going to do some work in Southern Wisconsin. Rev. Dean is a typical Home Missionary Evangelist. He knows how to suffer, to sacrifice, to go through, to start small, and to do things. We have a good work at St. Croix Falls, which is about sixty miles north of St. Paul, Minnesota on the Wisconsin side.

Evangelist B. T. Flanery, while doing his general evangelistic work frequently finds some time to give us meetings in this Home Missionary field. He and his family have been holding a meeting at Cumberland. I think he anticipates entering Rice Lake this summer under a tent. Plans are also under way to hold a meeting at Shell Lake. Thus we are branching out.

I spent a Sunday at Forest Center, which is one of the oldest of our churches in Wisconsin. We had three services on Sunday with a house full at each service. Here Rev. Geo. Cornelius and wife are doing a most excellent work and pastoring one of the most substantial churches that we have in this northern country. They are loyal to every interest of our church and are true Nazarenes in every sense of the word. While at Forest Center, I made arrangements with some of the folks to see about putting on a Home Missionary meeting at Menomonie, a nearby good town. Also other places are under consideration in this section. We have twelve good cities in this northern country that we are planning to enter as soon as we can get to it. We are putting two or three tents in this section and we are going to push out in every way.

I do not think there is a more needy field to be found in the United States than Northern Wisconsin. If our people will go there to stay and die on the job we can have Nazarene churches. People are hungry and neglected. My prayer is that God will send forth laborers into His whitened harvest field in that great Northern Wisconsin.

E. O. CHALFANT, Dist. Supt.

NEWS FROM THE WASHINGTON-PHILADELPHIA DISTRICT

Compiled by W. D. Shelor

News for this page should reach me not later than the 30th of each month. Report your work regularly.—W. D. Shelor, Lansdale, Pa.

BRIDGETON, N. J.—“This church has begun the new assembly year with blessed victory and is looking forward to the best year on all lines that the church has ever had. The blessing of the Lord is upon all our regular services and new people are attending and becoming interested in the work. Upon our return from the assembly the church gave us a beautiful reception. How it made our hearts rejoice as we heard different ones tell of what the past year has meant to them in spiritual growth and progress. It would be hard to find a more loyal band of Nazarenes than we have here. They increased our salary for the year and are standing by their pastor in every way. A wonderful spirit of co-operation is found among our people and we expect a year of victory. At this writing we are planning a revival meeting with Rev. Wm. Heslop and wife of Allentown, Pa., as evangelists. Pray with us that God will give a large ingathering of souls.—H. I. Basham, Pastor.

TENT CAMPAIGNS—This summer is to be a busy one in outdoor evangelism on the Washington-Philadelphia district. The district under the direction of Bro. Maybury, Superintendent, expects to operate five tents, including three new ones fresh from the manufacturers. Bloomsburg is planning three tent meetings with the Chatfields beginning about June 1st, using their own tent. Richmond will stretch their big brown tent soon and make a good showing again in the capital of old Virginia. Other churches are planning tent meetings and some will conduct Saturday night street corner meetings in nearby towns where there are openings for our message and church. Then we should not forget our “feast of tabernacles” August 13-22d at Leslie, Md. Dr. C. E. Hardy and Dr. John J. Hunt, Jr., are the special workers. There will be some more improvements made this year for the comfort of campers. God gave us a wonderful camp last year but 1926 camp should far exceed the last. Begin right now to pray and plan to be there and send your order for cotage, tent, meals, etc., to Rev. John N. Nelson, Manager, Darby, Pa.

LANSDALE, PA.—We have entered upon the fifth year of our pastorate here with faith for good years of advancement in all departments of the church. God is with us and we are having some precious seasons in the regular services. We were glad to have the nineteenth assembly of this district meet with us April 7-11. It is always a pleasure to have such a gathering of consecrated souls with us

and they left a blessing. Because of physical conditions the writer offered to resign here and take up work in the Midwest, but there came such a storm of protest from all sides, and especially from the young people, that he has decided to stay for the present. The church very kindly voted their pastor three months' absolute rest with pay. Miss Alice M. McClellan returned from Burma, will be supply pastor during the three months and will conduct a summer vacation school for six weeks of that time in our church. This promises to be a big thing for our children. “Take care of the child and the adult will take care of itself” is almost true. Miss McClellan is so well qualified for this kind of work that we feel very fortunate indeed to have her as leader of our Juniors. Pray for us and for the summer school.—W. D. Shelor, Pastor.

RIO GRANDE, N. J.—Rio Grande is situated just three miles from the great rolling Atlantic, and but seven miles from the Cape May point, the southern extremity of New Jersey. The line of great seashore resorts ends at Cape May, and Wildwood is but three miles away. In this land of sand, pines, mosquitoes, sunburn and ocean breezes, you will find one of the finest, most sacrificing, and spiritual bunch of Nazarenes to be found in any spot. They are united behind their pastor, are supporters of both district and general interests, and God has, and is, and if we keep clean and obedient will continue to bless us with all spiritual blessings in heavenly places in Christ Jesus. Financially, the church seems to be on a more practical basis. Without any teasing or pressure these Rio Granders with limited income gave over \$62 per capita last year giving over \$600 more for all purposes than the previous year. Of course, everyone does not tithe, nor give like they ought to, nor are all as spiritual as they ought to be, nor is the pastor setting the woods on fire, but God is blessing, the sheep are being fed, and led beside the still waters, and in the green pastures of the best spiritual food that the “under Shepherd” can command. Thank God for red-hot, Holy Ghost religion, for the Nazarene fire and swing, for a chance to preach the Gospel, and to do good unto all men. Thank God for some of the best boosters a pastor could find anywhere, for a people on fire, with a vision and burden for souls, at home and abroad. Our women gather each week in prayermeetings, and the rich overflowing blessings of heaven flood their souls. Our young people are doing splendidly, giving nearly \$150 more this year than last for all purposes.

The pastor not having enough to do for his frame has tacked on the work at Port Elizabeth which was left with-

cut a supply at the Assembly. Every Sunday afternoon the faithful Ford carries him there the good thirty miles, and we are praying and looking to the Lord to bless our Port Elizabeth people. They are worthy of our daily prayers, and we ask you to pray for them, that they may have a revival and great ingathering of souls. Well, we've reported enough for this once. God bless the Nazarenes, and keep us clean, on fire, and with love towards all.—Byron H. Maybury, Pastor.

PARK LANE, VIRGINIA—We are very glad to report a steady growth in all departments of the church since last we reported. The Y. P. S. is growing in spiritual life as well as numerically. We have instituted a prayer service before the regular Sunday evening service in addition to our cottage prayermeetings. The attendance is very good, necessitating the enlarging of the seating accommodations. We are hopeful that this fall we may be afforded once more the pleasure of entertaining the convention. The pastor is supervising the reorganization of the Junior League. Two members have been received into the fellowship of the church. Mr. Abner Burgess and our beloved brother, Marvin S. Cooper, former pastor of our First Church at Washington, who is now actively engaged in the evangelistic work. The church was greatly blest by the message Brother Cooper left with us before departing upon his new labors. Rev. N. Mulholland has been engaged to conduct a revival at Washington Second Church beginning May second. Mr. G. O. Myers will officiate as song evangelist, both of whom are members of the local church. Brother A. Smith the energetic superintendent of our thriving Sunday school reports that the outlook from his department is very encouraging. The campmeeting committee is expecting this to be the greatest year they have as yet enjoyed. Many improvements are being added and it is their hope to make this the most modern holiness camp in this section of the country.—Everett McCowan, Reporter.

PHILADELPHIA CHURCH—After leaving New York three years ago and while waiting for returning health, having changed my relationship to this District, it has been my privilege to attend and help some in the Philadelphia church of which I am a member. Under the very efficient pastorate of Rev. G. W. Gottshalk this last year has been by far the best in its history in every way financially, numerically and spiritually. But of course the enemy is lively too, and would break up such a work. And our pastor resigned much to our chagrin, and some of our board and delegates got together and insisted that he withdraw

his resignation and return to us, which he did. So we gave him and his wife a rousing reception last Thursday evening at the home of the writer. Over fifty people were present and an informal program was rendered. Singing, "Blest be the tie that binds," and prayer. One of our young ladies had written, and then read a very interesting address of welcome, then played a piano solo. Then followed other songs, solos and duets, with recitations by the Sunday school children. The players on instruments were there and gave several selections. A large bouquet of beautiful carnations was presented to Mrs. Gottshalk. Rev. John Nielson from Darby was with us and gave us one of his "Forward March" addresses, and sang a duet with his sister. Our Assistant Sunday school Superintendent, Mr. Haggard, Mr. Jump and our pastor spoke words of appreciation. Also Mr. and Mrs. Cyrus Agnew and Mr. Jesse Howell of N. Y., and last refreshments were served, and the spirit throughout was so sweet, one said it was like heaven on earth. So we are encouraged to push the battle and are trusting that God will give us a church or at least a better place to worship in. Please pray for us.—Rev. I. M. Jump.

DISTRICT SUPERINTENDENT, J. T. MAYBURY sends the following note: "The assembly closed with an altar full of seekers and we all returned to our various fields of labor with renewed vision and courage. The places to be supplied with pastors have all been taken care of for the present, at least, and Trenton and Baltimore are having revival campaigns with blessed victory coming down from heaven. The brethren surprised me at assembly by promising the money for a new car. We are happy to state that the car has been purchased and delivered. We again express our thanks and appreciation to the donors. We are looking forward to the opening of the tent season when we will place five district and two local tents into the field. Let all our churches pray constantly for the success of these efforts." Amen.

Sunday School Lesson

May 30

By M. EMILY ELLYSON

LESSON SUBJECT: Jacob at Bethel.

LESSON TEXT: Gen. 28:10-22.

GOLDEN TEXT: *I am with thee and will keep thee in all places whither thou goest* (Gen. 28:15).

THE vision of Jacob which was granted to him of God came in a time of trouble. We have him here on a pilgrimage after a long hard day's travel. He is in a desolate condition. We know the causes which led to the taking of his journey, and the sense of his sin doubtless was lying hard upon him. Guilty of deceit he had incurred the anger of his brother, and disturbed the peace of his father's household. He had claimed his title to the

blessing in a self-righteous frame of mind and gained possession of the same by unrighteous means.

He who had never left his father's house before, for whom everything was provided, now becomes a wanderer. He is left all alone on an untried journey. He set out in the sunshine but now night has come on. He has no tent, no pillow. Alone with himself, all seems desolate around him and he is like one forsaken. A sense of sin rests upon his soul and a vague dread of unknown terrors. It was thus when everything in life seemed against him that this vision was vouchsafed.

