

HERALD OF HOLINESS

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THE LASTING JOY OF THE TRUE SAINT

WHEN we smile at the puerilities of the hoary headed who would find satisfaction in the pleasures of youth we unconsciously bring indictment against all earthly joys by confessing that they will not endure. And indeed there are no earthly joys which do not soon or later either die or pass to their opposites in grief and sorrow and pain. To be joys at all, earthly joys must be taken in moderation, and even, then the best of them will become wearisome and at last will pass away.

And yet man was made for joy. Gloom and depression and sorrow and grief and heart aches and remorse are alien to man and had no place in his original planning. He was made to stand upright, to look down upon circumstances and up into the face of his Maker. He was made to bear and reflect the image of God and to cheer the earth with the sweet aroma of heaven. He was made to be holy and happy and hopeful and glad.

Where shall man find that lasting joy for which he was made and of which he is even yet capable? He cannot find it in his body, as the lives and words of libertines and pleasure seekers attest. He cannot find it in the intellect, as the sad pratings of wise old sinners in every age and clime make plain. He cannot find it in the natural aesthetic nature, as the barren death beds of poets from Homer until now most emphatically reveal. So there remains but one sphere, and that is the sphere of the spirit—that mysterious realm in which man makes his approach to God. And here indeed man finds what he wants.

The spirit of man is of unitary substance—not composite like the body—hence, it is immune to dilapidation and to wear. The joys of salvation are spiritual, and are therefore unmarred by age or use. This is why we behold the miracle of enduring Christian joy. Here is one who was converted in his youth and has been true to Christ for sixty years. Today he stood up in the praise meeting and said “I found Christ as my personal Savior when I was a lad of fifteen. He filled my heart with joy and satisfied my soul. I have followed Him as faithfully as I have known how now for sixty years and He has blessed me and satisfied me all along the way. Today He is nearer and sweeter and more wonderfully satisfying than ever before. I expect to spend eternity with Him and to enjoy His presence and to bask in the sunshine of His love forever more.”

Here is the joy that satisfies, but does not satiate. It is full and free and blessed beyond comparison, and yet one wants it on in ever increasing quantities ever more. This joy is the contentment of childhood, the bulwark and protector of youth, the stay of maturity, the glory of old age and the bliss of the saint throughout the ages. It is best in every stage, and yet it gets better, ever better, unto the consummation of glory, until it shall be said, “In thy presence there is fulness of joy, and at thy right hand there are pleasures forever more.”

HERALD OF HOLINESS

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THE PROBE OF PROHIBITION

BOTH wet and dry leaders came out of the congressional investigation of the Prohibition situation, recently conducted in Washington, claiming that their cause had been advanced. But although we think Prohibition did make a good showing, still it is not the time for friends of good government and civic righteousness to be too confident. There is need now for all the effort possible to defeat the attempts of rum to get back into the legal saddle. It is bad enough as an outlaw, but it is worse for any legal justification that it may ever have. And an ounce of vigilance now is worth a pound of mere passing confidence.

The Washington investigation brought out the fact that Prohibition still has four formidable enemies to face. These are the rich brewers and distillers, the law breaking "good citizens," the bootleggers and the wet newspapers. And of these, the last is the lowest and most dangerous. Dr. Francis Scott McBride, General Superintendent of the Anti-Saloon League, says: "The wet newspaper editor is lower than the bootlegger; he is so low that he can't reach up and touch the bottom." Rev. M. S. Rice, Pastor, Metropolitan M. E. Church, says the "wet press" colored the stories of the Colonel Williams trial at San Diego to prepare the country for a verdict of "not guilty." "They have been significantly silent since the conviction."

By making "the worse to appear better," by giving front page prominence to matters which reflect on Prohibition, and by hiding away the material which is favorable to it in obscure corners, the wet newspapers have become the potent tool of propaganda for the return of rum. And by their recent unprotected "straw vote," the newspapers gave out the impression that the country at large is ready and anxious to modify the Volstead Act, if not to nullify the eighteenth amendment.

The disgraceful illicit liquor business which curses the country gives color to the claims of the wets that what they want is government control of liquor. But the history of the past convinces us that Wayne B. Wheeler, general counsel for the Anti-Saloon League,

is correct when he says, "What they want is government control by liquor, not of liquor."

Taking the whole population of the country into consideration, there are probably not more than ten per cent of our one hundred and seventeen million people who are interested in the return of rum, but this ten per cent include many who are rich, some who are in high position, and many who are vicious and traitorous and willing to debauch a nation to fill their pockets with gold and to make it easy for them to satisfy their depraved appetites.

But rum must not return. Legalizing beer and light wines would make enforcement of Prohibition impossible and would lead to the practical return of the saloon. We can't have liquor and the automobile too; let's keep the automobile. The "Personal Liberty" of ninety per cent of the people is protected by Prohibition, while the return of rum would satisfy the "personal liberty" notions of only ten per cent. And finally, the return of rum would make this country the victim of the most nefarious, most heartless, most cruel, most murderous traffic that ever cursed the world of mankind, and everyone who consents to its return will be a party to the curse, rapine and desolation that will follow.

But what can we do? Well, we can let the newspapers know by individual and organized voice how we feel about it. We can vote for the recall of every man in public office who is even slightly tolerant toward liquor. We can vote against every candidate who is not fully committed to our national constitution and to the enforcement of our laws, including the Eighteenth Amendment and the Volstead Act. And we can pray and preach, educate and agitate and lend our fullest support to every effort that is put forth for the defeat of rum in the battle into which this country is being drawn.

Congress seems, wisely, to have decided upon a program of more rigid enforcement of Prohibition, since the investigation. Let us lend every aid, by keeping the law strictly ourselves and in helping to enforce it in regard to others.

HALF BAKED NAZARENES

YOU know the ancient prophet spoke of Ephraim as "a cake not turned," so we think it possible to speak of Nazarenes who are not fully into the "Nazarene swing" and program as "half baked Nazarenes." We think a well baked Nazarene is just about as good a type of Christian as it is possible to find, but one who is only "half baked" is only half as good.

Our idea of a half baked Nazarene is one who "took up" with our church without being sanctified wholly (even though he may profess to have been so), and who, on this account, has never been in full sympathy with the Nazarene spirit, nor in fullest con-

formity with the Nazarene program. He probably "likes the Nazarenes" better than any other people, but his "liking" is too largely a sensuous, rather than a spiritual matter. He likes the swing and the music and the fervor of the Nazarenes, but he thinks these are surface matters and he falls in with them on that basis.

People like this never seem to have taken the real "death route," hence are too sensitive to the will and wishes of the world. They do not seem to have obtained genuine Pentecostal power and liberty, hence they are doubtful as to the sufficiency of these and are always ready to make substitutions and supplements to the Holy Ghost program of the Pentecostal church. They know they should be "progressive," and not knowing just how to do this on Bible lines, they are victims to fancy and the ready to espouse causes that are at variance with the temper and desires of the Spirit anointed people who founded this movement.

People like this are the ones who want to dress just as nearly like the world as the law will allow, they want to "be like the nations round about" in matters of policy and forms of worship, they are likely to introduce methods of financing the church which are intended to either be substitutes for or supplements to the Bible methods of tithes and offerings. In short, they are not into the definiteness and distinctiveness of this movement very fully. They need to be baked some more until all the doughiness and rawness and softness are baked out. A brother called our attention the other day to the fact that baking bakes out the leaven, and leaven is a type of sin, especially of inbred, hidden sin. So may the Lord help us all to get into the oven which is heated by holy fire and stay there until we are well baked, turned over and baked again, until there will not be any thing in us to remind of the old unbaked state in which we formerly lived. We must be well baked Nazarenes.

THE JOY AND ASSURANCE OF PRESENT SALVATION

IT is proper that we should revere the past and glorify the future, but while doing so let us not despise the wonderful present; for we are living in that day which Abraham beheld in the distance and rejoiced to see. We are the most favored generation that has lived upon the earth, so far; for no one behind us could approach God quite so closely or know Him quite so intimately as we can. We are living in the day of the Comforter, whom Jesus went away on purpose to send.

Yesterday we read again a simple sketch of Billy Bray, the sanctified Welsh miner. Saved from a life of terrible sinning, Billy Bray became noted for his zeal and joy in the service of Christ. In that day when but little was said upon such subjects, he passed

from being a drunkard and inveterate smoker to a life of sobriety and inward and outward purity.

Some time after his conversion, he attended a class-meeting in which the leader asked a man, who was farther up in the class than Billy, if he was enjoying perfect love. The man said he was not, but Billy said to himself, "That is sanctification and I am going to trust God to give it to me." He did so, and when the leader reached him, he stood up and said that God had saved him some time before. And he added, "And He has sanctified me since I have been here this morning." And stood by that profession and backed it up with a life which was so consistent, so clean and so victorious that he convinced a very great number that his profession was true.

And no matter what came, Billy Bray praised God and triumphed. Crop failure, sickness and every adversity that came found only a shouting victim. When his wife died he shouted glory, glory because she had gone to heaven, and when he himself lay dying, he shouted right in the face of the grim monster.

He used often to sit by the bed of the dying, and to them he would often say, "I hope to see you in heaven, for if I see you there I must needs be there myself."

But Billy Bray, had a solemn fear of the Devil; and some mischievous fellows, knowing this fear and knowing, also, his simplicity, hid themselves near the road down which he was to pass one dark night, and when he neared, they gave forth the most terrible moans and shrieks and groans. And when Billy did not take to flight because of their noises, one of them said in his most dreaded tones, "Here there, Billy Bray, I am the Devil and am right here in the hedge." "Oh, glory, glory!" shouted Billy, "I had no idea the Devil was so far away as that."

Billy Bray was no eloquent preacher, he possessed no unusual talents of any sort; but he was so full of joy and victory that he brought conviction to many an unsaved person and his simple exhortations and fervent prayers helped many a penitent soul to find the way to God. His great stronghold, from which no one and no thing could move him was his joy and assurance in a present salvation. His testimony was always fresh and triumphant and in the Judgment many will rise to call him blessed.

Salvation is not a matter of human accomplishment, it is a matter of divine grace. Can Jesus Christ save from all sin here and now? If you answer yes, some will say you are an extremist, and perhaps you are. But if you answer no, you are an extremist still. The only difference is that if you answer yes, you are an extremist for Christ, and if you answer no, you are an extremist for the Devil: Let each fellow speak for his own.

BEFORE THE REVIVAL, WHAT?

By Rev. R. E. Gilmore

AN interesting and timely discussion has just appeared in these columns, entitled, "After the Revival, What?" It was an excellent exposition concerning the New Testament type church and left so profound an impression that the HERALD OF HOLINESS readers do not need to be reminded of it. It stimulated me to do some thinking along the line suggested in the title to this article. There is a history in my mental reactions to the preceding article. For some time the amount of permanent results from revivals has tremendously concerned me. In fact, my faith has been tried. Why do so few revival converts retain their experience? In my mind there are two answers to this question. First, many who make professions do not get a real experience because they have not been prepared for it. Second, their profession was generated or produced by known laws of social psychology, used consciously or unconsciously by the evangelist.

Is our revival technique improper, unreasonable or unscriptural? Unhesitatingly, I answer in the negative. Men do "use psychology" in getting men to accept Christ. They study human nature to determine the laws of Logic in order that the *reasonableness* of the gospel may convince and convict; they study the principles underlying the emotional nature in order to persuade men to do their duty. Surely no objections could be raised against dealing with men in accordance with their nature.

A conditioning statement should be added relative to our revival technique. Psychology does not thoroughly comprehend the conversion process. The Christian experience transcends the psychology of the experience. Psychology may describe the religious phenomena but in its present state of development is entirely inadequate to explain them, or any other mental phenomena. Work is done that requires more than the explanations of the laws of social control. The miraculous, the supernatural, demand that God have a part. In true conversions the process leading up to, and the act of, conversion are the work of the Holy Spirit.

Nevertheless, God uses our efforts in the salvation of the lost. Our efforts should be in harmony with the known laws of human nature. Just as the teacher, lawyer and physician profit by such knowledge so may the children of God. Men have the same nature at church that they have in the market place and in the schoolroom. Our observance of this fact is an asset to the work of reaching men for Christ. To act out of harmony with these laws leaves the Holy

Spirit without the aid of a tremendous leverage against the sinner. Any honorable method of convincing and persuading an individual regarding a business proposition will also aid in compassing his salvation. Yet, there is a difference between the two cases. The difference is in the "content." The points in the insurance agent's "sales talk" may be analogous to the preacher's "fire insurance" talk but in the latter case God and other aspects of religion make the difference.

We must work in harmony with the laws of human nature if we are to influence men in any direction. But here is where our problem shows itself. These laws being natural and common to all men will lead to their consequences oftentimes without the aid of the religious agency. Suggestion, imitation and sympathy influence those unprepared for conversion as well as those who are prepared. Consequently many fall victims to the excitement of the revival situation and make professions without a proper attitude. They have no hatred for sin; many have no real religious convictions. Too many professions are made by unmoral individuals. A Christian experience can issue only out of a profound *moral* attitude. Professions without this are spurious and pseudo and their possessors are unstable. *Happy is the man who finds Christ as the solution to his moral battles with his conscience!*

How, then, can we get more *permanent* results? I answer, "By inducing in men a more moral attitude." This is to be done, not by a change of technique, not by refusing to "use psychology," in short, not by any change of method after the revival has started. Our anointed ministry and holy laity will do their work well in the revival. We must get men ready for the revival. Those who are ready may be reached by the proper methods and all will get a genuine experience. Worth while revival converts are those who, like, Paul, have had a history. My short experience as an evangelist has shown me that our revivals do the best work for those who have been touched and influenced by the church before hand. Our missionaries cannot reach the native atheists. Only the religious will accept Christ.

How prepare men for conversion? Like the solution to most of our problems this one will be found mainly in the homes. How can parents incline their children to religion and ultimately to Christ? For some reason children are not impressed as profoundly as they should be. Our homes are failing. How can we help our children to form an intense moral and re-

religious attitude? These questions are easily asked. Who will answer them? I shall only make a few suggestions. Parents should better understand the Psychology of Childhood and Adolescence. The religious education in the home is too formal and abstract for the child and is far below what it should be in intense idealism for the adolescent. Children should never have a doubt as to their parents' absolute sincerity. The terms "right" and "wrong" should be so respected and emphasized as to build moral fibre into the child. To this add the usual characteristics of the Christian home.

How can the church prepare men for conversion? How shall we sow seed to be reaped in revivals? The gospel will prick men in the heart and awaken their slumbering conscience. Testimonies are good. Prayers are indispensable. Yet all of these have been done and results far from satisfactory. A more moral attitude must be sought for the church. Religion is primarily a solution to moral battles and if it is promulgated on any other basis the results will continue unsatisfactory. You can't follow Christ very long for "loaves and fishes." Many people come to Christ, or better, they come to the mourner's bench, from motives just as unchristian as those of the rabble in Palestine. Good feelings are not the object and fruit of Christian experience. Healing of the body as a motive to conversion is nothing short of Paganism. Such motives as the above can obtain and still men do very questionable things. Men must be ethically and morally impressed before they are ready for conversion. Sin is rebellion against God. Transgression of revealed law and conscience is the most dreadful thing in the world to the ethical soul. Of course, a man can never satisfy his conscience in his own strength. Consequently he will either give up or become so desperate that he will fall back on his instinctive tendency to find help in religion. We must find some way to make men want to do right. To do this, we must preach more to the conscience and not so much to a man's cheaper emotional nature. Such emotions are born vanishing but an awakened and sore conscience is a more permanent stimulant to religious education as a basis for conversion, ethical church to live in all moral sincerity.

Brethren, this is not to teach religious education as a substitute for conversion, or to preach a gospel of social reform in the place of individual salvation, or to decry religious emotion; rather it is to teach religious education as a basis for conversion, ethical and moral concern as the proper motive in religion and unsurpassed ethical joy, based on moral achievement, as the Christian's permanent experience. With these our technique would do wonders without so much psychology.

OLIVET, ILL.

"SHEW THYSELF A MAN"

By PROF. A. S. LONDON

EVERYWHERE the call comes for men. Strong men, trained men, good men, honest men, men who can be trusted anywhere and at all times and under all circumstances. Men of this type are always in demand. Not pigmies, but men.

Shew thyself a man by exercising self-control. Without this power you are like a ship without a rudder, sooner or later to be wrecked by the winds that chance to blow and toss you hither at their biddings. The world in which we live is a battle field, and no one is capable of meeting the enemy without until he has first mastered himself. Self-control is needed in every walk of life. Legitimate things in the life can be perverted and become a curse to a good man. Self-control gives added force to opposing elements, and each conflict when mastered makes the next fight easier. Self-mastery is dealing with the human will and here all character is finally determined.

Obedience to the law of self-control means strength, service, peace and happiness. Transgression of this law means disaster, disorder and defeat. The Christian needs to exercise self-control in his life. Temptations will come to speak unkindly, act hastily, follow a wrong impulse, and in many ways be led off from the path of the highest type of Christian living. Words must be guarded, thoughts of evil banished from our lives, and the highest type of manhood manifested daily in our living.

It is said that three things alone lead to sovereign power in the individual life, namely, self-reverence, self-knowledge, self-control. Self-reverence for the sanctity not only of the soul but of the temple in which the soul is encased; self-knowledge even as the wisest of the Greeks enjoined, "Know Thyself;" self-control for only by the exercise of such control can man rise to become master in the places of his activities and captain of his own soul. The power to control self-indulgence and practice self-denial, to conserve your mental and moral strength and be master of the physical is the task of every real American youth in building manhood. Shew thyself a man: master self. Christ offers Himself to the individual who will shew himself a man in these days of loose living.

Shew thyself a man by living straight. There is no way to live a hypocritical life and escape the penalty. We may play the fool and try it, but we will pay the price. Do not think you can deceive yourself by professing one thing and living another. Crooked living will soon be found out. Do not be fool enough to try a thing just once. You may have a life time to regret it. Be on the square. Live straight everywhere and under all circumstances.

