

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVII. NO. 13

KANSAS CITY, MO., JUNE 20, 1928

WHOLE NO. 845

WHAT THE BIBLE TEACHES ABOUT MONEY

THE Bible teaches that money and all material goods belong to God and that men are but stewards over such as chances for the time being to be in their possession. It teaches that industry is a virtue and that proper interest in making and saving money is commendable. But it also teaches that every evil may spring from a too ardent love for money and that a too strong desire for money is idolatry.

The Bible teaches that prosperity in material things is a gift of God which calls for thanksgiving, but that poverty is no indication of divine disfavor; so that God hath chosen the poor of this world, rich in faith, to be heirs of His kingdom. It teaches that the man who is prosperous in the things of this world is favored, but that the man who finds God himself altogether sufficient, whether riches or poverty be his lot, is happier than all.

The Bible teaches that the stewardship of money involves responsibility. It teaches that a tithe of all one's increase belongs especially to God and should be devoted to His worship and service as a sign and proof that one acknowledges himself a steward of Jehovah. It teaches that the nine-tenths left after the tithe is paid is but held in trust and is to be used according to God's will at all times and according to His specific directions, whenever by His Spirit or providences He grants such specific directions.

The Bible teaches that the useless and extravagant expenditure of money is sinful and that the hoarding of money is a snare. It teaches that money can be converted into "everlasting riches" by being devoted to the business of saving souls and supporting the gospel.

The Bible teaches that one's attitude toward money is indicative of his sincerity and of the genuineness of his religious profession. If one who possesses money refuses to relieve his brother in need, his profession of love for God or love for his fellow-man is false—he simply loves his money.

The Bible teaches that the Judge, on that day when all secret motives shall be exposed, will consider one's works and his eligibility to reward largely upon the basis of what he did with his money, and that whatever one does with his money he does to Jesus Christ.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2928 Troost Ave., Kansas City, Mo.

J. B. CHAPMAN, D. D., *Editor*

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

THE PROBLEM OF THE CHURCH

THE problem of the Church is to promote a revival and at the same time preserve the fruits of the revival. But being composed of just ordinary human beings, redeemed by the grace of God, the Church in all its ages and in all its branches has shown a tendency to "run on a single track" instead of following out a balanced program.

It is a task to bring men to decision and repentance and faith in Jesus Christ for salvation, and this task requires such concentration and intensity that to accomplish it men usually must give their time and interest to it in such a measure that they practically make it the whole of Christian aim and purpose.

It is a task to direct Christian growth and development and indoctrination and establishment. This task is so great and so fascinating in its results that those who succeed with it usually make it so outstanding that it becomes a substitute for, instead of a supplement to, definite evangelistic endeavors.

It thus turns out that preachers classify as "revivalists," who are expected to be principally froth and foam and emotion, with but small content of balance and sanity and regard for development, and as "teachers," who are presumed to be tedious and "long-winded" and void of ability to "draw the net" and get men converted and sanctified. And the people classify as "radicals," who in substance hold that the mourner's bench is the cure for whatever there is the matter with you, and "the conservatives," who insist that growth and development are means of eradication as well as of maturity.

But both of these "sides" are partly right and both are partly wrong. There must be a crisis before there is anything to develop. Men must become Christians by means of instantaneous conversion before there is Christian character to ripen and mature. Men must get sanctified by faith before the heart conditions are properly set for pastoral success and personal enlargement.

And the tendency is to swing from one extreme to the other. When it is discovered that one method is insufficient the danger is that it shall be altogether discarded in favor of the other method which will also be found insufficient.

Take our own church and movement: it was born in a revival. All the equipment necessary in a former period was a hall or chapel where people could gather for preaching and a mourner's bench at which seeking souls could kneel in testimony to their earnest desire to find God in the crises of pardon and entire sanctification.

But we have found that our youth must be educated and trained, that our children must be housed for Sunday school work, that our women need to be organized for home and foreign missionary service, that our young people must have proper opportunity to develop the objective side of their Christian life and service. And now there are some who would have us forget the old-time methods and centralize on these other features. But we cannot do this and live. The old-time revival must still prevail. The old-time mourner's bench must still be the principal article of furniture in our places of worship. And yet we must build and endow schools, we must equip our places of worship for Sunday school work, we must build up strong woman's and young people's organizations, our preachers must maintain their evangelistic fervor and yet indoctrinate our converts. The dual ideal must be combined as one.

There will arise those among us who will think we should be all campmeeting. There will be others who will want us to be purely seminary. But our problem is to combine the factors of the campmeeting and the seminary in one Church of the Nazarene. Some will censure us because we are going too fast; others at the same moment will prod us because we are not going fast enough. Some will want to turn our chief attention to incidentals; others will say that we have already fenced ourselves about with unconstitutional limitations. But our problem is to keep free from the toils of the two classes of extremists and drive right down the middle of the road.

We must make no agreements with false doctrines for the sake of the apparent fruit, but we must hold to sound doctrine and yet bear the fruit. We must not be carried away into excesses by undue emphasis upon mere emotion, but we must maintain a contact with God that will keep our emotional life alive. Our problem is a big one and a hard one, but it can be solved from day to day as we go along.

THE SEVENTH GENERAL ASSEMBLY

Although the General Assembly at Columbus, Ohio, will be in the second week of its work by the time this paper gets into the hands of the readers, yet because of the necessity of our going to press a little early in order to release the workers in the production department of the Publishing House in time for their annual week of vacation and to give some of them opportunity to attend the great quadrennial gathering, we are unable to include any actual news of the assembly's work in this issue. Then next week there is to be no paper. But the following week, under date of July 4th, we

are bringing out our General Assembly number which will be twice the regular size, besides the four cover pages. In that issue we will include the outstanding news of the assembly and give our readers the best possible opportunity to acquaint themselves with the plans and projects of the Nazarenes.

From all sections of the country comes the word that "The HERALD OF HOLINESS has done splendidly in giving the General Assembly publicity," and our last moment prediction is that the Columbus meeting will be the largest and most representative gathering that has ever been held during the history of our movement. The people will be there. And more than that, they will be there praying. And our people at home are praying. And there are already indications that evangelism and inspiration are to be the keynotes. The business will be attended to—yes. But business and routine are not going to occupy the center of the stage. And at the close of the assembly our people are going away with enlarged vision and intensified zeal and they are going to enter the new quadrennium with faith and hope and love in measures that they have not possessed before.

Not often has this editor been accused of being "churchy," but we cannot now refrain from saying, "Thank God for the Church of the Nazarene." While the origin of the Church of the Nazarene is honorable and its past accomplishments are commendable, still we are exercised more especially about the future. Not that we are uncertain as to the course the church will pursue, for we were never better assured that the Church of the Nazarene will keep to the main track than we are now. But we are stirred with a godly desire that the church shall fulfill the mission it was raised up to fill and that neither compromise nor radicalism shall check its progress and kill its swing of triumph. With the quadrennial law-making gathering of the church right at hand, we assert once more that we are convinced that our ministers and people are true and sound and dependable at heart and that God will find a way to direct us so that we shall adopt measures, endorse plans and select leaders according to His will, and that we shall yet write more glorious chapters of history than we have yet inscribed.

May the God of our fathers be with us in this time of special responsibility and make His will and way to prevail over all!

INTELLIGENT SPIRITUALITY

Merle Crowell, writing in the American Magazine, says:

There is a fortune—a large one—waiting for the man who can make plain horse sense palatable and popular.

Tell the average run of folks to eat less, walk five miles a day and breathe more deeply. Many of them will yawn in your face. Tell them that some savant has discovered a magic "cure-all," and they'll all prick up their ears promptly.

Inform almost any human being that he will be happy here and hereafter if he follows the Ten Commandments and the Golden Rule. He'll register complete boredom. Mention some

new cult that promises the latest thing in passages to the pearly gates. He'll travel twenty miles to hear all about it.

Try to convince the fellow who works alongside you that honesty, energy and common sense will take him inevitably from where he is to where he may reasonably expect to be in the future. He will bat your copybook maxim right back at you. Suggest that he might make his fortune by investing in some wonderful new "device." Before you are through, he's off down the street, hocking his Liberty bonds or putting a second mortgage on his home.

The busiest exchange bureau in the world is the one at which millions of us are forever trying to swap old lamps for new. We need new cults, new devices, new discoveries, new wisdom far less than we need sense enough to profit from those practical precepts which time has tested and tamped down. How few of us heed them! We go about with our eyes and ears half shut, trying out short cuts to health, wealth and happiness, pursuing stupid panaceas pettily fixed up, and falling for new-fangled flubdubberies which offer to our gullible minds ease and salvation, without a struggle. So far as we are concerned, all the sages of all the ages might as well never have lived and suffered and learned and passed on to us their precious legacies of wisdom.

And it is all because the real rules of life are so obvious that we find no glamour in them.

And we cannot ignore the fact that even in the serious task of living the Christian life there are those who would reject the way of cross-bearing and sacrifice and patience and longsuffering and find some magic way to do the things Jesus and the apostles and the martyrs suffered and died to accomplish. But the old way is still the best way.

EDITORIAL COMMENTS

When a resolution urging the union of all branches of the Methodist, Presbyterian and Congregational churches of the United States as one body was presented to the General Conference of the Methodist Episcopal church at Kansas City, it was carried by a vote of 852 in favor and three against. If such a union as this could be carried out it would result in a church with an actual membership of nearly twenty millions, and would affect a constituency of thirty-five millions. A committee in Chicago obtained the names of five hundred ministers from each of these denominations, including city, town and rural pastors, making the lists as representative as possible, and these fifteen hundred preachers were asked what they thought of the principle of the organic union of these three bodies. Of the 821 replies received, 736, almost 90 per cent, were in favor of it. There may be some things that can be said against such a movement as this, but there can be no doubt but that the movement to ignore incidental differences among Protestant Christians is a Christian movement, and there can be no doubt but that the union of such denominations as are practically agreed in doctrine, practice and methods should be encouraged. The churches which are committed to the Wesleyan doctrine of holiness as their central tenet and foundation purpose should be united as one.

Church Business publishes a list of church slogans, as follows:

The Church of the Open Door.
 The Friendly Church.
 The Church With the Lighted Cross.
 The Church With the Cordial Welcome.
 The Little Church with the Big Welcome.
 The Church with a Friendly Heart.
 The House of the Open Door.
 The Church with a Warm Welcome.
 Famous for the Gospel.
 The Little Church on the Corner.
 The Church of Love and Service.
 The Homelike Church.
 The Church Where You Are a Stranger Only Once.
 The House of Friendliness.
 The Church of Good Fellowship.
 The Church of Your Choice.
 We Grow as We Serve.
 A Friendly Church in a Friendly Town.
 The Neighborly Church.
 Jesus Saves and Satisfies.
 The Church with a Purpose.
 The Stranger's Home.
 A Good Place to Refresh the Soul.
 Love and Loyalty Will Lift the Load.
 Let's Agree to Differ and Resolve to Love.

You will notice that friendliness, fellowship and homelikeness are the central themes, and our observation is that our own churches have much room for improvement in regard to these matters—we do not pay enough attention to strangers.

During the year ending June 30, 1927, 67,721 Mexicans entered the United States, mostly to Texas and Southern California, although Mexicans are scattered all the way from San Diego to Detroit. It will cost less to evangelize these people here than it would in Mexico, and many have observed signs of spiritual hunger among them. What shall be done to reach these people more effectively with the message of full salvation?

The New York Times recently published a symposium on "Immortality," to which ten noted people contributed. The results were as follows: 1. Clarence Darrow alone was positive that there is no immortality. 2. John Dewey of Columbia University; David Starr Jordan, chancellor emeritus of Leland Stanford University; W. E. DuBois, editor of "The Crisis", and Upton Sinclair, the novelist, all classed as agnostics and said they did not know. 3. Robert A. Millikan, the scientist; Frank P. Walsh, a New York attorney; Charles P. Thwing, president emeritus of Western Reserve University; Clarence C. Little, president of Michigan University; Mary E. Wooley, president of Mt. Holyoke College; and Sherwood Eddy of the Y. M. C. A. all classed as believers in immortality. Perhaps it would be an interesting thing to study the lives of these persons and determine whether there is a difference in their ideals and in the merit of their

contribution to human welfare and happiness and then to determine to whose favor the decision will go. We are confident that faith in immortality will stand well at the close of such a study.

The Watchman-Examiner (Baptist) contains the following interesting items which require no comment from us: (1) Montreal, Canada, is a city of more than a million population and it has no Sunday theaters or moving picture shows and publishes no Sunday papers. (2) Each prisoner in a city in India was given his choice of one book, and out of 1,200 Hindus, 800 asked for the New Testament. (3) "Recently we attended a church service at which the pastor introduced every hymn, every Scripture reading, every anthem, and every part of the service with 'appropriate remarks.' The consequence was that an hour was used up, and the people too, before he reached his sermon. The truth is he spoiled a beautiful service with his little sermonettes."

Rev. E. A. Girvin would discriminate between the temper of Christ and of the devil as follows: "The devil hates the sinner and loves sin, while Christ hates sin and loves the sinner." Then he goes on to say that this is the difference between men also. Some are tolerant of sin but abusive of sinners, while others condemn sin without compromise but feel pity for the sinner and would lead him to Christ and salvation.

Messiah's Advocate says, "The cheapest love is that which gives up the principle to please the crowd. With some utterly trusted is to be utterly rusted. Wearing the 'sign' of the dollar is not necessarily wearing the 'sign of the cross.'"

The Moody Monthly contains the following very pertinent paragraphs:

"The International Council of Religious Education, at its last annual meeting, recommended that the Bible no longer form the entire lesson material for the Sunday school lesson, but that the curriculum be broadened to include literature, upon prohibition, law enforcement, world peace, social hygiene, and other kindred subjects.

"Now that there is less Bible taught in the American home and school than in any other period in its history, it seems unfortunate that the church should be petitioned to reduce its only too limited instruction in that holy Book.

"Crowded out of the home and public school, the Bible is making its last stand today in the Sunday school. There can be no serious objection to teaching temperance and missionary lessons from biblical material, but to substitute extraneous literature, no matter how excellent, will be an opening wedge, which, as in the case of home and public school, will gradually, perhaps imperceptibly, replace the Scriptures."

THE REAL TEST OF SANCTIFICATION

By C. W. Ruth, Evangelist

Examine yourselves, whether ye be in the faith; prove your own selves (2 Corinthians 13:5).

IN examining one's self it is exceedingly important that we have the correct standard, or a standardized tester, by which to determine the matter; to have the standard too low is to excuse and justify one's self when it should not be done; and to have the standard too high is equally disastrous in that it brings censure and condemnation, resulting in discouragement and despair to troubled hearts. The fact is, in examining and judging ourselves we are likely to fix the standard too low, and in judging others we are likely to place the standard too high.

Because evangelists have different standards and different test propositions, many professed holiness people are constrained to go to the altar in every revival meeting they attend. The fact that they do go to the altar again and again is no evidence that they had previously been insincere, but rather it proves that they are sincere and mean to be perfectly honest and upright. Furthermore, we do not believe the people are to blame so much for this repetition in seeking and this confused and unsettled condition, as are the evangelists, who insist that the people cannot have the real and genuine experience until they have placed their stamp of approval upon them, according to their own measuring rod; and instead of strengthening the things that remain (Rev. 3:2), they actually seem to glory in knocking the props from under the people and cornering them by tests that have absolutely no warrant in the Scripture, and they plunge them into doubt and darkness, constraining them to "cast away their confidence" and come to the altar, so that they may be counted by the evangelist as so "many seekers" in his meeting. We regard this procedure not only hurtful and dangerous, but absolutely wicked.

We have known evangelists to put tests to a congregation to which they themselves could not have responded in sincerity; and which were unscriptural and wholly uncalled for. For instance, place your left hand on your heart, and raise your right hand and ask God to strike you dead if you do not have the witness of the Spirit right now that you are sanctified. We refuse to respond and protest and urge everyone to utterly ignore such a call. In the first place, we refuse to "swear," even in legal matters; we simply "affirm." In the next place the test is without any scriptural warrant whatsoever; and in the third place, we should remember that but few persons could clearly define what constitutes "the witness of the Spirit;" even the evangelist might not be very clear on that point, seeing the manifestations of the Spirit and the witness of the Spirit vary, and are not always the same. And while the soul may have the "assurance of faith," it may not at that particular moment have

what the evangelist would term "the witness of the Spirit;" but this is no reason why God should "strike them dead," because they confessed their faith rather than their feeling; nor is it any reason why they should conclude they were not sanctified and need to go to the altar as seekers.

Then we find that many have different standards whereby they test or judge their own sanctification. Some seem to think that so long as they can control their temper and keep from getting angry they are sanctified. Others think that so long as they feel exuberant and happy they are sanctified; they think their joy is the witness of the Spirit. Others would judge their sanctification by reason of the fact that they do not drink coffee, eat pork, or wear a necktie; or by how loud they shout, and the amount of noise they make in a service; so that in asking a company of holiness people how they know they are sanctified, a person will receive many different answers. While perhaps these tests may satisfy the individual conscience, at least for the time being, they are not conclusive proof, and *prima facie* evidence of sanctification.

If everyone clearly understood what really constitutes "the witness of the Spirit," we might say, "the witness of the Spirit" is the real test of sanctification. But right at this point people frequently hang up, seeking "the witness," instead of seeking a clean heart, and meeting the conditions whereupon the Spirit might bear witness to their sanctification. How can the Spirit bear witness to something they do not have; and how can they obtain the blessing without first making the complete consecration and taking God at His word? They want to believe the witness, instead of resting their faith on the promise, and thus constantly invert the divine order. In seeking a witness they invariably have in mind a certain feeling or emotion or sensation or manifestation and want to feel as somebody else said they felt when they were sanctified.