We cannot keep from contrasting the difference between Jacob's departure from his father's house and that of the pompous mission which had been sent to the same country when a wife was to be procured for Isaac. Without a servant to attend him or a beast to carry him, provided only with a staff to walk with he pursues his solitary way. He the heir of the promise, the chosen servant of God, in whose loins were an elect people, and many powerful kings, whose history was to occupy so large a space in the book of God, and in whom all the families of the earth were to be blessed; a forlorn wanderer banished from his father's house, his whole inheritance his staff in his hand. But in the midst of this scene of inner and outer darkness God had not forgotten him and was graciously preparing a message of peace and joy for the exiled man.

"He lighted upon a certain place" little thinking he would find heaven there. But years before that very spot had been sanctified and hallowed by prayer, for Abraham had dwelt there and built an altar and worshiped there. We wonder if the influence of those holy sacrifices did not linger yet, at least God made a direct communication with Jacob's soul, and he was assured that heaven and earth were not separated by an impassable gulf. Sin has created the distance between God and man. Men feel this when they think at all upon the subject. They think upon the righteous character and sadly feel that they are not so with God. Jacob was oppressed by a sense of sin and dared not look up. Then it was that this dream assured him that he need not despair, that the sinner's soul and God could yet be brought together. There was a way of reconciliation between God and man. The gulf was bridged over. There was a way of communication between heaven and earth, in both directions, heaven's love was sent down and the answer of the sin-weary human heart was returned. This vision assured him that the love of God was above all the darkness of human sin and evil. God was at the top of this ladder (V. 1:). The Lord above and the object of His mercy beneath and a way of communication opened up between them. Thus God is the author of salvation and we are accepted through a Mediator, even Christ our Savior. He is the ladder. Did He not say, "I am the way?" All God's favors come to us and all our services go to Him by Christ. If God dwell with us and we with Him it is

by Christ. We have no way of getting to heaven but by this ladder. If we climb up any other way we are thieves and robbers. It was to this vision our Lord alludes when He speaks of the angels of God *ascending and descending upon the Son of man* (John 1:54). The benefits we receive through the ministration of the angels are all made possible because of Christ, who has reconciled things on earth and things in heaven (Col. 1:20) and made them all meet in Himself (Eph. 1:10).

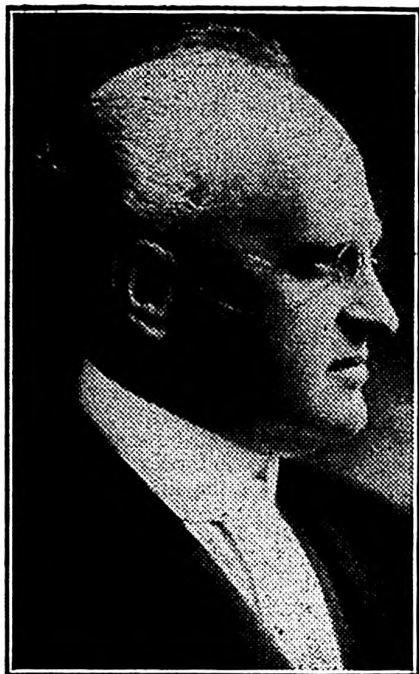
Again, this vision imparted to him the blessings of a revelation from God. The Lord spake to Jacob and renewed the old promises made to his father Abraham, and assured him that he would have protection to the end. We cannot know the mind and purposes of God unless He thus declares Himself. There are those who say we cannot have revelations from heaven. But can we deny to God the right to speak and reveal Himself—a right which we willingly concede to all His intelligent creatures? We Christians have heard the voice of God through His Word. We have heard His exceeding great and precious promises. We have a "ladder"—a way of reconciliation to God through Christ, who unites the human with the divine. In the incarnation God is no longer at the head of the Ladder but at the foot, brought quite near to us, for He is manifest in the flesh.

The result of this vision is seen in the changed character of the man. Before this time he was a worldly man, now he becomes a spiritual man. To know the realness of God, not from tradition, or as the fruit of speculation, but from a heartfelt true knowledge is the conversion of our soul. Jacob erected a memorial of the event. He marked the spot so that he might ever be reminded of that night and the whole scene be fixed in his mind forever. Where God has revealed Himself to us is our holy place, our Bethel. He resolved to make God supreme in all his thoughts and actions. He would respect henceforth all the rights of God, and make a full surrender of himself and of his worldly substance. He is now an altogether devoted man, being no longer his own, but belonging to God. To have the Lord for our God is something more than an impression or a saying. It is the doing of His will. Knowledge and feeling are converted into action.

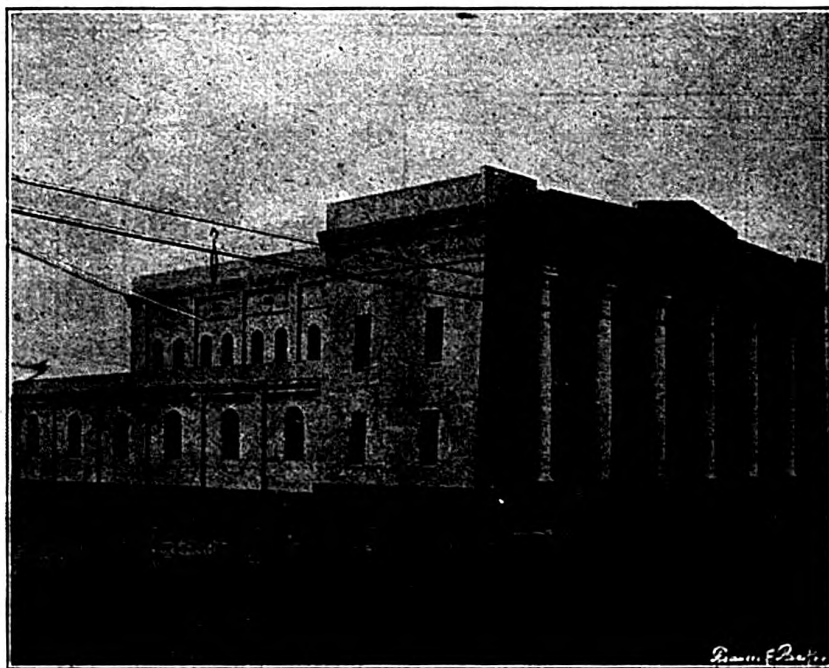
There were many years between Bethel and Peniel, years of conflict in which the powers of evil fought hard for the ascendancy. Often he yielded too readily to their urgent solicitations. Still, we see there was progress made under the loving faithful discipline of God and he gained in his faith, until, in the great crisis of his life at Peniel he received new revelations which resulted in a large and sudden increase of faith. He is thenceforward trusting, serene, and established, strengthened and settled, and passes into the quiet life of the triumphant believer.

"A man is not fair to his best self when he stays away from church."

BRESEE AVENUE CHURCH OF THE NAZARENE, PASADENA, CALIF.



P. G. LINAWEAVER, PASTOR



CORNER E. WASHINGTON ST. AND BRESEE AVE.

SUNDAY, April 25, 1926, was a memorable day in the history of the Bresee Avenue Church of the Nazarene, Pasadena, California. Dr. J. G. Morrison had been preaching marvelous and inspiring sermons for two weeks in special revival campaign, the interest deepening from the start and came to a glorious climax on the last day. The new and commodious church building erected as a result of the prayers, faith, labor, sacrifice, heroism, and liberality of the members and friends of this young church, was dedicated to the service and worship of God by General Superintendent Goodwin about 9 o'clock Sunday night.

This great day opened with a six o'clock prayermeeting. The Sunday attendance was 603. About 800 people listened with deep interest to Dr. Morrison at 11 o'clock as he delivered a most impressive sermon. At 2:30 the house was nearly full, and before General Superintendent Goodwin began to preach a marvelous sermon on "Christ also loved the Church" there were 1000 people present. After the sermon an offering was taken up amounting to nearly \$8000.00, in cash and pledges. Owing to the lateness of the hour and the fact that insufficient funds were raised the dedicatory service was postponed.

At 6:30 the young people held a great service in the main auditorium. Dr. A. M. Hills gave the address. Before Dr. Morrison gave his last message for this series of meetings, Dr. Goodwin made a statement to the congregation setting forth the real status of the financial needs of the church before he could dedicate it. He asked if there were those present who desired to contribute to the necessary amount of \$2000.00. Amidst great enthusiasm \$2131.00 was

pledged, making a total for the day of \$10,100.00. Dr. Goodwin then proceeded to dedicate the church. The people wept and rejoiced, and praised God for the glorious victory.

Rev. J. I. Hill, District Superintendent was with us in the morning and afternoon services, and helped greatly by his enthusiasm and encouragement. Many ministers were present during the day, especially in the afternoon. Among them were Dr. H. O. Wiley, Dr. C. B. Widmeyer, Rev. J. T. Little, U. E. Harding, F. B. Smith, F. B. Gowland, F. L. Stevens, Paul Goodwin, Russell Gray, B. W. Miller, W. B. Corlett, H. Scheide-man, and others. Some evangelists also were present, among them Revs. S. B. Rhoads and B. S. Taylor.

Space will not permit to speak at length of those who have rendered invaluable service. I. B. Speicher superintended the work in general without remuneration. C. W. Carlson was the efficient foreman, Wesley Hertenstine the architect. A. S. Spaulding equipped a sacred art room and placed a number of paintings on the walls with more to be added. N. E. Merrideth made and donated the beautiful wrought iron chandeliers and other wrought iron fixtures. Charles Pool and wife gave the lovely pulpit set. The W. M. S. gave six chairs for the platform and several rockers for the Ladies' Rest room. Others contributed most liberally. The carpenters, plasterers, painters and laborers in general donated from \$1.00 to \$3.00 per day while working on the job.

The cost of the building and lots is nearly \$50,000.00. A conservative estimate of valuation placed upon the property is \$65,000.00. There will be an indebtedness of \$15,000.00.

The architect gives the following description of the building:

UNUSUAL STYLE

"The style of architecture is one very seldom employed in church buildings. The entire structure is designed with simplicity in mind but carries with it majesty, and simplicity of purpose. The motive in general may be said to be classic. The front entrance way is the true Doric order. With its six huge columns of white, it gives an appearance of stateliness which is added to by the massive ends which with their deeply recessed windows give the structure an appearance of stability. The remainder of the building may still be called classic, but gives a resemblance to the Spanish Renaissance. With its pilasters, cornices, and arched windows of art glass, the lines of simplicity are still carried out but afford a means of making the interior of the desired shape and lighting effect.