If you desire a strong mind and body, live straight. Better not play the fool and dabble with "Wild Oats." There is a reaping day. Christ can forgive, but I say

it reverently, natural law grinds on and the mills are merciless, and Christ permits it to be so. Why take a chance at not living straight? Why stab your soul by any kind of wrong living? You may have a good time as you call it, and live loose, act deceitful, slander your neighbor, but, "God is not mocked, whatsoever a man soweth, that shall he also reap." "Chickens come home to roost." There is a back kick to every evil committed. Sham living will bring nights of sorrow, headache, repentance, remorse of conscience, and finally ruin to the individual. No escape from this law. Sin will out. It is said that power has its price, and its price is straight living and clean nerves. He is great who keeps clean. Shew thyself a man by being pure. It is said that the greatest strain on the human race is chastity. The tendency to its violation is imbedded in human nature. Appeals are made to violate the laws of purity on every side. The peril from yielding to the temptation of impurity, is greater than the peril from yielding to any other sin. It strikes at the very foundation of character building. It takes away self-confidence, robs the life of faith, and casts a gloom upon the future.

To be impure is to violate a divine command. It kills a sensitive conscience. It violates a social law, and brings personal injury. It disqualifies one for the duties of life. It brings unhappiness, physical sufferings, unfitness for service and moral degeneration. It weakens the whole fiber of manhood, and although forgiven, it lessens possibilities, and casts a shadow over the life that will follow the individual to the grave.

In many instances the appeals given to our young people to impurity are given deliberately and intentionally. Often the appeals are given thoughtlessly and innocently, but given just the same. Moral laxity is found not only among the low and outcast, but among those who profess to have a high standard of living. Our young people must be on their guard. "Keep thyself pure" should be heralded from every classroom, and from every pulpit in our land. The penalty for violation of this law is so great. Unborn generations will have to suffer for the sins of impurity of the youth of our day. Young men will go staggering through life with diseased bodies, weakened intellects, and stained characters for violation of this law. The sacrifice of purity for a few moments of sinful pleasure means ruin and death to both body and soul. There must be no straddling the fence on this issue. Half dressed girls are a menace to our American boys. Indecent pictures and lewd imaginings lead to immoral living. The loose way that the average young person of our country lives today, will bring a harvest that will stagger our nation a little later. The wages of vice kills.

I think we could well write over the lives of those who live impure lives the words of Dante placed over the gate of his Inferno, "He who enters here leaves

hope behind." While the World War was killing millions of our young men, impurity was destroying ten times as great a number. The bodies of the youth of our land have been filled with filthy parasites, rottenness is in their bones, and many have become driveling imbeciles, when they should have been in the prime of their manhood.

Concealment of the facts is now an impossibility. It is estimated that ten per cent of the population of the United States are suffering from impure living. Eighty per cent of the new born babes that are born blind are innocent victims of the sin of impurity. God allows no distinction in this sin on account of sex. Our boys must be clean; our girls must be pure. Whether male or female, "The way of transgressors is hard." He that sinneth in this way wrongeth his own soul. If, "Cæsar's wife must be above suspicion," then Cæsar must himself be no less above suspicion.

Life is a fight to the person who really lives. We are in an age of fierce competition. Worth-power is at a premium. It takes genuine manhood to succeed. We must have the strength that comes from pure living to reach the desired goal. The greatest bulwark for the youth of our day to resist temptation is in the fact of clean living. We can say with the wandering Ulysses of the Greek story, "Endure my soul, far worse hast thou endured." There is no greatness that is not buttressed with purity. One act of impurity will be like a ball and chain around the ankle of the criminal. We may do in a moment of time what years will not erase. Better look well into this matter before we plunge headlong into careless thinking and fast living. A day of reckoning is just ahead. There is no escape. We are here. Our lives are given us by the Creator. We are soon to answer to Him. Just as well face the issue and live right. It pays here. It pays from any and every point of view. It will pay hereafter.

We are the architects of our own destiny. Outside forces do not determine the life. I am the destiner of my life here and my life hereafter. A life of purity, self-mastery, straight forward living, unselfish, Christ-like life, knows no defeat. The position you hold will soon fade from your vision. The reputation you have today may change with the whims of the people tomorrow. True godliness is the only thing of real value. May God bless our young people and help them to shew themselves to be men, and do nothing that will bring a sad harvest in their old days.

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From conversion to glorification there is no necessity for God's child suffering defeat. Provisions are made for victory in every conflict.

Holiness permits of no compromise, men are either for it or they are against it.

THE BOW IN THE CLOUD

By REV. H. O. INCH

GOD has chosen the most striking and beautiful objects in nature for symbols of His truth and tokens of His covenant with man. He makes the symbol attractive that it may draw our hearts to the truth which it represents. He makes the token beautiful that we may look upon it the more gladly and remember the covenant which it brings to mind.

In the ancient prophets the everlasting mountains lift their rocky summits to the skies, and stand unchanged through the lapse of years, to teach us that God's kindness shall not depart nor the covenant of His peace be removed. The mighty river rolls at full and swelling tide through the long reach of land from its source to the sea, to teach us how deep and strong and ever growing in depth and strength shall be the peace of those who keep God's commandments. The stars come forth in eternal beauty upon the plains of heaven, to show us the brightness with which the righteous shall shine in the kingdom of their Father.

There is no evidence that the laws of nature were changed after the deluge. Yet it is possible that the family of Noah had never seen the bow in the cloud until they came forth from the ark. We read in Gen. 2:5-6, that the Lord had not caused it to rain upon the earth, but there went up a mist from the earth, and watered the whole face of the ground. Then, they had never seen the storm clouds rise, never seen the lightnings flash, nor heard the crash of thunder until the fountains of the great deep were broken up, the clouds gathered, the thunder rolled, and torrents of rain filled the air. This happened after the miraculous and avenging tempest of the deluge had ceased. When Noah and his family would see the commotion in the elements and hear the roar of rushing torrents in the hills, they would begin to fear a return of experiences similar to those already passed through, so to calm these fears, God spoke to Noah and his sons saying, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth; and it shall come to pass, when I bring a cloud over the earth that the bow shall be seen in the cloud; and I will remember my covenant which is between me and you, and the waters shall no more become a flood to destroy all flesh. And I will look upon the bow in the cloud, that I may remember the everlasting covenant between me and every living creature."

The bow never appears except on a cloud, as it must have a dark background. The world never looks so beautiful as it does when the summer shower is passing away, and the bow is set in the retiring cloud. The most precious of all earthly blessings are those which are given in contrast with trouble and sorrow. We all need trial and conflict and darkness to make us look for light and long for peace. We are never so thankful for an hour of sleep as when it comes after a

night of wakefulness and pain. It is hunger that gives the healthful appetite for food, toil prepares for rest. It is conflict that prepares the longing soul for peace. If we had no shadows we could have no sun. Perpetual day would be pain and madness. To all who look up for the token of God's covenant the darkest day is the prelude to an evening of gratitude and peace.

The great destiny of time and eternity turns upon obedience to the divine command. Look up, set your affections on things above, and not on things of this earth.

We can see the bow in the sky only when standing with the back to the sun. If we would see the token on which God himself is looking in remembrance of His promised mercy, we must turn our eyes from the dazzling glories of the setting day and face the cloud and coming night. It is when we turn the eye of faith away from all the splendor and beauty of earth that we behold the dawn of a surpassing glory yet to be revealed. God sets the token of His covenant high enough for all to see, and yet He brings it down to earth for all to touch and embrace. When your homes are dark with affliction, look up, and you will see God's bow in the cloud, and in it you can read the divine promise, "I will never leave thee nor forsake thee."

When the light of heaven falls upon the tear drops of earth it makes the bow of peace. It is when we look up through eyes dimmed with penitent tears that the light of divine love clothes everything with beauty and makes everything a blessing. The deepest joy comes to those who have drunk deepest of the cup of sorrow. The brightest path is the one upon which we go forth when leaving the prison house of darkness and sin behind. The higher we go, the more complete the bow in the cloud becomes. Those who go above the clouds see, instead of a bow, a full circle of seven fold rays in the cloud beneath. When the believer is lifted so far above the clouds of doubt and fear and trouble that the token of God's promise to him is complete, the covenant of mercy is fulfilled. He sees a full circle, his sins are forgiven, his desires are all answered, the divine promises are fulfilled, he has nothing more to ask. Christ is his, and God is his all in all.

Let us remember that the blacker the cloud the brighter the bow. The eagle of the Alps is sometimes beaten down by the tempest into the narrow defiles of the mountains; the clouds in black and angry masses sweep between the mighty bird and the sunny heights where she builds her nest and basks in the full day. For a while she dashes to and fro buffeting the storm with her strong wings and waking the echoes of the mountains with her wild cry, vainly endeavoring to find some way out of her dark and high walled prison. At length she dashes upward with a scream of triumph into the midst of the black clouds and in a moment is

above them in the calm sunshine with the darkness and tempest all beneath. So by a firm decision and mighty effort must we rise above all the clouds of doubt and fear to the serene heights of faith and peace in God. And this is God's promise to us that we shall mount up on wings as eagles; also, "Weeping may endure for a night, but joy cometh in the morning." And when the clouds are black and threatening, and the rains descend, and the wind blows, and the floods beat, the bow of promise will soon be resting in the clouds.

SHEFFIELD, ILL.

THE REIGN OF LIFE AND DEATH

By REV. A. J. SMITH

For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ (Rom. 5:17).

There are two powerful antagonistic forces in this world striving for supremacy; these are life and death. The reign of death began when Adam sinned. Webster defines death as being void. When Adam sinned he became void of the divine nature or in other words; he died spiritually. God had warned Adam and Eve not to partake of the forbidden fruit lest they die. They ate and died, just as God had said.

We need not look very far even now, before we see the manifestations of the reign of death. Every where we see it; in the realm of nature, in the animal kingdom as well as in man. A fruit tree is planted, it grows and bears fruit for a number of years and then dies. An animal will serve his master for many years, but in time it grows weak and finally dies. A child is born and before it has even had opportunity to unfold its blossom, the bud is nipped; life is extinct. The little angel spirit has taken flight to the spirit world. Today a man goes about his business, is healthy and strong, has all the evidences of life and tomorrow he is laid into the silent tomb; his voice is hushed, his lips sealed, death has done its work.

Whereas death was introduced into the world by the Devil, life came by Jesus Christ. And the reign of life is far superior to the reign of death. Jesus conquered sin, death and hell, and ultimately death shall be banished forever. For we read that "death and hell were cast into the lake of fire." There are those who do not believe in punishment hereafter. Others say there is no such a thing as death, but we would rather believe God's word than to accept the vain opinions of men. We need to preach on these important subjects today as never before. Many preachers are silent. How can God bless the church which has such a man for her pastor. Many churches have substituted the form of religion for genuine salvation. Pulpit and pew, in these days, seem to be inoculated with Satan's deadly poison of false teaching and de-

structive criticism. The Church is losing her grip on God. She has suffered the loss of spiritual power. But thank God there is a remedy for these destroying agencies. There is a spiritual Paris green, the best antidote for Satan's poison. It is the pure unamalgamated gospel of Jesus Christ. It is strong enough to put down every antagonist of the cross, if we will only give it a fair chance.

TA MING FU, CHIHLLI, CHINA

SOLVING OUR PROBLEMS

By E. J. FLEMING, Secretary General Board

DIRECT REMITTANCES

The General Board, at its annual meeting in February, adopted the following recommendation:

"We also strongly recommend that all our churches be urged to make their remittances direct to our General Treasurer instead of by the circuitous route as now employed, an investigation has proven that many thousands of dollars are held up in transit all the time—thus making it necessary to borrow and pay interest."

THE DAY SET

In harmony with this recommendation of the General Board the General Treasurer has set May 1, 1926, as the date on which to open accounts with local churches by the Direct Method. This applies particularly to districts holding fall assemblies. Districts holding spring assemblies will be able to start their new year by the Direct Method.

CO-OPERATION

District Superintendents, District Treasurers and Pastors will be glad to co-operate with the General Treasurer in his heroic efforts to place our general finances where the appropriations can be paid in cash—*our cash*—and not depend upon borrowed money. Brother Lunn believes that the Direct Method of remitting from local churches to the General Treasurer will assist very largely in solving these problems. He has already received some splendid letters from district superintendents and district treasurers pledging their hearty co-operation. One district treasurer sent a list of all the local church treasurers on his district with their post office addresses and volunteered to write each of them a letter urging their co-operation by direct remittance. That showed FINE SPIRIT. That splendid act of co-operation was in beautiful harmony with the recommendation adopted by the General Board and set in operation by the General Treasurer.

Potentially, the sacrifice of Jesus Christ upon the cross saved every man; but actually, it saved no one at all. He is able to save to the uttermost all who come unto God by Him, but they must come to God, and they must come to God through Christ.



CHRISTIAN STEWARDSHIP



A TEST OF STOREHOUSE TITHING

By REV. A. M. BOWES

FIRST Church of the Nazarene of Kansas City, Mo., has been witnessing great victory in a special demonstration of the "storehouse" system of tithing for the months of March and April.

In recording this response to God's challenge through the Prophet Malachi as a special test, it is well to consider that this church has given thousands of dollars annually for the local, general and district budgets, and has responded continually with large offerings for special missionary interests, colleges and other interests. But the principal objectionable feature in our financial system has been the tendency of special drives for pledges to divert our offerings from the essential obligations of the church to the payment of these special pledges, thus leaving us with repeated deficits which we must meet with other special offerings. To remedy this we have used the duplex envelope and have repeatedly urged our people to make a regular weekly pledge toward the entire budget, but this was not sufficient as many of these pledges fell behind, especially when we had some strong appeal for an emergency offering.

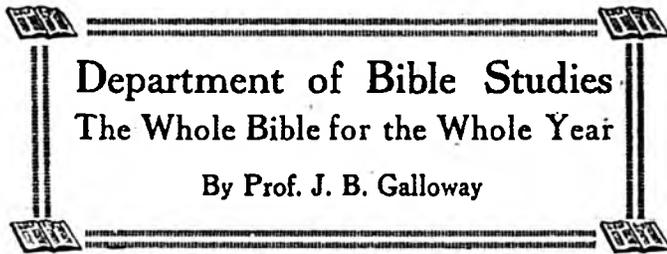
The tithing plan is not an entirely new idea with us, but the difficulty has been to get a united willingness to adopt the "storehouse" plan for tithes and offerings. Upon several former occasions tithers leagues have been organized and promoted in this church, and always with increased offerings from those who would join the "league." But the conviction has been strong with many members that the tithe might be distributed at will for any appeal that should be presented, and this digression from the usual weekly pledges always caused a deficit in our regular budget.

While meditating upon the problem of the best plan of adjusting our finances, last February, it occurred to me we would have the solution in the following proposition which we presented to our members in the Wednesday night prayermeeting. After reading Dr. Chapman's report in the *HERALD OF HOLINESS* about the excellent financial record of the church at Bethany, where they had no deficit in their monthly budget for twenty-eight months, and had received by their tithing system an excess in offerings of \$4000.00 to be applied on some building improvements. And, also, after reading sketches from the articles and urgent appeals of Dr. Reynolds and Dr. Goodwin for united co-operation with the General

Board in their desire to promote this plan of tithing; and the Manual statement, "that the tithing principle be chosen as best, if not also as obligatory;" p. 33; and the report of the Shelbyville, Indiana, M. E. Church, where the storehouse tithing system gave the following results: For Missions the first year, \$700.00; total benevolences the first year, \$1914.00; Missions the seventh year, \$4443.00; total benevolences the seventh year, \$10263.00; an increase of 400% in missions, and 500% in benevolences. I asked all our members who would do so, for the sake of the church which they loved, and for the sake of a united co-operation in perfecting our financial system, to stand with me in a special test of the storehouse plan of tithing for one month, the month of March, and see what the result would be. That is we would pay all our tithes into the church treasury to apply on the unified budget, and, in case of any special appeals for missionary equipment, colleges, or any cause other than the regular budget, our offerings should be free-will gifts in addition to our tithes. Thus we would secure our regular weekly expenses, and also equalize the offerings of the people according to each one's ability.

Our people received the challenge with enthusiastic interest and the first Sunday in March there was an increase of almost \$100.00 in the offering, and an increase of 100% in the spirit of expectancy for good results in the financial and spiritual affairs of the church. And we were not disappointed, for, at the close of March, the treasurer's report showed an increase in the offerings of 38%. We paid all our monthly budget and had an excess amount of \$300.00 to apply on a deficit. So delighted were the members of the church board that there was the unanimous request to continue this plan. Again, in April, God wonderfully fulfilled His promise to those who will "bring all their tithes into the storehouse," and poured us out blessings that were even beyond our expectation. A new inspiration came upon our services, and the good average in the weekly offerings continued, and in addition to this we gave two large special offerings in cash and subscriptions, one for Rest Cottage of \$500.00, on April 11th; and one for Olivet College of \$1445.00 on April 25th.

The success of this financial program of liberality in giving has had a very noticeable influence upon the entire church. March and April have been two of our very best months in offerings, in attendance, and in spiritual results.



LESSON SIXTEEN

"I find more sure marks of authenticity in the Bible than any secular history whatsoever."—SIR ISAAC NEWTON.

PART ONE: THE SIXTEENTH WEEK'S ASSIGNMENT.
Read Ezra and Nehemiah.

An interval of seventy years occurs between the captivity of Judah recorded at the close of 2 Chronicles and the proclamation of Cyrus recorded in Ezra. However the two last verses of Chronicles and the opening verses of Ezra are the same. The prophets Jeremiah, Ezekiel and Daniel live and prophesy between these books. The books of Ezra and Nehemiah might be called the first and second book of Ezra. In the Talmud, Septuagint and Josephus they are regarded as one. Ezra is probably the author. The two books tell the story of the returning exiles, the rebuilding of the temple, the restoration and reorganization of the government. Over a hundred years of time is covered. We may outline the two books as follows, 1. The return of the exiles under Zerubbabel (ch. 1-6). 2. The return of exiles under Ezra. Rest of the book of Ezra. 3. Nehemiah's first visit (ch. 1-7). 4. Reforms and life after the Restoration (ch. 8-12). 5. Nehemiah's second visit (ch. 13)). The exiles returned with the blessings of God. They were forever cured of idolatry. A great work was before them but confronted by many delays and hindrances. Cyrus (means "the Sun") was mentioned as the agent God would use to restore Judah (See Isa. 44:28-45:1). Josephus says that when Cyrus found his name written by Isaiah 220 years before, that an earnest desire laid hold of him to fulfill it (See first verse of Ezra). He issues a decree that the temple be rebuilt. The work is begun with mingled feelings of joy and mourning, but the adversary seeks to hinder. 1. By an unequal union with them, 2. By weakening the people, 3. By accusing them to the king. They at last stopped the work for some time. Through the fiery prophecies of Haggai and Zechariah then began again and finished the work. After many years Ezra joins them. The story of Esther probably fits in here. Ezra's preparation for this work is one we should follow. To seek, do and teach the Word (See 7:10), and his method of seeking safety and finding God's will are safe ones to follow (8:22, 23).