Nowhere in the Scriptures are we told to seek for a witness. The Holy Spirit is faithful, and will attend to His part of the work, in His own way, when conditions have been fully met. If He chooses to witness in a way so as to stir and excite the emotions, He can, and may do so; or if He chooses to bear witness in such a manner as to modify and subdue the emotions, so that there is simply the "still small voice" or the cooing of the dove of peace—this is just as certainly the witness of the Spirit as the former. In making the consecration for sanctification, usually about the last thing that is yielded and given up is our own way of getting the blessing; and not infrequently He will witness and manifest Himself in just the opposite man-

ner to that which we would have dictated. Be it remembered it is not merely the witness, or some manifestation we want: it is Him we want, to purify and sanctify our hearts, and indwell the same, and then let Him manifest Himself in any way He may choose.

Recently we heard a good lady testify that for a long time she had believed she was sanctified and had testified to the same; but that every day, when an unexpected trial had come into her life, she found that her sanctification did not stand the test. We fear here is a great mistake made by many sincere souls. They seem to think that their sanctification should keep them automatically; as though they had been placed in some sort of a container, and hermetically sealed up; and then when the tempter assails them they conclude that either they had been mistaken about their sanctification; or that in reality they had never been sanctified. We could not believe that this good woman had been thus mistaken, and deceived about her former experience; so we gave her a different prescription, and later found we had correctly diagnosed her case.

The fact that Adam and Eve, and others, have broken down under temptation did not prove that they

did not have holy hearts prior to that time; it simply proved that when a test came they yielded to temptation. No one could lose an experience he never had; but the very fact that he lost it proves that he once had it. The mistake lies in the fact that some suppose that sanctification will keep them in the hour of temptation, instead of remembering that they can only be "kept by the power of God through faith" (1 Peter 1:5). "By faith ye stand" (1 Cor. 1:24). "This is the victory that overcometh . . . even our faith" (1 John 5:4). Hence we need to exercise faith, and trust God to keep us after we are sanctified, just as certainly as we trusted Him to sanctify us. There is no sanctification, nor experience in grace, that will stand the test, and keep us automatically without the exercise of faith on our part.

We would insist that the real test of sanctification lies in the matter of a complete consecration and a lively, appropriating faith. Where these conditions have been fully met, the heavens and the earth may pass away, but the promises of God cannot, and will not, fail; the altar "sanctifieth the gift," and "the blood of Jesus Christ his Son cleanseth us from all sin" (Matthew 23:19; 1 John 1:7). "According to

THE LOVE SONG OF THE SOUL

(On the Song of Songs Which Is Solomon's)

By IDA M. ATTEBERRY

*Thou art fairer than the lovely waxen lily,
Thou art brighter than the glorious morning
star,
Thou art sweeter than the blushing rose of
Sharon,
Thou hast brought to me rich treasures from
afar.*

*All thy kingly garments drop with rarest perfume,
Costly spikenard, cassia, calamus and myrrh,
Aloes, camphire, saffron, chief of merchants'
spices
Mingle softly with the incense in the air.*

*White and ruddy is Thy face as I behold it,
From Thy noble brow soft curls Thy raven
hair;
Thy eyes like dove's, Thy wond'rous love pro-
fessing,
With me Thy matchless glory Thou wilt share.*

*From Thy gracious lips flow words of honeyed
sweetness,
In Thy shadow finds my soul its longed-for
rest;
'Neath the fragrant wealth of gold and purple
hangings,
Here I lay my weary head upon Thy breast.*

*Though the watchers, as I went about the city,
Rudely snatched from me my veil and smote
me sore,*

*It was love for Thee that made me humbly suffer,
And I knew that Thou wouldst keep me ever-
more.*

*Once Thou didst lay aside Thy kingly garments,
And with mighty warrior's valor come to earth;
Thou didst conquer sin and death to win my
troth,
And my low estate was changed to royal birth.*

*In the splendid glory of Thy Father's kingdom
Thou art building now for me a palace fair;
Though here Thou speakest to me oft, still Thou
art coming
To receive me to abide forever there.*

*Thy countenance is like the mighty cedars,
Thy frame like ivory set with jeweled gold,
Thy cheeks are beds of beauteous flowers and
spices,
And thy fame has never fully yet been told.*

*Among the mighty hosts of thousand thousands,
My Beloved, there is none as fair as Thou;
Let all the waiting myriads assemble
The royal diadem to place upon Thy brow.*

*To cleanse me to a wond'rous crystal pureness,
Thy side sent forth a stream like crimson wine;
Thou paid the infinite price for my redemption,
Oh, Beloved, I am Thine, and Thou art mine!*
MINNEAPOLIS, KANSAS

your faith be it unto you" (Matthew 9:29), is still true. And of course this means a holy heart, and a life of holiness.

A sanctified heart is none other than a pure heart, filled with pure love, and this can be realized only by an unconditional consecration, and the exercise of a lively faith. Seeing that "love is the fulfilling of the

law" (Romans 13:8, 10; Gal. 5:14), there can be no higher, nor stronger test of sanctification than pure, divine, unmixed, perfect love in a pure heart; that love which "beareth all things, believeth all things, hopeth all things, endureth all things," and "never faileth" (1 Corinthians 13:7, 8).

INDIANAPOLIS, IND.

THE FIRST STEP TOWARD THE BLESSING OF HOLINESS

By C. V. FAIRBAIRN, *Evangelist*

SINCE the first step toward seeking holiness is, "Be sure you are regenerated," and since repentance is the first step toward regeneration, we present this digest of a sermon by George Burder (1752-1832), an old-fashioned Methodist preacher, on "And they went out, and preached that men should repent" (Mark 6:12).

"Repentance is absolutely essential to salvation. It is therefore of great importance that we should know wherein true repentance consists. It will be found to include (1) Conviction of sin, (2) Contrition for sin, (3) Confession of sin, (4) Conversion from sin.

"I. Conviction of sin is a clear sight and sense of our sinfulness. Without this there can be no repentance, no religion. All men are sinners—not the most profane and openly wicked only, but the most moral and blameless people for 'all have sinned and come short of the glory of God.'

"The word repentance signifies a great change of mind. The Holy Spirit reveals the holiness of the law and its requirements. These are love to God and man, and perfect, constant, sincere, unsinning obedience. If a man offend in one point he is guilty of all; the law is broken; the curse follows; if he be not pardoned through the blood of Christ, hell is his portion. Generally the repenting sinner is first alarmed over some great and open sin. But conviction will not stop there. It will trace the stream of sin to the fount from which it springs. Since the law of God is spiritual, it reaches to the inmost soul and the convinced sinner is sensible of thousands of sins of which he was never before aware. He has been a life-long rebel without hope and without God, hating light, scorning conscience and despising God. Before the Holy Spirit revealed this he thought himself a very fair fellow; but now he stands convicted and contrition fills his soul.

"II. Contrition is a genuine sorrow for sin and pain of heart on account of it. The stony heart begins to melt. The Pharisee despised the broken hearted publican in the temple, but God never despises "a broken and a contrite heart." He counts the sorrow of the penitent of greater price than many costly sacrifices. The contrite heart trembles at His word, breaks in humiliation and breaks away from sin. Small

wonder that Peter wept bitterly, and that the Magdalene washed her Lord's feet with her tears.

"Often sick folks on their dying bed say that they are sorry, but frequently they are only sorry that God is so holy, the law so strict and that they are in danger of being damned. They do not grieve that they have offended the Lord. The fotteness of this repentance (?) appears when the sick ones recover; the fright is over and they return to the same carnal course as before. Death bed repentance for the most part is very uncertain. Delay not repenting to that season.

"True contrition is for sin committed against a holy and good God. 'Against thee, thee only have I sinned,' cries David. He had sinned against Uriah, Bathsheba, Joab and all Israel, but that which cut him to the heart was his sin against God. The Prodigal said not, 'I have spent my fortune,' 'I have become a beggar,' 'I have hurt my health,' but 'Father, I have sinned against heaven, and before thee and am no more worthy to be called thy son.' So with a repenting sinner. The holiness, compassion, redeeming love, the benevolence of God, as well as the self-sacrificing love of Jesus have all been sinned against and his heart is broken.

"III. Confession of sin will follow true contrition. By nature we are disposed to conceal, deny and excuse our sins. We say, 'They are no worse than others,' 'We see no great harm in them,' etc. True contrition never voices such sentiment. Honest, frank confession honors God, His law, His all-seeing eye, His justice. It is the only way of finding peace (Prov. 28:13). Secret sins require only secret confession to God. Sins that are public and scandalous ought to be more openly acknowledged, that we may undo as far as possible the evil committed.

"Be sincere. To cry, 'I am a miserable sinner,' without the least sense of the evil or burden of iniquity is abominable hypocrisy, and adding sin to sin. Sincere confession realizes, cries and means it, 'Behold, I am vile; I abhor myself; and repent in dust and ashes,' 'God be merciful to me a sinner.'

"IV. Conversion, which is forsaking sin and turning from it to God, is also absolutely essential to true repentance. 'Repent and turn to God, and do works meet for repentance,' is the gospel call. Without this the most humbling expressions and confessions prove

insufficient. Cain's terror, Judas' confession, Pharaoh's promises, Ahab's humiliation, Herod's hearing John gladly and doing many things, were not cases of real penitence; for each still allowed the practice of wrong in his life.

"Your sin may seem but a little one; but one small leak will sink a ship. One small sin indulged in may damn your soul. However dear and hard to be parted with a sin may be it must be forsaken. Be as willing to part with a beloved sin as a man is willing to part with a gangrenous member in order to preserve his life.

"Zaccheus becomes penitent, honest, liberal. He makes restitution, and so will every true penitent. He will undo what he has done, if possible. Some evils cannot be undone. Alas, how many souls may be in torment to whose destruction our wickedness contributed. But grace will enable us to do what is possible; sin shall not have dominion; we will now be as earnest to please God as once we were to serve Satan.

"If this is repentance, have we repented? Oh, let us not be deceived. 'Except ye repent ye shall . . . perish.' 'All have sinned.' All must heartily repent. Believe not the father of lies, lest you find out, when too late, what an arch-deceiver he is. God's law is holy; we have broken it; we are even now exposed to eternal ruin. Let us cry for mercy. 'Forsake, . . . return, . . . He will abundantly pardon.' Yet, do not suppose that repentance merits pardon; it does not: salvation is all of grace; but penitential sorrow prepares the heart to receive God's mercy through Jesus Christ.

"God's goodness leads thee to repentance. He delights not in thy death. Arise, sinner, He calleth thee. Thousands as vile as thou have found mercy. Tomorrow may be too late. 'This night thy soul' may 'be required of thee.' Defer not. Dying is hard enough without soul agony added. Sudden death may be your lot. Extreme pain or a disordered head may prevent repentance. Repent now! 'Blessed are they that mourn.' The penitent's tears are more of real pleasure than all the gaiety of the worldling. God will dwell in thy contrite heart; and soon shall the true penitent dwell with Him in Paradise. Repent! Return! Come!"

KINGSTON, ONTARIO

THE GREAT DELIVERER

By REV. C. E. CORNELL

There is no sickness but there is a balm;
There is no storm but soon must come a calm;
There is no broken heart but can be healed;
No harsh earth-noise but can in peace be stilled;
No deep bereavement but shall find relief—
Deeper and greater than was e'er the grief;
No bitter wail but shall give way to song;
No way so dark but light shall break ere long;
No sufferer whose sufferings may not cease,
No prisoner who may not find release;
No earthly sorrow but hath its reward—
If only we will wait and trust the Lord.

THE PEACE OF GOD

By DR. C. E. HARDY

Peace, Christian peace, the peace which Christ gives, that peace which is shed abroad in our hearts by the Lord Jesus, is nothing else but divine harmony; the driving out of all that in man's life which was causing disturbance, all that in any way prevented him from joining in with the music of heaven.

It is not only peace man wants, but deep peace. When we see the ocean under the raging hurricane lashed into great waves and wild foam, we know that the disturbance is only on the surface. Not very far down, the waters are as still as an autumn noon; there is not a ripple, or breath or motion. So, if we have the faith we should, though there comes that which ruffles the surface, we should have that deep, undisturbed, inward peace which can only come by perfect faith in God.

Ah! Let the world conditions bring their dreary noise. Amid the cares of this life, amid the disappointments and tears, amid the hot contentions of unholy ambitions, amid the sorrows and burdens, we should have an inner calm like the protected ocean depth to which the angry waves can never come.

Peace is that state of the inner man in which there are no wild desires demanding impossible gratification. The inner man or soul has reached that state in which there is no frantic striving, no disturbance, no confusion, no remorse, no stirring.

"He that believeth shall not make haste." The Scripture refers to one who because of circumstances is overcome by sudden alarm, or fright. He is so disturbed that he hasn't enough self-possession to look about him. He goes in the wrong direction because all about him is confusion and alarm, and within is hurry and haste. "He that believeth then "shall not make haste"—shall not be alarmed, shall not be thrown into confusion and dismay, but shall possess his soul in peace.

There are many things which are called peace that are by no means divine or God-given peace. There is a certain peace or satisfaction among men who spend their lives piling up wealth, or seeking fame; this is the peace or satisfaction of achievement: there is peace among the stones that have rolled down the mountain-side, and lie there quietly at rest; this is the peace of inanity; there is a peace where two enemies lie side by side in the same trenches on the battlefield, their revengeful souls quiet, their hands no longer clasping the weapons of warfare; this is the peace of death: there is a peace of the soul that is dead in trespasses and sins, in which the seared conscience whispers, "peace, peace"; this is the peace of narcosis: there is a peace that fills the heart with a calm and quiet satisfaction, where restless longings are stilled, where craving is satisfied, where contentment is the state of the soul, where the love of God flows like a river; this is the peace of God.

LOS ANGELES, CALIF.

WHAT IS WRONG WITH THE CHURCH?

By Rev. Fletcher Galloway

A MAGAZINE writer recently has asked the question, "Has Protestantism failed?" That seems a very bold interrogation when we consider, the millions of communicants, the vast amount of money raised, the great educational institutions, and the tremendous influence of the great Protestant denominations. However, when we consider the primary purpose of the Church, the redemption of the world, the situation is very startling.

Sixty thousand Protestant churches in the United States out of a total of two hundred thousand, failed to win a single convert last year. With all their organization, and equipment, and influence, practically one out of every three churches failed to add a single communicant during the entire twelve months of 1927. These figures were given out by Dr. J. Campbell White, general secretary of the Men's Church League meeting in convention in the Madison Square hotel, New York City. Leading laymen and ministers and officials of Protestant churches all over the country were gathered in conference, confronted by this and other alarming facts.

What has brought about this situation? What is wrong with the Church anyway?

Jesus said in reply to Peter's bold confession, "Thou art the Christ the Son of the living God," "On this rock will I build my church and the gates of hell shall not prevail against it." With such a marvelous assurance of victory it seems that the world should have been evangelized long ago. Where has been the failure? What is wrong with the Church?

First, The Church has forgotten its own definition. The Greek word "ecclesia" which we translate church, literally means the "called out ones." Jesus said to His disciples, "Ye are not of the world even as I am not of the world." Paul says in Romans 12:2, "Be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Again in 2 Cor. 6 we read, "Be ye not unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness? . . . Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters."

When the Church loses its insulation it soon loses its power.

One of the leading churches of the city in which I am pastor, submitted a questionnaire to its membership on whether or not dancing should be permitted in the gymnasium of the church. Some of the arguments used by the pastor in favor of the proposition were, "The young people dance anyway, why not let them dance in the church where they can be properly

chaperoned instead of in the public dance halls? What is the difference between Methodist young people and young people of other denominations who dance and whose piety is unquestioned?" Is this consistent with the name "ecclesia"?

Secondly, the church has forgotten its Lord. "Thou art the Christ," said Peter. Christianity is essentially Christo-centric. Jesus said "I am the way, I am the life," "Come unto me," "I am the bread of life," "No man cometh to the Father but by me." Fine architecture, eloquence, and music may have their place; philosophy, science and literature, may create a certain interest, but the one essential drawing force of the Church is the uplifted Christ. "I if I be lifted up will draw all men unto me." He must be the breath of every prayer, the harmony of every hymn, and the climax of every sermon. The strongest magnet which holds the Christian's heart must be the power of His love. The Church is only the candlestick to hold up the light. Jesus said, "I am the light." The gesture may be awakened and the voice not well modulated but if the finger points to Jesus and the voice says, "Behold the Lamb of God which taketh away the sin of the world," they that hear shall live.

Thirdly, the Church has forgotten its divine origin: "Thou art . . . the Son of the living God;" "On this rock will I build my church." When a church denies the virgin birth and the deity of Jesus Christ, when it tries to explain the miracles on a natural basis and denies the inspiration of the Bible, the word "Ichabod" might be written across its portals; for that church has written its own obituary. Jesus said every branch that abideth not in me, that is any branch that does not draw on a divine life beyond itself, is a withered branch and men cast it into the fire and it is burned. "Thou art the Son of God;" "On this rock I will build my church and the gates of hell shall not prevail against it." So long as the church rests upon this divine foundation, the waves of skepticism may dash against it, and the storms of criticism may rage but it will stand unscathed and impregnable like a mighty Gibraltar.

Fourthly, the Church has forgotten its true method of propagation. "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Jesus said to Nicodemus, "Ye must be born again." A man might just as well join the Rotary Club or some other organization and expect by that to get to heaven as to join the church if all he does is join. The true method of propagation is the pentecostal method, "The Lord added to the church daily such as were being saved."

Finally, the Church is self-sufficient instead of being divinely empowered. She is saying, like the church at Laodicea, "I am rich and increased with goods and have need of nothing." She does not know that she

is "wretched, and miserable, and poor, and blind, and naked." Her true source of power is Pentecost. "Tarry at Jerusalem until ye be endued with power from on high." Three thousand souls were converted in one day just because the early Church obeyed this injunction.

May God grant that the true Church, the called out ones, may arouse themselves and precipitate a great revival as an answer to this dearth of spirituality, and fruitlessness.

PUEBLO, COLO.

THE CHURCH AND HOLINESS

By V. May Dorman

AN unbelieving, sacrilegious Russian writer describes the raising of Lazarus from the grave as the halting of the disintegration of the body by a miraculous power, and not a complete restoration to life. He says that "on his temples, under his eyes, and in the hollow of his cheek lay a thick, earthy blue," that the "heavy odor that clung to his burial garments and, as it seemed, to his very body, soon wore off, and after some time, though the blue of his hands and face softened, "it never disappeared completely. He further states that the mind of Lazarus was incapable of expressing itself but in a few simple words, that his mien was heavy and silent, and marked by an indifference and a lassitude his friends could not overcome—that he was deserted first by his friends, then by Martha, and lastly by Mary. This second life, the writer says, was spent most of the time sitting alone in the sun.