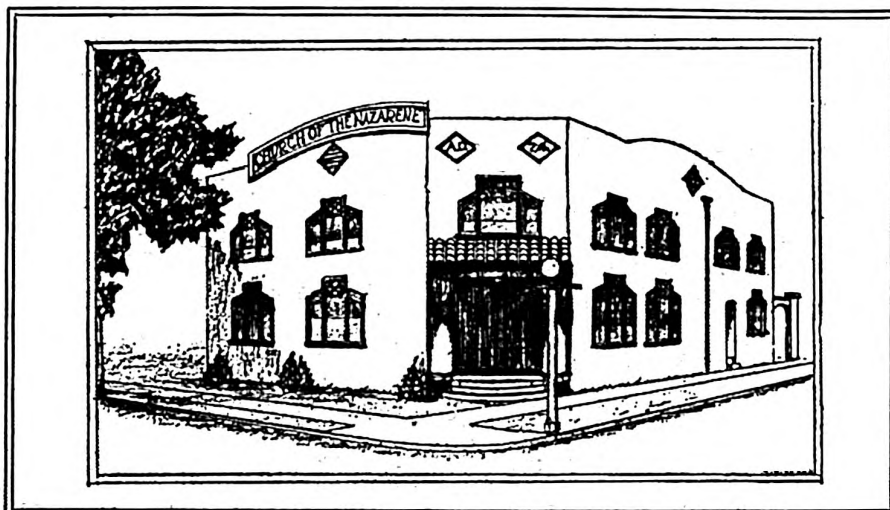
"The main auditorium forms the body of the church. The light comes in through the art glass of harmonious hues near the ceiling, allowing a large amount of wall space for very effective tinting with soft blended colors.

"There are folding doors opening from the auditorium into the classrooms on both sides and the rear, thus making it possible to seat about 1200 people at one time. The commanding feature of the auditorium is the large wrought iron chandelier which hangs in the center of the room. Its design is very graceful but not too elaborate.

"In addition to the main auditorium there is the basement assembly room for the Sunday school with its various departments and classrooms, also some classrooms on the second floor.

"On the whole, it may be said that the building is one of simplicity, but built for reverence and Christian worship."

GRAHAM CHURCH, LOS ANGELES, CALIF.



AT the beginning of the Assembly year, 1923, when the present pastor and wife came to the work, Graham Church had eighteen resident and active members, with an attendance of about forty in the Sunday school and a Young People's Society only a few weeks old. The former pastor, Rev. Miss Anna Erdman, had done a good work in guiding the little band out of a crisis, and the board and church were united.

At that time the congregation worshipped in a building 30x36 feet, on a narrow inside lot. As the Sunday school and church attendance grew, the quarters became altogether too small. Early in 1925 a valuable corner lot was purchased on a boulevard and just one block from the intersection of another main thoroughfare, where a building seating over 500, was erected. The building has also a Sunday school auditorium 48x28 feet, with provision for a second story of the

same dimensions at an added cost of about \$200. A six-room parsonage stands on the same lot, making a property worth at least \$20,000, on which it is expected by Assembly in June, the total indebtedness will be only \$5,000. The church is also well along with their district and general budgets and expects to bring them up in full for this year. Last year they raised, for all purposes, \$135 for each member, including children.

During the present pastorate of three years, four revival efforts have been held, with souls at the altar and much fruit that abides. The membership is now 75, with a Sunday school attendance of 150 and more on several recent occasions. This church, located in the southern section of the great city of Los Angeles, has a loyal people, a great field, and a splendid future. All departments of the work, including Woman's Missionary Society and Young People's are doing good work.

NEW YORK DISTRICT ASSEMBLY

The eighteenth assembly of the New York District convened at Saratoga Springs, April 14 to 18.

Under the leadership of General Superintendent Williams, the assembly was one of victory, and the spiritual tide rose from meeting to meeting, closing with a soul weeping her way to God at the final service under the preaching of Rev. Paul S. Hill.

Rev. C. B. Jernigan, District Superintendent, gave a very fine report for the year, and at its close the members and friends of the assembly demonstrated their appreciation by a substantial love offering.

Brother Jernigan has served as District Superintendent for two years and has been in labors of love more abundant during the entire time. New churches at Binghamton, New York; Dover, N. J., and Rochester, N. Y., have been organized. However, at this time, Brother Jernigan announced his desire to be relieved from the arduous duties of District Superintendency since he and Mrs. Jernigan wish to take up evangelistic work.

The Assembly cast around for God's man, and found him in Rev. Paul S. Hill who had previously held the position of District Superintendent and is greatly beloved by all.

The mayor of the city, Mr. Clarence Knapp, was present on Wednesday morning and graciously welcomed the assembly in the name of Saratoga Springs, speaking a good word for the "curative waters" which are world-famed. We welcomed among our guests Rev. John Gould, Business Manager of the Eastern Nazarene College, Wollaston, Mass.; Rev. Finch, Pastor of the Free Methodist Church of Saratoga Springs, and Rev. Scripture of the Christian Missionary Alliance, Saratoga Springs. Mr. Finch and Mr. Scripture closed their services and they with their congregations worshiped with us.

The district is in a good condition for progressive work and thanking God for His rich blessings and great grace which has carried us through the past years we follow on where He shall lead into the "much more land to be possessed."

DR. JULIA R. GIBSON, Reporter.

KENTUCKY DISTRICT PREACHERS' CONVENTION

Brother M. G. Standley of Cincinnati, preached a timely heartsearching sermon on the first night of the convention, April 26. Owing to failure in train connections District Superintendent J. W. Montgomery, and "Uncle Buddie" Robinson did not arrive until Tuesday noon. The morning session was given over to prayer and a message from Brother Whitehurst of Wilmore, Ky., on the necessity of heart cleansing to make us fruit bearers. That morning prayer service was truly a time of drawing close to God, and "confessing our faults one to another," many of the preachers confessing to Sister Muse, our returned missionary from India, their failure in prayer for her and the other workers, and asked God to forgive them, resolving by God's help to sacrifice and pray more for the missionaries. In the afternoon Brother Standley gave a most excellent message on "Personal Work," after which a number of the pastors expressed themselves as desirous of "helping their people to work." A paper, "The Sunday School," prepared by Sister French, was read, also one on "Christian Education" by Brother Stovall. Wednesday morning Brother Hugh Clark gave a devotional talk from Proverbs 12:27, after which Brother Glen Miller read his paper on "Scriptural Attitude Toward the Poor," which was a most stirring challenge to selfish, indifferent, professing Christians. All were stirred to a realization of the great importance of caring for the less fortunate, and to avoid giving preference to the wealthy, or personages of prominence, over the poor and more obscure. District Superintendent Montgomery stated that there was not a pastor's wife on the district who was not in the experience of entire sanctification. In the afternoon Evangelist Ural Hollenback took charge of the devotionals, after which Uncle Buddie gave an account of his trip over the district and the urgent need of aggressive evangelistic campaigns. Many county seats do not have a holiness church. What has already been accomplished is remarkable, but the possibilities are unlimited. Prayer, fasting, unstinting sacrifice, and untiring efforts will be necessary to successfully evangelize this state. On Thursday morning it was decided to have the Preacher's Convention next year at Richmond, Ky. The W. M. S. then took charge of the service, District President, Anna J. Stover, presiding. A paper written by Sister Mary Lee was read. She indicated the importance of "talking missions" so that everyone will become more enthusiastic. Sister Muse, our missionary, gave a very interesting account of her life in India. In the afternoon two splendid papers were read, "How to conduct a Y. P. Missionary Society," by District Superintendent of Study, Mrs. G. Geneaux, and "Intercessory Prayer" by Rev. Ruth Coleman, after which Sister Muse spoke on the importance of and need for mission work at home and abroad. Thursday evening and Friday morning we had wonderful services with "Uncle Buddie." Rev. Joseph Bates preached a most ex-

cellent sermon in the evening. Rev. G. A. Moore lead the singing at all the evening services.—J. L. L., Jr., Secretary.

New York District W. M. S.—head ...

The W. M. S. of the New York District held their yearly meeting in connection with the Assembly at Saratoga Springs, N. Y., April 12th and 13th. A Rally Meeting on Monday night in the beautiful little church of Saratoga Springs was well attended, Mrs. Ida Murphy, District President, in charge.

Rev. Susie N. Fitkin, General President, spoke of her travels in behalf of the societies in the West, South and Middlewest. Mrs. Fitkin also emphasized the necessity of the Prayer and Fasting League which, if carried out, will not only keep all the native workers on the fields but will also procure a reserve fund for future work. In her characteristic way she encouraged and stirred our hearts to greater efforts for our common Master.

Mrs. Paul Bresee of Los Angeles, California, Second Vice President, gave a very interesting account of the Bresee Memorial Hospital at Tamingfu, China, which is now in use and soon to be completed. There will be eighty to one hundred beds. They have one doctor, two American nurses, and twelve native nurses in the Training School—eleven of these to be graduated this year.

The financial report was encouraging. \$6,814.23 was raised during the year. Five missionaries were supported, also several native workers and orphans. There are twenty-one societies on the District with 428 members, seven mission bands with 98 members. These are supporting an orphan girl. During the coming year the societies plan to support four missionaries and aid in the work at Barbadoes as well as help in the equipment of the African hospital.

The following officers were elected: President, Mrs. Ida Murphy, Beacon, N. Y.; First Vice-President, Mrs. Lottie Ward, Spring Valley, N. Y.; Second Vice-President, Miss Edith Darton, 19 Burling St., Flushing, N. Y.; Recording Secretary, Mrs. Carrie Tillotson, 138 Burling St., Flushing, N. Y.; Corresponding Secretary, Mrs. Grace Reed, 122 Cornelia St., Brooklyn, N. Y.; Treasurer, Mrs. O. Brown, 1266 Park Place, Brooklyn, N. Y.; Superintendent of Study, Dr. Julia R. Gibson, 691 Chauncey St., Brooklyn, N. Y.

On Tuesday at 2 p. m. a very beautiful Memorial Service was held for Mrs. Bertha Jett who had filled the office of Second Vice-President so effectually. Mrs. Ida Murphy, District President, was in charge. Rev. C. B. Jernigan led in prayer. The fragrance of her life was poured forth as Mrs. Paul S. Hill and Mrs. Bertha Siegmann who knew and loved Mrs. Jett so sincerely brought forth tributes of love and affection as to the beauty of her life and sincere Christian character. Dr. Gibson sang a solo entitled "Calvary."—Reporter

ARKANSAS HOLINESS ACADEMY AND BIBLE COLLEGE

The school is making progress along every line and this has been one of our best years in the work. We have raised and spent fifteen hundred dollars, (\$1,500) for improvements.

The members of the faculty are consecrated Christians. A more loyal faculty cannot be found. The majority of them have already agreed to return the coming year. We are planning to have a splendid Commencement and Preachers' Convention at the same time and hope that the ministers will take advantage of this opportunity to enjoy both of these.

We will be obliged to build a new brick veneer dormitory for the girls as we are not able to accommodate the number that are now wanting to attend.

Dr. M. E. Borders, the president, has proved his interest and faith by the amount of time and funds contributed to making the school a success. His messages to the students have been inspiring as well as educational.

We appreciate the fellowship and sup-



port that our District Superintendent is giving us at this time.