Note that the word "servant" occurs eight times in the first chapter of Nehemiah. His steps to service

are 1. Information 2. Emotions stirred 3. Intercession 4. Tactful achievement. Note the characteristics of his prayer in chapter one. He begins to build the wall. The hindrances and how he met them furnish us with suggestions for building up the work of God. 1. Opposition by ridicule met by prayer, 2. Anger and physical force met by prayer, 3. Discouragement met by faith. 4. Greed met by restoration, 5. Craft and threats met by firmness. A revival follows with the following results: the Word is read (8:8), it is obeyed (12), the tithes are brought in (10:35-39), gladness, sabbath observance, and social righteousness, last chapter.

PART TWO—THE BIBLE, ITS AUTHENTICITY

It is not an easy matter to distinguish between genuineness and authenticity of the Bible nor to avoid overlapping these proofs with those for its inspiration. Many proofs have been given for the authority of the Scriptures: Our faith rests upon no weak foundation.

An old and often used proof for the historical accuracy of the Bible is Leslie's Short and Easy Method with the Deists. It is as follows: 1. That the facts be such that the outward senses may judge of it. 2. That it be done publicly. 3. That some public monument be kept up in memory of it. 4. That such monument be instituted at the time of its being done and its observance be continued unbrokenly. The observance of the Lord's Supper is such an evidence.

Wesley's short method with infidels is substantially thus: 1. If God is not the author of the Bible, it must have been written by some man or men without any supernatural aid. 2. They must have been good or bad men. 3. If it is false it is a bad book and could not have been written by good men. 4. Bad men could and would not write such a good book as the Bible is professed to be even by infidels. 5. Since we cannot conceive of good men writing such a bad book, or bad men writing such a good book we must admit that God is its author.

We suggest two events recorded in the Bible which later research has shown to be accurate. Hundreds could be mentioned. A survey was made by the British government of the Sinaitic Peninsula some years ago, following the same route over which the Israelites traveled. This survey settled beyond dispute that the narration in Exodus was recorded by an eye witness and presents a faithful picture of what was to be expected. The record is not only accurate according to the facts but in some cases the only possible thing that could have happened. Urquhart says, "the narration fits the desert like the glove fits the hand."

William Ramsey was employed by the *Encyclopaedia Britannica* to travel and gather information for them. He was saturated with Higher Criticism, and did not believe that the book of Acts was accurate historically

or geographically. But his travels through Asia Minor following Paul in his journeys compelled him to admit that the book was true and to renounce his Wellhausen theories. He is now one of the greatest writers on the authenticity of the New Testament.

The authenticity of the Bible is demonstrated by the devotion shown by the world's greatest saints. See the martyr dying with its words upon his lips. Benjamin Franklin says in his autobiography that his ancestors resorted to this method of reading the Bible during the reign of bloody Mary—fastening it to the bottom of a stool and turning it over whenever an officer appeared.

Many scientific, philosophical or theological proofs could be offered but the believer does not need them, for the Bible is its own best argument. Let it speak for itself and demonstrate its claim by its imperishable existence. Does the Bible need such proof? No. Does it attempt to prove? No. It asserts with authority. Believe it if you will, deny it if you dare. It is a spiritually blind generation that is ever crying for proof. Thousands of poor unlearned saints have believed the Bible and been blessed who did not know that such proofs existed. The Word influenced their heart directly and they exclaim, "Never man spake like this man." That which is true is constantly being proved by its own existence—the fire by its burning, the sun by its shining, and the Bible by its divine life healing the nations.

PART THREE. QUESTIONS AND SUGGESTIONS

1. How many different persons are mentioned by the name of Nehemiah in the books of Ezra and Nehemiah? See Ez. 2:3; Neh. 3:16, 7:7.

2. Enumerate the chief traits of Nehemiah's character.

3. What chapters in Daniel record facts in the same time as some of the chapters in Ezra?

4. Where is "pulpit" first mentioned in the Bible? What was Nehemiah's idea of a good sermon? (8:8).

WORLD WIDE NEWS AND COMMENTS IN BRIEF FOR BUSY READERS

By REV. C. E. CORNELL

Transcontinental Air Mail Service was opened Saturday, April 17, between Los Angeles and New York City. The first airplane carrying hundreds of souvenir letters and packages for the East, left at 7:35 a. m. The daily schedule is as follows: Leave Los Angeles at 7:35 a. m.; Salt Lake City, 4:20 p. m.; Chicago, 7:35 a. m. and arrive New York City, 5 p. m. the second day out. Flying time 30 hours. The airmail postage rate (per ounce or fraction thereof) is Los Angeles to Salt Lake City, 10 cents; Salt Lake City to Cheyenne, 15 cents; to Chicago, 20 cents, and to New York, 25 cents.

The International Council of Religious Education will furnish a special course on "Councils of Religious Education," at the International Training School at Conference Point on Lake Geneva, Wisconsin, July 26 to August 7, 1926, conducted by the General Secretary, Hugh S. Magill. "Twelve days of communion with one's own soul and with God."

Captain Roald Amundsen and Lincoln Ellsworth his American partner, accompanied by the American painter, Stokes, who was with both Perry expeditions, left Stockholm, Monday night April 12 for Spitzbergen, on their way to the north pole. Captain Amundsen said, "the trip to the pole is going to be primarily for geographical purposes. The chief aim is to be the first explorers to fly from Spitzbergen to Alaska."

Passenger airplane lines are now planned between Rome and Naples and Tripoli and from Italy to Egypt.

The southernmost radio broadcasting station in the world is being established in the Orkney Islands.

The churches for 1925 had a fairly substantial gain in membership. 800,000 were added to the church rolls. The total number of church members is now nearly 47,000,000. There are 237,000 churches and 216,000 clergymen. The Methodists report the largest gain in 1925, they added 220,000 members.

Here is the way we make and encourage criminals. George Remus of Cincinnati, was sentenced to the Atlanta Federal penitentiary for bootlegging. He spent eighteen months in prison. He says: "Jail life wasn't so bad." "You see," he told reporters, "I could send out for almost anything that I wanted. My bill for the eighteen months I put in amounted to \$17,000. I gave many parties there."

Murder is on the increase. Human life is very cheap. Criminals go on the theory that "dead men tell no tales." They not only hold you up, but kill beside. Statistics for seventy-seven cities show a murder rate of eleven per 100,000 last year compared to ten for 1924. There was an increase especially in the South and Middlewest.

"Pussyfoot" Johnson, noted prohibition worker from the United States is leading a crusade for local option in Berlin, Germany, the greatest beer-drinking country in the world. The "drys" are making a house to house canvass; Mr. Johnson expresses confidence in the final success of the campaign.

The two great oil fires, one at San Luis Obispo and the other at Brea, Calif., destroyed more than \$20,000,000 of oil and property belonging to the Union Oil Company. The loss is reported to be covered by insurance.

The bobbed hair fad was hit hard at the recent convention of the American Hair Dressers' Association. The key note or slogan was "death to the bob." It was shown that women who bobbed their hair seven years ago have fifty per cent less hair now than they had then; that tight hats worn by women with short hair duplicated the condition to which the common baldness of men is attributed. That in a few more years if the fad continues, many women will be bald. That a race of short-haired women will be a race of bearded women.

This note from *China's Millions* is of more than usual interest:

Rev. Marcus Cheng, who has been appointed chaplain-general to Feng's forces, is described by one who knows him as "perhaps the strongest of the younger conservative evangelical Chinese leaders at the present time." From all reports, Marshal Feng's army continues to uphold its high reputation for discipline and good character. Our General Director in China himself urges continued earnest prayer for Feng Yuhsiang, saying: "He has been greatly malingered and misrepresented, and is of course confronted by tremendous dangers and difficulties. If ever a man stood in need of the fulness of divine power and grace it is he. May God enable His people everywhere to uphold His servant."

The Bible continues to be the best selling book in the world. For 1925, the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, broke all previous circulation records. The great American Bible Society reports as follows:

The American Bible Society in its report for 1925 tells of the distribution throughout the world of 392,798 bibles, 496,597 testaments, 5,762,904 portions or a total issue of 6,652,299 volumes large and small. In spite of rising antichristian influences in 1924 China that year absorbed nine and one-half million volumes of Scripture out of nineteen and one-half million issued by the three great Bible Societies in America, England and Scotland. Disturbances especially against foreigners and also Christian forces had been led by the student class, yet more bibles were sold in China that year than ever before, and from the student body came the chief purchasers of complete bibles.

Rev. Arthur McNaughton and William Baskin, two self-sacrificing, heroic and spiritual young men—young men of prayer—have entered the evangelistic field to seek out hard and difficult fields where there is little if any preaching, and there to preach and sing the gospel in love and power. There are hundreds of neglected, needy places where revivals can be held, and where the people are not gospel hardened. These young men with the help of the Lord, will be able to preach the gospel to thousands who need it, and see many saved and sanctified.

A missionary came upon a community in Eastern Washington not marked on any map. In almost twenty years no minister had held a service there. The missionary stopped, later held meetings; a transformation came over the entire community. Homes began to be repaired, fences rebuilt, broken window panes replaced, and the man who had but recently ordered his wife away reconciled his difficulties and became the Sunday school superintendent. He testified that even his cattle knew that a glorious change had come over him. There are many communities like this one where the gospel will transform the people and lift them up toward God. May the blessing of the Lord rest upon McNaughton and Baskin.

Ministers' sons are not always bad, neither are they failures in this life. A recent poll of "Who's Who" revealed that sons of ministers are in the majority of that list of distinguished Americans.

More than thirty years ago, De Candolle, the eminent French scientist and skeptic, after conducting an exhaustive research, announced that science and learning are specially indebted to ministers' sons. De Candolle further affirmed that clergymen's sons for more than 200 years have outnumbered all others in their contributions to science. Among these were Agassiz, Berselius, Boverhave, Encke, Euler, Linnaeus and Olbers. To this list more recently has been added the name of Dr. Robert Andrews Millikan of this city.

Among philosophers and historians who were ministers' sons were Hallam, Hobbes, Emerson, Sismondi and a long list equally well known.

Minister's sons who became ministers include Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lowth, Stillingfleet, the Beechers and the Spurgeons.

Poets whose fathers were ministers include Young, Cowper, Thomson, Coleridge, Montgomery, Heber, Tennyson, Lowell, while in the field of literature are also Swift, Lockhart, Macaulay, Sterne, Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley, Matthew Arnold, and Stephen Crane.

There may be included as architects Sir Christopher Wren; as artists Sir Joshua Reynolds, and among heroic characters, Lord Nelson. Nor are the daughters of clergymen overlooked in this list, which contains the names of Mrs. Trollope, Mrs. Barbauld, Jane Taylor, the Brontes and Harriet Beecher Stowe.

QUESTIONS ANSWERED

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

Q. What is the position of the Church of the Nazarene regarding capital punishment?

A. The Church of the Nazarene has no tenet covering this question and its members and ministers are free to believe and teach as they may regarding it. Personally, I believe the State has the power of life and death and that the only question involved is one of expediency. That is, if capital punishment is a deterrent to crime, then it ought to be practiced; if it isn't, but serves rather to brutalize, then it should be abolished. My own belief is that it is a deterrent, and I would cite countries like England where quick trials and sure punishment, including capital punishment are the rule, and where there is only about one murder to ten in the United States, where court procedure is slow and punishment for crime uncertain. I believe that a large per cent of the responsibility for the present crime wave in this country is chargeable to our lack of backbone. If we would get rid of a lot of our "sob stuff," send bootleggers and drunken automobile drivers to the penitentiary, hang or electrocute murderers and rapists, make it necessary to go through the same process to obtain parole or pardon that was necessary for conviction, and use the "suspended sentence" but rarely and then in only the most unusual and deserving cases, we could stop a great deal of the criminality in this country. But we tolerate officers who are in league with liquor (if mayor Dever of Chicago is telling the truth), accept without amazement the fact that our cities harbor a regular underworld criminal class, the members of which are known to the police, and even then when a criminal is caught he is usually too young or too old, too rich or too poor, married or single, ignorant or educated or something that makes it difficult for the public not to sympathize with him and make the course of justice difficult. The fact is we have twine strings where we are supposed to have backbones, and there is very little to discourage people in following their criminal bent, for comparatively few of them suffer penalties commensurate with their crimes. Of course the mere legalizing of heavier penalties would do little good. We need a general awakening to the sacredness of law and to the necessity of keeping and enforcing our good laws (we have about five millions on our statute books in this country) for the protection of the innocent and the preservation of the fear of God in the earth.

Q—What is the "mark of the beast" mentioned in the last part of the book of Revelation?

A—I believe it is a material sign or brand that will be placed upon the servants of the Antichrist during the terrible tribulations which are to come upon the earth after the coming of Christ and the Rapture of the Church, and the way to escape having this seal and sign of Devil ownership placed upon you is to get converted soundly, sanctified wholly, and live in all holy obedience to God until you die, or until Jesus comes.

Q—Is affliction either a direct or indirect result of sin? If it is either, please explain John 9:2, 3.

A—Affliction is all an indirect result of sin. That is, if there had never been sin, there never would have been sickness. It is also, in some cases, a direct result of sin; as when one sins by violating the laws governing health. The case mentioned in John 9, the Master warned, was not to be taken as an indication of special, personal guiltiness on the part of the man or his parents, but as a natural (indirect) affliction it afforded an opportunity for the showing forth of the glory of God.

FOR ALL THE FAMILY

THE GREATEST AGENCY FOR GOOD—MOTHERS

By PROF. A. S. LONDON

WHEN all is said it is the mother, and the mother-only, who is a better citizen even than the soldiers who fight for their country. The successful mother, the one who does her part in rearing the boys and girls who are to be the men and women of the next generation, is of greater use to the country, and occupies, if she would realize it, a more honorable and important position than any successful man in the land. The work of a mother is to rear children sound in soul and mind and body. She is of far more importance than a successful statesman or business man.

No scheme of education, no special attitude, can be right unless it is based fundamentally upon the recognition of seeing the supreme dignity and the supreme usefulness of motherhood. She is the greatest asset of national life. Without a pure motherhood America is hopeless. The man who is brutal, thoughtless, careless, and selfish with the women of his household is of all men the most contemptible. The birth-pangs make all men the debtors of all women. The man is a poor creature who does not realize the infinite difficulty of the woman's task, who does not realize what is done by her who bears and rears the children. A good mother is sacred in our eyes.

Nothing in this life that is really worth having comes save at the cost of effort. It is a pleasure to meet men who have fought well for their country. We respect them for the work they have done and the sacrifice they have made. They dared risk all for "The great prize of death in battle as one of our poets has expressed it; who spent year after year at what brought them no money reward, at what might result in utter impairment of their chance of earning their livelihood, because it was their duty to render service. But who does not respect and reverence the true mother of our country who at the cost of self-denial, of effort, of suffering in childbirth, of the long, slow, drawn out patience-trying work of bringing children up aright. How can a nation survive without pure mothers? The tasks connected with the home are the fundamental tasks of humanity.

"One good mother is worth a hundred school teachers." It does not matter whether the well known man is alive and active today or whether he lived a few generations ago, one thing is almost certain to be true, his success was due largely to the influence of the mother. These mothers gave their love, their energy, their best thoughts and every sacrifice for their sons.

Elizabeth Jennings, the mother of William Jennings Bryan, was much alone with her five children because her hus-

band had to be away from home a great share of the time. She helped William with his studies, selected his course, and aided him to secure entrance to the University of Illinois. She advised him, counselled him and gave advice concerning his struggles in politics as sound and keen as he ever received from any statesman. She kept in close touch with public affairs in order to be able to advise her son.

William Penn, the great Quaker preacher was expelled from Oxford because he accepted the Quaker belief. His father turned him out of doors, but the old mother interceded and got him reinstated. William was later sent to jail for preaching on the streets, and again his father forsook him. But the mother championed his cause and freed her boy.

It has been said that if every boy whose mother had hoped that he would become a minister could have followed her ambition there would be more pulpits than pews. It is but natural that so many mothers should have this ambition. The mother of Woodrow Wilson desired that her son would become a minister like the father. But she understood boys. She saw the trend in his life and encouraged him to become an educator. Her help was constant in childhood, and her influence aided him in taking up the work he liked best.

It has been said that talent goes from father to daughter, and mother to son, but it is not so much "talent" as that wonderful mother love which enables the mother to see farther ahead than the father is able to see. All the inherited talent in the world would not suffice unless the youth were properly reared, encouraged, helped, enthused, guided and protected by a mother.

It is thus: The Workmen, appointed by the Master Artist, traveled far and near gathering the material for his masterpiece. One interwove into the most delicate, and yet the most imperishable of material, the sunbeams as the God of Day first sent them to brighten the mountain tops; and a heart of lasting loveliness and purity and forgiveness was constructed. Another took the moonbeams as they filtered through the boughs of an old apple tree under which hung the long-forgotten swing of a little child, and shuttled with the warp and the woof thereof a Mind a Memory—cells of a wondrous texture and marvelous beauty—a tapestry of things-to-be, intermingled with threads of things-that-were! The third, by diligent effort and masterly cunning, gathered the blended babble of a clear mountain brook as it wended its eternal way to the ocean of forgetfulness; of the mother lark as she flew high—so high up in the clear morning purity of God's sunlight, and looked down upon her nest in a high Norway pine, on the bank of a clear running stream, and wove the two notes on the Loom of Time into

the musical Voice of a Woman. The fourth Workman went far into the Furrows of the Past. He borrowed from Ruth as she labored in the fields of corn her loyalty; from Rebecca her love of home and high ideals; from the mother of Moses, the far-seeing hope for her children; he gleaned in the Fields of Time all the Loyalty, Love, Faith, Hope and Charity of the Planter of Noble Thoughts.