In this picture of Lazarus we are reminded of the life and power of many of the churches wherein the doctrine of holiness is neither preached nor practiced. "I am very persuaded," says one, "the Lord has more truth yet to break forth out of his holy word . . . I beseech you, remember (it is an article of your church covenant) that you be ready to receive whatever truth shall be made known to you from the Word of God."

If the doctrine of holiness is not a divine doctrine or true experience of the heart, why has the church inculcating this doctrine more Christ-life and likeness, more power and spiritual discernment, more soul-passion, more strength to meet persecution, more frequent anointings, and more unction and power in the pulpit than the church opposing it? No lassitude here nor indifference to truth; no heart in which are the remains and odor of sin; no spiritual mien heavy and silent; no desertion by the honest and humble seeker of truth, but abundant life and light and knowledge incomprehensible to the church that will not pay the price and accept God's most precious gift.

"To be satisfied with the acquittal of the world, though accompanied with the secret condemnation of conscience, this is the mark of a little mind; but it requires a soul of no common stamp to be satisfied with its own acquittal, and to despise the condemnation of the world." Oh, for the strength that can face contumely, detraction, and persecution if need be, that can lose its life in order to save it, lest through disregard of God's command and fear of the world's con-

demnation there be fulfillment of the divine words, "Now the just shall live by faith: but if any man draw back my soul shall have no pleasure in him."

The doctrine of holiness is and always has been to the church what the philosopher Socrates was to Athens. What the gadfly is to the horse Socrates was to Athens. The gadfly stings the horse in order to prevent it from dozing off and to keep it moving briskly on its course. The philosopher said to the people of Athens: "I am your gadfly. My sting pricks your conscience and arouses you when you are caught napping. Sleep not, sleep not, people of Athens; awake and seek the truth!" The people arose in their exasperation and cruelly demanded to be rid of their gadfly. Rejecting the doctrine of holiness, where has the church got? Is her altar filled with seekers, and her tongue rejoicing? Are not her words as the words of Lazarus, few and simple with no deep subsoil ploughing to bring forth the cry, "Create in me a clean heart, O God; and renew a right [constant] spirit within me?"

Will the church ever see? See her blindness and poverty and need and peril, and that no growth, nor educational methods, nor fine programs, nor world service will make possible to her the dynamic strength and fullness of life, the power, vision, and glory of the church free in Christ and open to truth? How great a thing is light! Light and the increase of light. And what greater joy than that the church sees!

"The holy man said, 'I see.' And they said, 'He's crazy; crucify him.' He still said, 'I see.' And they said, 'He's an extremist.' And they tolerated him. And he continued to say, 'I see, I see.' And they said, 'He's eccentric.' And they rather liked him, but smiled at him. And he stubbornly said again, 'I see.' And they said, 'There's something in what he says.' And they gave him half an ear. But he said as if he'd never said it before, 'I see.' And at last they were awake; and they gathered about him and built a temple in his name. And yet he only said, 'I see.' And they wanted to do something for him. 'What can we do to express to you our regret?' He only smiled. He touched them with the ends of his fingers and kissed them. What could they do for him? 'Nothing more than you have done,' he answered. And what was that? they wanted to know. 'You see,' he said, 'that's reward enough; you see, you see.'"

LOS ANGELES, CALIF.

HOW TO RESIST TEMPTATION

No. 4

By EVANGELIST E. E. SHELHAMER

Every man is tempted, when he is drawn away of his own lust, and enticed. There are at least four steps in connection with temptation—Attention, Consideration, Gratification, Humiliation.

I. Attention. Here is where the tempter succeeded with Mother Eve. He called her attention to the beautiful and luscious fruit. Having gained this first point he quickly caught on to her natural weakness—loquacity. Had she only kept a closed mind and a closed mouth all would have been well. It is the same with every holy soul today. Such a one cannot be tempted except along natural and legitimate lines. "When the woman *saw* that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took." It is that *first look* that makes it possible to *think*, then *forget* all former resolutions. Job realized this when he said, "I made a covenant with mine eyes: why then should I *think* . . . ?"

Notice Achan's sin! He "saw" the goodly Babylonish garment and shekels of silver, then "covered," then "took," then "hid," then died in disgrace. No one can fall until he first looks or listens, then lingers, then longs, then lunges. It is simply impossible to be overcome on any line so long as the mind is closed to the thought of yielding and the question is UNDEBATABLE. Remember this, you are invincible so long as you do not let down the first bar or throw open the subject to debate. But if you dare to do this for a moment the floods will pour in and sweep you off your feet.

II. Consideration. This is the second step. If Satan can get one to *ponder* then *wonder*, the battle is likely to be lost. One man said, "If I were tempted along a certain line I do not know what I would do." This man was defeated already. How unlike Joseph, who no doubt had it settled in his mind beforehand that come what would he could not sin. He was fortified and as unmovable as Gibraltar, when temptation came. "How can I do this great wickedness and sin against God?"

III. Gratification. Is it not strange how one can go stone blind in a moment in view of present profit or pleasure, rather than wait for joys and comforts more enduring? David "saw" then "inquired" (considered), then like a mad animal broke down the fence and ruthlessly trampled underfoot all sense of honor and righteousness. After he had gotten through with his *seeing* and *sending*, then God began sending *strife*, *sedition* and *sorrow* which never ended. Reader, beware!

IV. Humiliation. If one could only stop long enough to look around and behold the many shipwrecks, he might take warning. Some of these were once mighty in sailing the high seas and doing com-

merce for God. But they trifled, ventured too near the rocks and are now out of commission—stranded on the shores of time. Others are dismantled and though pretending to be in service, are like floating derelicts without mast or rudder—more dangerous than old hulks, high and dry on the beach.

Precious reader, remember there are souls now in hell and others on their way there, who at one time roamed on plains of spiritual light grander than you or I ever experienced. To your knees! To your knees!!

LOS ANGELES, CALIF.

THE REASONABLENESS OF RIGHTEOUSNESS

By PROF. C. A. McCONNELL

The laws and commandments of Jehovah are not merely the arbitrary demands of a self-seeking despot; they are guideposts pointing the way to success. Holiness, without which there can be no fellowship with God, is not a freakish notion of a sovereign who would take the joy out of the lives of his subjects, it is a right attitude toward all things—oneself as well as God. When man comes really to believe in the existence of God, and definitely accepts the fact that He is infinite in love as well as in wisdom, it is the most reasonable as well as the most desirable thing to seek God's way and to walk in it. God's commandments are not grievous; His yoke is easy and His burden is light to the one who submits without rebellion. Every prohibition of Jehovah is the voice of deepest affection, warning of loss and harm. Judged by results, sin might easily be called insanity. Blindness, deafness, drunkenness, asleep, dead—what images all of the stubborn heart that refuses God's way! The glory of the ages will be man's power to choose holiness; the tragedy of the ages, that he chose sin and ruin. Six thousand years of human history have demonstrated beyond question the reasonableness of righteousness. Prince or pauper, individual or nation, who lends a listening ear to divine wisdom, finds the best, the highest meaning of life. Perfect law can only come from Omniscience, hence the absurdity of any man assuming that he can be a law unto himself, even for himself. Every law of king or nation, every rule of action which does not have for its foundation the law of God will bring disaster in its working. There is that which is fundamentally right or fundamentally wrong, which the circumstances of relation or expediency cannot change. Happy that people who hear and remember the law of righteousness—all else shall be turned into hell with the nations which forget God.

"Says one: 'I do not believe in talking so much about holiness.' 'Perhaps if you had it you would believe differently,' say I."

DO YOU KNOW?

THAT surrounding the great auditorium at Columbus, Ohio, where the coming General Assembly is to be held, there will be seated in a great amphitheater, on tiers upon tiers of seats, rising higher and higher until lost to view in the distance, multiplied thousands of human souls, who are interested beyond expression, in the deliberations of the General Assembly of the Church of the Nazarene?


In the front rows of this spirit-audience, will be all the pastors, pastors' wives and children, from the hundreds of little parsonage homes, who have placed their lives, their fortunes and their future wholly in the hands of the Church of the Nazarene, and who will be interested, though silent, onlookers at the great deliberative gathering. Just back of them will be the laity by tens of thousands, eagerly watching to see whether the dear church in which they have found so blessed a spiritual home shall continue to emphasize the snow-white teachings of heart holiness, and the burning methods of evangelism, such as attracted them to its standards. Just back of them, will be the untold hundreds of thousands, sinful men and women, with laden hearts, and faces wistful with soul-hunger, who are "looking our way," with a newly awakened hope. Will the great assembly be able to do something a bit extra for the hungry ones in the homeland, who would yield themselves to God, if they only had a chance? That will be the unuttered sentence on their mute lips, as they look down upon the historic gathering in Columbus. It will depend on the assembly whether tens of thousands of lips that are now compressed with anguish, or blistering with profanity, shall ere another quadrennium be fragrant with happy praises to our King for the salvation that has been brought to them.

In another great section of this colossal amphitheater, there will appear another company. They are happy in the Lord, but their faces look careworn and weary. They are the missionaries who are yet in the foreign lands, unable to cross the water and attend the greatest holiness gathering that the world has ever seen. But they are deeply interested. They are onlookers. They will note with happy hearts every step taken by the assembly to advance the cause for which they have all but laid down their lives. They will note with anguish, more painful because of its silence, any backward steps that might possibly be taken by the saints in their quadrennial council, in regard to the spread of holiness in the faraway lands of night. Behind the careworn faces of these missionary men and women there will appear the black countenances of Africa, the yellow of Asia, the red of South America, of those who have already surrendered their hearts to God, and are now keenly concerned as to the possibility of speeding the good news to relative and friend, who have pathetically asked for the white man's God. What will the great assembly do for these thousands of converted heathen?

That is the question that animates each face, whether red, yellow or black. Behind them will be another host, also numbered by thousands, of those who have heard of this great salvation, accepted it in part, but not enough to bring peace to their hearts. They are wondering whether an opportunity will yet be given them to find relief from their burdened, sinful hearts, or whether the door that had swung ajar, and emitted rays of hope, is to be closed again without giving them a chance. Just back of this vast company, there will appear a "multitude which no man can number." They have not yet heard, except possibly the faint, faraway legend, of a God that cares, of a Deity who loves, of a Savior who died for stricken humanity. Yet there they stand in countless multitudes looking on. They will yield to God if we can only bring the gospel to them. They will sing the songs of Zion instead of uttering the sad lament that now issues from their lips. Can the great Columbus meeting do anything for them? Will the sinews of spiritual warfare be accorded the waiting ones who will be glad to carry the good news to them, or will the saints gathered in the heart of Ohio, decide that we have done enough, that retrenchment is again the order of the day?

Not only the delegates who shall sit in solemn legislative session, not only the visitors who shall grace the galleries with thousands of beating hearts, not only the people of Columbus who shall note with more or less intimacy the doings of the assembly, but also the unseen, the silent, but tremendously interested multitudes mentioned above shall gather above the auditorium of this meeting of the Church of the Nazarene, to impress the delegates how solemn and serious is the duty that has been laid upon them by the church which God has raised up in these last days, to demonstrate to the world that miracles are still modern.


J. G. MORRISON, *Executive Field Secretary.*



Department of Bible Studies

The Deity of Christ in John's Gospel

By Prof. J. B. Galloway



Lesson Twenty-one

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for Week Twenty-one.*

First day, 2 Chron. 23-25. Second day, 26-28.
 Third day, 2 Chron. 29-31. Fourth day, 32-34.
 Fifth day, 2 Chron. 35, 36. Sixth day, Ezra 1-4.
 Seventh day, Ezra 5-8.

2. *A Choice Morsel from the Week's Bread-Basket.*

"Then I proclaimed a fast there, at the river of Ahava" (Ezra 8:21). The occasion for this fast was the return of Ezra with a company of exiles from Babylon. Upon finding that there were no Levites among them they halted at this river and fasted before the Lord. The reasons for this delay and fast was: 1. That they might be in a proper state and condition to hear from God. "That we might afflict ourselves before God." 2. That they might seek guidance from God. "To seek of him a right way for us, and for our little ones." 3. That they might seek divine protection. Their faith was hardly sufficient to grasp what they had reached for. They had said to the king that the hand of God was upon them, and they were going out without protection from the king's army. Yet when the test came they were almost ready to waver in their faith. They had pledged faith in God publicly, but when the difficulties confronted them they were growing faint-hearted. Their public pledge of faith in God helped them to stand true, for they were ashamed to require of the king a band of soldiers and horsemen for protection. Thus their faith was tried. But they learned how to be safe. They sought the Lord at Ahava. The location of this river is uncertain, for recent research has failed to definitely identify it. But this is unimportant for the geographical spot has little to do with our dealings with God. We may meet our "Ahavas" today and may meet God there also. Ahava was a little, unimportant place, yet it meant much for their future journey. It was a place of pause and delay, yet it was necessary. God's pauses make the journey safer and surer. It was a place of increase. Here Levites and others joined them. It was a place of heart-preparation. They repented, prayed and sought the Lord. It was a place of victory. For here our God "was intreated of us" (Ezra 8:23). We should thank God for the Ahavas where we may stop and meet God, otherwise the journeys would be spoiled.

PART TWO. STUDYING THE GOSPEL OF JOHN TO SEE THE SON OF GOD

Study Twenty-one, John 17.

1. *Build Your Own Commentary.*

Notice the expression, "the hour is come" in verse 1. What is the significance of it? Find the same expression in other verses of this gospel. Also find the expression "the hour is not come."

Study carefully this prayer and see if there is anything in it that a mere man could utter. Show from this prayer that the prayer was that of the divine Son of God.

What petitions are offered in this prayer for the believers? See especially verses 11, 13, 15, 17, 21, 23, 24. What is prayed for? What was the spiritual condition of the disciples for whom this prayer was uttered? Show from verses 17-19 that it is a Christian that is to be sanctified. According to verse 21 what

will be the result of being sanctified? What other result is mentioned in verse 23?

Connect the words "gavest" and "given" in verses 6, 9, 11, 12, 24. And see what the Father has given to Jesus. From verses 8, 11, 14, see what Jesus has given to His own.

Connect the expression "I have also sent them" in verse 18 with "thou hast sent me," in verse 23. Connect the words "known" in the last verse. What lessons can you get from this?

Twenty times Jesus says He was sent of the Father. Locate those in this Gospel.

2. *The Week's Study.*

The Divine Intercessor and His Priestly Prayer.

The seventeenth chapter of St. John records one of the most remarkable prayers ever uttered. It is one of the most precious relics that we have inherited from the earthly career of Christ. It is human to pray. Prayer is a recognition of dependence. God needs not to pray, for He is independent. Yet the God-man, Jesus, did pray for He had taken upon Himself flesh. He had placed Himself where He could and did pray. A careful examination of the prayer offered here will reveal the fact that it is a divine Being that is praying. No word of this great intercessory prayer could fall from the lips of a mere human. It is a divine prayer from beginning to end. Only God could offer such words. The Son of God on His knees before the Father in the most critical hour of His life. The words He offers are the very heart cry of His soul. They express the deepest feelings and the thoughts of His spirit. Just out before Him was the cross. The grandeur of the occasion doubtless was a clarifying agent in enhancing its beauty. Shortly before his death Melancthon said of this prayer, "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God himself."

We may divide the chapter into three parts as follows: Jesus prays for Himself in verses 1-6. Jesus prays for His disciples verses 7-20. Jesus prays for all those who believe upon Him in verses 21-26. In the first verses Jesus prays for His glorification. He has finished the work that He came to perform and is ready to go back to the Father.

Jesus the divine Giver and Receiver. "For I have given unto them [His followers] the words which thou gavest me" (v. 8). "I have given them thy word; and the world hath hated them" (v. 14). "Sanctify them through thy truth: thy word is truth" (v. 17). Jesus is the greatest investor the world has ever known. His Word is the gift. He gave His life in order that He might give His Word to His own. How precious is it.

Jesus was not only a great investor but He was a great receiver. The Father gave to Him the Church. "I have manifested thy name unto the men which thou gavest me" (v. 6). "I pray for them; I pray not

for the world, but for them *which thou hast given me*" (v. 9). "Holy Father, keep through thine own name those whom *thou hast given me*" (v. 11). "I have kept them in thy name: those that *thou gavest me I have kept*" (v. 12). "Father, I will that they also, *whom thou hast given me*, be with me where I am; that they may behold my glory, which *thou hast given me*" (v. 24).

In this great prayer the following truths are indicated: 1. Salvation (v. 4). 2. Representation (v. 9). 3. Preservation (vs. 11-15). 4. Sanctification (vs. 17-19). 5. Unification (v. 21). 6. Glorification (vs. 22-24). If the world is to know that Jesus has been sent from the Father, His followers must be perfected (v. 23). If all the professed Christians were sanctified the deity of Christ would be completely demonstrated to the world. Sanctify the Church and Modernism will disappear.

PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

The Virgin Birth of Christ

The term virgin birth is the only correct designation of the statement of the birth of Christ. The Catholic doctrine of the immaculate conception is not based upon the Scripture, and has a tendency to deify Mary. The sinless perfection of Christ is not a mechanically received state but a characteristic of His nature. The virgin birth is distinctly stated in two of the Gospels, and foretold in Isaiah 7:14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The Hebrew word for virgin is "almah," it means maiden, damsel, young woman, or virgin. The Apostle's Creed states this doctrine as follows: "Conceived by the Holy Ghost, born of the Virgin Mary." This extraordinary birth was essential for the deity of Christ.

POSSESSING THE LAND

We are well able to go up at once and possess it.

By MRS. S. N. FITKIN

THE Church of the Nazarene is a holiness church. We not only preach regeneration, a definite work of divine grace, but we emphasize and stress holiness as a definite, second work of grace, to be received now by faith. This experience is typified by Canaan, and we are constantly urging our converted people to enter in and possess it. But if we do this it places a tremendous responsibility upon us, for holiness and world evangelism are inseparable.