We want to express our sympathy for our sister school at Olivet, and feel that we on this district too should rally to her need. We were very much stirred by Dr. Williams' appeal for help for her. We feel that if our people so desire we had rather postpone our building project and give to the school there.

My ideal of school work is to render unselfish service. Remember the school at Vilonia.

A. F. WHARTON, Vice-President.

CHURCH NEWS

EVANGELISTS H. C. C. AND MARY LEE CAGLE—"Our first meeting after the Assembly last fall was at Merkel, Texas, with the new church, that under God, Sister Emma Jones and her husband had been instrumental in raising up. The old mean devil had done, and was doing his worst to tear and rend it, and defeat the purposes of God; but with God to stand by us and the pastor Dr. J. H. Hendricks and his good faithful wife to help us pull and fast and pray, and with the best people of the church holding on to God in prayer God helped us to pull the church out to victory. There were seven converted and five sanctified, not counting them as they came or knelt, but as they prayed through to definite victory. The next engagement was at Abilene, Texas, with the pastor Dr. W. B. Pinson and his good wife and people. Abilene church has gone through many and peculiar testing and trying times, but is in better condition now than for some years. Dr. Pinson is a good pastor and a fine financier which go well together. There were nine converted and fifteen sanctified. Some who had been hanging around the holiness pool for years tumbled in and they surely did make the wolkin ring. Our next meeting was at Sweetwater, Texas, with our good pastor Rev. Lizzie Williams and her faithful husband and good people. Sweetwater church is comparatively new and has had its struggles to exist, but by the help of the Lord and the untiring efforts of

faithful pastors and the liberality of the church and the town they now have a nice church building and parsonage all out of debt. There were thirty converted and ten sanctified and the pastor wrote us a few days ago that the revival was still going on. Next we went to San Antonio, Texas, First Church with Rev. J. D. Scott and wife and people. They had a heavy debt on them and were very much discouraged and spirituality had run low. God came on the scene from the very first and what a time we did have, such praying through and shouting—it reminded one of the old pioneer days of holiness in Texas. There were somewhere between seventy-five and one hundred professions, and many definitely healed of divers diseases. While we were there the brethren perfected an arrangement whereby the church was relieved of the indebtedness. They were indeed a happy crowd. We are now at Orange, Texas, with Brother and Sister I. L. Campbell. There are some fine workers and prayers here and victory is on hand. We have been much hindered by rain and storms but still the good work went on. The clouds are all gone now and we have all of this week and are expecting a general sweep. Many have prayed through to definite victory and some healed. There was good material came into each of the churches after each meeting."

EVANGELIST L. A. MILLER—"I am at Mineral Wells, Texas, holding a meeting for a few days. The Lord is blessing the meeting. have a few open dates for May and June. Anyone wanting my services write me at 219 E. Lamar St., Sherman, Texas.

EVANGELIST LEE L. HAMRIC—"We are here in this nice little city in the opening of a good meeting. Souls are praying through expecting a real revival. Dr. Givens, better known as "The Happy Doctor" is the good pastor here. The people and church appreciate Brother and Sister Givens very much. Our last revival was at Elkhart, Kansas. We had a good meeting. The Lord did not sweep the town nor everybody come out, but we had good crowds and the Lord swept a number of precious souls and left them clean and garnished with regeneration and the baptism with the Holy Ghost and fire in entire sanctification. Rev. J. W. Youngman is the good, efficient pastor of this church. He has some choice spirits in his church and they love their pastor. They have a nice basement in which they worship, and with the prospects of the fine wheat crop they will be able to complete their church this year. We enjoyed our labors with Brother Youngman and his good people. They were very kind to us. We made quite a long run from Elkhart to Hillsboro, near 1000 miles. We close here the ninth and go to Frederick, Okla., for a campaign."

EVANGELIST W. L. ROGERS—"I have just returned from the jungles of Oklahoma, twenty miles east of Antlers at the foot of the Kymesh mountains. I preached twenty nights at two different places where there had never been a holiness meeting. Sisters Price and Radican are the only two holiness people in the county. We had a great time preaching the Word in that needy field. How my heart yearned for those old big-hearted cowboys. I am praying for the Lord to send me to these hungry people."

ROSWELL, N. MEXICO MISSION—"God sent us a young man and wife from Tularosa to shepherd our flock. He brings us real scriptural messages and full of truth. The young people's hour is well attended and they sing and pray in the Spirit. Pray for us that this good work may grow."—Mrs. J. L. West.

EVANGELIST C. C. BURTON—"When I reported last I was at Monticello, Ky., in a battle there the Lord blessed in so many ways. In spite of holiness fighters God gave us the heart of the town, and we had a wonderful meeting. I came from Monticello, Ky., to Kewanee, Ill. God has given us a wonderful time here. Sinners were saved, believers sanctified and backsliders reclaimed. Strong holiness opposers said they were seeing as they had never seen before and came to the altar and were sanctified in the old fashioned way. Kewanee Church is among one of the first Nazarene Churches organized in Illinois. God is blessing Brother Braun the pastor to lead the people on to victory. He has a Spirit filled and a self sacrificing people. The meeting closes tonight, and up to the present time there has not been a barren altar service. Sunday morning Brother Brown took a nice group into the church. My next meeting is in Christy, New Mexico, with Rev. A. I. Metcalf."

NEW PRESIDENT OF TREVECCA COLLEGE



It gives us great pleasure to announce that the Rev. A. O. Henricks has been elected as President of Trevecca College. Those who know Brother Henricks will need no introduction to him. They know him to be a godly man and well able to carry on the work of President.

He has been connected with the Nazarene movement for over twenty-seven years, joining in Los Angeles, when there were only two Nazarene Churches in existence. He received the Degrees of A. B. and B. D. from Pasadena, and later on took the M. A. Degree from the University of Southern California.

He was President of Pasadena from the time of Dr. E. F. Walker's death for over five consecutive years, and brought the registration from less than one hundred to over six hundred during that time. He was also instrumental in securing recognition for the school from the University of California.

For several years, he was pastor of the First Church of Pasadena, California, and the First Church of Los Angeles. For the past three years, he has been engaged in the evangelistic field.

I am sure that Brother Henricks comes to Trevecca after much prayer and with conviction that God is leading him.

JOHN T. BENSON.

EVANGELIST PHILIP GEITER—"It is five months since we have reported, but they have been five busy months. The biggest part of January we spent in a revival with our church in Springfield, Mass. This is a new church with a splendid property in the suburbs of the city. Rev. J. Washburn is its first pastor. For a number of years this was an independent holiness church under the leadership of Rev. Mr. Makepeace. But last year they came into the Church of the Nazarene bringing their property with them. They have some splendid people and we had a good meeting with them. From that city we went to Hartford, Conn., where we had also a three weeks' meeting with our church. Rev. Nathan Washburn is the pastor. We did not see the results we wanted to see in this meeting, but both pastor and people expressed themselves as more than pleased with the fruit of our labor and a recent letter from the pastor brought the good news that the fruit of that meeting is still in evidence. From Hartford we went for a three-weeks meeting with our church in Barberton, Ohio. It was our privilege to help organize this church less than two years ago with a membership of sixty. They have more than eighty members now and under the efficient leadership of the pastors,

Rev., and Mrs. Lehman, the future for our church in Barberton looks bright. These people are real loyal Nazarenes and we had a great meeting with them. It was a real revival. We did not have seekers every meeting, but a goodly number of the seventy or more who knelt at the altar for definite experiences, received what they came for, and we saw some of the brightest conversions we have seen for some years, especially among the young people. It is six weeks since we closed that meeting and we just came home from spending a week-end with that church. It was a joy to see how a goodly number of the converts had grown in grace and put on strength and some of the young men expect to enter a Bible school in the fall with a view of entering the ministry. Praise God. From Barberton we went to Hamorton, Pa. for a three weeks campaign with the Methodist church in that place. This church had been closed for ten years until two years ago when some good holiness brethren, members of the M. E. church in West Chester, some ten miles away, opened a Sunday school there and conducted prayer meetings, and later renovated the church and started regular services, and this was the first real revival that had been held there since. After the second week it became apparent that three weeks would be too short and arrangements were made for a fourth week. They were four blessed weeks. These Methodists are better than the average. It was a pleasure to preach to them. They did not kick at the board we gave them. They ate what was set before them asking no questions. We had some good old fashioned Methodist shouting and "Amens" and some very bright conversions and more than once the altar was lined with seekers after holiness. In this church we received

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twenty-nine subscriptions to the HERALD OF HOLINESS, making a total of more than sixty subscriptions secured in all these meetings here mentioned. These dear people paid us well and sent a good check and flowers to Mrs. Geiter and gave us a call for another meeting next year. We are now home for our District Assembly after which we go for a three weeks meeting in our church in Brandon, Vt. Brethren, pray for us."

EVANGELIST J. F. HAPLEY—"On January 2 we opened fire on the Devil at Shamrock, Okla., where Rev. J. W. Dodd has things well in hand. God gave us victory with sixteen souls and we left the scene of battle feeling that God had been exalted. Our next meeting was with Pastor J. H. King and his good people of Hugo, Okla., and here we had the most interesting fight of our life. I saw Brother King six weeks after the meeting closed and he said the fire was still falling and the Devil acted like he was uneasy. Well, from there we pulled up to Cleveland, Okla., to put our shoulder to the wheel with Rev. Cleg-horn. He is the man who simply does the impossible thing, and does it before the Devil knows what he is about. Here is a sample. With a mere handful of the worst discouraged Nazarenes I ever saw and not a dollar in sight he bought a house several miles distant, wrecked it, hauled it to town, broke his arm, laid the foundation built a six room strictly modern bungalow parsonage, furnished it, and moved in ready for business all in thirty days! Of course, God gave us a good revival. Our next effort was at Osage with Rev. C. Scroggins. Brother J. M. Messer was our co-laborer. I suppose the word "effort" expresses that meeting fully. If there was anybody in that town or community that wanted religion I failed to find it out. Our meeting at Cushing, Okla., was real good in spite of the inclement weather. The pastor, Brother Bolerjack, is, I suppose, one of the very best in Oklahoma, and he has a wonderful people. From Cushing we went to Joplin, Mo., to assist our old friend, Rev. F. C. Savage in a three-Sunday meeting. With Prof. L. C. Messer directing the choir and Brother Savage to boost it is needless to say we had a great time. At present we are just beginning what promises to be a good revival with our spiritual father, F. R. Morgan, of Tulsa, Okla. Beloved, I find that the pastors and people called Nazarenes still like the old time fire baptized gospel. Pray for me."