The Master Artist took the finished product of his four workmen, fashioned them in the mills of virtue, mitered them to the soul of a woman and sent her out into the world of men. The angels call her "Christianity," but we of the earth bow our heads and humble our hearts to her and from the souls of us come the heaven-sent word, "MOTHER."

One has beautifully expressed it by saying that God could not be here Himself, so He just left on this earth the greatest agency for good—mothers. Mothers—the one earthly mirror of immortal love. Mothers—the most refining ennobling influence in all the world. Human nature never approaches the divine on earth more than when a Christian mother holds that helpless, unfashioned, wheedling babe at her breast. But who can fathom the influence of the saintly mother with work-knotted hands, silver hair and faded lips, the lovely soul, with her shrunken fingers and furrowed face.

If your mother is still with you I trust that there may be awakened in your heart a renewed resolution to try to pay a small part of what you owe your mother. If, like mine, she has gone to the beyond I would stand you by the brink of the grave and have you think.

COURTESY

Courtesy is an admirable trait of character. It is worth cultivating. We read of a lady who boarded a train and found every berth in the sleeper occupied much to her chagrin. She hardly knew what to do as she was on a long journey and beside she was weary and tired. A young man sensed the situation, politely doffed his cap and told the lady that he would give up his berth that she might have comfort and rest. She took his name and address and in after years when he desired an education, she proffered to send him to school and pay all of his expenses. He had the quality of a student in him and made rapid progress. Recently the lady died and when her will was read, it bequeathed to this polite young man \$100,000. An act of courtesy had brought its reward.

It pays at all times to be courteous even at self-sacrifice. Christians especially should exemplify this rare trait of character.

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

SAN ANTONIO, TEXAS

At our District Group Meeting of the San Antonio District one day was given to Young People's Society interests. Much inspiration was gained, so many helpful thoughts were given out by the different speakers. Our District President, Miss Catherine Hines, certainly proved a faithful leader. On Sunday night we had a union meeting of our two San Antonio Societies with a large attendance at which Miss Hines presided. At the preaching hour Rev. J. D. Scott, pastor of First Church, brought a heart stirring message on missions. Surely the Lord inspired that message. \$1035.00 was paid or pledged for missions, \$750.00 of that amount pledged by the young people.

Our next Young People's convention will be in Austin, Texas, about the last week of June, at which time we are expecting a great spiritual uplift.

Our Young People's Societies in San Antonio are growing rapidly, spiritually and in numbers. We feel as though we had the best young people imaginable, so willing to work and stand by their presidents and pastors.—Laurie Dolan, District Secretary.

BRUSH, COLORADO FIRST CHURCH, N. Y. P. S.

On March 22d, the N. Y. P. S. of Brush First Church was reorganized with eighteen members. Brother Lloyd Ogden of Brush was elected President and we are moving up the road for God. The presence of the Lord is indeed being manifested in our meetings from time to time and we are praising Him for salvation from sin and victory through the blood. We are trusting and praying for greater things to be accomplished in His name; the salvation of sinners, the reclamation of backsliders and the sanctification of believers. By faith we see the victory ahead. Pray for us.—Ruth Gearhart, Reporter.

SOUTH CENTRAL KANSAS N. Y. P. S. GROUP MEETING

The third South Central Kansas group meeting of the N. Y. P. S. was held at Eldorado, Kansas, March 27-28 with the good pastor, Rev. H. H. Davis and church. We are glad to report a victorious time in the Lord, although all of the societies of the group were not represented.

Our faithful and untiring president, Prof. E. P. Robertson, Newton, has done a wonderful work in building up interest on this group, and we as a body of young people appreciate his work.

Our pastors are standing behind us loyally. Rev. J. H. Vance, Augusta, gave the Saturday morning address, using as a text Rev. 2:10, "Be thou faithful unto death and I will give thee the crown of life." The address was very beneficial to all of us.

Rev. Wm. Lambert, Newton, addressed the young people on the subject, "On the Race Track," using as a text Heb. 12:1. Brother Lambert also spoke at night on the subject, "Equipment for Service." We greatly appreciate these messages from men of experience.

A special memorial service was held Saturday night for Rev. L. D. Thomas, pastor at Arkansas City, who was killed in a car accident December 24, 1925. Rev. H. H. Davis, Eldorado, gave the address. We miss Brother Thomas from our number because he was a booster for the young people. We are praying that Sister Thomas, who was seriously injured in the accident, will soon be able to attend our group meetings again.

Our District President, Mrs. A. L. Hipple, could not attend the meetings on account of ill health.

We appreciated the readings given by Miss Leah Allee, Wichita, and Miss Elizabeth Knak, Newton, very much. The gospel team composed of the young people of the various Societies put on a program consisting of special songs, readings and papers written on various subjects and a sermon by Rev. Lansdowne, Wichita, Sunday afternoon.

We as a group are trying hard to make a success of our work and if all of the Societies will push and pull as some of them are doing "we can go over the top for Jesus." The churches on the group are Arkansas City, Augusta, Browntown, Clearwater, Eldorado, Newton, Wellington, Wichita, Woodbine, Whitewater Winfield.

In order to have a larger delegation of young people attend the meetings the group has decided to purchase an appropriate banner to be held by the Society having the most representatives at the group meeting excluding the Society where the group is held. This number is to be based on the percentage of members. The next group meeting will be held at Wichita, Kansas, June 12, 13, 1926.

Make your plans to attend and take the banner home with you. Let us pray and do all we can to boost.—Inez Vance, Secretary and Treasurer.

Perfection consists not in doing extraordinary things, but in doing ordinary things extraordinarily well. Neglect nothing; the most trivial action may be performed to God.—ANGELIQUE ARNOLD.

SKETCHES FROM LIFE'S SCRAPBOOK

By D. SHELBY CORLETT

"I Love Myself"

WHEN our son David was a little over three years old, a little sister came to our home. Of course he was very much taken up with his new sister and would talk quite freely about her. One day as he was talking about her I asked him, whom he loved. He replied, "I love mother, and daddy, and baby sister, and I love myself." "I love myself" how true to life, but how few are ready to admit that such is the case. I have thought considerably about that little statement, "I love myself." There is nothing in it to be condemned, but there is something about it to be commended. The Bible nowhere tells us that we should not love ourselves, but it does say, "Love your neighbor, as you love yourself." Love yourself, but not to the neglect of your neighbor. Love yourself, but have your neighbors' interests at heart as well as your own. Then there is a proper self-love, or love for self.

I should love myself to that extent that I will not be satisfied with anything short of life's best for myself. No, not the best of clothing, of material substance, my circumstances will govern that; but the best there is in life for me. The best of life's service; the best of life's hidden treasures. Why should I be satisfied to grope around in ignorance, when life holds for me a brighter hope? Why should I be satisfied with the small things of life when the larger things are calling to me? Why should I be satisfied to hold a small position in life, when by application of my powers and talents I might fill a larger sphere? Why should I be satisfied to be a one talent person, when by efficient use of that talent I might acquire more? Why should I be satisfied with the mediocre when life holds something better? I should seek the best of life's literature, and never be satisfied with the light, the chaffy, the vulgar, and the foolish. I should seek the best of life's treasures and dig deep into them to make me bigger and wiser. I should seek God's best for me, and never be "satisfied with a crumb, when God wants to give me a loaf." I should never be satisfied with the shallow streams of life, but should drink from the deep, hidden springs of eternal joy and happiness, and not be satisfied with a "drop, when God would give me an ocean."

I should love myself to that extent that I will be thoroughly honest with myself. Honest in all my endeavors. So honest that I will not be satisfied short of my best in everything I do. Honest

with myself in doing my best in the small things of life, for from these small things the material for character building comes. No matter what I do, I should demand of myself that I do it the best I possibly can. If I should happen to be an office holder, teacher, or leader in the church, Sunday School, N. Y. P. S., or any other department of church activities, I should be so honest with myself that I would put my best into it. If I teach a Sunday school class, I should be the best teacher I can possibly be. If I am no better it is because I can be no better; it is not in me. Whatever my lot in life is, I will love myself to that extent that I will be thoroughly honest with myself. If I am thus honest with myself, I will be honest with the world, with my employers, with my fellow church member, and with God.

I should love myself to that extent that I will have the proper respect for myself. I should never stoop to those things of which I will later be ashamed. I will have too much respect for myself to stoop to the low, the base, the little things of life. Leave them for the Devil, that is his work; but I will demand higher things for myself. I should have the proper respect for myself that I would think evil of no man, for my thought life has a reflex action upon my own character; and I cannot think evil of another without leaving its stamp upon me. I should have too much respect for myself to enter into fusses, feuds, and quarrels, for one cannot engage in these and come out as clean as when entered. If these things must be done, let others do them. (But they need not be done, there is a better way). I should have the proper respect for myself, that my thought life will be clean; my motives pure; my intentions holy; for only these are acceptable in the sight of God. I should love myself to that extent that I will never engage in the light, foolish conversation so prevalent today; but definitely seek those higher and nobler pursuits. I should have so much respect for myself that the vulgar, the slang phrases, the "street talk" will be beneath my notice. Everybody understands good English, so why use the vulgar. I should have so much respect for myself that I would have no time for the "jazz", the foolish songs of the world, the light, suggestive literature so widely spread today; but rather give myself to the solid, the sensible and the pure things of life.

I should love myself to that extent that I would place the correct estimate upon my abilities, and not "over-rate" or "under-rate" myself. Paul evidently had this in mind when in Romans 12:3, he tells "every man not to think more highly of himself than he ought to think; but to think soberly; according as God hath dealt to every man the measure of faith." It is an exhortation not to over-estimate yourself; but on the other hand not to under-estimate yourself. But to think of ourselves soberly, according as God has dealt with us; or he exhorts us to place the correct estimate upon ourselves, that we may be able to fill that place in the "body of Christ" that God has planned for us to fill. This

gives us a proper conception of humility. For humility as one says, "does not mean the lack of self-confidence or a self-depreciation that expresses itself in insincere words of self-bellittlement. But when we say of any individual that he has humility—if we know what we are talking about—we mean simply that he views himself in proper perspective, that he sees himself in his true relations to God and men." It is stubbornness rather than humility to refuse to do anything we are called upon to do in the kingdom of God, when we are fitted, and have abilities, and time to do it. So a proper self-love will help us to place the correct estimate upon ourselves.

There is, then, a proper self-love. But we must remember that our neighbor is to share in that love; that we are to love him as we love ourselves. If I demand the best in life for myself, I should demand the best for him so far as it lies in my power to grant it. If I demand honesty with myself I should be as thoroughly honest with him. If I have too much respect for myself to stoop to the base and the low things in life; I should be as good to him and my love for him should help me to inspire him on to the nobler, the higher, the best in life. If I drink from the waters of God's eternal salvation I should endeavor to have him share them with me. What a field opens up to us. Love yourself; but "love your neighbor as yourself."

THE HAMLIN DISTRICT

It rejoices our heart to be able to say the work of the church and kingdom on this District moves on very smoothly and satisfactorily.

The pastors are putting the job over and the Lord is richly blessing them. There are no better and no more self-denying set of men and women than is to be found on this growing District. The churches are growing in favor with God and men. Much improvement on many lies adorns the growth and rapid advancement of our portion of the church general. Many revivals have come to our pastors and people which have brought a rich harvest of deepening of the spiritual life of the church and community and a large yield of new membership to our beloved Zion.

There will be scores of conventions, revivals, rallies and campmeetings held during the summer months in which we fully expect many thousands will be saved, reclaimed, sanctified and blessed, and many hundreds brought into our church. The District tents will be used throughout the entire revival season, with as good and capable workers and pioneers as can be found on earth. We have several new churches organized since the Assembly, and a goodly number more in the making. We fully expect at least ten new churches for the year on the Hamlin District.

Many valuable improvements are being made in parsonages and church buildings. This gives attractiveness, influence and a sense of permanency to our church and its aims and claims.

The institutions of our church which are located on or represented by the

District are making good in their respective fields of operation. Peniel Orphans' Home has a very large and promising circle of children and the Home is making splendid history under the able leadership of Dr. J. W. Ben-ten. Rest Cottage of Pilot Point, under the efficient and economic management of Revs. J. P. and Mrs. Minnie Roberts, moves on smoothly and effectively. A very large number of inmates now, and almost all saved and sanctified. Central Nazarene Academy at Hamlin is realizing more and more upon the bounties of God and reaching out to the demands of our young people, offering them an inspired Bible, full salvation, Christian training and wholesome and helpful environment and a brighter future.

Bethany-Peniel College is closing the greatest year of its history for God, for our church and for nearly four hundred enrolled students.

Many of our churches are "over the top" already on all their finances and we confidently expect the largest list of churches to do likewise this year than ever in the history of our District. The Young People's Society is making wonderful progress along lines of organization, system, unity, activity and success that one could hope to witness. The great joint campmeeting of the N. Y. P. S. and Sunday schools convenes at Buffalo Gap, Texas, June 29 to July 5. Dr. John W. Goodwin is the convention preacher and hundreds of ministers and laymen are expected to be there. Evangelization is first, then organization second, and systemization third; these three form our slogan and motto.

ALLIE IRICK, *District Superintendent.*

SOUTHWESTERN INDIANA GROUP MEETING

The pastors of southwestern Indiana have recently organized for the purpose of having group meetings at the different churches in this section of the country. The group consists of eight churches in the nine counties in the southwestern part of the state. The first meeting was held at Princeton church on April 22nd. All but two of the pastors were present and a good delegation from each of the churches. We were also delighted to have our beloved Superintendent, J. W. Short, with us to encourage us and advise us. A number of papers on important subjects were read and discussed by the different pastors, among the papers were the following subjects, "The Layman's Prayer Life," "Altar Work," "Loyalty to Local, District and General Interests," "Home Missions," "Outlook for our Y. P. S.," and a message on "The Signs of the Times." Each of these papers were very interesting and helpful. At the noon hour dinner was served in a building on an adjoining lot. The folks had come well prepared for this hour with baskets well filled like the southern Indiana folks do it. Rev. Lyle O. Green and the church made it very pleasant for all and it was a good day. Rev. Short preached at night to a fine audience and a number of seekers were in the altar.

ALBERT J. SCHOCKE, *Secretary.*

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as we were leaving Fairfax for Phoenix City. We reached Phoenix City in time for dinner and attended to quite a lot of business in the afternoon and at night

we had a fine crowd in the Nazarene tabernacle and a beautiful service. We have a fine young pastor at Phoenix City. Many of the readers may know that Phoenix City, Ala., is just across the river from Columbus, Ga., and we had our good people from Columbus. Brother Garrett is our faithful pastor from Columbus and he led the singing for us at Phoenix City. It made the service more interesting to have two churches take part. We have some fine people in both of these lovely cities. At Phoenix City we have one fine business man who is making the work possible there Brother H. B. Cook, one of the finest men that you would meet in a year's travel. Our stay in Phoenix City was one of delight. We had dinner with Brother Cook and took supper with the good pastor and wife, and then I made my home with the pastor and we had one good time together.

Early on Thursday morning, April 1, we were up at an early hour and had crossed the river, and I was leaving for Atlanta on my way to Kentucky.

Before I get too far away from dear old Alabama I must tell you something about our nice party. The band was made up of a party of five; Brother H. H. Hooker and wife; Miss Essie Morris of Springfield, Tenn.; and Miss Linus Jackson of Jasper Ala. We had one most glorious trip. Brother Hooker was the man in charge of the party and when it comes to big fine manhood H. H. Hooker is at the top of the ladder. He is a natural born leader and he has so much good old fashioned common sense and so much patience and tenderness that it is a perfect delight to work with such a man. His little wife is one of the most loving little creatures that you will meet in a lifetime. And when it comes to leading the choir and bringing beautiful solos, Miss Essie Morris is one of the best in the old southland and Miss Linus Jackson was our pianist. She is from our good school at Nashville, Tenn. She is a beautiful Christian girl and a fine musician. I don't see how our trip could have been more lovely and beautiful than it was. We made twenty-seven towns and placed the HERALD OF HOLINESS in three hundred homes, and the offerings came up fine, and the party closed up the campaign as happy as bumblebees in a clover patch and everyone was ready to start back over the state and make the same trip again.

Now, let me tell you just a little bit

of the poverty of Alabama I have heard of poverty all my life and I thought that I knew all about poverty, but I have to confess that Alabama is simply the limit. Their poverty is so different from the kind that I was raised on. We would go to a home and they would tell us of their poverty and that they had so little to give us to eat, and then when we sat down to eat they would apologize for having so little, and here is some of the poverty that we met in Alabama: we would have fine loaf bread and good corn bread and fine hot biscuits and roast beef and old country cured ham and stewed chicken and dumplings and mashed potatoes and fine yellow yams, the best sweet potatoes that you ever ate and fine coffee and sweet milk and buttermilk and fine butter and pure ribbon cane syrup and three or four kinds of preserves. Now reader, can you beat that for poverty? And then add to the bill of fare eggs in every style. And that isn't all, as fine rice as you ever ate and old fashioned corn meal grits, and you know they are clear cut of sight for goodness. Then, when we would eat as long as we could swallow a bite they were so surprised that we hadn't eaten anything at all. They couldn't see how in the world we were going to do the work that we had to do when we hadn't eaten anything. Well, Alabama is one great old state. No finer people on the face of the earth than in that beautiful old state, and her mountains and hills and valleys and rivers are unsurpassed for beauty and almost the entire state is built on coal and iron, just mountains of iron and coal by the millions of tons. We received a great hearing in Alabama. We simply preached to the people by the thousands. Our receptions at every place were most beautiful. Well, Amen. Goodby, Alabama, for the present.

UNCLE BUDDIE.