The Church of the Nazarene has always been a missionary church; it was born with a world-wide vision and, "We are debtors to every man to give him the gospel in the same measure as we have received it," has rung out clearly down through the years since our organization. Others may turn aside and put the largest part of their effort and money into higher education and social service, but a holy church must keep everlastingly at the task of winning souls for Jesus in every part of this old needy world where He leads and opens the way. We constantly acknowledge this as the reason for our very existence.

Now we believe that in the providence of God during the world survey we were allotted certain sections in different countries containing ten million souls. Does God expect us to reach them in this generation? He surely expects us to do our best, for this is the only generation we can reach.

Let us pause a moment and review the present situation, asking this question, Are we able numerically to go up at once and possess *this land*? We are but a small battalion of the great church army, only a little over seventy thousand, but when we read in God's Word that it is nothing for the Lord to help with the many or the few and "The people that do know their God shall be strong and do exploits," we are encouraged, surely our task is not too great, we may dare to plan largely and "expect great things from God."

But how shall we go about this stupendous task? Shall the church select, educate and send forth messengers to carry the glad tidings to the ends of the earth? No, that would be too great a responsibility for us, we must preach holiness as God directs and as souls obey the Word, follow the Spirit's leading and enter into the Canaan experience, God will speak to many as He did to Isaiah of old and say "Whom shall I send and who will go for us?" and they will answer "Here am I, send me." Then the responsibility is upon the Church to send them.

Does it seem strange that God should call messengers in the Church of the Nazarene to every one of these fields that have been allotted to us and in sufficient numbers to reach, with the aid of the native workers who should be trained, our ten million in this generation? No, the strange part is that after God has signified His willingness to make it possible for us to perform the task, that the church should fail to recognize His leading, or realize their part in this great obligation which is upon us. "How shall they preach except they be sent."

But, you ask, are we really failing to do our part? Let me answer by asking another question. Should it take more than a thousand Nazarenes to support *one* called to take the blessed gospel to those who have never heard? or (I speak reverently) has God made a mistake in calling so many?

It is possible that the church has not considered that we have never sent even one-third of those whom God has called, and that nearly half of our present force is in the homeland, many on extended furloughs. And beside these there are still nearly three hundred applicants on our revised lists at Headquarters waiting and pleading to go. What does God think of this situation? Must there be, even in the ranks of a holy church, the members of which nearly all profess to be living in Canaan, only a few who dare to say "We are well able to go up at once" and possess this great harvest field of precious immortal souls for whom Christ died? Did Jesus pray in vain in that High Priestly prayer in the 17th of John, "Sanctify them . . . that the world may know that thou hast sent me." Are we failing God? If so, where seems to lie the difficulty; perhaps it is a financial one? Are we not able financially to go up and possess this land?

At our General Assembly in 1919 God came in great power and blessing and the church pledged a million-dollar program for foreign missions for the next quadrennium. Did God fail us or did we fail Him? Subsequent years have proved the latter. Now with 605 more churches and 33,684 more Nazarenes dare we not measure up to God's program, and by His grace endeavor to keep pace with His blessing on our foreign fields? Can it be true that financially we are *not able*? Let us ask ourselves a few questions and answer them conscientiously before God.

Is the Church of the Nazarene poorer than it was eight years ago? Are we giving *less* for the support of our local work? Are our district programs smaller? No, no—our reports show a large increase in home expenditures. I trust we are not building larger and more expensive buildings in the homeland than we need, while several of our missionaries are living in native huts and worshipping in buildings constructed of cornstalks and grass, or even in the open, without any shelter. Are we as a people living in poorer homes, wearing cheaper clothing or sacrificing more on any lines to make it possible for these *called ones* to go to the "other sheep"? I fear not. Is it not rather true that many are moving into larger homes, wearing better clothes and indulging in expensive luxuries we

did not dream of having eight years ago? I do not need to mention them, they are too common now. But you ask, are these things wrong? And I am forced to answer, "yes," if it means that you are giving less instead of more, to evangelize a lost world; thus hindering us as a church from carrying out God's program in getting these waiting ones to their fields to reach these ten million who without our aid are left to merely exist in this life and die in heathen darkness "without God and without hope."

If we are not able financially surely there must be reasons. Can it be possible that while we are failing as a church to meet our world obligations, that numbers of our people are giving freely for foreign work through other channels? I trust this is not so. We should not leave our own children to starve while we feed those that others should care for. Is not the fact that God is marvelously pouring out His Spirit on our foreign fields and graciously blessing and using the few we have sent there and giving wonderful revivals, an indication that He is pleased with even the little effort the church is making to get the gospel to these for whom we are responsible? But will He excuse us from doing our very best? Are we not able financially to go up at once? Must only a few struggle on declaring we are well able financially to meet this need? or shall we rise up with our multiplied thousands to prove to a gainsaying world that we are now in possession of a lot of love in Canaan which constrains us to do and dare and sacrifice until every one of these whom God has called shall be sent and every other need supplied on our Africa District and India District and South American District and every other foreign district, even as they are supplied on the districts in the United States of America. Shall we not have a million-dollar program for the next quadrennium? "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

The middle cross! The day was overcast with gloom and despair. The stoutest hearts of the little company of believers were heavy. The night prematurely rushed on as a cloud of midnight darkness. Voices of cursings were mixed with the groans of the dying. Blasphemies, bold and unrestrained, sounded out on the darkened air of the nounday. The voice of prayer was hushed. In that glimmering light, shaded with the wings of hopelessness, there stood out three crosses, on which hung three malefactors, as the voice of the rabble declared. On the left came the voice of cursings and blasphemies, mockeries and tauntings. To the right a voice of prayer asked for dying consolation that in Paradise he might meet with his benefactor. But on the middle cross every eye was fastened. Each age from the dim past looked down upon it with hope. Around it there circled the centuries, and the ages had it for their pivot. When the morning stars sang together and the sons of God shouted for glory and joy it was this middle cross which was beheld. When worlds rolled from the creative hand of Deity, and the first flash of divine light encircled the universe, and the first star blinked with its newborn glory, and the sea was scooped out by the hand of God, and the mountains were piled up as sentinels of hope, it was this middle cross toward which they looked. Flowing blood from off the altars of an Abraham as in a distant Mesopotamian land where he worshiped, and the crimson streams as they rolled from the tabernacle in the wilderness or from the temple at Mt. Zion, rushed as sweeping rivers to this middle cross with which crimson rivulet they mingled and found their meaning. The only voice of hope that the centuries e'er heard was that voice crying out, "It is finished." This was the bridging of the gap between man and God. It was the establishing of the silvery highway through the blazing desert of the lost world, which led from the depths of sin and transgression to the heights of divine love and glory. It was the last breach

closed in that "highway of holiness"—the throne way—which finds its culmination on the golden strand of eternity. Until the voice from the middle cross sounded the race was under the bondage of a universal curse—but that voice declared that the curse was lifted and the race might live. Let thy tears of joy flow on, O race, for thy Redeemer's blood has purchased thy salvation. Let the silver notes from the bells of the temple towers, and cathedral domes and church spires ring out in glad acclaim that hope streaks the dawn of eternity. Hark the crash of tuneful voices! the darkened cloud which hovered o'er the middle cross—symbolizing death—now lifts and the halo of an eternal light sheds its beneficence upon a bleeding universe. That crimson stream rushes on with its power to transform souls until it finds its ending around the throne of God. That last great multitude which no man can number, gathered from every land and clime, waving palms of hosannas, and singing the song of redemption, bespeak of the glory and majesty, the dominion and power of the Christ of the middle cross!

*"To make a sunrise in a place
Where darkness reigned alone;
To light new gladness in a face
That joy has never known;
To plant a little happiness
In plots where weeds run riot—
Takes very little time, and oh,
It isn't hard—just try it."*

—MARY CARLOYN DAVIES.

*"Life has loveliness to sell—
All beautiful and splendid things,
Blue waves whitened on a cliff,
Climbing fire that sways and sings
And children's faces looking up
Holding wonder like a cup."*

*"Life has much loveliness to sell—
Music like a curve of gold,
Scent of pine trees in the rain,
Eyes that love you, arms that hold,
And for your spirit's still delight,
Holy thoughts that star the night."*

*"Spend all you have for loveliness,
Buy it and never count the cost,
For one white singing hour of peace,
Count many a year of strife well lost,
And for a breath of ecstasy
Give all you have been or could be"*

—SARA TEASDALE.

The bursting aurora of the setting sun! He was an old man—one whose hair was streaked with silver, and over whose countenance the icy hand of winter had painted many a furrow of care. His form was bent; his step was slow; his eyes glowed with the softening light of many summers of life spent in useful toil. Gnarled hands told of the years given in wrestling a living from the soil. Lines of determination were chiseled around the firm mouth. He sat in his armchair, facing the west in the cool of the evening's breeze. Suddenly his face became aglow, as the sun, dipping its brushes in the distance beyond the horizon, began to paint scenes of immortal beauty and glory across the western sky. Somewhat of a poet, he said, "For years I have watched the setting sun paint the western skies with the touch of the master hand. In this life I too am facing the western horizon. Slowly my feet totter toward the brink of the sea of eternity. I am now waiting for the bursting aurora of life's setting sun. It shall throw across the hilltops of time scenes far more wondrous than ever the sun painted. The turrets of the City Beautiful shall come into view. Pencils of light shall be reflected from the

golden streets, as the glad welcome home resounds." Yes, the sun for the saint shall set in all the bursting aurora of eternity. Some as they looked out into the glory of eternity have cried out, "The Light, the Light!" Others have said, "The City. See the City!" It is the bursting aurora of the setting sun of time, to which no fabled light of time is comparable. No throneroom of ancient day in the dark of night was illuminated by the bursting light from the fabled rubies with greater scarlet-tinted grandeur as glorious as the light from the rubies and emeralds and opals of heaven's jeweled foundation! The long day of life will come to a close. The shades of dusk will hover around, suddenly the aurora of the setting sun will flash across the skies, and a fond good-by will be said to the world as homeward we bound!

*"Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea.*

*"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew out the boundless deep
Turns again home.*

*"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;*

*"For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."*

—ALFRED TENNYSON.

The rock in the weary land! Many famous metaphors are used in the Bible to express the power and wonder of God and of Christ to the soul. They are springs in the desert, the fortress and the high tower, the shield and the buckler. God is spoken of as wings for the soul. But Isaiah in one place speaks of Him as "a great rock in a weary land." The tired traveler trudges through the heat of the day; no shade and no shadow does he find under which he can rest. Suddenly he spies a large rock—an overhanging rock—in this weary land, and he rushes up to it to rest in its shade. This is the picture of God to the soul. The weary soul, worn with traveling the highway of life, tired of the battle against the many enemies of the inner life of purity, worn with the strife against passions and temptations, battling in a losing fight, finds God as a rock in a weary land under whose shade he may come and rest. Salvation is rest from the storm—rest from the hot trail—rest from the blinding winds that blow—rest from the battle against the enemy of the soul. Another picture of the rock as given by the Psalmist is that of an anchor for the soul. The picture here is of the ocean rolling under the spell of a raging storm; the small vessel is tempest-tossed and almost swamped; when suddenly the anchor strikes the rock and amid all the furies of the wind-swept sea, the anchor holds. This is God in the storms of life. Let the winds blow, and the wildest storm rage, and the highest billows toss, for the anchor holds. The poet wrote thus of this experience:

*"Blow your wildest, then, O gale,
On my bark so small and frail.
I shall never, never fail;
For my anchor holds! my anchor holds!"*

PITTSBURGH, PA.

Money isn't everything. It does not always bring happiness. As president of the American Woolen Company, William M. Wood drew the astounding salary of \$1,000,000 a year. Yet he recently committed suicide because of ill health.

WORLD WIDE NEWS OF INTEREST TERSELY TOLD

By REV. C. E. CORNELL

Twenty of the largest motion picture producing units in the world have unanimously adopted a resolution pledging themselves to omit all profanity from future motion pictures. The producers who compose the Association of Motion Picture Producers, incorporated, which is under the direction of Will H. Hays, have also pledged themselves to omit all profanity and ridicule of the clergy, all ridicule of religion, all sneers at the Constitution of the United States and the prohibition amendment, and to eliminate any and all salacious billboard advertising in their publicity programs.

Miss Margaret Beaven, a member of Liverpool City Council since 1921, has been selected as next Lord Mayor of Liverpool, and the first woman Lord Mayor in England. Miss Beaven is known popularly as "the Little Mother of Liverpool." She is 50 years of age and has spent most of her life in caring for the crippled children of Liverpool for whom she has raised more than \$2,500,000 in the last twenty-seven years.

For the rest, let that vain struggle to read the mystery of the Infinite cease to harass us. It is a mystery which, through all ages, we shall only read here a line of, there another line of. Do we not already know that the name of the Infinite is Good, is God? Here on earth we are as soldiers, fighting in a foreign land, that understand not the plan of the campaign, and have no need to understand it; seeing well what is at our hand to be done. Let us do it like soldiers, with submission, with courage, with a heroic joy. Behind us, behind each one of us, lie six thousand years of human effort, human conquest; before us is the boundless Time, with its as yet uncreated and unconquered continents and Eldorados, which we, even we, have to conquer, to create; and from the bosom of Eternity there shine for us celestial guiding stars.

Statistics made public by the Presbyterian Church in the U. S. A. disclose that the church had a total Sunday school enrollment last year of 1,596,515, a gain of 15,735 over the preceding year.

Only about one-fourth of Iceland is habitable and the population is less than 100,000.

If you wash your own handkerchiefs tie a little orris root in a tiny muslin bag and put it in the water in which you boil up your white handkerchiefs. Take from the water, rinse lightly in cool water, dry and when they are pressed they will carry with them a faint lovely delicate aroma that cannot be duplicated by the most costly perfume.

Distressed by the ground gained by "degenerate western fashions," a national league has been established in Germany with headquarters in Munich. The slogan is "Abolish low necks, short sleeves and abbreviated dresses," and the league has issued a call upon the women to rally in support of "the true ideals of German womanhood."

Massachusetts, the mighty Sequoia tree in the Mariposa big tree grove, Calif., succumbed to old age today (May 17, 1927) and fell to the earth according to word received from E. C. Solinsky, park forester. It is estimated that Massachusetts was 2,000 years old. It was one of the most stately of the trees in the grove.

Lion cubs are becoming popular as pets in Europe. There has been quite a demand, and the prices now range from \$375 to \$475 each. The beasts may be kept with safety until about two years old, the plan being to dispose of them before they grow older and manifest their unpleasant traits.

"LET US SING"

By WILLARD B. DAVIS

It is impossible for me to think of the church without music, and I know of no religious sect that bars music (I did not say instruments), for sacred songs are inseparable from the most precious experiences of millions of hearts, and I would not attempt to enumerate even a few of those who testify that they were gloriously converted through the direct ministry of gospel music.

Most of the various departments of the church are man-made, are good and have their place, but music is essential to the church just as is the sermon, for:

"I think that life is not too long,

And there I determine,

That many people sing a song

Who will not read a sermon."

God has inspired great souls to catch songs on the wing and record them, that others may have wings upon which to soar out into the outbursts of gladness. Through hymns which have been sung for generations, the voice of the fundamentals of Christianity is heard, and by them will be preserved the most sacred aspirations of historic Christianity.

Through the worship of song we are lifted out of the rut of custom, we awake to new power, we forget ourselves, our infirmities and hard lot of poverty, toil and pain, and purge our eyes that we may behold "the like that never was on land or sea," to open our ears that we may listen to the harmony of harps as they pour forth their sevenfold hallelujahs and hosannas, and make us feel that we are not of the earth, but that our true home is in "an ampler ether, a diviner air."

My dwelling place may be rude, my fare hard and comforts scant; I may be denied access to the wealth of the universe, and the society of man, but who shall rob me of the grandeur, "When I survey the wondrous cross," the exultation, "I will sing you a song," the solace, "We'll never say good-by in heaven," and divine communication of "Rock of ages, cleft for me."

Three ways we have to convey the emotions of the soul: prayer, praise and singing; and are not all these expressed in song? Music is needed in every activity of the Church. Whenever the Word of God goes, there music is necessary and welcome.

From Genesis 4:21 to Revelation 15:2-4 we have records of music, its relationship to man and worship; as used in heaven; and the kind of instruments used. David, the "sweet singer of Israel," organized an orchestra of four thousand instruments (1 Chron. 23:5), for had he not seen the influence of music upon the Philistines, upon Saul, and many others of his time? And was he not himself "chief of musicians," and did he not therefore know the power of music and its relationship to worship, or the communion of God and man? Who could forget that this same musician, a man after God's own heart, the forebear of our blessed Lord—was the writer of the most beautiful psalms of all time, and that he admonished his people and the readers of generations to come, to

"Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery."

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound."

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."

And in the New Testament Paul advised:

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Hear the echoes from heaven through John of Patmos:

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sung as

it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

And so I might continue for the evidence is limitless. Music and worship can no more be separated than can music and heaven, for the words and the thoughts they convey are analogous.

Music is a part of worship, and when the leader of song asks that we sing, we should embrace the opportunity to express the varied sentiments of the soul, for did not David command that:

"Kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men and children: let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven."

"Let everything that hath breath praise the Lord. Praise ye the Lord."

ENID, OKLAHOMA

WHY DO I ATTEND THE SUNDAY MORNING EARLY CLASS MEETING?