LAWRENCE, MASS.—"Surely, God is still on the throne, for He has been won-

derfully blessing our church in the past, and we are trusting God for the future. Our membership of the church has been increased somewhat over last year, and the Sunday school enrollment has been raised from sixty-one to eighty-two. We see new faces every Sunday, and the young people come in by dozens. We are holding steady, praying and believing for a mighty outpouring of God's Spirit upon us. How the fire does fall from heaven, and the folks get mightily blessed—shouting and praising God. How wonderful God's blessings are bestowed upon all who are enjoying the "second blessing." It surely is some pentecostal scene when the fire from heaven strikes the Lawrence folks. Our pastor, Rev. B. L. Marshall, is a wonderful man of God and preaches the "old fashioned gospel" with full swing. He surely is full of the Holy Ghost and power and his sermons are an inspiration to outsiders as well as members. God has blessed us financially, for we have been able to move into a new and larger hall, well equipped with seventy-five new chairs to accommodate the outsiders. Our expenses and budget have been paid, and we are over the top for Jesus, pushing the battle for God and for holiness. We have started a Y. P. S. with an average attendance of twenty-five, and intend to organize it soon. God has opened up a way, that we may do our best to save lost souls. We are holding services every Sunday afternoon at three p. m. in the Union Methodist Church in Dracut, five miles from Lawrence. Our pastor is doing some fine preaching and the folks enjoy it, as the congregation is increasing weekly. We expect and believe God to see the fruit of our labor soon. Our "open air" meetings are attracting large crowds, and one man, a drunkard, got gloriously saved and sanctified and is a member of our church. The future looks so bright that we are pressing harder than ever before, to win the crown which Jesus has prepared for all of His saints. God is having His way in Lawrence. Praise the Lord! Pray for us."—Reporter.

PERRY, OKLA.—"We are glad to report victory for the church here. We are on the map and doing our best to spread scriptural holiness and lead souls to Jesus. The Lord has marvelously blessed our labors here, for which we give Him all the glory. We have a small band of loyal Nazarenes who are zealous for the cause of God, the Church of the Nazarene, and are standing by the pastor. The church is not quite a year old but is doing good work and surely God's blessings are upon us. We have just closed an eighteen-day revival campaign, with Rev. W. H. Minor of Bethany Okla., as evangelist. The visible results were not what we expected, although several prayed through to real victory four uniting with the church, others will possibly come in later. Much good has been done for our church by the wonderful messages brought by Brother Minor. He preaches the truth uncompromisingly, backed up by a Holy Spirit filled life and a life of prayer. Pray for us that we may march on winning souls, which is our goal and soon have a church building of our own

in Perry."—Mrs. Lou Lewis, Pastor.

PASTOR L. E. WRIGHT, NEODESHA, KANSAS—"I am glad to report the Lord is blessing us here. We were somewhat disappointed when we did not carry out our effort to move down town last fall, but we have been having good services at the old stand. From eighty to ninety attend the Sunday school services; we have a good live Young People's Society, a Woman's Missionary Society that is regular in its religious work; and very good morning and evening preaching services and mid-week prayer-meeting. The Lord blessed us in an unusual way last Sunday morning and the revival spirit is in the church. We are going out to a schoolhouse about three miles east of Neodesha and begin a revival this week. We solicit your prayers for this revival and for our revival in a tent in June with Rev. George Owens, and Prof. Willard Davis as evangelists. The church has made a steady, though not rapid growth last year, and we expect to see great results before the coming Assembly next fall. Pray for us."

EVANGELIST A. M. MASON, HEDLEY, TEXAS—"Just closed a gracious meeting at Memphis, Texas, May 2. We went there without an invitation, having no church there, but felt that God would have us go (daughter and myself). There were twenty-three saved or sanctified. People that had been seeking for a long time, seven or eight years, got sanctified and confessed that they were trying to get sanctified with prejudice in their hearts against organizations. About fifteen asked for a Church of the Nazarene but God's time was not yet come for that. We are going back in July with a gospel tent and complete our job of digging out a good strong church there. We are open for calls from pastors or people wanting the old time gospel. My daughter is with me in the work to play and help push the battle on. Anyone wanting our help address us at Hedley, Texas. We must keep busy. Pray for us."

PASTOR F. R. MCCONNELL, SAPULPA, OKLA.—"God is marvelously blessing the church here. Our people are just wonderful. They know how to pray and then put feet to their prayers. Sunday, May 2, there were 295 in Sunday school. The Sunday school offering was \$273.74. We are having a steady increase in crowds and interest. There have been only a few Sundays since Christmas that someone has not found God. Our Sunday school and the Tulsa Sunday school has

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had a very helpful and interesting contest, in which Sapulpa was the winner. Brother Morgan and his good people are certainly loyal neighbors. They are a great blessing to us. Wish we had more preachers like Brother Morgan. Also, between classes there has been some very helpful rivalry. Cars are sent each Sunday morning for those who will come and cannot walk. My belief is stronger than ever, that people if properly invited and properly treated would rather attend the Church of the Nazarene than any church in the world. All Churches of the Nazarene I believe should be and can be filled to their capacity. The Sunday school is the greatest opportunity for our church. A quartet of young women from Bethany were here in our morning service and one of the young men in the evening service. These young people did us great good and we appreciate the good work being done at Bethany by President Bracken and his helpers. We are thanking God for a place in His vineyard to work for Him. Our motto is "The Liveliest Sunday school in the liveliest church in the Eastern Oklahoma District."

EVANGELIST P. A. DEAN, ASHLAND, WIS.—"Glad to report the work in northern Wisconsin. We are making progress in the old fashioned way. Souls are getting saved and the interest is increasing. We are starting work in some smaller towns around this city and places are opening up for work. We expect to open new fields and start work. We would like to be in several places each Lord's Day. A number of cities could be entered if we could secure help. We would like to correspond with men who could give time for these new places, men of faith who would like to put work in where evangelistic meetings have never been held."

KENDALLVILLE, IND.—"An old fashioned Holy Ghost revival is now in progress at the Nazarene Mission here. Rev. A. H. Johnston and wife of Akron, Ohio, are the evangelistic singers, and Rev. J. L. Bashore is the evangelist. Brother Bashore is being used by the Holy Ghost and is preaching the truth and not wavering. The meeting started Sunday, April 25, and lasts until Sunday, May 16. Pray for our revival."—Curtis F. Martin, Reporter.

PASTOR W. P. COLVIN, FLORENCE, ALA. "The Interdenominational County Sunday school convention was a great success. I never attended such a convention before. It seemed more like a camp-meeting than anything else. However, we had a good program and carried it out and had some good speakers among whom were Rev. C. C. Butler, Rev. P. M. Covington, of Jasper, and many others. The fire fell on Sunday morning and we had a most blessed time with the Lord. Brother C. C. Butler brought a most helpful message at the eleven o'clock hour and there were a number of seekers and some happy finders, and the program continued through the afternoon with a great time. Brother P. M. Covington brought a helpful message to the local church at night; closed with

an altar service and we received two into the Church of the Nazarene of Florence, for which we praise God. Every interest of the church is growing, and our revival begins Sunday. Brethren, pray for us that the fire may continue to burn. I believe that we ought to go in for a hundred thousand Nazarenes by the next General Assembly. I believe that we can have them."

PASTOR J. W. HENRY, DAYTON, OHIO —"The church here is taking on new strength and the blessing of the Lord is upon our work. We closed our special meetings with Rev. Howard Sweeten as the evangelist and Prof. Burl Sparks in charge of the music. This was a great meeting in many respects and the effects of the meeting still felt among the people. Rev. Sweeten preached some wonderful messages and a goodly number of souls prayed through to victory, while Prof. Burl Sparks sang the glory down upon the people. Evangelist Sweeten and Prof. Burl Sparks make a real evangelistic team and they work for the up-building of the church. We received a good class into the church with more coming, and the pastor was given a good love offering which was appreciated. This is one church that loves and stands by their pastor and family in a loyal way, there is nothing too hard. We are now looking forward to the greatest year this church has yet had. Our Y. P. S. never was in better condition to move on and we have some of the best young people in the land. Our Sunday school is also in fine condition and all departments of the church are catching a new

vision for our work in the city of Dayton."

EVANGELIST ELWOOD TAYLOR—"Rev. C. C. Burton, Mrs. Taylor and myself began a revival of old time religion in the courthouse of Monticello, Ky., March 22 and closed April 25. We had the greatest stir there that they had had in the last thirty years, the old men said. We started in in the courthouse and the high school had to have the house for four nights, so we had to move over in town to a church known as the Holiness Tabernacle for four nights, but all the time some were working to put us out of the courthouse. Finally the magistrates voted to close the courthouse doors against everything but court and public speaking. When they put us out we went to the county judge and told him that their act was unconstitutional; that the courthouse was of the people, for the people and by the people; that it was built with the people's money, and that 90% of the people wanted us in the courthouse, that we were going to appeal to the governor and that the business men of the town were going to pay all expenses in so doing. When the magistrates saw that we had everything going our way they signed to rescind their action and we were out only one night. All of this was a great boost to us and we had hundreds to hear the old time gospel who had never heard it before. The last Sunday nineteen came forward and signed a paper that they wanted to be Nazarenes, and they pledged \$75.00 for the beginning of a great tent meeting this summer. Pray that God will give us a great church there. In this meeting many were reclaimed, converted or sanctified. We go next to Florence, Ala. Pray for us there."

PASTORS THOMAS AND MYRTLE AHERN, CHILDRESS AND KELLEY, TEXAS.—"The Lord is with us and has blessed us from the beginning of the year's work. We arrived here November 4 and found a band of faithful ones at Childress. Some had faith in the new pastors to solicit and help build a much needed new parsonage; as we could not rent a house and scarcely rooms. We soon found something must be done, so went right to work soliciting with the help of two or three more, also helped with carpentering and ladies canvassing, papering and varnishing, so moved into the new five room bungalow January 14 and have only two payments to be paid yet. To God be all the praise. The church had the lot paid for and \$32.00 to begin with. Since coming we had to dismiss one from the church, and a few others came out. So have a few less in members, but they say the church is in better spiritual condition than it has ever been, and oh! now God does bless our hearts. A young preacher joined the church who expects to attend Asbury College next year. Have just closed a meeting with Rev. Will H. Lynn of Quanah, Texas, as evangelist, and his daughter, Miss Opal, as pianist. We had good preaching, much good done for the church and some seven or eight prayed through to victory. Any church or community will do well to secure the service of Brother

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Lynn and his daughter to hold your meeting. They will prove a blessing to the people. Our Sunday school is almost doubled. Prayermeetings are good, even our newly organized cottage prayer-meeting is doing well, and reaching new folks. At Kelley, God is leading on. Our District Superintendent, Rev. Allie Erick, held a meeting for us the first part of April. A few prayed through and much good done for the church and community. They have recently given the pastor a beautiful pounding including some dry goods which was highly appreciated. The Childress church also pounded the pastors good during the meeting here and both works are standing by us. God is with us so we are marching ahead and planning for good live summer meetings. We are anxious to see dozen of souls pray through, getting saved and sanctified. Pray for us."