Sunday School Lesson

For May 23

By M. EMILY ELLYSON

LESSON SUBJECT: Isaac and His Wells.

LESSON TEXT: Gen. 26:12-25.

GOLDEN TEXT: *A soft answer turneth away wrath: but grievous words stir up anger* (Prov. 15:1).

ONLY those living in the Orient or in our own western desert states can get a proper value of a never failing supply of water. There are vast tracts of land in America, the soil of which is rich and very productive, that are comparatively worthless because of there being no natural water supply, and a very spare rainfall. Deep down below the surface are great subterranean rivers, and when these can be reached

by means of drilled wells, they send up a strong flow of water known as artesian wells. But much money must be expended in order to obtain this result. Whenever this can be done and irrigation is resorted to, the production of the land is phenomenal. To possess one of these artesian wells means prosperity to the ranchman. To have anything happen that cuts off his water supply means poverty and death, or migrating to other parts of the country leaving everything behind.

One of the outstanding thoughts of our lesson is found in the first three verses, which portray to us the prosperity of the patriarch Isaac, even in the midst of famine, and of the blessing and danger of that condition. While everyone's land around him was parched and barren, his reaches the highest degree of productiveness known in that section of the world, yielding a hundred-fold. All of this prosperity was due to the blessing of God. The sacred historian clearly states that "the Lord blessed him." But not only did the writer believe that this prosperity was due to the divine blessing, but in verse 22 Isaac ascribed all to God, and in verse 28 his enemies were constrained to acknowledge that God was with him.

His prosperity however made him a mark of envy, for we read that *the Philistines envied him*. Every blessing of this world is accompanied by some disadvantage. The modern inventions of this age are a blessing, but we have lost thereby some of the virtues and natural endowments of simpler times. Great possessions are a blessing, but they often rob the possessor of quiet and repose, and are an occasion for anxiety. Station and prestige are a blessing, but they often render a man the object of jealousy. When one becomes public property, he is robbed of his peace. Thus we see that we pay a price for every earthly advantage we enjoy.

But who is there among us that is not willing to pay some price to gain some vantage point, if by so doing we may in larger measure increase our usefulness, and bless our fellow men. Then again there is an exultant joy that is never realized unless we become masters of difficulties. Havergal, in her beautiful poem entitled "Compensation," says:

*The easy path in the lowland hath little of grand or new,
But a toilsome ascent leads on to a wide and glorious view;
Peopled and warm is the valley, lonely and chill the height,
But the peak that is nearest the storm-cloud is nearer the stars of light.*

*For rapture of love is linked with the pain and fear of loss,
And the man that takes the crown must ache with many a cross;*

*Yet he who hath never a conflict, hath never a victor's palm,
And only the toilers know the sweetness of rest and calm.*

Isaac was but one among many Bible characters who suffered because of envy. We hear the very human heart cry of David when nearly overwhelmed by the deception of one whom he considered trust-worthy, "O that I had wings like a dove, for then would I fly away and be, at rest." Joseph's brethren could not abide him because of his being more favored by his father than they. Korah maligned Moses, and Saul hunted David like a deer on the mountain. The Pharisees dogged the feet of our Savior until the cross received its victim, and the work of the atonement was finished. But in every instance, the indignity suffered served to develop the virtues of a true character.

Many a man forgets God with increasing prosperity, but it was not so with Isaac. With him it seemed to deepen the feeling of reverence and to strengthen every duty of piety. This might have been the case had he not met the opposition of his enemies. We would call attention to some of the virtues that shine out at this particular time. We note his patience. When the enemies stopped up the wells and persecuted him in one place he quietly withdrew to another. Thus the deeps of his own soul were undisturbed. The waves that lash the surface of the sea, are only on the surface, far below the depths are calm and untouched.

How beautifully bright is the virtue of forgiveness which we observe. While he suffered, and keenly felt the wrongs inflicted, yet this hardest of all virtues to practice, shines out with a brilliant luster under the taunts and ingratitude of his enemies. It was thus with our Savior of whom Isaac is a great type.

Our attention is also called to the virtue of reverence. We are told that he builded an altar for the worship of God. He bears public testimony to the obligation of religion even in the presence of his enemies. Every dwelling place of the godly should be a sanctuary. Let the streams of God's bounty, and His divine protection, lead us to the source and fountain from whence these blessings flow, and God will display Himself to us as He did to Isaac. Isaac first built an altar and then digged a well. Abraham and Noah acted likewise, and we should always follow their example. Worship first, then business.

We notice also the gospel spirit of Isaac, his long suffering and meekness, two of the strongest and truest weapons against the carnal spirit of this, and every age. They are final, and when welded unswervingly by the child of God, they will wear the enemy out at last. "Love your enemies," is the Christian standard; and the old Patriarch, like our blessed Master, conquered by this spirit.

We also observe the uncompromising steadfastness of Isaac in sticking to the memorials of the past. Not only did he dig again the wells of his father, but he called them by their old names. He was not a "modernist" to discard all that has gone before as obsolete and lacking intelligence, but was a true "fundamen-

talist" loving the "old paths." The wells of salvation and truth are worth striving for and they who dig deep, even in the midst of conflict, will enjoy the fruits of their labors in peace.

BRITISH ISLES DISTRICT ASSEMBLY

The Tenth Annual Assembly of the British Isles District was in session at Parkhead, Glasgow, from the 1st to the 5th of April. We were very glad to have with us our senior General Superintendent, Dr. Reynolds, who conducted the business sessions with grace, calmness, and wisdom. Some delicate problems came up for the discussion of the Assembly but they were discussed in the spirit of perfect love and, we believe, disposed of in accordance with the "wisdom which is from above." The progress on the year's work is not all we should like it to be, but we are grateful to God that there is some progress to report. Since last Assembly one new church has been organized, and there is an increase of thirty-seven in the membership of the whole District. There were more delegates present at this Assembly than at any former one, and we believe that the increase was not only in quantity but also in quality.

Among the visitors to the Assembly were Brother and Sister Dixon (from Yorkshire, England), a young couple in the experience of full salvation, who have dedicated their lives to work for God anywhere, and who hope to emigrate to Canada and enter the work of our church in that country, should the Lord so open up the way. We were glad to see them and to hear their testimonies.

Dr. Reynolds did most of the preaching, and he greatly inspired all our hearts. A number of sinners sought salvation, and some believers sought the Baptism with the Holy Spirit to sanctify them wholly; and we believe that the majority were happy finders.

The secular press was very fair to us, and one evening paper published an extract from Dr. Reynolds' first address under the bold headlines, "No Dances, No Tobacco. A Church with Rules." So, although neighboring churches do not invite our preachers to preach—who we are and what we stand for is being presented before the public.

The Rev. P. Clark was re-elected District Superintendent.

We covet the prayers of all Nazarenes for God's blessing on our labors during the ensuing Assembly Year.

K. McRITCHIE *Assembly Reporter.*

HOME MISSIONS ON CHICAGO CENTRAL DISTRICT

We are now coming to the opening of the fourth season of ten campaigns on Chicago Central District. There seems to be a growing enthusiasm among our people for outdoor meetings. We are already having many calls from our present organizations as well as a stream of demands from all over our District for tent campaigns in new places. We are now arranging our slates and our workers for this important part of an aggressive campaign to get the gospel

to the people of Illinois, Wisconsin and the city of Chicago.

We have about twenty-five places in Illinois and twenty places in Wisconsin that we consider as centers. We have had meetings in a number of these places, but have not formally organized. We organize this year from fifteen to twenty-five churches and missions and hold meetings in from twenty-five to fifty new places. In some places we have had two meetings with no organization. But our rule is to keep at it until we get a church.

The cities in Illinois that we are planning on entering in order to carry out the program for this summer will be Freeport, Sterling, DeKalb, LaSalle and Peru, Streator, Bureau, Princeton, Monmouth, Jacksonville, Pittsfield, Hillsboro, Cairo, Centralia, Robinson, Fairfield, Mattoon, Mason City, Gibson City, Kankakee, and many smaller places.

We are planning also on entering the following cities in Wisconsin: Superior, Ladysmith, Rhinelander, Crandon, Cumberland, Beloit, Neenamanasha, Oshkosh and Milwaukee. Anyone interested in any one of these cities and having friends there who might be interested in a Church of the Nazarene please let us know.

We are planning on buying at least six new tents this year for the District and repair our old tents. We will then have about twenty tents. By the help of the good Lord and the co-operation of the pastors and people we are going to push from Cairo to Superior and plant the Church of the Nazarene in our two great states and among our eleven million people. Anyone interested in any way in this campaign write E. O. Chalfant, District Superintendent, Danville, Illinois.

E. O. CHALFANT.

MRS. JOHN THOMAS' TRAVEL LETTER

To the many dear friends who have been praying for us, we send our hearty thanks and loving greetings. No journey we have ever taken has been so definitely marked by divine blessing and guidance! Hallelujah!!

Since our last letter we have been to Scotland, for meetings in Perth with Rev. Cubie, late of New England, U. S. A., now Nazarene pastor in that beautiful city. Holiness teaching has been known for many years in Perth, but has not made much headway, because Satan has fought desperately. Brother Cubie has a fine little church, with an earnest band of helpers with whom we had delightful fellowship. It was an unspeakable joy to meet those who had been blessed under our ministry twenty years ago, and who had been greatly used in their several towns—besides others of later years. The one disappointment to these dear people was that our time was so limited. However, we promised that if the Lord opened the way, we would come again and give them a longer campaign. Glasgow and Uddingston were the next points visited, and we were glad beyond words to make our home with our dear friends, Mr. and Mrs. Ronald Stewart (Mrs. Stewart was Miss Lizzie Pearce late of

Japan). Brother Stewart is pastor of a down town Presbyterian Mission where God has used him to win hundreds of souls.

We enjoyed our meetings with the Nazarenes of Glasgow and Uddingston, and then had to go back to England for meetings in Grimsby, where Brother Thomas' sister is working for God. These dear people were determined to get in all they possibly could, so they had a meeting at 3:30 p. m. till 5:30, a quick meal, then another at 6 p. m. for divine healing, and a great Holiness meeting at 7:30. We felt the presence of God, and at the close several asked prayer.

Trimdon Colliery, Durham, was our next stop, where about twenty-six years ago we had our first introduction to those who have been life-long "prayer helpers." It is like a little foretaste of heaven when first in one place, and then in another, people greet us, saying: "You led me to Christ so many years ago," or, "You prayed with me that I might be sanctified," or, "God used your message to bring me into Canaan." We praise God for what we have seen Him do during these past weeks, but how we long that we might be able to spend many months preaching holiness up and down Great Britain.

Manchester—another old battle ground—was a time of great blessings. Crowded meetings and a number prayed through to victory. We were invited to go for a weekend to Star Hall, Manchester—the scene of marvelous blessing when the great Holiness Conventions were held there, and such mighty men and women as Dr. G. D. Watson, Dr. Fowler, Dr. A. M. Hills and Miss Isabellâ Léonard, Mrs. Amanda Smith and others poured the truth into hungry hearts. Owing to ill-health, Mrs. Crossley was unable to continue the work, so for several years Miss Crossley and Miss Hatch had charge. Brother Thomas was pastor there for nearly six years. This blessed place has now been handed over to the Salvation Army and it was a grief to us to hear that it was not as spiritual now, also that many carnal methods had been introduced. We were unable to visit them, but quite a number of the members came to our meetings in the Holiness Tabernacle. God will have witnesses to this blessed truth and experience so He has raised up the Holiness Tabernacle in Manchester to be the place where Full Salvation is fearlessly preached.

The Easter meetings have been for many years a feature of the Holiness Movement, and we had crowds at the Holiness Tabernacle, Battersea, London, from all over England and Wales, reminding one of the gathering of the tribes to the Annual Feasts in Jerusalem. We spent the previous weekend in S. Wales, so quite a number of those dear people had come up to London to share the blessing. Mr. David Thomas, the President of the Holiness Missions, led the meetings and gave opportunity to many from various centers to testify and also called upon others for *short* messages. Our dear brother is great on definiteness and brevity. Many times he has asked the writer if she could give a red-hot message in eight to fifteen

minutes and has so trained his workers that they have learned to be concise—often starting a chorus to hurry them.

The one objective of the Easter meetings which were truly "Four days with God," was the entire sanctification of God's people, also a great Missionary Rally-on Easter Monday, at which were many speakers. The missionary offering amounted to about \$1180.00, and a company of fifty-eight young men and women stood and volunteered to follow Jesus to any heathen land as He should choose. This was followed by the parents of many of those standing rising to witness that they would do all in their power to help their children prepare and go in obedience to God's call.

The night service was a great climax of blessing. Such a spirit of liberty and joy in the Holy Ghost; such singing and then the messages brought tremendous conviction, so that as Brother Thomas gave the altar call and we sang the chorus:

*"Into my heart, into my heart,
Come into my heart Lord Jesus,
Come in today, come in to stay,
Come into my heart Lord Jesus."*

they came from all over the building until we had an altar lined with seekers. The meetings closed with a song of triumph to our conquering Lord, and with the crowd of young people who volunteered in the afternoon coming to the platform and leading the singing.

We are now on our way to Riga.

WILMORE, KY.

REPORTS FOR THE MISSOURI DISTRICT

God is blessing us and giving us some wonderful victories. Since last we reported, a goodly number of revivals have been held and many souls have found God as a result. Our work has been hindered some because of the illness of some of our good pastors, but they are improving and are going on with the work at this writing. Rev. T. M. Patterson, our pastor at Eldon, was quite ill with pneumonia but we thank the Lord for bringing him through, also Sister Ruth Wilkerson Jones, who was in the hospital for a time, but she is much improved and we praise God that she is able to help look after the church again at Mexico. Brother and Sister Jones are doing a good work at that place. A good revival was held at Moberly, where Rev. N. J. Hepburn is pastor, and was assisted by Rev. H. E. Copeland, and God gave them a very profitable meeting after which some good members were received into the church. They have just completed a large tabernacle there for worship, and God is blessing them in many ways. Rev. C. O. Wisler, pastor of our church at Hurdland, was assisted in a revival meeting by Rev. Arthur and Ruth Jones, pastors of Mexico church. Some found the Lord and the church was encouraged and helped. Brother Wisler came to us from the Oklahoma District and he is being blessed of the Lord in his work in Missouri. Rev. W. I. Deboard, pastor of the church at Twelfth and Park

Ave., St. Louis, was assisted in a revival by Rev. A. F. Daniels of Carl Junction. He is a first class evangelist and has good results in his work. In this revival a goodly number found the Lord either in justification or sanctification, and a number were taken into the church at the close of the campaign. Brother Deboard is doing a good work in this church which was organized two years ago and now have the largest Sunday school on the District. This is very commendable for such a young church and in the heart of a great city. Rev. C. F. Transue, pastor of Zion Church, St. Louis, has done a splendid work in the short time he has been working there. This work is between two and three years old, his congregation has outgrown the building where they have been worshipping and they have purchased a wonderful church building located at Blair Ave. and Warren St. This church is surely wide awake and on the go for God and souls. They are full of business. This property is one of the best on the District. They have raised \$2,000.00 in less than three months and have moved to this building. God is blessing them with spiritual blessings and we bespeak for them a great future. Our other churches of St. Louis are planning some great campaigns for the District. The Young People's Societies of the District have a live president in the person of Rev. J. B. Ramsey of St. Louis, and we covet the prayers of the HERALD OF HOLINESS readers that God will bless them in their efforts. Rev. A. L. Roach has just closed a very profitable meeting in his church at Dexter, assisted by the neighboring pastors, quite a good number of people knelt at the altar of prayer and some were gloriously saved and some sanctified. We were privileged to be present in the closing days of the meeting and it was a blessed time of victory. Rev. R. E. Jefferies, pastor of our church at Poplar Bluff, has been conducting a meeting near Hillard and we were privileged to be present in that meeting some and must say God did wonderfully bless us for which we were glad; some glorious altar services were witnessed. A campaign was launched at Greenville by Revs. Seal, Barnett and Mitchell. God gave them some results there and in two weeks later Rev. Grace Edwards, who has just lately returned from California, and Miss Edith Olinghouse, formerly of the Edwards Party, have been engaged in a meeting at this same place. We had hoped to see a church organized here, but not as yet. Sister Edwards is expecting to re-organize her party and enter the evangelistic field again in the near future. Rev. J. L. Wolverton of Caruthersville, who just came to us from the M. E. Church, I recommend to the love and confidence of all our dear people. He has just held a good meeting at Lilburn, which resulted in a reorganization of the church at that place, with seventeen members and the work is moving on nicely.

Rev. A. C. Wood, our pastor at Malden, reported a good meeting with Rev. Henbest as evangelist. A goodly num-

ber found the Lord and the church was encouraged and helped.

Rev. and Mrs. A. H. Bauer are beginning a revival campaign at Houston, assisted by Rev. A. F. Daniel of Carl Junction, who is accompanied by a party of workers. We are expecting a church organization at that place at the close of that campaign.

Rev. and Mrs. S. K. Moxley are doing a good work at Morehouse. God is giving them the hearts of the people and they are being used for His glory there.

Sister Della Walker has been doing a splendid work at Bell City and souls are finding God in the old fashioned way. We praise God for their report. A revival campaign is now in progress at that place conducted by Rev. T. W. Barnett.

Rev. S. C. Hendley, pastor of our churches at Sabula, Irondale, and Annapolis, is a faithful pastor. We were with him in a five days meeting at Sabula and God gave us ten professions and eight additions to the church.

Lodi and Piedmont churches are doing quite well at this writing. At Piedmont the church is being painted and touched up on the interior, making it very nice.

Rev. McNatt is getting on well with the work at Iberia and at the campground. They are planning to build at the Campground soon. We were privileged to be with them at these places for a few days and we can see them progressing for God, though the work is less than a year old.

Brother Mainard, our pastor at Holcomb, has done a good work there. He is a preacher of the old time Methodist type and his preaching is helpful and convincing. Rev. J. L. Cox is certainly making good with the new work at Siketon, which is less than a year old and is wonderfully increasing in interest. They have bought property and the church is in splendid condition.