By M. L. CUSTER

1. Because it is a privilege, as well as a duty.
2. It is scriptural, Methodist and right.
3. No other church service is so full of promise and opportunity as a class meeting, when led by the Holy Spirit, as is His supreme prerogative.
4. No other hour in the Sabbath day is so freighted with the aroma of heaven and the perfume of the sacredness of the holy Sabbath day's quiet and freshness. It is a precursor of keeping the Sabbath day holy.
5. It is an opportunity to demonstrate our spirit of devotion to Christ and be an example in our practice of self-denial and love for Him.
6. I go because of the necessity of having a band of intercessors in the church, when there is such an alarming lack of real intercessors among believers in the face of these "perilous times," when the so-called church is so nearly floundered in worldliness and in the spirit of disobedience and indifference. Someone must stand in the breach.
7. I go because of the inexpressible joy in believing in Christ and trusting in God and the holy delight there is in the communion of saints and with the Lord, a veritable ante-chamber of heaven.
8. I go because above all do I find that our prayers in the early quiet, refreshing morning hour, are so opportune in faith and power and never are we so intelligently and assuredly heard and assured of an answer.
9. Lastly, at no time are we more intelligently related to the most holy things of God, and the revelation of the deep things of God, and at no time are we the better qualified to discern all the will of God and the church, as concerning ourselves and others and at no other time are we made the stronger to resist the subtlety of Satan's devices and be able to say a most emphatic no to all the treachery of sin.

Thanks be unto God which giveth us the victory in Christ Jesus in the early Sunday morning class meeting, the loss of which would spell defeat, if not a calamity. Blessed be His holy name; I go because I love to go.

HARTFORD, CONN.

BOOKS! BOOKS! BOOKS!

By REV. C. E. CORNELL

Henry Ward Beecher, the celebrated Brooklyn preacher, once said: "Books are the metempsychosis; the symbol and presage of immortality. The dead are scattered and none shall find them; but behold, they are here." Milton adds: "A good book is the precious life-blood of a master spirit embalmed and treasured up on purpose for a life beyond." And Joseph Parker says: "The books that help you most are those that make you think the most."

There is no better activity than the distribution of good books. A good book has charm and inspiration in it. It speaks into the very soul of the individual; it is enlightening, and often transforming. Wholesome literature furnishes food for the soul.

"Except a living man," says Charles Kingsley, "there is nothing more wonderful than a book! a message to us from the dead—from human souls we never saw, who lived, perhaps, thousands of miles away. And yet, these in those little sheets of paper, speak to us, terrify us, arouse us, teach us, comfort us, open their hearts to us as brothers."

Every active Nazarene pastor ought to read carefully and prayerfully at least one new book (or an old one) a week; and ought to purchase a new book each month in a year. Thus, one can enrich his own mentality and soon accumulate a splendid library.

Nazarene pastors and evangelists ought to plan to sell and distribute, in connection with other church activities, a liberal supply of Nazarene books, booklets and tracts. There is nothing better to root and ground, or substantiate the work. Nothing more important to offset the stream of death that is flowing through the land in the shape of nasty, yellow-backed stuff, not fit for anybody to read. Nothing better to teach the truth and nullify false teaching.

I was surprised the other day to have a leading evangelist write and say, "I find a growing sentiment in our church against the sale of books during revival meetings, and some boards have voted not to allow any books sold during the meeting at all. He further adds from careful observation, "My observation is that our people do not buy books as they once did. I fear that it is a great mistake. I notice in the campmeetings that it is very hard for the man at the bookstand to dispose of his books at all." This is an unfortunate situation, to say the least. Every attention ought to be given to the prayerful and persistent sale of books from our Publishing House. I hope that the observation of our Nazarene evangelists, as stated above, is not generally true. It ought not to be so anywhere unless some local or justifiable situation prompts it. I aver, that if pastors and evangelists would give attention to book distribution, we can quadruple the annual sales of our Publishing House. To do this would be a decided advantage to all concerned.

The writer spent nearly ten years as an evangelist. In every meeting I specialized in selling and distributing choice spiritual books. About the second week in the meeting I would put out a lot of good books on the table, and then say to the congregation: "Choose a good book from those on the table, take it home and read it carefully; if after reading it you desire to own it pay me for it. If not, bring it back and put it on the table." In this manner I would lend out dozens of books. While I was preaching at the church the books would be preaching in the homes. I seldom lost a book, probably not five dollars' worth in the nearly ten years. I am not advising others to follow this method, have one of your own. But it got the books out and they were read by hungry-hearted people. It helped to establish the work of the meeting, and to make permanent the results of the evangelistic effort. One good book read would usually whet the appetite for more. I would literally "sow a town down" with choice spiritual books. The following is a brief list of a few of the books that I sold:

"Perfect Love," Wood; "Half Hours with St. Paul," Daniel Steele; "Faith Papers," by Keene; "Possibilities of Grace," Lowry; "With Christ in the School of Prayer," Murray; "Christian Perfection," Wesley; "Sanctification," Carradine; "The Old Man," Carradine; "The Christian's Secret of a Happy Life," Hannah Whitall Smith; "A Living Sacrifice," McLaughlin; "Inbred Sin," McLaughlin; "The Comforter," Steele; "Hints to Fishermen," Cornell; "The Borderland of the Supernatural," White; Ruth's Books, Bud Robinson's books and a line of 10c booklets. The low-priced books sell the readiest. But I sold thousands of the higher-priced books. Every Nazarene pastor and evangelist ought to become a book agent, and push the sale of Nazarene literature. The effort will pay large dividends.

The various "cults" are industriously seeking to disseminate their teachings. Their book agents travel from house to house in towns and cities, selling or giving away multiplied thousands of their books and pamphlets. This is particularly true of Seventh Day Adventists, Russelites and Spiritualists. The Russelites offer a whole handful of books for a small sum of money. The books have catchy titles that do not reveal the poison on the inside. Tens of thousands are sold to unsuspecting persons who think they are buying a religious book of merit, when all the time there is enough poison in the book to kill the family. If Nazarenes have any such books, they ought to immediately furnish fuel for a bonfire.

The Seventh Day Adventists are growing rapidly, and their printing presses are turning out millions of copies of books and pamphlets. They are very systematic and thorough in the distribution of their literature. For example: One called the other day and left a paper; it looked religious and quite a little of it was religious. The distributor urged us to read it. A few days later the same man called again to find out if we had read it. He left another piece of literature and went his way. Thus, these false cults are getting in their work.

Nazarenes should be as industrious in the distribution of our literature which teaches no false doctrine.

THROUGH A CAR WINDOW

By B. L. BERGSTROM, M. A.

The writer, pastor of a Presbyterian church, had come to the end of an engagement with the Church of the Nazarene at Rochester Michigan, of which Rev. A. L. Leach is pastor. The meeting at which the writer was the preacher started out to be a "convention," but the Holy Ghost turned it into a revival in which sinners were converted, backsliders reclaimed, and believers sanctified. Sixteen souls were at the altar within eight days, fourteen of these getting the victory and the other two hopeful of receiving the blessing in due time. The meeting "broke" in so marked a way that the pastor of the church and his people dared not do otherwise than continue it. Dr. Howard Jerret of Detroit was called in to take one night's service following the writer's departure, and still another brother, Rev. Mr. Bennett, was engaged to continue the meeting for one week. The writer had to hurry to his own work in the Northland and as he looked out of the car window he mused upon what he had experienced during his sojourn with the Nazarene brethren in Detroit and at Rochester. In his heart experience he is one with these brethren, and hence felt at home among them, though he was a bit awkward, doubtless, to these folks who for years had enjoyed a liberty and exuberance in the Lord not common among some Christians bearing other denominational labels. His own experience of this gospel liberty was of such recent date that he wobbled a bit, but he was gratefully conscious of the big-hearted charity and understanding of these men and women who were rejoicing in the Lord, and who were ever ascribing praise to God for the blessing of being "saved, sanctified, and kept." It was good to look upon those happy faces and listen to their fervent prayers and joyous shouts, and to everywhere be met by their sincere and warm-hearted greetings. Truly these folks browse

in green pastures and beside the still waters, sit down at tables prepared by the Lord in the presence of the enemies of their souls, rejoice in the ever fresh anointings from heaven and in the cup that runneth over, confident of God's unfailing goodness and mercy through days of sunshine and of shadows, and are determined to dwell in the house of the Lord forever. It was a spiritual tonic of rare power. We sensed that here was reality; for here abounded faith, hope, love—lovely graces of the Spirit, fruit unto holiness, clustering on the branches of the Vine, luscious as the grapes of the valley of Eschol, and laden with the aroma of Caanan.

As we sped toward our home five hundred miles away, our thoughts turned to the swiftly moving panorama of nature upon which our eyes were looking. We saw the common scrub of the plains, the jack pine and the spruce, stripped of all foliage, battered and bruised by the winter gale that raged, and covered with snow and icy sleet.

We saw also, here and there, amid this scene, the evergreen tree, sometimes an isolated sentinel, sometimes in group formation, but all of them wearing their green vesture amid the same environment, battling the same elements. Some were short, some tall, according to their kind, but all alive and verdant.

How like the family of God's children—some feeble, some strong and vigorous. Some, amid the most adverse circumstances, manage to appropriate an abundance of life from nature's rich resources, manifesting vitality and virility, rejoicing in victorious strength amid the very surroundings where others suffer defeat. What is the secret of these victors? Why do some Christians complain, "Prone to wander, Lord, I feel it; prone to leave the God I love"? Why is it that others joyously sing, "Saved to serve, O Lord, I feel it; saved to serve the God I love"? The evergreen tree seemed to whisper its secret—the secret of its power to appropriate from earth and air life-giving properties. The Spirit-filled Christian shouted it out so all could hear. The Word of God tells the secret so plainly that all may read and understand and enter into the blessing of it. "The just shall live by faith." We are justified by faith, sanctified by faith, kept by faith, and we will ride through the gates of glory in the chariot of faith—faith in the atoning blood of the Lamb of God, faith in God's power to do what He says He will do when we meet His terms. God loves to have His children venture faith in Him. "Have faith in God," said Jesus to the disciples when they marveled at the mystery of the withered fig tree. More things are wrought by faith-freighted prayer than the most of us dream of.

MUNSENG, MICHIGAN

MY FIRST DAY IN JERUSALEM

Greetings from the religious capital of the world. Our boat was scheduled to reach Haifa, Palestine, at 8 o'clock, March 10, and by 7:30 a. m. she had anchored in the harbor. Since leaving New York, this boat has made every port right at the time she was scheduled to reach it. I had written our missionary, Brother A. H. Kauffman, and he came up from Jerusalem to meet me, and came aboard and introduced himself, and you can imagine how glad I was to see him. By 3:30 p. m. we had attended to all the formalities incident to entering the country, and arranged for an auto to take us to Jerusalem, about 130 miles distant. Passing through Nazareth and many other places familiar to Bible readers, we reached Jerusalem at 8:30 p. m. Brother Kauffman located us in the Opera Cardenal Ferrari hotel out in the new part of the city near where he and our pastor, Brother Krikorian live. We arose early Sunday morning to get ready to attend services at the Church of the Nazarene in Jerusalem. Brother Kauffman had arranged to come by for us.

We went down in the old part of the city to the chapel, and were surprised to find a Sunday school with 150 enrolled, and 130 present that morning. We had another surprise when

we learned that this church has a membership of 60. And most of this work has been dug out within the past three or four years. The brethren informed me that this is the largest Protestant congregation with the exception of one, in the city. Brother Kauffman took us to the primary department of the Sunday school, and we saw as fine looking Armenian children as one would wish to see. Their teachers had them sing two songs for us in English, and it would have been a credit to any of our Sunday schools the way they sang. Brother Krikorian preachers one Sunday in a month in the Turkish language, and three Sundays in the Armenian. This was his time to preach in the Turkish. Of course I did not know a word he said, but he preached with such unction and earnestness that I could feel it, and I enjoyed it more than any service I have attended since I was at our church in Washington, D. C., Feb. 19. On that date I attended services in the political capital of the United States, and on March 11 I attended services in the political capital of Palestine, and the religious capital of the world. Brother Krikorian requested me to preach Sunday night, and agreed to interpret for me. I was glad of an opportunity to speak to this congregation of earnest Christians on the first Sunday of my stay in Jerusalem. My text was Matt. 11:28-30, and God helped us in the message, though it was my first attempt to speak through an interpreter. At the conclusion of the service, several were forward for prayer.

Just a few words about our Jerusalem work: There are many Armenians here. Many of them are refugees from the war, and our work is principally among them. The children who are being developed into Nazarenes, are being taught the English language. The present chapel is inadequate to accommodate the fast growing congregation and Sunday school, and a new site has been purchased, and a much better location, in fact, in the best location that could have been found. The lot is located in the new part of the city, in the southwest, near the railway station, and just across the new street from the new Y. M. C. A., which when completed will cost \$500,000. The lot is approximately 100x150 feet, and on one of the main thoroughfares leading out of the city. The lot cost \$12,000 and is half paid for, and the balance is arranged for. Pray that the money to erect the structure that this congregation so much needs may be provided at once. They are planning to start building soon, and hope to be in the new building by July. I know all our loyal people who love God are interested in our work in this place and will help us pray for the prosperity of Zion here in the city of Zion.

I was somewhat disappointed to find that Brothers Owen, Weatherford and Mann, our brethren from the United States, had left before I got here. I had entertained a hope that they might be returning about the first of April, and I would have their company. I am glad to testify that the tour so far has exceeded my fondest expectations. I never felt the presence of the blessed Savior more than I have since starting from home, and especially since coming into this Holy Land. God bless the HERALD family, and keep us all ready for His coming.

W. D. MCGRAW.

TRUTH TOLD IN A NUTSHELL

By REV. C. E. CORNELL

Some preachers say a good deal without saying much.

The church is no place for a "talk-fest."

Christianity is the forerunner of true sociability.

God never intended his Church to be a cold storage house.

A "big" man is never betrayed into advertising his disappointments.

Real brotherliness does not break down under testing.

Kindness has its sure reward.

Many of the larger blessings of life are the result of smaller activities faithfully performed.

"Slamming the door" often advertises a streak of impatience.

A curt answer usually provokes a curt reply.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

TAKING CHANCES

MRS. Langham dropped into a chair, took off her hat, and loosened her hair a little, as though her head ached.

"The baby died," she said.

Lois, young, sympathetic and easily touched, felt the tears rush into her eyes as she cried:

"How terrible! And what a strain for you! You look as if you hadn't slept for a week."

"I didn't have my clothes off last night at all."

"Can't you go to bed right away?" urged Lois. "Do, now, and let me bring you a cup of tea."

"No, dear, not now. By and by, perhaps. I couldn't sleep at present. Tell me, Lois," she added abruptly, "when are you and Lester going to be married?"

"Why, I don't know," replied Lois, disturbed by her cousin's manner of asking the question. "It's just as I told you the other day. When Lester—"

"You are only waiting until his salary is larger—that's all, isn't it?"

"Ye-yes; and until we get some money in the bank. But what—"

"Don't wait, Lois!" said her cousin earnestly. "Think; it may be years before you are ready according to your ideas, and they are the best years of your life—the best years for marriage, I mean. I hate to see you waste them."

"But, Cousin Sally, they aren't wasted. We're both working and both happy. And you wouldn't want us to marry without some provision in case of sickness, or children, or—or—or death. Would you?"

"Oh," cried the older woman with sudden passion, "You are both young and strong and well. Lester has a good position and a practically certain future. You should do your waiting together, not apart."

"But—suppose—" Lois hesitated.

"You want children, don't you, Lois?"

"Why yes—some time," Lois answered slowly.

"Some time, some time!" cried Mrs. Langham, spreading out her hands. "That's what they all say nowadays. You hear it said that women don't want children. It isn't true. They do want them, but not right off—some time! Some time, when they are too old to have them, when they have worn themselves out and frittered away their vitality on little things, gaiety, people they don't care anything about, when they have more money than they think they need for themselves—if that time ever comes! They want them, Lois, but they want it all to be easy and pleasant, with no sacrifices and as little inconvenience as possible. And so they wait and wait, and after a while it is too late—as it was with Laura Gaines."

Lois was listening, startled to see her stately cousin so deeply moved, and

thrilled by something which that emotion and appeal awakened in her. She did not know what to say, and was silent, until Mrs. Langham added, as though unwillingly:

"And as it was with me."

"With you!" exclaimed Lois.

Mrs. Langham held up her hand, with a shrinking gesture.

"Yes, but I can't talk about it," she said, in a strained voice.

Lois feared for a moment that her cousin was going to weep; but Mrs. Langham had been shaken by her experience of the last twenty-four hours, beyond the point of tears. She went on after a moment.

"Laura Gaines and I went to school together, though we were never very intimate until this happened. She didn't marry till she was nearly thirty, and then she waited five years before she had this child. During the years before she was married she worked in a real estate office, not a hard position, and fair pay; but she got tired to death of the daily grind and people said she married John Gaines so as not to work any more."

"Nobody can ever say that of me," cried Lois warmly.

"Perhaps not—if you do really marry Lester."

"If!" ejaculated the girl, "Why, Cousin Sally—what's the matter with you?"

"Oh, Lois! Child! So many things might happen! Laura was engaged before she ever met John Gaines. But they waited and waited, and finally drifted apart."

There was a moment of silence.

"After she was married," went on Mrs.

Langham, "she wanted to have a little fling, just as you do. She had worked hard, and longed for some gaiety. It was perfectly natural, of course—but what a price she paid for it!"

Her voice trailed off into a whisper. This time Lois broke the silence. "But how do you know that was the reason of—of her trouble now?"

"I don't know, of course. Only her case is the case of so many women—so many of my own friends even. My own case, in fact." Again Lois looked startled; but Mrs. Langham went on hurriedly:

"We all waited too long. Oh, Lois! Lois! be warned. How much better it is, even supposing you do have children at last, to be a young mother than an old one! To be young enough to make light work of the care. Don't talk about freedom—don't try to keep it. If you do the time will come when you will curse it. When you are middle-aged and have nothing in your life but freedom you will be willing to give your soul for fetters—I tell you, Lois, you will give your soul for the fetters of motherhood, for children, even if they take your vitality from you, if they make you wretched, if they kill you!"

The apathetic stage had passed long since, and now her lips and hands were trembling.

"You—you frighten me," said Lois.

"I'm glad of it," said Mrs. Langham; and rising abruptly, groping her way as though suddenly blinded, she went out of the room.—KATHARINE BROOKS, in *Boston Herald*.

THAT BOSOM FRIEND

By D. RAND PIERCE

*If you want to help another,
Some forlorn and tempted brother,*

Tell you what to do;

Don't flit all around the town,

Talk and run the fellow down;

Kick yourself a time or two,

Then pray through!