WEBB CITY, Mo.—"We are glad to report victory through the precious blood. We had a blessed meeting with our dear District Superintendent, Brother Herrrell. He held our annual meeting for the calling of our pastor. Brother Scott Blystone was unanimously recalled. We are going to do great things in the future in Webb City. By the help of the Lord we are going to build a new church, as our Sunday school is increasing with an enrollment of 291. We are getting the vision for souls. Every department in the church is doing its best."—Mrs. Nellie Daugherty, Secretary.

PASTOR L. L. SWETT, ELDORADO, ARKANSAS—"God has been wonderfully blessing our efforts here. Our work is progressing nicely. Souls are saved in almost every service. Recently we closed a wonderful revival with Rev. Brantly as our evangelist. Truly the Lord was with us, more than sixty souls prayed through and a nice class received into the church, and more yet to follow. We have been worshipping in our new tabernacle only three months and it is great to see how we have been blessed. People are being saved and sanctified in their homes. We have a real live Sunday school and Young People's Society. We have already passed the one hundred mark in our Sunday school. We are praying for a strong church here in this great oil city. Our place of worship is small compared with the great houses in the city, but we are going to grow by God's help. Our building will seat about 350 people and it is well filled almost every Sunday evening. We are planning to purchase a parsonage in the near future. Will you pray that the Lord will help us in building a strong Nazarene work here? If you have loved ones or friends living here would like to have you write us."

EVANGELIST A. F. DANIEL, GREAT BEND, KANSAS—"Began here last night. While this is a hard field we are expecting a great meeting. Our week's meeting at Iberia, Mo., with our good pastor, Brother McNatt and his good church, was great. We saw demonstrations of old fashioned power and glory manifested. There is no way much of improving on Brother McNatt and his good wife. They are one hundred per cent pure gold and stand for the truth and God

is blessing and giving them a great work."

GRAINOLA, OKLA.—"God gave us a wonderful revival here with Rev. Beulah Whitney of Oklahoma City as evangelist. Fifty-four souls prayed through to definite victory for either pardon or purity. Brother Owens, our beloved District Superintendent, organized a church with seventeen members. We have a church building under construction which will be ready to move into about June 1. There are great things ahead for Grainola."—Fleta Harrold, Pastor.

LUFKIN, TEXAS—"Truly the Lufkin Church has a forward looking vision these days. The regular Sunday services, the Sunday school, midweek prayer meeting, the Ladies' Tuesday afternoon prayermeeting, Friday morning prayer services, Ladies' Missionary Society, the Junior Missionary Society, are all fairly well attended, and most departments growing in interest. We also have Sunday evening prayer and praise service. Our pastor, Rev. W. S. Harmon, is truly

in "labors abundant," seeing after these different activities of the church. He also fills some outside appointments, viz: Rocky Springs and Wells, twice a month. With all this Brother Harmon takes time to keep spiritual, and brings us messages from time to time that feed our souls with heavenly grace. The church has recently bought a new piano, and also have installed a rolling partition, which separates the primary department from the other classes, making the Sunday school work more satisfactory. Sunday school attendance is increasing. Brother Joe Beard is our Superintendent. Brother Harmon has set apart Friday of each week for fasting and praying, for the revival meeting. Our revival meeting begins second week in June with Brother Lum Jones. Pray that the Lord will come upon us with old time power for the salvation of souls."—Reporter.

TAMPA, FLORIDA—"We are glad to report that the Church of the Nazarene is getting a start in Tampa, the metropolis city of Florida, where a snow flake was never seen. We are now holding out

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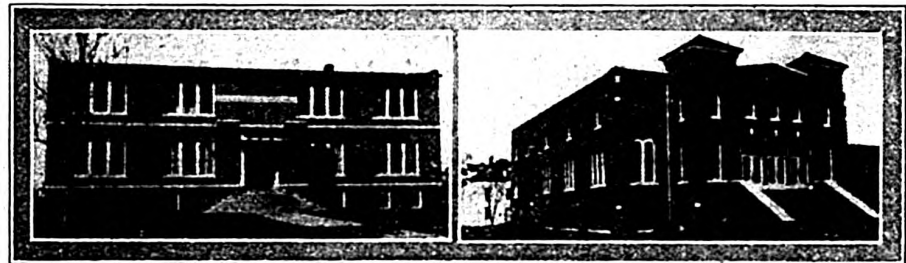
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door meetings every Sunday afternoon in a shady park, at the corner of 12 St. and Giddens Ave. We have selected a lot and will build a tabernacle. So far as the writer knows, there is in Tampa at the present about ten who are members of the Church of the Nazarene. We want to give out a cordial and earnest invitation to all Nazarenes who are thinking of coming to sunny Florida, to come to Tampa. Come this way and help us build a great Church of the Nazarene in the city of Tampa. We will be pleased to give any information that we are able to. We are at your service. We also want to ask of the praying bands to pray that our God will bless our labors and give us success. If you know of any Nazarenes in or around Tampa let us know where to find them.—Rev. Warren Brown, 12th St. and Hillsboro Av., Tampa, Florida.

PASTOR J. A. RUSSELL, BARTLESVILLE, OKLAHOMA—"We have just closed a great revival in the Bartlesville Church with Rev. H. H. Hooker and wife, of Jasper, Alabama. Rev. Hooker is the District Superintendent of the Alabama District, a man of God and is one of the strongest preachers I have ever listened to. He brought some wonderful messages at night and Sister Hooker did some fine preaching in the morning services. The church is greatly encouraged after hearing these messages brought by the Hookers. The finances came easy and a real good offering was taken for the evangelist. Our church is going fine and the N. Y. P. S. is on the upward climb. We are now organizing a fine orchestra in the class of young people. We are looking for the next five months of our assembly year to be the best months of our stay in Bartlesville."

EVANGELIST EARLE F. WILDE AND PARTY—"We are glad to report victory over the world, the flesh and the Devil. These are truly great days laboring in the vineyard of the Lord. The opposition of the enemy is great, sin is still rampant in the land, but the gospel is still the power of God unto salvation. We are at the present in a great tent campaign in Bakersfield, California. We are planning to continue for possibly a month. We had a very successful

short meeting here in the winter and this tent campaign was planned at that time. Brother and Sister Dutton are the pastors here, and are doing a fine work. We hope the meeting will break through in old fashioned style and put Bakersfield on the map. We have been in several very gracious meetings since our last report at Los Angeles, Calif., with Joseph H. Smith and the Holiness Association; East San Diego with Brother Mathis and people; Brea, Calif., with Brother Corlett, and San Bernardino for a few days with the Baptist Church. In all these campaigns we have seen men find God. In East San Diego we were hooked up with Brother Fugett, that red-hot, sin-digging, carnality-exposing, Christ-exalting preacher of righteousness. What a time we had. He would sit on the platform and cry and shout while we sang, and when he would preach we would carry on in about the same spirit. How we enjoyed each other. He is one precious brother in the Lord. Mathis, that old boy that looks and acts like a Bishop, is all wool and a yard wide. Watch this man, he will be heard some day in the near future. Our meeting in Brea was well attended, but not so many seekers as we anticipated. We trust the results with the Lord. We have added another member to our party, a piano player and soloist, Miss Marie Ambrose of Pasadena, California. Mrs. Wilde has charge of the singing and assists in the special song work. This is our last campaign for this season. From here we go to our Assembly in Pasadena, then to the mountains in our summer church work. This coming fall, winter and spring we will evangelize in Northern California, Oregon and Washington. Our slate is about half filled for the coming season and calls coming in right along. We praise God for His saving, sanctifying power, and thank Him for life, health and strength, and a passion to reach men with the gospel. Brethren, we covet your prayers."

"If first of all we follow Christ, he will tell us what more he wants us to do."

"The steeple is the only thing in some churches that points to heaven."

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.

SOMERTON, ARIZONA.

A real revival on here, many falling and lying prostrate around the altar, and such scenes of praying through and shouting around the altar and in almost every part of the house beggar description. Evangelist C. E. Toney at his best. He is a real holiness preacher.—T. M. Scott, Pastor.

AMARILLO, TEXAS.

Closed one of the greatest meetings in history of church. W. E. Ellis, assisted by his wife, preached with great power and tenderness. Scores found God. Fine class came into the church, more next Sunday. Sunday school over the top. 220 present. Finances came easy, church in best condition of history.—A. K. Scott, Pastor.

SAN ANTONIO, TEX.

Jones, Carrell, Douglass and Lanier Evangelistic Party closed greatest revival in the history of Pine Street Church. Altar filled with seekers many times. Fine class of members added.—E. M. Wells, Pastor.

SOUTH VINELAND, N. J.

Can arrange few dates with pastors or camps this summer. Wire.—Rev. M. M. Bussey.

EAST LIVERPOOL, OHIO.

Best Assembly ever held on Pittsburgh District. Dr. Williams presided in his masterly way and preached with great liberty. 800 gain in membership, 1040 gain in Sunday school, with average attendance of 4,076, 615 gain in Young People's Society. \$206,796.00 raised for all purposes. Dr. J. H. Sloan unanimously elected District Superintendent for eighth time on nominating ballot. To God be all the glory.—O. L. Benedum.

DODGE CITY, KANSAS.

After a three weeks' illness our oldest son, Kenneth, slipped away to be with Jesus and the loved ones gone before. He was clearly in the blessed experience of holiness and the morning before he died testified that Jesus was with him. Our church is standing by us in this lonely hour. Remember us in prayer.—H. S. and Daisy Hester.

ANNOUNCEMENTS

RADIO PROGRAM—Rev. A. C. Metcalf will broadcast a service from CKCK Regina, Sask., wave length 312 meters, Sunday June 6th, beginning shortly after 8 p. m., mountain time. Will be glad to hear from those who listen in.—A. C. Metcalf, 2030 Cameron St., Regina, Sask.

NOTICE—Southern California District: All Licensed Preachers and Deaconesses will please take notice that the District Board of Examiners will meet in the Bresee Avenue Church of the Nazarene, Pasadena, Calif., on Tuesday, June 8, 1926 10:00 a. m. for the purpose of giving

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ing Examinations in the Course of Study. No examinations given after opening of the District Assembly.—C. B. Widmeyer, Chairman, Fred Smith, Secretary.

RECOMMENDATION—Rev. S. E. Galloway who is just finishing his fifth year as pastor of the Venice Church has decided to enter the evangelistic field. Rev. Galloway is a strong man, having served for several years in our church as District Superintendent, pastor and evangelist. Any church or camp will do well to secure him as evangelist. Write him at 814 Fifth St., Venice, Calif.—J. I. Hill, Superintendent So California District.