Rev. Albert Welsh, pastor at Esther, says he has some of the best people on the District. He is doing a good work there and is loved by both church people and the unsaved. We are at this time opening up a home mission campaign at Kennett, a county seat city of several thousand perhaps, and a needy field in the extreme southern part of the state. Rev. C. I. Deboard and wife, with the Edwards Party, are the special workers. Pray for this meeting that God will give us a good strong church there. There are some other home mission fields we expect to enter soon. We have several good parties who are going to work for us this tent season. We are expecting to organize several good churches and to get the gospel to thousands who perhaps have never heard holiness preached.

Our mission at Ilasco is moving on toward greater things for God, under the leadership of Rev. Harlow Reed. A revival spirit is prevailing there and a good spirit exists among the people. We are expecting much of the work there. Rev. A. T. McAnally, pastor at Caruthersville, is surely moving things for God. They are paying off

STEWARDSHIP SERMON

"Jesus teaches that a man's attitude to the kingdom of God is revealed by his attitude to his property."

debts, swelling the membership and moving up spiritually as well. We thank God for such workers. We are planning a revival for the church at Des Arc in the near future.

If there are those in the bounds of the Missouri District who want a revival meeting in your community write us at 2637 Lyle Ave., Maplewood, Mo. We will try to furnish you with workers who are efficient.—E. C. DEES, District Superintendent.

ACHIEVING FAITH LECTURES By A. M. HILLS, D. D.

We have just been favored with a two weeks series of meetings at Pasadena College and Bresee Ave. Church of the Nazarene. Dr. J. G. Morrison of Minneapolis was God's messenger to us and he had a message indeed. He may well be called "The Modern Apostle of Faith."

He has struck a great mine of truth which he calls "Achieving Faith." After exercising faith for our own salvation then we need "achieving faith" to bring mighty things to pass for the glory of God and the extension of His kingdom on earth. Dr. Morrison is right. The holiness churches are falling short in achievement. We are too contented with our own great salvation. It would be an unspeakable blessing to the Church of the Nazarene if he was sent to every District Assembly in America to arouse them by his lectures on achieving faith.

IN MEMORIAM OF ELEAZER TARRANT ADAMS

Rev. Eleazer Tarrant Adams departed this life February 18, 1926, at Weirsdale, Fla. He was the son of Eleazer Tarrant Adams and Lydia Beasley, his wife. He was a direct descendant of John Adams, the second President of the United States.

He was born December 14, 1871, in Narrow Shore, Currituck County, North Carolina, where he spent his early boyhood days. In 1887 he moved with his family to Norfolk County, Virginia.

In 1890 he was admitted as a student in the Friends Academy at Woodstown, New Jersey. From here he went to Washington & Lee University. Next to Randolph-Macon College where he received his A. B. degree, graduating with honors. It was while here he first felt the call to the ministry and made his decision to enter into his life work. In the

class of 1900 he was graduated from Vanderbilt University as a theological student.

He was married in 1901 to Miss Bessie Kirby. From this time until 1910 he served as a pastor in the M. E. Church, South, and it was while he was pastor of the Methodist Church at St. Louis, at his own altar he received the definite experience of entire sanctification under the preaching of Rev. J. J. O'Brien. This experience he testified to and preached to the day of his death.

In 1910 he suffered the loss of his wife, and a few months later entered the evangelistic field, continuing in this his chosen work until the end of his pilgrimage.

In 1911, while engaged in evangelistic revival services in the state of Missouri, he met Miss Evangeline Plank, whom he married in 1912 and she entered sympathetically and whole-heartedly with him into the Master's work.

Asbury College conferred upon him the degree of Doctor of Divinity in the year 1916.

He was a man of deep convictions; passionately fond of home and family, yet he gladly sacrificed these for the Master's campaign in the field. He was truly a soldier of the cross.

He is mourned by his wife Evangeline; three children: Mrs. P. P. Beaumont and John Kirby Adams, of his first marriage, and Harold Plank Adams of his second marriage; a mother, Mrs. E. T. Adams; a brother, W. E. Adams; a sister, Mrs. Ida McHorney; and a host of friends, being at the age of his death 54 years, two months and four days.

His funeral was conducted at the Methodist Church at Wilmore, Ky., in the presence of an immense congregation. The text was 2 Samuel 3:38: "Know ye not that there is a prince and a great man fallen this day in Israel?" There are three ways for a man to be great,—physically, mentally and spiritually. These are correlated to each other in point of greatness in the order mentioned. It is a great thing to have a strong body. God recognized this and said, "Ye are the temple of the Holy Ghost, and if any man defile this temple him will God destroy." Samson had a great body in physical power when he was under the influence of the spirit. Thus Brother Adams was blessed with a good body that he literally invested in the great Holiness revival of which he was a vital part.

But to have a great mind is to enter a higher realm of greatness than the physical, for it is by great thoughts that we have every invention, every discovery, every convenience to which we are heir in this generation; but he that learns the greatest thinking is the man that thinks God's thoughts after him. But here our friend and brother was at home again for he had a trained mind, having been educated both in college and university, so that all his mental powers were consecrated to the accomplishment of the will of God.

But Brother Adams felt most at home in the spiritual realm. Here he really found himself. Just as invisible power is more dangerous and wonderful (as in

the case of electricity), just so spiritual power that cannot be seen nor felt is the greatest force in the world: and here Brother Adams stands before us at his best. A man's traits of character become the manifestation of himself and I feel safe in saying, first that our brother was pre-eminently a holiness preacher, having found in Canaan such delight that he ever called the church to her heritage. The peak of all his preaching was the practice and experience of holiness.

Having been called very suddenly into eternity, fortunately he and his good wife had consulted previously about the funeral services that should be held, and by his own instructions at the close of the service an invitation was given to the audience that anyone who felt the need of a religious experience might come and find the same. It was my pleasure, having charge of the service, to make this invitation and the response was most glorious. Twenty-seven young men came forward and knelt at the altar of prayer, praying that the mantle of our departed brother and friend might fall upon them, and that they, in some way, might be able to carry forward the work that was so dear to him.

A fitting tribute was paid to our brother by Dr. J. W. Hughes, a friend of many years and one who had been associated with him in school work. It was also very fitting that Dr. L. R. Akers, the President of Asbury College, should say a word in behalf of the institution that Brother Adams loved so much. The pastor of the church, Brother Severs, read the scripture lesson and Rev. Raymond Browning, an evangelist of the pure type, led in prayer.

It was the general feeling that while the funeral service was much out of the ordinary a profound impression was made and the carrying out of the wish of our departed friend was not only in harmony with his desires but for the glory of God. We can but pray as we bid farewell to our brother that the work he laid down so suddenly may be gloriously carried on by these young men who knelt at the altar to pray at the last sad and glorious service.

Goodby, my brother, we shall hope to meet you in the morning of the first resurrection.—W. L. Clark.

CHURCH NEWS

LOMAX, ILL.—“Rev. A. J. Mitchell of Bounds, Mo., came March 11 to our church as pastor. He began the work with a revival, doing his own preaching. The singing was conducted by Brother Geo. Roth and was a great help in the meeting. Extra specials in song services were rendered by Brother and Sister Roth and others volunteered. The meeting was a success in every way. Thirty-seven prayed through, some being justified and others sanctified. Folks became alarmed over their lost condition. One man went from his bed at night and called Brother Mitchell out of bed to help him. Another man about sixty-five years of age, who never was saved, said he was afraid to go to sleep for



Rev. W. G. Bennett, whose address is now Billings, Mont., Gen'l Delivery, expects to devote himself wholly to evangelistic work. He having been a preacher of the gospel for a considerable number of years, has had a wide experience in soul saving work. Having served in the capacity of District Superintendent, pastor, evangelist, he will be glad to respond to the call of District Superintendents, pastors of churches, or special committees, who are arranging for revival campaigns, conventions or camp-meeting work. As he is making up his summer slate, he would like to receive your communication soon.—H. F. Reynolds, General Superintendent.

fear he would not live until another service. Another man, after praying through, left the altar saying he was going to clean up and went to the stove and threw cigarets, pipe and tobacco into the fire. We feel like the meeting was a great success. The church was encouraged and souls saved with a testimony to His saving grace. The finance came easy and a nice offering to Brother Roth. We feel like pushing on, giving God the glory and praise.—Sadie Smith, Reporter.

EVANGELIST F. A. POWELL—“At T Bar School House near Tahoka, Texas, we had a good meeting for a new place with no Nazarenes to help. A few souls were blessed and friends made for the church. Next we went to Lamesa, Texas, with our good pastors, Rev. A. M. Terrell and wife. This was a fine revival. A number were saved or sanctified and two called to preach. Some lay prostrate under the power of God for hours. Brother and Sister Terrell are fine to work with and we expect them to build up the work at Lamesa.

From here we went to Odonnell, Texas, where Rev. C. C. Montandon has built a good church and our co-laborer in this meeting was Rev. Allie Irick, District Superintendent of the Hamlin District. What a blessing it was to sit under his ministry. A mighty preacher is he. Some twenty souls were blessed in this meeting. Next we were with our old friends, L. M. and Alice Wade of Tokio, Texas, for a revival in their new church, Liberty, ten miles out from Tokio. They are much loved here and are building up a good work. The Lord gave us a good revival with a number of souls saved or sanctified. How some of them did shout for joy. We are now with our church at Capitan, New Mexico, to assist with the arrangements for the Assembly, which will meet here May 9.”

PASTOR J. S. RANDLE, BRAZIL, IND.—“I came to this church the first of September and found a few precious hearts struggling under heavy and embarrassing financial conditions. We put on a meeting with Rev. Ira Akers of Elkhart, Ind., October 5, and with almost a continual rain and other discouraging conditions we did not see the results we expected but God gave us a few precious souls and Brother Akers encouraged our hearts to press on. At the close of the meeting we put on a financial campaign and raised enough money to hold some of our creditors off that were threatening to force payment. Since then we have just been able to keep our heads above the waves, paying interest and a little here and there. On March 29 we went into this life or death battle to this church with Rev. F. P. Cassidy of Kentucky, evangelist. He laid on the truth in old fashioned style. The enemy got stirred and God came on the scene in a marvelous way. Praise His name forever and ever. Sinners repented and wept their way to Calvary, back-sliders were reclaimed and believers wholly sanctified. Some luke warm folks got mad and stayed at home but the crowds kept coming to hear the old time gospel. Good folks from the other churches in town fell in line and helped to push the battle. Rev. Grace Bailiff of Stinesville, Ind., blessed our hearts in special songs. God gave wonderful victory. There were seventy seekers and sixteen came before the membership committee to join the church, and more to follow.”

PASTOR W. P. COLVIN, FLORENCE, ALA.—“We are still in the fight and have our trust in One who never lost a battle. We note with encouragement the interest shown in our services each time we meet. A number requesting prayer, some kneeling at the altar and praying through in the old time way with a deep conviction upon many and a burden for the lost of God's children. The services are well attended by outsiders and the midweek and Sunday afternoon prayermeetings are truly times of refreshing. We have a fine band of young people in our Society, though few in number, but are expecting more to join us soon. Our revival begins May 9 and we are expecting great victory. Pray for us.”—Mrs. J. N. Pinkston, Secretary and Treasurer.

PASTOR C. P. CLAYTON, FRESNO, CALIF.—"We came here the 26th of last August, and since that time God has been working wonders for us. Many precious souls have been saved. We have received between thirty and forty into church membership, some of God's choice ones too. And they are making real Nazarenes. Our prayermeetings are like revivals. Amen! The Y. P. S., Sunday school, Missionary Society, choir, orchestra, and the ladies' prayer band are all a unit for the advancement of the kingdom of God. The revival with the Balsmeiers was the best we have had, everything considered, in the eleven years or more of our pastorate. The beauty of it all is it remains with us. Glory to God! District Superintendent Smith has been with us several times and of course you know the rest. We dedicate our new church May 2. Dr. Goodwin and District Superintendent Smith will be with us. We are happy to know God reigns the same in California as He did in the East. Roses are blooming, water running, birds are singing and God is blessing. Brethren, do not close the gate. Fresno is marching."

EVANGELIST T. C. GRIGSBY AND WIFE—"We just closed a good revival in Arkadelphia, Ark. In spite of the inclement weather that hindered the use of a tent, we opened fire on the enemy in a store building, and kept blasting away until a number of souls prayed through to victory. Some folks walked four miles a day to get to the services, and sometimes through the rain. God truly met with us. On the last Sunday District Superintendent Oliver organized a Church of the Nazarene with twenty members, also a Woman's Missionary Society, was organized with ten members. Rev. Blackshear brought over a truck load of his folk from Westmoreland Church, a fifty-mile drive. Rev. Thornton, pastor of the church at Amity, spent the day with us, also Rev. Gann of Haynie's Chapel, and others. J. Ross Hurst was the song leader and did some good singing and playing with his guitar. Some of the finest people to be found anywhere are in this church. Rev. Dawson and wife, who had been preaching in the homes, took charge of this new work. These precious people have done some sacrificing in order to stay there, but they feel greatly encouraged to enter the fight with that zeal and faith in God that is sure to win. We predict a great future for this church. We are now in a tent meeting in Fordyce, Ark. Pray for us."

EVANGELIST A. F. DANIEL, IBERIA, MO.—"I am here in a great meeting with Pastor McNatt and his good people. God is truly blessing, souls praying through. I closed my meeting at Houston, Mo., a week earlier than I had planned because of conditions there. I close here Sunday night, May 2, go the 6th to Great Bend, Kansas, for a three weeks' campaign."

PASTOR MAUD L. BUSBY, BURKBURNETT, TEXAS—"This is an oil town located fourteen miles from Wichita Falls, Texas. This is the second year I have been the

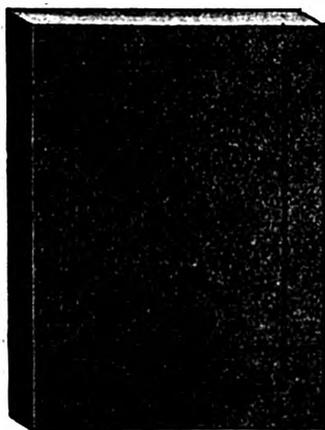
pastor there. We just closed a good meeting with Rev. C. C. Montandon as evangelist. Brother Evans, from Wichita Falls, had charge of the song service. He and his daughters did special singing which blessed all present. Thank God for the gospel in song. Brother Montandon did good straight preaching and we are expecting to reap a greater harvest from the seed that has been sown. There are great things ahead for those who believe. Twenty-two prayed through, four joined the church and seven were baptized. Last Sunday was a great day to all present. We are small in number but have faith in a mighty God. We have some of the cream of the land at Burkburnett. They are true blue and stand by their pastor. Being an oil town it is hard to hold a congregation. We have lost this year seven heads of families, all moved away except one dear sister who exchanged her cross for a crown. They all left the church with a good experience. However, the church has taken on new courage and we are starting in to make the remainder of this year a marked time in the history of the church. We gave the evangelist a good offering and they gave me a nice love offering."

EVANGELIST HOMER C. WILLIAMS—"Feeling for some time that the Lord wanted me to hold a meeting at Beaverton, Oregon, and after prayerful consideration I rented a hall and began the meeting, which lasted four weeks. It was a battle, but the conquering Christ was in our midst and gave us the victory. Amen! There was no money in sight, but we had faith in God and praise His name He did not fail us. Wife and I started the meeting alone. Our two sons and their wives came out from

Portland several times and gave us some specials in song. Then the Lord sent Brother Roland Gilliam and his wife out to help us. They proved very efficient. Brother Gilliam is a very good song leader. They blessed the people with their solos and duets, and best of all they knew how to reach the throne in prayer. The last night of the meeting we took twelve good people into the church, and April 14 Brother E. J. Lord came and organized a class of twenty-five members, thirteen coming from Kinton where we have a church but no organization, so they cast their lot with the people here. The outlook for the future is encouraging. We hope they will secure a good pastor. Who will it be? Brother and Sister Gilliam, wife and I are expecting to hold tent meetings this summer and open up new places. Anyone wishing our help would be glad to hear from them. Address Huber, Ore."

EVANGELIST J. ROSS HURST—"Brother and Sister Grigsby as preachers and myself as singer, just closed a meeting at Arkadelphia, Ark., for Brother Dawson. The Lord was there in great power. Brother and Sister Grigsby are successful preachers and the Lord wonderfully blessed our song services. We were there three weeks. Brother Oliver, our good District Superintendent, came down on the last two days with a party of five. We had a wonderful time on account of the presence of the Lord with us. We organized a church with twenty members. I am now in Ozark beginning a meeting for Brother Paul Watson with Brother Josiah Tucker as evangelist. We will be here until May 6. I have a few open dates. If any of you pastors or evangelists need a singer, write, wire

A HISTORY OF THE CHURCH OF THE NAZARENE



Compiled and written by J. B. Chapman

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or call me at Henryetta, Okla., Box 1272, Home address."