You will soon become a pauper

If some gossip tells a whopper

Carelessly on you.

Money is but filthy trash;

One's good name is heaven's cash;

If you've robbed—confess, undo,

Then pray through!

*"Tell me!" says one; "I'll not
mention*

How it happened; his declension

From the path that's true."

To his better half he hies,

Tells her; cautions; but surprise

Fills her, till her mind's astew—

Can't pray through!

*See her—house unkempt, unwashed,
To the wind goes all her "caution,"*

And God's blessing, too;

Hurries to her bosom friend

And repeats it to the end;

Gets it twisted; like folks who

Don't pray through!

"Can I trust you?" "Sure 'tis secret;"

But, alas! she cannot keep it;

Wonders if 'tis true;

Seeks him who first told the tale

To his friend, but he turns pale,

Says, "Such falsehood! God help you

To pray through!"

Oh, the tongue's a "little member,"

Paul has written; but remember

All its damage, too;

"Mightier than the sword" to kill;

Yet, when blessed, what pow'r to

thrill!

Guess what most of us should do

Is pray through!

EVERETT, WASHINGTON

MISSIONARY NEWS AND COMMENTS

J. G. MORRISON, *Assistant Secretary, Department of Missions*

SOUTH AMERICA

Rev. Guy C. McHenry visited Illimo, Peru, in 1925. The people were much interested in the message and asked when he would return. He told them that he could not hope to return for eight months. It is now more than two years and eight months and no one has been back to them. How would it seem to you to hear one message every three years or so. Who is responsible? I leave it to you.

We have more furloughed missionaries from South America at home than on the field. Why is this? Lack of funds is the only answer. Who will help them return and thus strengthen the thin line?

Roads are being built in Peru. A missionary with a car is now worth two and sometimes three times one that has no car. Why? Because he can reach more people in less time. Figure it out yourself. Which goes faster, your feet or a car? The prayer of the missionary is, "Oh, Lord, give us the needed equipment for this field."

In our Peruvian field we have 715,000 people allotted to us. For this field we have three missionaries because these figures do not include the Indians where the Winans work. That makes more than 200,000 people to one missionary. How long will it take us to reach them? At the present rate we never will and some will die, never having heard of Jesus who died to save them from sin and its bondage. Pray, friend, pray the Lord of the harvest to send workers and supporters.

In Peru we have now close to 600 brethren. Our work started in 1917. At a communion service recently held, 138 saved and sanctified Peruvians took part. What a scene. Just in ten short years. May God lay it on your heart to give so we may double the number.

In the United States we have now nine missionaries on furlough with the language. That means if they were returned they would go to work as soon as off the boat. Let us return them speedily. What will the judgment be for us if we keep the light from them?

Brother Walworth, the only male missionary on the coast of Northern Peru, tries to fill the following places: Superintendent of the field, treasurer, principal of Bible school, teaches in same, runs the printing plant, helps the sick, preaches and many other duties. How long can he hold out at that rate? Not very long unless you send aid. You say, why doesn't the Board help him? They are only your servants and can send only what you give.

Brother McHenry and Brother True held a meeting in Chepen, Peru, in 1925. Among the converts were two mountaineers. They brought Bibles and returned home. The last reports of them were that they were telling the story everywhere of Jesus and His love. Was that

meeting worth while? Did it pay to sleep on a bench amid bugs and vermin? Wait till the roll is called up yonder for your answer.

Said Dona Natividad when the missionaries were called home from Peru, "All that I can do is to pray that you may be returned to us speedily." Will you help her pray and also give of your means.

When the missionaries were called home because of lack of funds, one of the natives thinking we were about to go under in the homeland and that we were hungry, etc., prayed something like follows: "Oh, God, give the brethren in the homeland a roof over their heads, don't let them starve but supply them with food. They have sent us the gospel and have made themselves poor by doing it till now they have nothing." You who ride in your Buick, Chandler, etc., not that it is wrong, but doesn't it make you feel just a little funny around the heart. It made the missionary want to crawl off and die somewhere for shame. "How long, oh Lord, how long?"

The hope of our Latin American fields is this: enough missionaries to carry ahead the work and scores of well-trained native workers. Give us this and we will see many brought to Christ.

China, Africa and other fields have had many revivals. Latin America has yet to have her first great revival. Will you not join a prayer band to pray that Latin America might see a revival? Soon the night is coming when no man can work. Oh my brother, sister, at least while you read this breathe a prayer to God for Rome- and priest-ridden Latin America.

Never was the time so ripe for missions as now. We can get almost anywhere in the world we want to go. Jesus is the same today as yesterday. We lack not missionaries to go, but the means to send them. Oh, be a sender.

What shall we tell the best of the youth of our church as they come offering themselves to us for service? No money? If they will go, can't we at least send them?

Our Bible school in Monsefu, Peru, is turning out preachers for the Master. What we now need is someone to support them in their labors. Just a few dollars now will bring many souls to Jesus. God is sending our way talented young people.

We have in Peru towns by the score that hear a message only once in a while. For some once a year is a wonder. In Guatemala and the Argentine we have them also that have never yet heard the gospel. Truly the harvest is great and the laborers few.

In Guatemala we have a printing plant fully equipped to send out literature by the ton. We have printers who can do the work. In Peru we have a press

The need is for something to feed into the press. In other words we need money to buy paper for them.

IRA TRUE.

A SUICIDE

"Mr. Wolf, a missionary from Foochow, tells a very sad story about a Chinaman who one day, a number of years ago, knocked at his study door. He was asked what he wanted. In earnest tones he said, 'I have come from such a place [naming it], and I want you to send someone to my village to teach us about Christ.' The missionary was unable to grant his request.

"In two weeks he came back with three other men and renewed his petition. His earnestness and perseverance touched the heart of the missionary, and he discussed the matter with his colleagues, but they saw no way to grant the petition. At the end of three weeks the man came for the third time, with four or five others and again begged for a Christian teacher, and again received the same reply. 'We cannot send you one, but we advise you to go home and pray together.' The poor, disappointed man gave up in despair, and three days later the tidings came that he had put an end to his life because the missionaries could send them no teacher, to guide them to Christ."

THE WORLD CRY

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me; I am old, I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

That cry was echoed from the icy shores of the farthest northwest territory. "You have been many moons in this land," said an old Eskimo to Bishop Selkirk. "Did you know this good news then? since you were a boy? And your father knew? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked the Peruvian, "that during all these years of my life I have never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca, North Africa. "Why," cried the Moor to the Bible-seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it yourselves? Shame on you!"

It is the cry from the four winds. How shall we answer it? Read Proverbs 24:11, 12.

"No interest in missions?" The only explanation is either inexcusable ignorance or willful disobedience.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter just as we had arrived at the Olivet Campmeeting on Friday, May 18. We found everything in fine shape, and the good people were there from all over the country. Brother C. B. Fugett was in charge of the night work and he was preaching with the Holy Ghost sent down from heaven. The altars were filled each night, and it was up to old Bud to make good every afternoon. For the first week we had the college programs every morning. As I have been attending such programs for a great many years, I am now old enough to know when a program is good, and it is my opinion that the programs this year were the best that I have ever seen. Great multitudes would get blessed and shout as though they were in a red-hot holiness meeting. To me that was great. Rev. E. O. Chalfant was in charge of the camp, and we have no finer man on the face of the globe to run a campmeeting than E. O. Chalfant. Brother T. W. Willingham and Brother A. K. Bracken are at the head of the Olivet College, and those old boys are going to build up a great school at Olivet. We might add that Olivet is not a coming school as they have already come and are here to do business for God and His great cause. During the camp the board of trustees met, and I think that they called Brother Willingham to take charge for the next five years. With Brother Bracken as the assistant I am of the opinion that they will build a school in the next five years of from five to seven hundred students, for we have no two young men with more fine gifts than Willingham and Bracken. Each man is suited to his special work. Bracken is a fine detail man in his school work and Willingham has the gift of management, and he can make a dollar go as far as two in the hands of the average man. That is one of the greatest gifts, to know how to handle the money, and how to meet the bills, and to keep the bread wagon coming. These are necessary things in the life of a school man. It is at that point that our schools have all broken down at some time in their history. But thank the Lord, we are getting over the top; we are now pulling the last hill, and it won't be long until every one of our schools will be out of debt. Then in the next few years we can go to building some good buildings and enlarging, for we will have it to do before we can grow much more.

On Sunday morning, May 20, Brother Orval J. Nease brought the great message of the commencement exercises. He had been engaged to preach the baccalaureate sermon, and he chose for his subject the

life and character of Joshua, and it was a masterpiece. We have no stronger young man in our great church than Brother Orval Nease. He is a young giant in the pulpit. On Thursday, May 24, Dr. A. T. Robinson of the Baptist Seminary of Louisville, Kentucky, brought the address to the graduating class. Dr. Robinson is a strong man and a clear thinker, and is said to be one of the finest Greek scholars in the nation. It is my understanding that he has trained six or seven thousand preachers in the last forty years. He is a beautiful brother and one of the outstanding men of our nation. He traces his kinfolks back to the garden of Eden, and not back to the other garden that we have heard much about of late.

Friday morning, May 25, I preached in the morning, and at noon Professor L. C. Messer ran me down to Paris, Illinois, and there I boarded the east bound Big Four train for Cincinnati and arrived at six-fifteen, and was at the Bible school for the opening of the great campmeeting. I had time to testify before Dr. C. H. Babcock brought the first message of the camp, and it was one great message. I think that we must have had fifteen or twenty at the altar. On Saturday morning we had seven or eight. Brother Messenger brought us a great message from the book of Daniel, and it was my good pleasure to bring the message from ten-thirty to eleven-thirty. I think that we had sixteen at the altar. After dinner and a fine talk with Brother and Sister Standley, and little Mother Knapp, I dictated a lot for the papers. At one o'clock I was leaving for Olivet again. I enjoyed my trip to the Mount of Blessings to the limit. The opening was very fine, and at this writing I haven't heard as to the results of the campmeeting, but I am of the opinion that they had a great camp.

I arrived at Paris, Illinois, about five-thirty on Saturday and was met by Brother Messer, and drove to Olivet. Saturday night and all day on Sunday it was great. I don't think that I ever heard more good singing in one campmeeting in my life than we had at Olivet. We had the Vaughan Quartet all through the camp and they sang from one to three times in about every service. Professor Messer led the great choir and brought many beautiful solos. The last of the week Brother and Sister Lillenas came up from Indianapolis and they did some great singing. Let me say right here, they are as fine people as walk this old earth. They can't be improved on because they are level-headed, sweet-spirited, red-blooded Nazarenes. We also had Dr. J. G. Morrison with us for several days, and Dr. West from the foreign fields. They both brought some fine messages, and were a blessing to the camp. We had at least six of our District Superintendents with us during the

camp, or I think we must have had seven of them, and we had many of our fine pastors and lay members by the hundreds.

Monday morning, May 28, Professor Messer and this old soldier were up at 3:45, and at four-ten we were on the highway throwing dust at old Olivet. At seven o'clock we pulled into the beautiful city of Vandalia, and went to a fine hotel for breakfast. In just three hours we had made 120 miles. We pulled out of Vandalia at about eight o'clock, but at ten we were pulling into old St. Louis. We drove to Booneville, Missouri at two p. m. and ate dinner and got our barber work done. Just at five o'clock we pulled up to the doors of the Nazarene Publishing House. To us Nazarenes the Publishing House is our headquarters, and we look on it as one of the greatest spots on earth. We unloaded our baggage and slept that night in one of the nice rooms upstairs. The great machinery was running all night, and our dear old boys were turning out holiness literature all night long. Well, amen.

*In perfect love and all for Jesus,
UNCLE BUDDIE.*

WESTERN OKLAHOMA N. Y. P. S. CONVENTION

The Seventh Annual Convention of Western Oklahoma District N. Y. P. S. assembled at Bethany, Oklahoma, May 29, 30, 31 and June 1, with Professor James R. Garner, District President, in charge. Sunday school workers met with the N. Y. P. S. in joint convention for the purpose of organizing a district Sunday school work.

Dr. and Mrs. E. P. Ellyson of Kansas City, Mo., were special speakers during the convention. Special topics of the N. Y. P. S. and Sunday school were discussed to the uplift of all. Many helpful suggestions were made which should assist in greatly improving the work of these departments of the church in the district. Dr. and Mrs. Ellyson not only impressed their messages on the minds of the audience but, in their visits last year and this, at the N. Y. P. S. conventions, have greatly endeared themselves to the people of the district.

More than two hundred people were provided for by the entertainment committee. Various parts of the district were well represented, and Bethany did not fail to extend her usual hospitality. Good reports of the work of the convention year were given, and the following N. Y. P. S. officers were elected: George W. Brannon, President; Dott Morrill, Vice President; Ayliffe Garrett, Secretary-Treasurer. A Sunday School Board was elected with Rev. C. H. Wiman as District President. It was voted to have the convention at First church, Oklahoma City, next year. God's blessings are upon this work in the district, and the aim is higher yet!

NORENZ SOUTHAL, Reporter.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

ALLENTOWN, PA.

Thank God for every step of the way. Though we have been silent, yet we have not been inactive in the work of the Lord. Brother and Sister Hand came to us as shepherds of the flock at the beginning of our assembly year. They have a mind to work, and mind the Lord while they work. We are encouraged in the good old way and feel like praising God for the way He leads and keeps us. Our District Superintendent, Brother J. T. Maybury, was with us for one service in the interest of home missions. A nice offering was taken for the work. The brethren have erected a tent, and we expect to begin meetings on the evening of June 1. Brother J. G. Chamberlain will be the evangelist, and Sister Hyatt will be the special singer. They will be with us over three Sundays, and every evening in the week. We are asking the Lord to give us souls that will go through no matter what the cost. One soul that gets through to the city of God is worth our efforts. Pray for us, that souls will find our lives ring true to the dear Word of God. "Then forward still, 'tis Jehovah's will, though the billows dash and spray; with a conquering tread, we will push ahead, He will roll the sea away."—Mrs. J. F. Hilbert, Reporter.

RICHMOND, VA.

We are moving along nicely here. We are in a fairly good revival meeting which will be held for three weeks. Clon C. Brown of Winston, Salem, North Carolina, is the evangelist. He is doing some good preaching; several have come to the altar and prayed through to victory. It has been too cool to erect a tent, but soon we will put it up and run a revival every night for three months. Pray for us here that we may never cool off, but push the battle for Jesus just a little hotter.—Alfred Lorenzo Ford, Pastor.

ROANOKE, VA.

I wish to report through the columns of the *HERALD OF HOLINESS* as to the good work God has wrought in our city. Our church has just recently been organized into a Church of the Nazarene, namely, on February 28, 1928. We closed a series of evangelistic services with ninety-one bright professions, and were enabled to organize with thirty-eight charter members. We received seven more into the church since our organization, giving us forty-five as our present membership. We have a good Sunday school that is moving up the line. A good work is also done by our Young People's Society. The interest of this splendid new work is rapidly growing, and we are expecting things from the hand of our God. We are not living to ourselves, and don't expect to die to ourselves, for we are workers together with

God. Remember us in earnest prayer, and if we fail to meet all of our Nazarene brothers and sisters before, we expect to meet them at the first resurrection.—E. L. Hess, Pastor.

LAUREL, DELAWARE

The Lord is richly blessing us here. Since coming here last October, the work is coming along fine. I found a discouraged and very quiet bunch of Nazarenes when I came for a revival last September. We began to preach encouraging messages and it was not long until they revived. Amen. They called me for pastor, and at this time I think we can hold our place with almost any of them when it comes to getting blessed. There are some saints here who surely stand by the work. We have taken up two offerings on the budget since the assembly, and with cash and pledges have it almost half up. Our congregations are increasing and we are having wonderful services. Our financial condition is at its best. Our Sunday school is the best it has been. I never felt more like preaching holiness in all my life. Jesus is precious to me. I formerly was with the Pilgrim Holiness church and did evangelistic work. I can give some dates for meetings along with my pastorate to anyone desiring the same.—Walter Cheesman, Pastor.

WASHINGTON, D. C., FIRST CHURCH

Although you have not heard from us for sometime, we are still in the capital city, pushing the battle for lost souls. We were most fortunate on May 20, in having Rev. Joseph H. Smith preach for us both morning and evening, and needless to say, his Bible messages were an uplift and encouragement to the saints. Sunday, May 27, was a day of power and victory. In the evening, after a forceful message by our pastor, Rev. J. H. Parker, on "The Second Coming of the Lord," seven people made their way to the altar. Such weeping and praying, but then what shouts of victory as the souls prayed through in the old-fashioned way! Truly God was in the midst and worked in a marvelous way. Each department of the church is progressing, and Washington First is going ahead, with God's help, to new conquests and victories.—Reporter.

BLOOMSBURG, PA.

The Lord of Hosts is leading us on at this place. The enemy is strong but we are well supplied with ammunition. In accordance with the request of our leaders, we observed the week of prayer, May 20 to 27, and God wonderfully blessed us in these services. We had already sent to the Publishing House for our supplies to be used in a Children's Day service, and having set our goal, prayed for ourselves also. We set a mark

of 250 in Sunday school and \$150 in offering, but upon a suggestion of one of the brethren this was raised to \$250. The plan he suggested was worked out to perfection. The pastor preached a sermon on foreign missions the Sunday previous to the "big" day and took pledges for \$150 to be brought in the following Sunday, and the proposition of our brother's netted us an additional \$100. We advertised by street meeting and postal cards and when we took the count of the number present our total was 220, which is a record attendance in our school. The pastor made an appeal for Missions asking for all pledges to be paid, the plates were passed and when the offering was counted we had the grand total of \$311. Praise the Lord! This was a fine response, and to God be all the glory. The day closed with one seeker at the altar. We are making arrangement for a prayermeeting in a nearby town, hoping to pitch a tent there in the near future. Pray for us. We expect to "meet you at Columbus."—Reporter.