NOTICE—The Church of the Nazarene of which Mrs. Ingle and I are the pastors at Wichita Falls, Texas, has granted us the privilege of holding one revival this summer for any church or camp-meeting we may have the opportunity of conducting. We shall be glad to hear from our friends or from any place that might desire our services for one meeting, preferably the last half of August or first of September.—J. P. and Rosa L. Ingle, 1106 5th St., Wichita Falls, Texas.

RECOMMENDATION—I take this opportunity to announce that Gerald Max Hertenstein has come to us on the 24th of April. He seems to have qualifications for a true Nazarene. We cannot accept calls outside of the parsonage for a few weeks. He keeps us busy. Mrs. Hertenstein is doing nicely.—R. W. Hertenstein, Evansville, Ind.

SPECIAL NOTICE—Rev. B. W. Miller, recent pastor of First Church, San Diego, also San Bernardino, will enter the evangelistic field this spring. He is one of our Nazarene boys who has come up from a boy in our own schools, and has become one of our strongest preachers and educators; he is also a writer of some note. We feel sure he has a wonderful future in the great field of evangelism. His address is 1098 G St., San Bernardino, Calif.—J. I. Hill, Superintendent, Southern California District.

REQUESTS FOR PRAYER—"Pray for Brother Woodyard, pastor of the Glassell Park Church, Los Angeles, who is in the hospital with smallpox."—Mrs. A. R. S. . . . "Please pray for my healing I am afflicted with catarrh of the stomach."—R. B. P., Ohio. . . . "Pray for my unsaved son and daughter, also a precious husband who is unsaved and unconcerned about his soul."—Mrs. D. W. K., Okla. . . . "Pray for the healing of my body, also that God will keep me saved and ready to work for Him."—Mrs. S. A. B., Miss. . . . "I have been down with neuritis for some time. Pray for me."—Evangelist J. H. Callaway, Ark. . . . "Please pray for the healing of our son, age seven, who is almost blind and is now in the State University Hospital, Oklahoma City for treatment."—G. N. Wickens, Davenport, Okla.

NOTICE—Rev. J. N. Smith has been a faithful pastor on the Colorado-Wyom-

ing District for three years. He is now moving to Bethany, Okla., to put his children in Bethany-Peniel College. Brother Smith is entering the evangelistic field. During his pastoral work he conducted some revival meetings with good success. He is a good, sane, logical preacher of the full gospel, and sticks close to the Bible. He is full of fire, and will do good work wherever he may labor. We shall be glad to see our churches keep him busy. Address him, Rev. J. N. Smith, Bethany, Okla.—C. W. Davis, District Superintendent.

SPECIAL NOTICE—*Eastern Oklahoma District*.—There will be a District Convention (or preachers' meeting), at Collinsville, Okla., May 26 to 30. All pastors and as many laymen as possibly can, are urged to attend this meeting.

One of the special features of this convention will be the presence of Dr. J. B. Chapman, Editor of the *HERALD OF HOLINESS* who will preach and lecture at least twice each day. Everyone make an effort to come.—S. H. Owens, District Superintendent.

NOTICE—The Colorado-Wyoming District Assembly convenes at Florence, Colo., June 16-20, with Dr. J. W. Goodwin presiding. Let all our people pray and come expecting an unusual outpouring of the Holy Ghost. God wants to make this a wonderful Assembly because of his presence and power. Pastors, please see that the names of your delegates are sent to Rev. Z. H. Baxter, Florence, Colo. Then for entertainment, send an amount equal to \$4.00 for each one attending the Assembly from your

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church. Finally, remember to observe Friday, June 11th as a day of fasting and prayer for the Assembly.—C. W. Davis, District Superintendent.

DEATH OF SISTER OWENS.—Mrs. S. H. Owens, wife of District Superintendent Owens of the Eastern Oklahoma District, who has been ill for several months, went on to heaven from her home at Bethany, Oklahoma, Wednesday evening, May 5th. Please remember to pray for Brother Owens and the children.—Editor.

NOTICE.—I have had experience both as pastor and as evangelist. Am planning to hold revivals this summer, and am willing to go anywhere the Lord leads and the people call. Would also consider a pastorate. Anyone interested please write me at Hedley, Texas.—W. E. Lawson.

NOTICE.—I am now open for calls in our church or in any church where I can be free to preach two works of grace.

I am an elder in the New York District.—Mrs. N. A. Reid, West Springfield, Mass.

OBITUARY

KLEE.—The city of Ironton, Ohio, has recently lost one of her most beloved and respected citizens, and the Church of the Nazarene one of her most loyal and devoted members, in the death of Mrs. Laura Klee who went to heaven at 12:45 P. M. Sunday, March 14. The end came after an illness of several months duration. Everything to relieve her suffering that was possible was done, but God planned otherwise and her spirit was summoned. She was born at Getaway, Ohio, June 20, 1869, passing away at the age of fifty-six years, nine months, and twenty-four days. She was the youngest daughter of Rev. and Mrs. A. J. Booth. She leaves to mourn her loss a devoted husband and three children; Rev. Millicent Klee of The Plains, Ohio, Drexel and Donovan of this city and a host of friends. Mrs. Klee taught eight years in the schools of Lawrence County, and was considered one of the best

teachers in the tri-state region. In her early girlhood days, she was converted and gave her life to Jesus. Ten years ago under the preaching of Rev. D. E. Miller, she was led into the experience of holiness of heart, and since then she has been an ardent lover and exponent of this precious truth. She was a charter member of the Church of the Nazarene, and always lived a life consistent with the doctrines of the Bible and the teachings of the church. Her chief interests in life were her church and home. She had been teacher of the Ladies' Bible Class for the past ten years. She always came to Sunday school with a well studied lesson, and was a most efficient teacher. She had a personal interest in each member of her class. She was also president of the Woman's Missionary Society and was most devoted to this work. She was truly a missionary both in the home and foreign lands. There have been many discouraging features in the propagation of this work in our local society, but she was always ready to do her part, and through her untiring efforts, three hundred Christmas calendars were sold during the holidays. She was a natural born leader, and was especially efficient in raising money for benevolent causes. She seemed to have had a premonition of her death and in every detail she arranged for her funeral occasion. The song that seemed to comfort her most during her illness was "Jesus, Savior, Pilot Me." After being in a state of coma for eighty hours, just shortly before her home going, she regained consciousness and shouted the praises of God. She bade each member of the family goodbye, and told them that all was well with her. It was the most wonderful death bed scene we have ever witnessed. The funeral was in charge of Rev. D. E. Miller of Mt. Vernon, Ohio, and he was assisted by Rev. and Mrs. Brandyberry, and interment was made in the Woodlawn cemetery.—Mrs. Lida Brandyberry.

FISHER.—W. T. Fisher of Peniel, Tex., departed this life March 9, 1926, at the age of sixty-six. He was born in Walhalla, South Carolina, and made that his home until 1879, when he moved to Coryell County, Texas. It was there that he met Miss Glenn McGehee and they were married Aug. 3, 1902. To this union were born two girls, Mary Glenn and Letha. In 1912, he and his family moved to Peniel and made this their home until his departure. Brother Fisher was converted at the age of nineteen, was later sanctified and loved the cause of holiness. He moved to Peniel in the days of the College, and was very enthused over the thought of living where holiness was taught, preached, and practiced. He was a member of the Methodist church until a short while ago, when he asked the pastor about uniting with the Church of the Nazarene, saying that he wanted to leave his family in a good home, and he knew no better church home than the Church of the Nazarene. When we were in the mid-winter meeting, he prayed for the services, and though not able to attend, he did his part as well as he could, without complaining of his misfortune. He was always glad for the pastor to visit him, and in all my visiting I never heard him complain or grumble. He leaves his wife, and two daughters of Peniel, with a number of relatives, and a host of friends to mourn his absence, but his consistent life will be felt, after he is gone. We will miss him, but we feel that another soldier is fallen, and we will buckle on the armor a little tighter, fighting our way on until we shall be as our brother: at rest with Him who loved us so.—S. M. King, Pastor.

MILLER.—B. F. Miller was born Dec. 30, 1855, at Eagleport, Morgan County, Ohio, and passed away at his late home, 59 Tulane Road, Columbus, Ohio, Feb. 16, 1926, aged 70 years, 1 month, 16 days. Brother Miller was the son of

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Vision of the horns.

ZECHARIAH.

Redemption of Zion. 833

trees that were in the bottom; and behind him were there red horses, speckled, and white.
9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these be.
10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.
11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.

B.C. 520.

CHAP. 1.

4 ch. 2.

Or, bag.

Ps. 91, 11.

Rev. 1, 14.

Ps. 103, 20.

Ps. 102, 13.

Rev. 4, 10.

Jer. 23, 11.

Dan. 8, 2.

ch. 7, 3.

Jer. 23, 10.

Joel 2, 18.

ch. 8, 2.

Isa. 47, 6.

fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

CHAPTER 2.

I LIFTED up mine eyes again, and looked, and behold, a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

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Rev. W. R. and Sarah Miller, and was one of a family of five children, all of whom, except one brother, J. K. Miller of Canal Winchester, Ohio, have preceded him in death, including his father and mother. In October of 1879 Brother Miller was united in marriage with Miss Ella Blake at Canal Winchester by Rev. P. L. Hinton. To this union two sons were born, Raleigh and Paul. Brother Miller was always held in the highest esteem by all who knew him. He found greatest happiness when with his family and when in the service of his Master. There are few men who enjoy real fellowship with Christ as he did. He was a man who loved and studied the Book. When in Brother Miller's presence one always felt a special benediction for through him radiated the Spirit of Christ to all. His companions, in this office where he worked up to within a few weeks of his death, testify unhesitatingly to his godly life and holy influence. He has always been an active worker in the church, having been a member of the Church of the Nazarene since March of 1915 having joined the local organization when it was still in its infancy. He has during these years served the church in many official capacities, such as Sunday School Superintendent, member of the Church Board, teacher of the Men's Bible Class, etc. His field of usefulness was not confined to the local church, however. He taught a Sunday school class in the Ohio State Penitentiary for about twenty years. He has done mission work in nearly all parts of the city, also filling the pulpits of a number of churches as opportunity afforded. Brother Miller is the first of his immediate family to pass away and from this circle he will be missed most of all. In his church he leaves a great company of friends that have labored with him and who have felt the influence of his godly life. Those who are left to mourn his passing are: his wife, two sons, two daughters-in-law, one brother, four grand children, other relatives and a host of friends. The funeral service was held in the Columbus Church of the Nazarene on Thursday, February 18, in charge of the writer, assisted by District Superintendent Gibson and Rev. W. H. Swartz. Appropriate music was rendered under direction of J. Vollmer, choir leader of the local church. Interment was made in beautiful Union Cemetery.—Orval J. Nease.