EVANGELIST WADE L. NELSON—"From the second Wednesday after our Assembly at Holdenville, Okla., until Sunday night, I spent with our pastor, R. T. Smith, at Caddo, Okla., and the Lord gave us some good services with one soul in the fountain. My first meeting (Osage, Okla.) being canceled, I began to cast about to find a place to preach, and soon my search was rewarded, and the first half of November was spent at a little schoolhouse, Frink Switch, about three or four miles south of McAlester, Okla. We had a time fighting the devil, but a few prayed through. I went next to Davenport, Okla., to our good pastor, G. N. Wickens, and I want to say right here, I have never worked with a bet-

ter man, and one who will pray more, and share the load with the evangelist more than Brother Wickens does. We had a fight with the enemy but God gave the victory, and a number prayed through. From Davenport I went to Bee, Okla. A little inland town on the Washita River with no church, but some good folks who know how to pray, and God gave us the victory. I went next to Wewoka, Okla. This is a beautiful little oil city, the county seat of Seminole County, and no Church of the Nazarene. We were handicapped with bad weather but God gave us a few in the fountain, and paved the way for a meeting in the future, and the chance to establish a Church of the Nazarene. From here I went to Okemah, Okla. where I worked amid circumstances as

pleasant as any in my life, I think. A good number were either saved or sanctified in this meeting, and the prospects for a church are very favorable. We expect to establish same in June, D. V. From here I went to Okemah, Okla. There we have a very blessed man in the person of C. W. Parnell as pastor. Here we had a real victory. And God gave us about twenty-five or thirty in the fountain, and eleven additions to the church. While at Okemah, all hands including pastor and evangelist, built a new church, and the evangelist had the privilege of preaching in it the first time. Next to Chandler, Okla. This is another entirely new field where we ought to have a good work. We began in a little schoolhouse about three miles from here, awaiting an opening in the city. Prayer was answered, and we began in the city one week later. I preached each evening for two weeks, dismissed and went home to see a sick wife; returned the following Saturday, and renewed the fight. One week later when the final count was taken we had organized a church with sixteen members, and more to come yet, about twelve in number. We organized a Sunday school which the second Sunday increased from twenty-eight to forty-nine in attendance. We have also a Young People's Society which gave their first program at 6:30, Sunday evening April 18. At this writing, I am at Henryetta, Okla., Spelter City, in what looks very much like a real good prospective revival. I go from here to Okmulgee, Okla. I beg you all to please pray for an old-fashioned landslide. And that God will help us put Okmulgee over the top for God and the church. We begin there May 14 continuing till the 30, D. V. Also please pray for the revival at Davenport, Okla. You who have been to this little oil town, know how hard it has been. But our God is able to make all grace abound."

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SPECIMEN OF TYPE

A blessing

LEVITICUS, 26.

to the obedient.

be redeemed again; one of his ^{R.C. 101.} and keep my commandments, and brethren may redeem him: ^{CHAP. 25.} do them;

49 Either his uncle, or his uncle's ¹¹ 4 Then ⁶ I will give you rain in

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

EVANGELIST GEORGE BEIRNES — "Our last two meetings were in Nashville, Mich., and Detroit with Dr. J. W. Jerritt of the First Church. The Nashville meeting was held under very trying circumstances. To begin with we had a very heavy cold. Then, during the meeting we had three blizzards. Roads were almost impassable most of the time. The town was filled with mumps, flu and some diphtheria. A ban was put on the schools commencing with the first week, which continued for two weeks. The good pastor, Rev. F. Houghtaling, took down the last week and we left him very sick with the mumps. In all it was a very hard meeting with but little visible results, but the church was greatly blessed and the saints took higher ground, and we received one good sister into the church. We commenced with the Detroit church the following evening. A splendid crowd greeted us and we had a good time from start to finish, with seekers and finders in almost every service. We had no large break for the altar in any service. Several times there were two or more. However, we did have some great praying through and several remarkably clear cases of regeneration and sanctification. A couple of

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Roman Catholics were saved. This church is favored with Dr. H. W. Jerritt as its most efficient pastor. He is going a great work here and the church is growing rapidly under his ministry and leadership. He is much loved by his people and they are standing by him. They are putting on a tent campaign throughout the summer in different parts of the city. Detroit is a great growing city and there is plenty of room for several good Churches of the Nazarene. We closed Sunday night with fourteen at the altar. We go to Saginaw, Mich., for a four-day holiness convention May 5 to 12 and then to Woodstock, Ont., Canada 13 to 30. Commencing the middle of July we are planning to spend several months in Ontario in home missionary work in our great home province. We were born and raised in Grey County and saved and sanctified there twenty-three years ago, and we are still a Canadian and British subject. This needy field is on our hearts. We will be glad to hear from anyone in Ontario who would be glad to have a revival and Church of the Nazarene come to your town. If so write us at Kingswood, Ky. We desire the prayers of God's people and by the grace of God we are endeavoring to keep humble, holy and hot and win souls."

EVANGELIST J. A. MACCLINTOCK—"We helped Brother Shelton at Carthage, Ky. Brother Tarvin, one of our good evangelists who makes his home there said it was the best meeting they had had in years. Next to Ashland, Ky., Rev. C. E. Oney, pastor. Some said it was the best meeting they had seen in a long time. One man who got saved was unable on account of sickness to come to church the next Sunday after the revival but the pastor said he sent \$13.50 tithes. Next to Louisville, Rev. Honchell, pastor. Sister Martin said it was the best meeting she has seen in ten years. The pastor said the work was the deepest he had seen for a long time. We are now at Wurtland, Ky., and God is blessing. In the last few days we have had two meetings canceled, May 9 to 23 and June 15 to July 4, inclusive. Anyone wanting me for these dates write or wire me at Richmond, Ky."

PASTOR J. W. PARKINS, TERRACE, PA.—"As we come to the close of another Assembly year we can truly say that God's blessing has been upon us and we are moving up the road with victory in our souls. We are closing the third year of our ministry in this place and had a unanimous call to come back for the fourth year. The Sabbath school has grown from forty-seven to nearly one hundred, fifty, with an average attendance of over one hundred since Christmas. The Y. P. S. has increased from six or eight at the meeting to forty at our last meeting. The membership of the church has nearly doubled and the end is not yet. Praise the Lord. Brother W. F. Miller of Ashtabula gave us a missionary lecture on Japan and seven of our young people consecrated themselves to the foreign fields should the call come. Two have already had a definite call, one of whom

feels the call to go as a medical missionary. Our last revival meeting was with Brother Lawrence Reed, of Damascus, Ohio, and he is truly an old fashioned Bible preacher. He brought the truths in such a simple way that anyone could understand him. We recommend him to any church wishing for a revival on Bible lines. Pray for us."

EVANGELIST WILL H. LYNN—"We are in a good revival with Pastor Ahern at Childress, Texas, with good crowds, good general interest, old time conviction and several finding God. Sunday, April 25, was a great day, under waves of glory and shouting of saints. We are going into the second week with the church in good condition and prospects good. My daughter is with me as pianist. We go next to Kirkland, Texas."

BREA, CALIF.—"We have just closed a good meeting with Rev. and Mrs. Earl Wilde as evangelists and Miss Marie Ambrose as pianist. The Lord was with us and gave many precious souls. While the special campaign is closed, yet our good pastor, W. B. Corlett, continues to give out the truth in no uncertain sound and we are expecting the revival to continue on in our regular services. We have called our pastor back for another year, which will make his seventh year with us. We thank the dear Lord for ever sending this precious man and his good family our way. They are a blessing to this community. Our church has a steady growth, not by leaps and bounds, but steady. We have a fine Sunday school and a fine superintendent. Our District Superintendent, Rev. J. I. Hill, preached for us on Sunday evening, a powerful message, his subject being "Christian Stewardship." The dear Lord help us to be good stewards. We expect to press the battle to the gates and some day see him face to face."—Mrs. Grace Bowie.

EVANGELISTS GEO. S. OWEN AND WILLARD B. DAVIS—"On April 4 we closed our meeting with the Church of the Nazarene of Kearney, Nebraska. Here we had about seventy-five different seekers, and most of them found God's grace sufficient for their need. Pastor Deck and his good wife, in whose home we stayed, are first class in every way, and our fellowship with them was perfect. They are recalled for the fourth year. The church is unified, spiritual, aggressive and blessed with a class of unusually fine young people. We expect to be with them again, D. V. in 1927. Our next meeting was in Ashtabula, Ohio, April 11 to 25. We had two good services sprouted, one at Mechanicsville, Iowa, in the Methodist Church, and at Toledo, Ohio, in the Church of the Nazarene. The Ashtabula meeting was hard fought from the beginning. However, we are grateful to God for about thirty-five different seekers, nearly all of whom found victory. Here, also we stayed in the pastor's home, Brother and Sister W. F. Miller. They have been Nazarenes only a year, but we found them pure gold, and filling their place well. They were missionaries in the Orient several years and have a real vision of the lost and are untiring in their labors for the Lord. The Ashtabula church is also blessed with a number of fine young people, a number of them being especially talented in music. A nice class of members came into the church both at Kearney and Ashtabula. We are finding 'work aplenty' and are happy in the whitened harvest field."

PASTOR G. N. WICKENS, DAVENPORT, OKLA.—"These are busy days for us. We are seeing souls pray through in the old time way. Just closed a successful revival with our boy preacher, Rev. Steve Ingram as evangelist. Brother Ingram is a member of our church and has been preaching nearly three-years. We wish to say that for real old time

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Bible preaching we have never heard any better. Were it not for his age one would easily judge him to be a seasoned preacher of ten years' experience. The church was much burdened in prayer, God heard and answered our prayers, giving us about ten souls who we believe really prayed until they received a definite experience. Others were seeking, among whom were four grown men who were seeking entire sanctification but it seems they were so confused with the tongues theory that they could not believe for this establishing grace without great demonstration and noise, consequently they failed to obtain the blessing of heart purity. We regret that we were called away on account of sickness on the last Saturday of the meet-

ing, but we are to receive a few members. We are glad to report that church and pastor are much encouraged to press on in the battle until Jesus comes."

PASTOR J. A. BROOMFIELD, FT. TOWSON, OKLA.—"Just closed a good meeting with Rev. C. M. Whitley and wife as evangelists. Great preaching. Brother Whitley certainly is a preacher of the old type. He plows deep and carries a burden for the lost. Sister Whitley is a great help-meet in song and prayer. Brother Whitley has a big tent and has a few open dates for meeting, and one reading an evangelist will make no mistake in calling him. His address is C. M. Whitley, Electra, Texas."

EVANGELIST C. J. GARRETT—"I have just closed a very successful meeting at Elairsville, Ill., where we had scores of seekers and finders in the old fashioned way, coming out of lodges and throwing away pipes and plugs and shouting for joy. This is a mining camp; hard roads and thousands of people and they need God. I received several calls to come back to Illinois. I need your prayers. The harvest is great."

PASTOR S. W. HAMPTON, PORT ARTHUR, TEXAS—"We just closed a meeting with Evangelist W. R. Cain, in which thirty-six prayed through to pardon or purity. Five new Nazarenes were added to our number and the church was greatly blessed. Rev. Cain is a strong, fearless preacher of the old wilderness type and requires people to "bring forth fruit answerable to amendment of life."

PASTOR I. L. FLYNN, AUSTIN, TEXAS—"The work at First Church is making good progress. We have just closed a good meeting conducted by our local preachers, Dewitt Palmore, David Sprouse and Cleo Smith. There were forty-eight professions during the three weeks of the meeting. We received eighteen members into the church during the last three Sundays. The young preachers did good work, and will be a blessing to any church or Young People's Society that may want a revival meeting. About every one that was converted in the revival was a young person. The work here is in the best condition that it has been in since I have been here. The North Austin Church of the Nazarene has disbanded and nearly all the members have come into the First Church. We feel that a new day has dawned for the Austin Nazarenes. Our crowds are better than they have been for years. The Sunday school is making very substantial gains. We are not able to take care of it in our present quarters, and we are going to have to provide another room right away. Finances are better than for several years, for which we thank God. Rev. J. E. Threadgill and family, and Rev. E. D. Messer and family have been a great blessing to the church for whom we are very thankful, but the best of all God is with us. Our services are spiritual, the power of God coming upon the services until the people can't hold themselves. We are trusting that this will be the best of all the years of our life."

EVANGELIST OSCAR HUDSON — "My three last meetings have been fruitful, resulting in the salvation of souls, and material additions to the Church of the Nazarene. At Murphysboro, Ill., we found Rev. I. G. Young, the pastor, doing a splendid work. About a year ago our church, which was located on the outskirts of the city, was wrecked by the cyclone, and, after receiving some help from the general church, he purchased new property in the heart of the city. Our crowds were good, conviction deep and pungent, and seekers found in the altar almost every night, prayed with much earnestness and flowing tears, until they struck fire and made the

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welkin ring with shouts of victory. Nineteen came into the church Sunday morning, and several prayed through in the night service, and will come in later. We left Murphysboro immediately after the Sunday night service, for Gary, Ind., where we spent two weeks with Glen Park Church, of which Rev. G. C. White is pastor. Brother White has accomplished wonders here. Taking the church when they had a half dozen members, he worked at the carpenter's trade by day, earning bread for his family, and pushed the pastorate, betimes, until he has built up an enthusiastic congregation, who are ready to pay him a salary for full time. Although he is making \$100.00 per week, contracting, he is ready to lay down his hammer and saw and devote himself wholly to the pastorate for one third that sum. We had a sweep here from the start to finish. I think souls prayed through in every night service, and at times, they almost shouted the walls down. Some excellent young men were saved and called to the ministry. We took a nice class into the church. Leaving this meeting immediately after closing the last service, we rushed away to LaJunta, Colo., where Mrs. Hudson and Bro. Kenneth Wells and wife, had been waging war on Satan's kingdom for more than a week. We arrived Tuesday morning, and found them in a hand to hand fight with the forces of darkness. Crowds were large and conviction was upon the people, but there was a stubborn spirit, which we never did succeed in breaking down entirely. Some were saved almost every night, including some remarkable cases. One prominent citizen, who had not been to church but once in thirty years, and who said he had never read six chapters in the Bible in his life, came to the altar the second time, with his wife, and was converted. One of the foremen in the Santa Fe roundhouse was also converted and came into the church. Rev. Tommie Hayes, who took charge of this work a few months ago, is making a heroic fight to put over a great church here. We enjoyed our association with Prof. and Mrs. Wells. Their gentle Christian spirit and earnest labors won our admiration and unbounded confidence."

EVANGELIST I. C. AND FANNIE DUNBAR, HUTCHINSON, KAN.—"We just closed a six weeks' revival at the Second Church of the Nazarene here, B. C. Johnson, pastor. A beautiful spirit of harmony and unity prevailed. The people prayed, the pastor shouted the victory and the evangelist preached and needless to say the Lord wonderfully poured out His Spirit. Sinners wept, confessed, made restitution, prayed through and found an abundant pardon. Some came in the mid-night hours like Nicodemus. Backsliders were reclaimed, others were sanctified wholly, others received physical help in the healing of their bodies. Rev. Paul Roper and wife, pastors of the Pilgrim Holiness Church, labored faithfully in song and prayer. Rev. John Lake and wife were faithful in pushing the battle. Rev. R. E. Dunham was with us in several services preaching under the anointing of the Holy Ghost. It seemed from the first service to the

last everyone found his or her place about the battle line and went forward in the name of the Lord. We believe God has better days ahead for Brother Johnson and the Second Church. A number of seekers failed to get through but we believe they have a start that that will keep them digging until they find the rock of our salvation. Sister Dunbar and our two daughters, Mary and Naomi, will be ready to answer evangelistic calls anywhere after May 20th. Our daughters are attending Bresee College hence the announcement of the above date. Brethren pray for us."

PASTOR G. W. SIEFARTH, ONTARIO, CALIF.—"On Sunday, April 11th, an afternoon service of unusual interest was held at the Pomona, Calif., Church of the Nazarene. Three churches of the Pomona Valley were represented, the Corona, the Ontario, and Pomona Churches. The service was held for the purpose of baptizing twenty different people from

the above churches. The service was opened with song and prayer, after which Rev. G. W. Siefarth, pastor of the Ontario church, read the general rules of the church, and Rev. Frank Stevens received several members into church fellowship. Great blessing was on the people while Rev. Ira Bowen of Corona, and Rev. Frank Stevens of Pomona baptized the applicants, many of which came up out of the water with shouts of victory. At the close of the baptismal service a couple were united in marriage. The church was full and the interest was unusual. God's blessing hovered over the place and everyone went away feeling they had been in the presence of God."

EVANGELIST F. W. COX, LISBON, OHIO —"Just a few notes of victory. Dr. Sloan and his wife of the Pittsburgh District rented a restaurant room in Salem, Ohio, and opened the battle for a new Church of the Nazarene in good old-fashioned style. They then sent

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Rev. J. Rogers, and he pushed the battle vigorously for a number of nights in the same room; then a hall in the city was secured and the battle staged in the new quarters. Our Nazarene pastors from Youngstown, Warren, East Liverpool, and East Palestine, Ohio, and a big delegation from our Lisbon church went night after night. The place being only nine miles from my home in Lisbon, and my being home for a providential period, I had the chance to go and help Brother Rogers to boost for about seven nights. Dr. Sloan and wife returned again, and a class was formed of about twenty-four new members, and now Rev. L. Reed, at this writing is continuing the work for a while. It was a grand sight to see scores and scores of our Nazarenes flowing into that town night after night, and with prayers, money, and song helping to boom the birth of this new Nazarene baby."

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.

CONNERSVILLE, IND.

Great service last night with Short, Chalfant and Wines. Over \$700.00 for Olivet College, District and General Budgets paid in full for the year. Planning great tent meeting May 23. Harmony prevails. Pastor and people encouraged, Victory.—Lloyd A. Lynn.

COUNCIL BLUFFS, IOWA.

Just closed hard fought but victorious meeting. District Superintendent L. N. Fogg, evangelist and Prof. R. A. and Mrs. Shank, musicians and singers. Preaching, music and singing great. Good crowds, fair number of seekers with long altar line last night, mostly

adults and new cases. Deeply appreciate over two third recall vote on pastor, but declined. Love folks dearly.—C. E. Ryder, Pastor.

TOPEKA, KANSAS

Sunday, May 2nd good day at First Church, Rev. E. G. Anderson and family with us for morning service. After stirring message by Brother Anderson, he raised over one thousand dollars on church debt, making over fourteen hundred raised recently. Church going forward in every department. Revival spirit on.—L. T. Wells.

"I am enjoying the Herald of Holiness so much. It is rich in knowledge and weighted with unction. The Bible Study is very helpful."—Mrs. S. W. W., Tennessee.

Just a word of commendation for the HERALD OF HOLINESS. It rings true along all lines. The editorials alone are worth the subscription price. I like it very much, and shall continue taking it.—E. L., Ala.

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OLIVET COLLEGE PAY DAY

May 16

1926		MAY					1926
SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.	
						1	
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30	31						

MAY 16 has been designated by the Campaign Committee, organized to save Olivet College, as Olivet Pay Day and is to be observed throughout the Central Educational Zone. We desire and urge:

1st, That every pastor on the Olivet School Zone urge the people who have made pledges to the campaign and have not paid them, to do so at once; and to take pledges from those who have not already pledged; and to urge the people to stand by us in this great crisis.