NEW CHURCH ORGANIZED

Organized in Westchester, Pennsylvania tonight, June 6, 1928, splendid church, twenty-nine charter members. Lot purchased, 128x65 feet, near center of town. \$1,250 cash raised for same. Rev. Philip Geiter appointed pastor, with his support guaranteed. Just closed a fine convention in Reading, Pa., where we have home mission work in progress.—J. T. Maybury, District Superintendent

Sunday School Lesson

For July 1, 1298

By M. EMILY ELLYSON

LESSON SUBJECT: The Early Life of Saul.

LESSON TEXT: Deut. 6:4-9. Phil. 3:4-6. Acts 22:3, 27, 28.

GOLDEN TEXT: *Remember now thy Creator in the days of thy youth* (Eccle. 12:1).

WE ARE now beginning a six months' study in the life and teachings of Paul the great apostle of the Gentiles. The purpose of this study as given by those selecting the lessons is threefold. 1. To make plain that it was the power of Christ in Paul's life that made him the outstanding missionary and teacher in the early church. 2. To show the possibility of applying the principles of Christianity to individual, everyday life and conduct. 3. To show the necessary course to follow to establish the rule of Christ in the social order. Paul's great service to the world begins with his conversion and

we begin this series with three lessons on his conversion and the influences leading up to it.

But little is known of the early life of Saul, but he was a chosen vessel of the Lord and there was an overruling divine hand over him through all the years before his conversion. He was born in Tarsus, a large city of Asia Minor, a center of Greek culture, many schools and learned men, and he was a freeborn Roman citizen. All of this gave him much advantage along these lines. But he was a Hebrew of the Hebrews and brought up after the strictest sect of the Pharisees. At what age we do not know, but not before he was twelve, and possibly later, he was sent to Jerusalem where he was "brought up at the feet of Gamaliel," probably the greatest Hebrew scholar of that time. This, no doubt, was after the crucifixion of Jesus. It is evident then that Saul was brought up after the Jewish custom in obedience to the Old Testament teaching. In his case the instructions of Deut. 6:4-9 must have been carefully carried out.

The central truth of the Israelitish faith was first, "The Lord our God is one God"—Monotheism. There is a God and there is but one God. The nations all about them were polytheists, they had many gods and images to represent them. But Israel had a revelation from heaven of the truth relative to God. The second truth of their faith was, "Thou shalt love the Lord thy God with all thine heart," etc. God is a person, for only a person can love a person. We may appreciate and admire things, and have affection for animals, but only persons can be loved. There is that in the church today which is an extreme of the modernist faith which not only disbelieves the deity of Jesus but also the personality of God. To them God is but an impersonal influence. No such God can be loved. A first requirement of Israel's faith was, "These words which I command thee this day shall be in thine heart," as well as thy head, they shall be a matter of spiritual conviction and practice. And the second requirement was, "Thou shalt teach them diligently unto thy children." Saul, from a child, evidently had this truth ground into him. A chief text book in all his learning was the law and the prophets. And while at first he bitterly opposed the Messiahship of Jesus, thinking He was a destroyer of the Mosaic law, he was always a firm believer and defender of the Old Testament as he understood it. He had a wonderful foundation of truth but he lacked the vision as to Christ. Saul's early training did not take him far enough, and did not keep him from being a great persecutor of the truth of Jesus, but it did give to him a wonderful foundation that was of inestimable value after he had received the further revelation and was converted.

Too often have we failed to appreciate this laying of the foundation in the lives of our children even before they are converted. While conversion can never be less than a supernatural change of heart yet conversion will mean much more when it has the right foundation through proper teaching. Christian religious in-

CLYDE HOFFER



Brother Clyde Hoffer is a song evangelist, commissioned by the North Pacific District of the Church of the Nazarene. His address is 790 N. Church St., Salem, Oregon. He has open dates after June 15. Pastors and camp-meeting committees in search of a leader in song for evangelistic

services are invited to correspond with him regarding dates, references, etc.—EDITOR.

struction should begin at a very early age. If it is correctly done it should lead to an early conversion. If the conversion is delayed the instruction should be faithfully continued to strengthen and enlarge the foundation, and all that is correctly done now will be of great profit when the conversion does take place.

The responsibility of the home is very great here. Parents are the first teachers of children and they should be able to make a strong beginning of this correct foundation. The child is to be pitied who does not have Christian parents that can give him this correct religious training and the parents are almost criminal in their relation to the child. We very little appreciate the importance of these early years.

The responsibility of the church is also very great here. The church's task is educational as well as evangelistic and the responsibility begins at once and continues through all the years of training possibility. And the church now has splendid arrangements to do this work if only they are employed and energetically carried forward. This begins with the Cradle Roll and continues through the different departments of the Sunday, Vacation and Week-day Bible schools. There has never been but one Paul, and there never will be another, but men of like character and approaching his strength and place of leadership have arisen and are still possible. But to make such this foundation work of early training is necessary. The church is weak today and lacking in strength of leadership because of her lack of child religious training. And the church is suffering a conflict of faith which might largely have been prevented had there been a more firm grounding in the fundamental faith during their youth of those who are now church leaders.

Evangelism has its necessary place, but teaching, training, education are also necessary. The head as well as the heart must be reached. It is hard to have a right heart and a wrong head. We may treat doctrine and belief lightly, but it is at our peril. It is the truth that makes us free, and we must know it to be made free. The more of truth we can get the stronger we can build. Education and evangelism should go hand in

hand. And no education is safe that does not have a strong Bible and spiritual background. In his after life work Paul was enabled to use his Greek learning to much advantage. Correct secular education is not to be treated lightly. But it was his Bible training that meant most to him. The public school has its important work but the Sunday school is even more important. Let the church awaken to the importance and possibilities of its task of Christian religious education.

For July 8, 1928

LESSON SUBJECT: Saul and Stephen.

LESSON TEXT: Acts 7:54-8:3. 22:3, 4, 19, 20. 26:4, 5, 9-11. Gal. 1:13, 14.

GOLDEN TEXT: *Be thou faithful unto death and I will give thee a crown of life* (Rev. 2:10).

PAUL is still unconverted and we are studying the influence that led to his conversion. Of these influences Stephen's life has no small place. Personal influence has great power in affecting other lives. Paul had apparently finished his formal education and he was well settled in his views. He was quite religious, a firm believer and a strong defender of Israel's faith which he understood to be clearly based on the Old Testament. Through his years of study he has reviewed arguments pro and con, has gone through the theories of the varied schools of philosophy and the teaching of Israel and had become well settled so far as logical argument was concerned. It might be hard to change his views now by mere argument, logic will not be very effective, but a life example will be hard for him to answer. We but little realize the power of personal example.

What Saul's full connection and association with Stephen was we do not know certainly. From the statement twice made that he was consenting unto the death of Stephen would seem to show that he was a member of the Sanhedrin that passed the sentence of stoning against him. He seems clearly to imply that he bore a part of the responsibility in his death. And since he was so very active in the persecution of that day and caused the arrest of so many, who knows but he may have caused the arrest of Stephen also. He was vitally connected with the affair in some way or else he would not have had the place in the execution he did of having the care of the clothing of the witnesses who must cast the stones.

It is probable then that Saul was present and heard that great apology of Stephen and was one of those who were "cut to the heart." This may have been one of the times when it was hard for him to "kick against the pricks." But with the rest of the crowd he was so set in his convictions that he did not receive this "kick" seriously but judged Stephen guilty of opposing and setting aside the law of Moses, and he did this, he tells us, in all good conscience. Here is the result of a wrong religious education, its effect on the conscience and the resultant action. We but little realize the effect of training, of education. Wrong training is very dangerous. We should not allow our training to close our mind

to new truth. But likely more percolated through Saul's mind than was apparent at this time, and while he continued his persecutions with severity there may have been something of that inward "kick" that continued.

Whether or not Saul heard Stephen's apology he was present and witnessed his stoning. He may have seen the shine on his face as that of an angel. He heard him praying to God and commending his spirit to Him, and asking that this sin be not charged against Saul and his crowd. He had never seen anything like this before and could give no naturalistic explanation for this composure and faith and this attitude toward enemies, as well as his general behavior as he faced this terrible death.

Think you this all did not make a very deep and lasting impression upon Saul? While his religious prejudice was too deep and his belief in Judaism too strong for this to have any immediate result, yet on his subconscious nature an impression was made that he never got over and it was from this source that there was the inward pricking in his life against which he was kicking. The first immediate result seemed but to spur him on to more vigorous persecution so that he made havoc in the city of Jerusalem, securing a list of names he went from house to house dragging out both men and women. So severe did the persecution become that all the Christians, except the apostles, left the city. Are you surprised at the effect upon Paul? But you will not be as you stop and think. Have you not seen it that as conviction begins and grows upon such characters for a time some of them but plunge deeper and give themselves more fully to their present manner of living, and some of these thus continue until they crush out all of that inward pricking and come to fully justifying themselves in their deeds. But for the experience we are to study in our next lesson this would probably have been the case with Paul.

We cannot always tell what is going on in the depths of men's lives by the way they act. And not always do men understand their own lives. There is a subconscious as well as a conscious life. A bit of that which was subconscious was pushing up into consciousness, of course the work of the Holy Spirit, in the prickings against which Saul was kicking, and there was evidently a ripeness in his life for his conversion that had not been there before. This teaches us that, while we may not see the immediate results of our influence over others, while they may even seem to be growing harder, it is no time for us to quit and give up, we may be having more effect than is apparent. The processes preceding conversion may sometimes be slow and unobserved. Possibly none but Jesus knew and understood these prickings, Saul was conscious of something and did not understand it, but in a sudden moment Jesus reached him. The crisis is to be studied tomorrow but the slower influences preparing the way for that crisis we have had last week and today.

Stephen died without knowing this effect of his life. Many others have died and left their life's influence to do its

greatest work after they have gone. No one will know his full life's results until the end, but he that is faithful to the end is sure to receive the rewarding crown. No true life is ever lived in vain, faithfulness will be rewarded. Some seem to have larger results now, there are more apparent results from their lives in the present, but in the end some of these may not be the ones that are in the advance. Let us not be weary in well doing for in due time we shall reap if we faint not.

But before closing we may ask, What was it gave to Stephen this strong influence upon others. Was it his profound logic and his eloquence as he argued in the synagogues of the Libertines, and others where Saul may have been one of the contenders, or in his great apology? Neither logic nor elegance are to be sneered at, they both have a strong power of influence, but neither are sufficient of themselves. We are clearly told the secret of Stephen's life. He was a man full of faith and of the Holy Spirit, and power. It was his character, his spirit, his life, the divine anointing and presence that was upon him and behind all he said and did. If we have this divine presence in us and are careful to be obedient to the divine leading, our lives cannot but be influential, and we may be able to influence those who will do a far greater work than is possible to us. We do not know the full influence of Stephen's life but we would judge that his very greatest influence was that upon the life of Saul which brought its fruitage after his death, and somewhat through his death. Stephen's life was somewhat short, but he in some sense lived on through the life of Saul. And we too may live on in this same way, if while we do live we faithfully influence others. Let us all make our influence as clean, and strong and far-reaching as possible.

THE NORTHERN CALIFORNIA DISTRICT ASSEMBLY

The Northern California Twenty-third Annual District Assembly proved to be one of the most thrifty and spiritual sessions in the history of the district. The usual splendid spirit of harmony that has marked the sessions of recent years, prevailed with increasing note this year. The night sessions were especially scenes of evangelistic fervor and each of these services witnessed someone to numbers seeking God at the altar.

Dr. John W. Goodwin, General Superintendent, presided with grace and force, well seasoned with spiritual anointing. His messages from time to time were seasons of holy inspiration. It was a delight to all to have this general, whose ministry is so predominant with love, with us again.

Advances throughout the district were evidenced this year, as was noted from the most excellent report rendered by our beloved District Superintendent, Rev. Frank B. Smith. As a result of the district growth two more delegates were added to the list to represent this district at the General Assembly. Rev. Frank B. Smith was unanimously elected to succeed himself as District Superintendent.

He is now entering upon his fifth year as Superintendent of this growing district.

The reports of the pastors, as a whole were very encouraging. Many of the churches which in recent years have done little more than "hold the fort," were heard to report flattering numerical and spiritual achievements this year.

The educational anniversary, conducted by Dr. H. Orton Wiley, president of Pasadena College, and Rev. J. T. Little, District Superintendent of Southern California, presented a scene not to be forgotten by those in attendance. Amid shouts of triumph, marked with a profusion of hallelujahs and amidst the final word of victory for Pasadena College out of debt campaign was sealed with gold. This hilarious service witnessed the giving of four thousand dollars for Pasadena College.

Brother John A. Dolson and Brother George Kramer, who have so efficiently and faithfully served the district for the last several years were unanimously re-elected to their respective offices as Secretary and Treasurer of the district.

Among the prominent visitors who took some part in the assembly were, Evangelist A. S. Dean, Evangelist Theodore Elsner, Dr. H. Orton Wiley, Dr. C. B. Widmeyer, Rev. J. T. Little and Rev. A. J. Smith, our missionary from China.

Rev. C. D. Norris, the entertaining pastor and his loyal people of the Berkeley church did not spare themselves to serve the assembly to every convenience. Norris, who is one of our untiring successful church builders, knows how to organize and bring things to pass. The constant rising tide of spiritual power forced the assembly out of the church, which proved inadequate to accommodate the crowds. The University high school auditorium was secured for the closing Sunday. This large auditorium was practically filled three times Sunday.

Dr. Goodwin conducted a most impressive ordination service Sunday afternoon, at which time Mrs. Mae Hodgins, Mrs. C. Sherwood and Chester E. Smith were ordained as elders and Mrs. C. J. Coate was consecrated to the work of a deaconess. Meet me at Sacramento in 1932.

FRED M. WEATHERFORD, Reporter.
Northern California District.

CINCINNATI, OHIO, CAMP

This 1928 campmeeting is owned and blessed of God in a very remarkable manner. Hundreds of seeking souls are daily at the altar, seeking pardon, purity, power or healing; and thank God, they are not disappointed. The manifestations of God's pentecostal power on this holy mount are felt in all the services, in all the rooms, and every department of this campmeeting. The sweetness and unity of the Holy Ghost are seen among the evangelists, the pastors, the teachers, and the various Christian workers, as well as among all these holy worshipers who have come from the East, the North, the West, and the South, is nothing less than a direct answer to the prayer of our Lord in John 17.

This is one of the greatest holiness campmeetings of our country. Meetings are held all day, except at meal times, from 6:00 a. m. to 12:00 p. m.

May 30, 1928, will go down in the history of God's Bible School as a day never to be forgotten. For many years there has been money needed to cover the indebtedness of \$100,000 standing against God's Bible School and from all parts of the world many of God's people have been praying for the liquidation of this debt. Brother Standley, to the glory of God, announced to the people of the campmeeting that the necessary amount for the indebtedness had come in. Needless to say there was a shout in the camp and the people praised God aloud for this marvelous answer to prayer. Also on this date ground was broken to erect a monument as an Ebenezer: "Hitherto hath the Lord helped us," and this monument is a testimony of the faith of God's people at the Bible School that He will supply all their future needs. It is their purpose not to run into debt as in the past but to "Owe no man anything, but to love one another," and observe the motto, "Pay as we go."

We are sorry we shall not be able to stay throughout the whole camp, for greater things are yet to come before the closing service next Sunday night. God's Revivalist campmeeting will go on and on until Jesus comes to gather His elect home.

This camp and the Syracuse, New York, holiness camp will be about the only campmeetings that our pastoral vacation period will permit us to attend. May God bless all of our camps throughout the country in the saving and sanctifying of thousands of precious souls. Amen! So let it be.

JOHN NORBERRY.

N. Y. P. S. ZONE RALLY, FREDERICK, OKLA.

A N. Y. P. S. zone rally was conducted in Zone Seven, Western Oklahoma District, May 25, at the new Church of the Nazarene in Frederick. Norene Southall, zone president, was in charge. A very good representation from Altus, Eshcol Valley, Grandfield, and Frederick churches enjoyed an interesting program given by young people from these churches. Rev. J. S. Emmert, pastor of the Altus church, preached at the eleven o'clock service. The Frederick people served a delightful chicken dinner at the noon hour. At the annual election of officers Norene Southall was unanimously elected zone president for the fifth year, while Amos Boyett was elected secretary-treasurer for a second term. The next rally is to be with the Altus church, God willing.

Reporter

COMMENCEMENT AT BETHANY- PENIEL COLLEGE

Commencement began on Sunday, May 20, and closed on Wednesday, May 23. Although there was much rain throughout this section during the week just preceding, the weather during Commencement itself was ideal. It was fair and there was little wind or dust and it was not disagreeably hot.

One of the outstanding features was the music, both instrumental and vocal. The College Orchestra, under the able direction of Mrs. R. E. Gilmore, per-

formed a number of times and always won much praise. The piano numbers were also of a high order. The Young Men's and the Young Women's Glee Clubs gave a program on Saturday evening before Commencement began. They also appeared several times during Commencement. They were always enjoyed and had to answer to the call of many encores. Mrs. Otis Peck, who is the head of our Voice Department, trained the Glee Clubs. The Young Men's and the Young Women's Quartets rendered several special numbers. These and the vocal and violin solos which were given were also much appreciated.

Tuesday, May 22, was Alumni Day. At 10:30 in the morning a program was given by members of the Alumni Association to which the public was invited. Rev. A. L. Parrott and Rev. Jarrette Aycock were the principal speakers. Special music added much to the program. At six in the evening, the annual Alumni banquet was held. One hundred and twenty-five were present to participate in this good time. Rev. R. E. Gilmore, the president, introduced the toastmaster, Prof. C. A. McConnell. Prof. McConnell did not permit us to be bored by a single dull moment. Prof. N. W. Sanford gave the main address of the evening. It was up to standard and was appreciated by all. A number of short talks were given that were spicy and full of interest. Among these was one by James N. Whitehurst, a business man of Ft. Worth, Texas. He was with us for the first time in several years. At 8:30 in the evening the annual musical program was rendered by the Department of Fine Arts.