FARRELL—Mrs. Sarah Jane Farrell, daughter of Mr. and Mrs. E. B. Ritter, was born August 1, 1868, near Melville, Ala. She was married to J. I. Farrell November 17, 1887. She was converted at the age of sixteen and joined the Free Will Baptist Church. In the year of 1904 at Newburg, Okla., under the preaching of Brothers Daniel and Hamric she embraced holiness and lived a beautiful Christian life. She was a charter member of the Church of the Nazarene at Chandler, Arizona, at the time of her death, March 17, 1926. The pastor, Rev. T. V. Cox, preached her funeral. She leaves a husband, two daughters, seven grandchildren, and four brothers, one sister and a host of friends. We will expect to meet her just inside the eastern gate.—Mrs. T. V. Cox.

FORD—Lafayette Niles Ford of Peniel, Texas, passed to his eternal reward February 20, at the age of 61. He was born in Attica, Seneca County, Ohio, October 10, 1864. On August 11, 1886, he was married to Flora Mae Shaw. To this union were born seven children, two of whom having crossed the river before the father, and were awaiting his coming. Brother Ford was converted at the age of fifty-five, and was sanctified three years later. After this he united with the Church of the Nazarene and was a faithful member until his fight was over. His life here was one that will be missed, although he was a lay member, a farmer part of the time, a mail carrier, and a church worker. His suffering lasted for several years, but he never complained

much. Many times we saw him going when others with the same strength would have given up the fight, but he kept pressing on doing what he could. We shall never forget his humble life, and his perseverance till the end. He leaves his wife, two sons, Clive of Hardin, Mont., and Tedroe of Port Arthur, Texas; three daughters, Bina of West Point, Ark., Eva of Cabot, Ark., and Ruth of Peniel, Texas; a brother, W. H. Ford of Mankato, Kansas; a sister, Almeda Alden of Hamilton, Mo.; a step-father, L. Palmeter of Hamilton, Mo., and a step-brother, Clinton Palmeter of Hamilton, Mo. These with a host of friends and other relatives will miss him, but we know where to find him.—S. M. King, Pastor.

CAMPMEETING CALENDAR

June 2 to 13, Woodward, Okla., Woodward County Holiness Association camp meeting. Workers: Clara Meeker, evangelist; C. F. Carmon, Song evangelist; Mrs. C. A. Kurtz, Children's worker.—Rev. C. Dennison, President, Mrs. C. A. Kurtz, Secretary.

June 10 to 20, Coshocton, Ohio, Bethel Campmeeting fourteenth annual session. Workers: Dr. C. H. Babcock, Rev. C. R. Chilton, Rev. D. P. Fulmer; Song leaders, A. H. Johnston and wife; Young People's and children's worker, Miss Anna McGhie. Address R. K. Gamertsfelder, Secretary, 338 No. 8th St., Coshocton, Ohio.

Is Man an Animal?



Dr. Ellyson

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

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June 14 to 27, Corsica, So. Dakota. Workers: Theo. and Minnie E. Ludwig. Room for tents will be provided and everyone who can come is welcome.

June 17 to 27, Marion, Ohio, eighth annual campmeeting of Marion County Holiness Association. Workers: Rev. I. G. Martin, Seth C. Rees, W. Evans Burnett and Mrs. Julia A. Shelhamer. Tents and meals at nominal price. For further information write V. O. Shaw, Secretary, 8188 Merkel Ave., Marion, Ohio.

June 18 to 27, North Dakota Methodist Campmeeting Association, Fuller Park, Jamestown, No. Dakota. Workers: Rev. Henry Clay Morrison, Pres. Asbury College Seminary; Rev. Joseph H. Smith, Conf. Evangelist Philadelphia Conf.; Rev. S. A. Danford, Pres. Emeritus of the Ass'n, Area Evangelist Oregon Conf.; Marie Danielson, Children's Worker; Rev. L. E. Adkins, Song Leader, Secretary of the Association, Rev. F. W. Gress, Steele, No. Dak.

June 24 to July 4, Sawyer, North Dakota. North Dakota District Camp. Shelby Corlett and J. B. Chapman

evangelists. For further information address Rev. L. E. Swaney, District Superintendent, Devil's Lake, No. Dakota.

June 25 to July 5, Mitchell, S. Dakota, Annual Camp of the South Dakota Holiness Association. Workers: Dr. H. C. Morrison of Louisville, Ky., Rev. John Thomas of Wilmore, Ky., Rev. H. W. Blackburn of Spearfish, So. Dakota. For information address Wm. Durkee, Mitchell, So. Dakota.

July 1 to 11, Alberta Annual District Campmeeting, Red Deer, Alberta. Evangelists: Bud Robinson and O. B. Ong. Singer and song leader, L. C. Messer. For particulars write Rev. Chas. E. Thomson, 1328-15th Ave. W., Calgary, Alberta, Can.

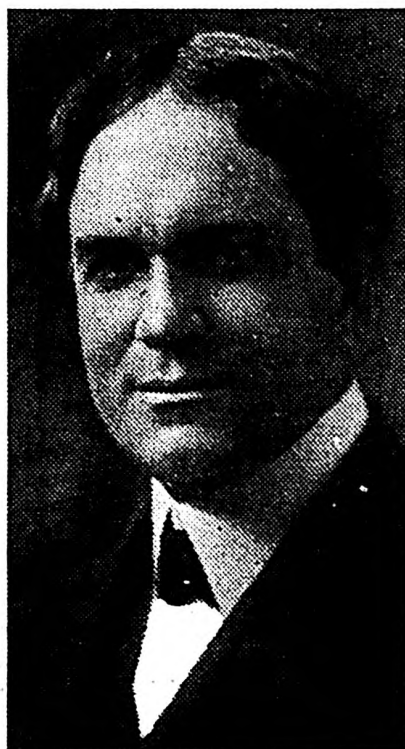
July 30 to Aug. 15, Hallelujah Campmeeting, Oregon, Wis. Workers: Rev. W. E. Hawkins, Jr.; Rev. J. M. Huff, Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Large tabernacle, dormitory and conveniences of every kind. Board and room, \$1.00 per day. Address for information, Rev. Jack Linn, Oregon, Wis.

Aug. 2 to 12, Ramsey, Ind. Preachers: Roy L. Hollenback, of Cambridge City, Ind. and W. A. Vandersall, of Findlay, Ohio. Song leader, George Moore of Somerset, Ky. For information write John C. Gray, Pres., Blocher, Ind.

Aug. 5 to 15, the Ohio State Campmeeting (Camp Sychar), Mt. Vernon, Ohio. Workers: Rev. C. H. Babcock, Rev. C. F. Wimberly, Rev. W. G. Nixon, Rev. E. Hilton Post; Song Leader, Prof. W. B. Yates; Young people's worker, Miss Anna E. McGhie; Children's Workers, Miss May C. Gorsuch and Miss Ollie Tanner; Young People's Song Leader, Rev. W. L. Mullet. Address Rev. E. E. Shultz, Secretary, Shadyside, Ohio.

Aug. 12 to 22, 37th annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers, Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D. Zahniser, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman.—W. R. Cain, Secretary, 515 So. Vine St., Wichita, Kan.

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Idaho-Oregon (Nampa, Idaho).....June 2 to 6
N. Dak.-Minn. (Sawyer, N. D.).....July 7 to 11
Manitoba-Sask. (Regina, Sask.)....July 14 to 18

FALL ASSEMBLIES

MichiganAug. 11 to 15
Minneapolis (Dickinson, N. D.)....Aug. 18 to 22
Montana (Dickinson, N. D.).....August 18 to 22
Iowa.....Aug. 25 to 29
Indiana.....Aug. 30 to Sept. 5
Chicago Central.....Sept. 8 to 12
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.....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

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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

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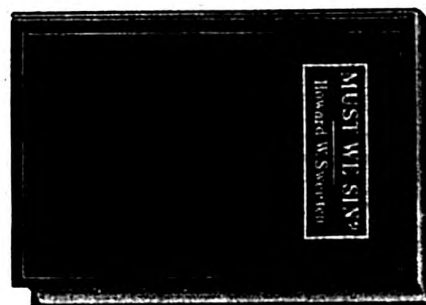
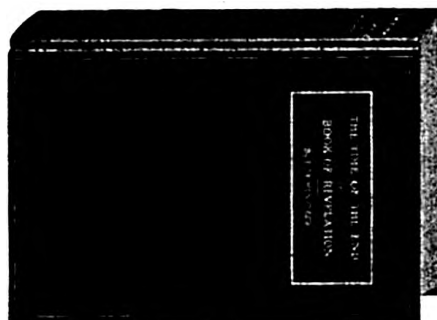
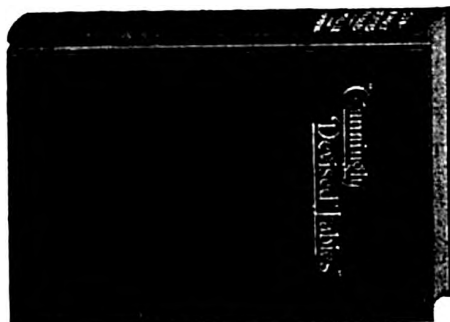
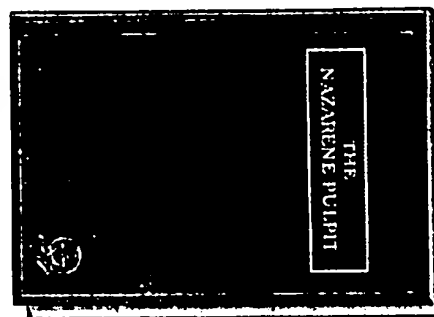
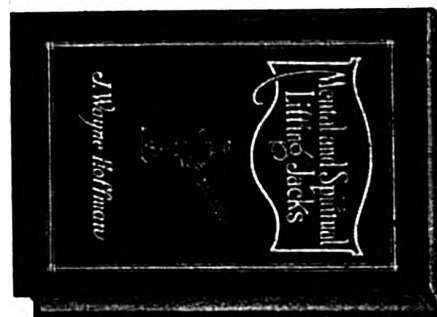
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WANTED—Some one to care for lawn in exchange for rent of room. Address Grace Madsen, 331 No. Mead, Colorado Springs, Colo.

BOOK WANTED—Title, The Pentecostal Pulpit. If you have one that you wish to dispose of write, C. E. Toney, Bethany, Okla.

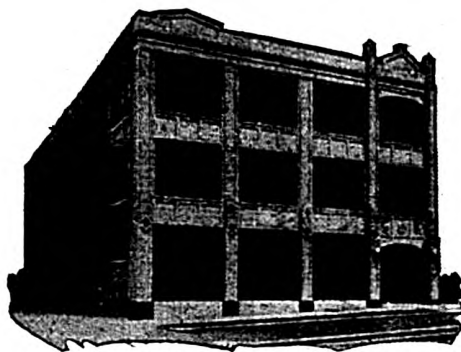
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