2nd, That everyone pray earnestly for the success of this campaign and give something immediately to help save the school.

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T. W. Willingham, Campaign Manager, Olivet, Illinois.

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ANNOUNCEMENTS

NOTICE—The Lord willing I will be at Lansing, Mich., July 1 to 10. I would be glad to help some pastor in Michigan or enroute in a 10-day or two weeks' meeting following the Lansing meeting. —Edward E. Mieras, 2905 L. Solidad Way, Sacramento, Calif.

NOTICE—To pastors and evangelists. If you desire a singer, I will have a few open dates after May 9th.—J. Ross Hurst, Box 1272, Henryetta, Okla.

NOTICE—Ministers' and Layman's Bible Conference of the Wesleyan Methodist Church, Oklahoma Conference, to be held on the Wesleyan Chapel Circuit, six and one half miles south and three west of Drummond, and five miles east and two and one half south of Ames, May 26 to June 6. Workers: Prof. F. C. Hill of Miltonvale Wesleyan College, Miltonvale, Kansas; Rev. Maurice A. Gibbs of Japan; Mrs. Golden Young, song leader of Topeka, Kansas; Miss Myrtle Nash, pianist of Cico Springs, Okla. Entertainment, lodging free; board, free will offering. Address all communications to Rev. W. J. Kuntz, Ames, Okla.—Oliver Williams, Conf. President, 906 E. Cherokee St., Enid, Okla.

NOTICE—I am open for summer calls anywhere; will go to the hard places and accept free will offerings for my remuneration. I can give the best of recommendations.—Evangelist S. A. Logan, P. O. Box 332, Celina, Texas.

NOTICE—Beginning with the middle of July we are planning on entering Ontario, Canada, in the interest of Home Missions for the Church of the Nazarene. Our plan is to get into good sized towns and vacant churches, or mission halls, hold about a month's revival and organize a Church of the Nazarene. If

you are interested, write us.—Evangelist Geo. Beirnes, Kingswood, Ky.

SPECIAL NOTICE—We have great need of a Christian physician and dentist here. Would prefer a Nazarene. If not a Nazarene, at least a Christian of the John Wesley type—a real holiness man. Anyone interested please write Robt. L. Mc-Lendon, Sebastopol, Miss.

OPEN DATE—Owing to a change in my slate I have an open date, July 11 to 25. Wire, 1322 E. 36th St., Kansas City, Mo.—Oscar Hudson.

WEDDING BELLS—A very beautiful and impressive wedding ceremony was performed at the Church of the Nazarene, Peoria, Ill., when Mr. John P. Snyder and Miss Edna Wells Smith were united in holy wedlock, Rev. Edna Wells Hoke officiating. These young people are among the leading members of the church at Peoria.

RECOMMENDATION — Anyone desiring the services of an expert pianist in evangelistic campaigns or campmeeting work, can make no mistake in securing Prof. C. S. Harter, formerly of Olivet. Having been his pastor now for the past two years I do not hesitate to say that he is unexcelled in playing for congregational singing and altar services. His ability to start any of our familiar invitation and general altar hymns as well as his ability as an accompanist has won for him the favor of song leaders and evangelists. Prof. Harter manifests a very beautiful Christian spirit and carries a burden for the lost world. Those wishing his services address him at his home, 201 Paul St., Springfield, Ill.—G. Edward Gallup, Pastor First Church of the Nazarene, Springfield, Ill.

REQUESTS FOR PRAYER — "Owing to changing conditions, we can no longer use our present room for worship and must build. This is a large undertaking for our little class. We desire your prayers."—Lee Bates, Corsica, S. D.—"I am in serious trouble and have been for a long time, am suffering very much over it. Please pray that God will in some way deliver me, and that I'll do His will whatever the cost."—A troubled one.—A sister in Texas requests prayer for herself that she may be healed, for a son that he may be saved and healed; for the healing of a niece; for her husband that he may be saved and healed of kidney trouble.

IMPORTANT CORRECTION—In the issue of April 28, we published a notice about the marriage of Prof. Roscoe Carrell and Miss Wall. A letter from Miss Wall's mother informs us that this is all a mistake and that it is supposed to be a practical joke by some unthinking person. We regret this error more than we can tell.—Editor.

WANTS

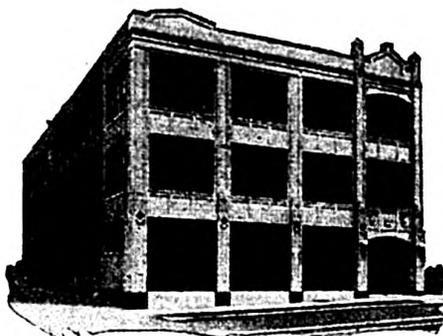
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- SAMUEL MORRIS..... .10
- SANCTIFICATION. By Adam Clarke..... .50
- SANCTIFIED HEART, THE. By E. M. Isaac.... .10
- SCRIPTURAL SABBATH THE. By H. G. Cowan .50
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- SERPENT'S FANG, THE. By S. L. Flower..... .15
- SOME ESTIMATES OF LIFE. By J. B. Chapman .50
- SOWING AND REAPING. By Hope Daring..... .75
- SPEAKING IN TONGUES. By John Matthews... .60
- TITHING, THE TOUCHSTONE OF STEWARDSHIP. By J. W. Goodwin..... .10
- TRUTHS THAT ARE VITAL. By Rev. J. B. Chapman. 15
- TIME OF THE END, THE, or Book of Revelation. By F. M. Messenger..... 1.00
- WAY OF HOLINESS, THE. By Phoebe Palmer. Paper .20, Cloth Boards..... .50
- WESLEY'S SERMONS....Limp .25 Cloth Boards .50
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North Pacific (Centralia, Wash.)...May 19 to 23
Northwest (Spokane 1st Church)...May 26 to 30
Idaho-Oregon (Nampa, Idaho)...June 2 to 6
Manitoba-Sask. (Winnipeg, Man.)...June 13 to 20
Montana (Billings)...June 25 to 27
N. Dak.-Minn. (Sawyer, N. D.)...July 7 to 11

FALL ASSEMBLIES

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

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

SPRING ASSEMBLIES

New Mexico (Capitan)...May 19 to 23
Northern California (San Francisco)...June 2 to 6
Southern California (Brea Ave., Pasadena)...June 9 to 13
Colo.-Wyo. (Florence, Colo.)...June 15 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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FALL ASSEMBLIES

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

EVANGELISTS' SLATES

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

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

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

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

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

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

BEULAH QUARTET
Reed City, Mich.....May 18 to June 6
Detroit, Mich.....June 12 to Sept.

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

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

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

W. R. CAIN
Grinnell, Kans.....May 23 to June 6

H. C. AND MARY LEE CAGLE
Plainview, Tex.....May 27 to June 13
Sweetwater, Tex.....June 15 to 27
Merke, Tex.....July 4 to 15
Quanah, Tex.....July 18 to 28
Wichita Falls, Tex.....July 30 to Aug. 8
Landsville, Ala.....Aug. 13 to 29

JAMES E. CAMPBELL
Witwen, Wisc.....May 30 to June 6
Bucyrus, Ohio (camp).....June 20 to July 4

JACK AND RUBY CARTER
Altoga, Texas.....July 1 to 11

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

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

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

M. S. COOPER
Greensboro, N. C.....May 20 to June 6

ERNEST COREY AND D. L. HOLTZMAN
Viborg, So. Dak.....May
Kimball, So. Dak.....June 1 to 15
White Lake, So. Dak.....June 16 to 30
Pingree, No. Dak.....July 15 to Aug. 15

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

J. H. CRAWFORD
Trinidad, Colo.....May 16 to 30

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

A. F. DANIEL
Great Bend, Kans.....May 6 to 30
Hawley, Texas.....July 15 to 25
Stonewall, Okla.....August 1 to 15

M. E. DE VOLL
Hemlingford, Nebr.....May 2 to 23
Geneva, Nebr.....May 26 to June 20

H. N. DICKERSON
North Little Rock, Ark. (State Camp).....July 30 to Aug. 8
Haxelton, Ind. (Wheeling Camp) Aug. 9 to 18
Columbus, Ind. (camp).....Aug. 26 to Sept. 5

ROYAL E. DUNHAM
Hoxie, Kans.....June 13 to 27
Johnson, Kansas.....July 18 to Aug. 8

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

HARRY JOSEPH ELLIOTT
John Day, Oregon.....May 6 to 23
Clarkston, Wash.....June 4 to 20
McCall, Idaho.....July 16 to 25
Oak Harbor, Wash. (Camp) July 29 to Aug. 15

THEO. ELSNER AND WIFE
Indianapolis, Ind.....May 11 to 23
Akron, Ohio.....May 30 to June 13
Brooklyn, N. Y.....June 20 to July 11
Reading, Pa.....July 16 to 25
Winchester, Ind.....July 27 to Aug. 8
Richmond Hill, N. Y.....Aug. 22 to 29
Portland, Maine.....Sept. 15 to 28
East Palestine, Ohio.....Oct. 3 to 17

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

BONA FLEMING
Ashtabula, Ohio.....May 20 to 30
Andover, Ohio.....June 4 to 13
Barberton, Ohio.....June 18 to 27
Jackson, Ohio.....July 2 to 11
Bloomington, Ind.....July 14 to 25
Oakland City, Ind. August 27 to September 5

JOHN FLEMING
Mitchell, Ind.....June 3 to 13
Canton, Ohio.....July 16 to 27
New Philadelphia, Ohio.....July 1 to 12
Princeton, Ind.....July 14 to 25
North Little Rock, Ark. July 30 to August 8
Oakland City, Ind. August 27 to September 5
Andover, Ohio.....Sept. 15 to 26

C. B. FUGETT
New Castle, Ind.....June 1 to 13
Mansville, Ill.....June 20 to July 4
Yakima, Wash.....July 9 to 18
Oakland, Calif.....August 29 to Sept. 12
San Diego, Calif.....Sept. 16 to 26
Long Beach, Calif.....Oct. 3 to 17
Anahiem, Calif.....Oct. 18 to 31

PHILIP GEITER
Brandon, Vt.....May 16 to June 6
W. Sunbury, Pa.....June 20 to July 11
Douglas, Mass., Campmeeting.....July 16 to 26
South Bend, Ind.....August 1 to 22
Butler, Pa.....Aug. 24 to Sept. 12
Cleveland, Ohio.....Sept. 19 to Oct. 3

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

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

LEWIS E. HALL
Lewiston, Idaho.....May 7 to 23

J. C. HAFLEY
Whitesboro, Tex.....July 11 to 25
Caddo, Okla.....July 30 to Aug. 15
Sallisaw, Okla.....Aug. 18 to Sept. 5

C. E. HARDY
Lexington, Ky.....May 21 to June 6
Ironton, Ohio.....June 10 to 20
Nashville, Tenn. (camp).....June 27 to July 11
Pasadena, Calif. (camp).....July 15 to 26
Alexander City, Ala. (camp) July 29 to Aug. 8
Leslie, Md. (camp).....Aug. 13 to 22
Madill, Okla.....Aug. 29 to Sept. 12

B. F. HARRIS
Altoga, Texas.....July 1 to 11
Valdosta, Texas.....July 15 to 25

JOHN T. HATFIELD
Des Moines, Iowa.....July 9 to 18
Independence, Nebr.....Aug. 6 to 15
Greenfield, Ind.....Aug. 26 to Sept. 5

A. O. HENRICKS
Porterville, Calif.....May 16 to 30
San Francisco, Calif. (Dist. Assembly).....June 2 to 6
Pasadena, Calif. (So. Cal. Dist. Assembly).....June 9 to 13
Jasper, Ala.....July 4 to 18
Alexander City, Ala. (Camp) July 21 to Aug. 1
Tuscaloosa, Ala.....Aug. 4 to 15
Beulah Heights (Millport Camp) Aug. 18 to 29

L. HIBBERN
Sabula, Mo.....May 12 to 23
Sullivan, Ill.....May 27 to June 13
Star Lime Works, Ky. (Camp) Aug. 4 to 15

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

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

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

W. P. JAY
Northern California District.....April, May

H. O. JACOBSON
Van Hook, No. Dak.....May 23 to June 6
Devil's Lake, No. Dak.....June 10 to 20

A. H. JOHNSTON AND WIFE
Coshocton, Ohio.....June 10 to 20
Indianapolis, Ind. (2nd Church) June 21-July 4
Dayton, Ohio.....July 15 to 25

LUM JONES
 Goldthwaite, Texas.....May 18 to 30
 Beaumont, Texas.....May 31 to June 10
 Lufkin, Texas.....June 11 to 27
 McKinney, Texas.....July 2 to 18
 Grand Saline, Texas.....July 20 to Aug. 1
 Chillicothe, Texas (Hayhurst Camp) Aug. 5-15
 Bowie, Texas.....Aug. 16 to 29
 Calamine, Ark. (Camp).....Sept. 3 to 12

J. A. KRING
 Vancouver, B. C.....May 26 to June 13

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

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

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

S. A. LOGAN
 Maryville, Tenn.....Aug. 6 to 22
 Erin, Tenn.....Aug. 27 to Sept. 12

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

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

M. M. LOWREY
 Fate, Tex.....June 3 to 13
 Dallas, Tex.....July
 Greenfield, Okla.....Aug. 3 to 15
 Britton, Okla.....Aug. 18 to Sept. 5

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

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

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

L. C. MESSER
 Goldthwaite, Texas.....May 18 to 30
 Pasadena, Calif. (So. Calif. Dist. Assembly).....June 9 to 13
 Joining Bud Robinson Coast to Coast Tour.....June 14
 Conventions.....June 14 to July 1
 Calgary, Alta., Can. (Dist. Camp) July 2-11
 Manitoba-Sask. (Dist. Camp).....July 18 to 25
 Boise, Idaho (Ida.-Ore. Dist. Camp).....July 30 to Aug. 8
 Dodsonville, Texas (Convention) Aug. 14 to 22
 Columbus, Ind. (Camp).....Sept. 10 to 19
 Pontiac, Mich. (Convention).....Sept. 11 to 19
 Syracuse, N. Y. (Convention) Sept. 26 to Oct. 3

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

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

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

WADE L. NELSON
 Okmulgee, Okla.....May 14 to 30
 Prague, Okla.....June 4 to 20
 Davenport, Okla.....June 25 to July 11
 Jester, Okla.....July 16 to Aug. 1
 Reed, Okla.....Aug. 1 to 23

WILL H. AND LILLIE B. NERRY
 Georgetown, Ky.....May 23 to June 6

G. F. AND BYRDIE OWEN
 New England District.....April 24 to May 30
 Lovilla, Iowa.....July 18 to Aug. 1
 Lacona, Iowa (Mason Camp).....August 8 to 22
 Iowa Assembly.....Aug. 25 to 29
 Chariton, Iowa.....Sept. 5 to 19
 Kenesaw, Nebr.....Oct. 10 to 24

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

L. M. PAYNE
 Wister, Okla.....Aug. 19 to 29
 Kennedy, Okla.....Sept. 3 to 12

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

HELEN PETERS
 Griggsville, Ill.....Aug. 2 to 22

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

LEWIS J. AND EDYTHE RICE
 Olivet, Ill.....May 24 to 30
 Mattoon, Wisc.....June 3 to 18
 Forest Center, Wisc.....June 20 to July 11
 Rock Island, Ill.....Aug. 1 to 15
 Chicago, Ill. (Dist. Assembly) Aug. 31-Sept. 5
 Pittsburgh, Pa.....Sept. 8 to 23
 Richland Center, Wisc.....Sept. 29 to Oct. 17

JAY AND VIRGINIA RICE
 Colorado Springs, Colo.....May 14 to 30

J. A. RODGERS
 Pittsburgh District.....May 14 to 28

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

C. W. RUTH
 Chicago, Ill. (1754 Wash. Blvd.) May 22 to 26
 Wilmore, Ky.....May 27 to 31
 University Park, Iowa.....June 4 to 13
 Corcoran, Minn.....June 18 to 27
 Sebring, Ohio.....July 16 to 25
 Wilmore, Ky.....July 28 to Aug. 1
 Indian Springs, Ga. (Florilla P. O.) Aug. 5-15
 Normal, Ill.....Aug. 20 to 29
 Rochester, N. Y.....Sept. 3 to 12

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

MR. AND MRS. R. A. SHANK
 Toronto, Ont.....May 9 to 30
 Columbus, Ohio.....June 6 to 27
 Allerton, Iowa.....July 1 to 11
 Mt. Olivet, Ky.....July 16 to 26
 Hallsville, Tex.....Aug. 4 to 15
 Morrowville, Kans.....Aug. 20 to Sept. 5

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

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

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

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

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

H. W. SWEETEN
 Ashley, Ill.....May 10 to June 10
 Abilene, Texas (camp).....July 2 to 14
 Eula, Texas (camp).....July 16 to 29
 Buffalo Gap, Texas (camp).....July 30-Aug. 12
 Carthage, Ark. (camp).....Aug. 20 to 30
 Huntington, W. Va.....Sept. 1 to 20
 Vincennes, Ind.....Oct. 3 to 18

ELWOOD TAYLOR
 Florence, Ala.....May 9 to 23
 Frankfort, Ind.....May 26 to 30

Merristown, Ind.....June 5 to 20
 Chicago Heights, Ill.....June 27 to July 11
 Louisville, Ky.....July 18 to Aug. 1
 Highway, Ky.....Aug. 8 to 22

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

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

JOHN AND EMILY THOMAS
 Toronto, Canada.....May 9 to 30
 Upland, Ind.....June 6 to 13
 Flint, Mich.....June 14 to 23
 Mitchell, So. Dak.....June 25 to July 4
 Syracuse, N. Y.....July 5 to 11
 Roosevelt, L. I.....July 15 to 25
 Lima, Ohio.....July 29 to Aug. 8
 Findlay, Ohio.....Aug. 12 to 22
 Woodburn, Ind.....Aug. 28 to Sept. 5

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

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

N. B. VANDALL
 Barberton, Ohio.....June 17 to 27
 Bloomington, Ind.....July 11 to 25
 Hollow Rock, Ohio (camp) July 29 to Aug. 8
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