Wednesday, May 23, was Community day. At 10:30 in the morning the Community day program was given on the campus. It is an annual affair and is arranged for by the Student Council. Mr. Geron Roberts, the president of the Student Council, presided. He put everything over with his characteristic enthusiasm. An unusually large crowd was present and remarks of praise for the program were heard on every hand. The Community day dinner which followed at 12:30 was without doubt the most largely attended of any that we have ever had. There was an abundance of eats for all. Besides, there was the best of fellowship. This overshadowed the program of the morning and the eats of the noontime. Truly this was one of the high points of the Commencement season.

There were thirty-five graduates from all departments. They were a very fine company of young people. For the first time the Bachelor of Theology degree was conferred. Two young men, Rev. Geron Roberts and Rev. Milton Smith received this degree. Both also have the Bachelor of Arts degree—Mr. Smith from Olivet College and Mr. Roberts from Oklahoma City University.

Rev. J. B. Chapman, D. D., delivered the Commencement sermon. He also preached Sunday evening. Both sermons were brought to large audiences. They were practical and highly inspiring. We are always glad to have Dr. Chapman come back home. Mrs. Chapman and his two daughters, Misses Lois and Grace,

accompanied him. Their many friends were glad to welcome them back to Bethany.

Rev. Forney Hutchinson, pastor of St. Luke's Methodist Episcopal Church, South, Oklahoma City, delivered the Commencement address. He is pastor of a large church and is doing a great work in Oklahoma City. He is our friend and we were pleased to have him with us. The subject of his address was "Burning and Shining." The message was very interesting and helpful. We hope that this will not be Dr. Hutchinson's last visit to us.

We had a large number of visitors at Commencement. They came from at least six different states. Some were here for the first time and others for the first time in years. On every hand expressions of surprise were heard because of the progress the school and the community had made. Surely God has been blessing Bethany-Peniel College and Bethany, Oklahoma. If you wish to visit a rapidly growing school, come our way. We will do our best to make you feel at home.

S. S. WHITE.

NORTH PACIFIC W. M. S.

Our Annual Convention of the W. M. S. of the North Pacific District was held May 8, 1928, in Portland, Oregon, the day before our District Assembly convened. Sister Edith Whitesides, our efficient District President, presided. From early morning until the closing service in the afternoon the presence and blessing of God were manifest. The reports from all the district officers were very encouraging. Our Treasurer's report showed that we had exceeded the preceding year by \$253. Our President had organized some new societies and revived others, and the reports from all the different presidents on the district showed a splendid interest, and the missionaries that have been visiting the various societies have stirred all our hearts, and a burning fire is in our bones to see these missionaries returned to their different fields.

Oh, beloved, can we not revive the Prayer and Fasting League? Won't we start with new zeal, and say, "We can, and we will"? Let us have a band of Prayer and Fasting Leaguers in every W. M. S. A few will revive others, and the church will be stirred, and will see that a little sacrifice on this line will bless every department of the church.

Our W. M. S. will take up the study of Latin America and the "Messengers of the Cross." We were privileged to have Dr. J. G. Morrison give us an address in the afternoon. He stirred and fired our souls as he told that he had been a missionary from childhood. He has a good, keen vision, and sees that God has raised up the W. M. S. and is mightily using them.

We have raised \$65,000 this year, more than we raised in four years when we first started. Dr. Morrison says the women have scarcely gotten started, and we believe it. There is a wonderful future for the W. M. S. Just a few here and there, yet heaven has heard this volume of prayer, and the God of Sabaoth has begun to answer, and we ex-

pect the next quadrennium will show a great and glorious harvest of souls from Africa, India, China, Japan and Latin America because of the W. M. S.

Beloved presidents, shall we not arouse ourselves and get three hundred on the North Pacific District to join the Prayer and Fasting League? Let us study and work and pray and believe God for the greatest year in our history.

MRS. MARY E. PIERCE,
Superintendent Study and Publicity.

NORTH PACIFIC DISTRICT ASSEMBLY

The Tenth Annual Assembly of the North Pacific District, which convened in First church, Portland, Oregon, May 9 to 13, was one victory heaped on top of another. Everything came off so much more gloriously and triumphantly than our fondest calculations has anticipated that we could only praise and magnify God that the fruits of real pentecostal grace are still manifest among the people called Nazarenes.

Dr. R. T. Williams was never more masterful in any of the assemblies where we have enjoyed his leadership, and never more Christlike and brotherly. His Sunday morning sermon was characterized by some as the greatest pulpit effort they had ever been privileged to listen to. It being Mother's day, there seemed to be an exceptional spirit of receptivity among the tendered hearts of the people. The messenger of God trod the temple courts of Jehovah with the might and majesty of a prophet of old, speaking in tones of such power and pathos that the pillars of men's hearts were literally shaken.

The reports showed a year of much stress along financial lines, but all seemed to face the future heroically. The elections were remarkable. Only one ballot each was necessary in choosing the ministerial and lay delegates, including alternates. Dr. Williams declared this to be the only instance in his experience where such a feat had been accomplished. Since the delegates are to be published in the *HERALD OF HOLINESS* as a body, I will omit them here.

The election of Dr. J. G. Morrison as District Superintendent was extremely popular. His presence and speaking added greatly to the profit and pleasure of the assembly.

Then the raising of the two thousand dollars to complete the Northwest Nazarene College out-of-debt campaign was another one of the high spots among the many, experienced during this delightful assembly.

The writer was re-elected Secretary and Dr. F. D. Luse was again chosen Treasurer. In the Woman's Missionary work Mrs. Edith Whitesides was again chosen District President. L. D. Smith heads the young people and Carleton D. Jones is again chairman of the District Sunday School Committee.

The memorial service was impressive, many loving tributes being paid to the memory of C. Howard Davis, and also to that of Jack Sanders, by old-time friends.

The entertainment accorded the assembly by First church was in every way exceptional and praise was profuse on all lips. The First and Central churches

of Seattle, Washington, will entertain the next assembly.

D. RAND PIERCE, Reporter.

CHURCH NEWS

PASTORS WILL AND ADDIE BRUNER, CARTHAGE, SOUTH DAKOTA—"We are glad to report victory in the name of Jesus, for our church here. We closed a special revival meeting on Sunday, May 27, with D. C. and Lizzie Stout of Loomis, South Dakota, as our evangelists. Our church is small in membership, but God has given us the hearts of the people, therefore with the exception of the first two nights, we were blessed with goodly crowds and good conviction, also attention. Brother and Sister Stout's sermons were seasoned with much prayer and the Holy Spirit from the very beginning convicted the sinner and led the believer to see his need of cleansing. On the last Sunday God beautifully poured out His Spirit in the morning service, and before the altar call was given souls were weeping their way to the altar. Thus, this beautiful service closed with fourteen honest seekers, who found repentance and cleansing. Thank God for the victory. We have just closed this meeting with twenty-five seekers in all, and the church is revived and pressing the battle for souls. Best of all, God was with us and His presence still remains."

EVANGELIST JOHN FLEMING—"Have just closed a great revival with Brother and Sister Hertenstein at Evansville, Indiana. This was the first meeting in their new church, and the crowds were large. A few times the church was packed to its capacity. The altar work was good, and during this meeting thirty-one people joined the church. Brother Hertenstein has built a fine church, and he has as fine a crowd of people as I ever worked with. They are hot and spiritual, yet without wild-fire and fanaticism. The last Sunday we raised six thousand dollars on the new church. They gave it freely and shouted while doing so. Brother Quinn was with us the last day. He, being their District Superintendent, was a great blessing and asset to the meeting. The longer you know Brother Quinn, the better you love him. Burl Sparks and George Ward were my collaborators. Brother Sparks had charge of the singing, and Brother Ward, of East Liverpool, Ohio, ably took charge of the piano. Brothers Sparks and Ward work well together. May the blessings of God be upon the good pastor and his church. Hoping to meet them and hundreds of other friends at the General Assembly at Columbus, Ohio."

PASTOR W. HICKMAN, McLEAN, TEXAS—"We are glad to report an old-fashioned revival of old-time religion with Rev. J. Warren Lowman and his band of workers as evangelists. God met with us in a special way with power to save the vilest sinner and sanctify believers and turn men from the power of darkness to light. Men and women out of practically every denomination knelt at the

same altar seeking and finding old-time religion that makes the heart rejoice. Several men over fifty years of age were reclaimed and one man ninety years old was gloriously saved. Glory to God in the highest! The Lord has stirred this country for miles around. Something like a hundred souls prayed through to glorious victory. There were sixty-one in the altar the last night of the meeting and many of them prayed through. We have had great crowds in attendance."

EVANGELIST JAMES M. DANIELS—"We have been in Lumberton, N. C., five weeks. The first week we were in the Christian and Missionary Alliance church. We have had good, old-fashioned singing, led by Brother Sykes Smith who is associated with the party. God has given us a great time in His name here in Lumberton. Many people were saved and many blessed. Some plunged into the fountain and were made complete. We had wonderful attendance all through the meeting. Part of the time the tent would not seat the people and there were more on the outside than on the inside. We expect to close here Sunday night, June 3. Pray for our next meeting which will be held in Cooleemee, N. C. We have a church in that town."

PASTOR M. R. DUTTON, BAKERSFIELD, CALIF.—"We have just closed our pastorate of nearly four years here. We truly love these dear people and have had a happy and victorious time among them. The closing Sunday was a very precious day. The people brought in of their own accord a love offering of about a hundred dollars. We surely do appreciate their many kindnesses to us during our stay among them. Rev. and Mrs. J. H. Sturgis have been called for the new year and are taking hold in a manner that bespeaks victory. We move June 9 and take up our work at Placentia, California, on the southern district. We are trusting the Lord to give us the greatest year of our life in this new field."

PASTOR G. E. JOHNSON, ALEXANDRIA, MINN.—"It has been our privilege to have Evangelist Aug. N. Nilson from Oakland, California, with us for a series of meetings. This man of God certainly has a message our people should hear. Our congregations were not large, but appreciative, and this was certainly manifested in the free-will offering which our people made to Brother Nilson. Personally we learned to love him for his kind and brotherly spirit which he manifested while among us. Brother Nilson is a strong holiness preacher, a loyal Nazarene, and a gentleman. We do not hesitate to recommend him to any of our churches that are looking for an evangelist who knows how to present the cause of ethical holiness as well as the fundamentals of Christianity that bring men to repentance."

PASTOR WILL H. SOUTH, FIRST CHURCH, DAYTON, OHIO—"On May 6 we closed a very profitable revival meeting with Rev. T. M. Anderson as evangelist. His splendid expositions of Scripture were

attended with the presence and power of the Spirit, blessing the saints and locating and convicting those who were needy. The last day was especially a blessed one, closing with a great altar service. A good type of altar work was done. Finances came easily. The church was well pleased with Brother Anderson's work. It is the building kind, that makes for permanence. God is richly blessing First church these days. Some splendid folks have been received into our membership recently. On May 20, a nice class was received, among them, Rev. I. J. Moore, an elder and splendid man of God, who comes to us from the Mennonite Brethren in Christ. He has had some twenty years in the ministry and has two brothers who are pastors of Nazarene churches in Indiana. We are sure Brother Moore will find a place of usefulness among us. Yesterday, June 3, was a wonderful day for us. The blessed Spirit came on the people in the morning in waves and billows of glory. The preacher's sermon was spoiled, but God was glorified and Christ exalted and the Spirit honored. We are having seekers in our regular services and our prayermeetings are remarkable for the presence and blessing of God. A few months ago we found ourselves much behind with finances, especially the budget. But we are up with the budget, district, to June 1, and are now paying the general up to the time of our fall District Assembly, and have not taken a special offering from the platform in six months. Tithing is doing it. We have a splendid people to work with and are now planning some advance steps, for the church, we trust, under the leadership of the Spirit."

EVANGELIST ELWOOD TAYLOR—"Since our last report we held a revival at Carthage, Kentucky, for Rev. Nelson Mink. This was a great meeting and God was with us. Brother Mink is a wonderful young man and there are some of the greatest people there that you will find anywhere. We went from Carthage to Mt. Vernon, Kentucky, for a meeting in the courthouse. We had a fairly good time, but it was far from what we desired as we lacked two weeks staying as long as we should by reason of conflicting dates. Rev. C. C. Burton as evangelist, and Professor E. C. Milby as singer, were my collaborators there. We went from Mt. Vernon to Birmingham, Alabama. God was with us there to give great victory. Brother Milby was again my singer there. He is one of our coming singers and so one will make a mistake in giving him a call. Rev. C. C. White is doing a great work in Birmingham. I have never seen such a fine class of people all in one church. They are planning now to buy a church property in a good location or build a tabernacle and build later. The future looks bright under the pastorate of Brother White and these noble people. At the close of the revival we took a goodly number of people into the church and after the services were dismissed the tide ran so high that others came and wanted to join. We went from Birmingham to Roll, Indiana camp, where we met with Brother Burton and also Mrs. Taylor in

the battle and God gave good crowds and good victory. We are now again in Whiting, Indiana, and have a great start. We are praying God to give a sin-killing and devil-driving time. Pray for us. We, the party, the Taylor-Burton evangelistic party, have a fine pastor to work with. Brother Johnson is God's own man, and this is half the battle."

CORYDON, PENNSYLVANIA—"We are praising God for victory in Corydon, with Rev. W. E. Johnson as pastor. Brother Johnson is a man after God's own heart. He preaches the gospel straight and with unction and power from on high. He is a man with a vision for greater things and we feel we are going to grow with a rapid pace. All the departments of our church are on the uphill climb. We expect to start right away to excavate for our parsonage on our church property. The plans are all laid for a six-room house. Our revival is to be June 27 to July 11 with Rev. J. A. Rodgers and Rev. and Mrs. Lehman as workers. We are getting in line for a great revival and covet the prayers of the HERALD OF HOLINESS family for a great outpouring of God's power. This is a very needy field for we have no Nazarene work nearer than twenty miles. Brother Johnson just organized a Nazarene Sunday school at Onoville, New York, about three miles away, with twenty-three present the first Sunday, and more to come. We never saw a people as hungry for God as the folks at this place. Our hearts were broken to receive word May 31 of the death of our dear Mrs. Reiff, wife of our former pastor who had just moved to Bethesda, Ohio. But our loss is Sister Reiff's gain, and our hope is to meet her in the morning just inside the eastern gate."—Mrs. Mayme M. Kraft, Deaconess.

PASTOR CLARENCE E. DEWITT, PORTLAND, INDIANA—"Our little church was organized at this place just a year ago, with nine charter members. The writer was installed as pastor. In July of last year we held a good revival, using one of the district tents, and our good pastor from Elwood, Indiana, Rev. Walter Rees, as evangelist. Twenty or more souls sought the Lord at the altar in this meeting. Then in November we had another good revival with Evangelist C. L. Davis of Milltown, Indiana, now pastor at New Castle, Pa. This was truly a constructive meeting. While we did not see as many seekers at the altar in this revival as we had anticipated, we have seen the results of this campaign follow months after it had passed. During the month of April of this year we had another good revival with one of our fine local ministers from our Redkey, Indiana, church as evangelist, Rev. Mrs. Bertha Silvers, with Rev. Mrs. Upp, from the same church as singer and pianist. They preached, prayed and sang the glory down for three weeks, and God was surely present in every service. A number of souls sought the Lord for pardon or purity, and some as genuine work was done as we scarcely ever see nowadays. Night after night our little hall was just packed to its capacity, and several nights people would come and open the door and look in and leave again because of the crowded house.

Breathe a prayer to God to help us in securing a larger and better place to worship in until we can build. Portland is a town of between six and seven thousand, and but one holiness church in town, a Wesleyan Methodist. We surely have a great field to labor in and the harvest truly is ripe. Last Sunday, June 3, was surely a red letter day in our church. Following a splendid Sunday school session we baptized seven precious little babies, then the blessing of the Lord came down in such showers that all but a few minutes of the pastor's time was taken in shouting and praising the Lord. Then at two-thirty p. m. we held a great service in the auditorium of the county courthouse, with seekers at the altar, and at night received six fine adult members into the church amid singing and shouting, as we scarcely ever see in these last days. We pledge ourselves to do our very best for this holy cause, to stand by our consecrated leaders, and do all within our power to reach the lost and dying with the gospel message that will bring them in touch with the Savior of mankind."

PASTOR C. C. JOHNSON, HOLDENVILLE, OKLAHOMA—"The church here is moving along nicely. We have just closed a good revival with Rev. F. R. Morgan of Tulsa, Okla., as evangelist, and Ross Hurst of Bethany, Oklahoma, as song leader. These men make a great team. We had thirty-eight either saved or sanctified, and a few came into the church, and the entire church was encouraged. The meeting made a lasting impression for holiness. Our Sunday school is making good progress under the wise leadership of R. S. Sanford, superintendent, and the N. Y. P. S. is doing well with Mrs. J. D. Miller as president, so all departments of our church are doing fine. We have all of our budget paid up in full, so we feel that we are wonderfully blessed of the Lord. We have served the church for six years and they have given us a unanimous call for another year, and we are delighted to serve a people like this. We covet your prayers."

PASTOR J. W. WALTZ, CANTON, ILL.—"Maples' Mill Church of the Nazarene is on record as the first Church of the Nazarene organized between the Rocky and Allegheny Mountains. I have been its pastor for nine months. I have enjoyed the work well, and am doing my best to realize my hopes and see it a Beulah land. I visit all homes, and pray in them. I was never treated better and have found many encouraging features in it. They tell me just where they stand, and don't blame anyone for their being unsaved, or backslidden. This is a country where I have made over a thousand visits and get a warm invitation to come again. Will you all pray for me that I may realize God's will concerning this work? Thank you."

BARBADOES, B. W. I.—"I have had one hundred souls at my altar in the last two weeks. Great blessings upon the work here. Hallelujah."—J. I. Hill.

EVANGELIST MRS. GUSSE MORRIS GILL—"We have just closed a pastorate of

two and one-half years with the church at Antlers, Okla. We have resigned in favor of our local preacher, Rev. John G. Thompson, who was unanimously elected to fill out the Assembly year. We regret to break camp with these dear people, for truly they are a loyal true bunch as you will find anywhere, but on the other hand we are perfectly clear in regards to our call to enter the evangelistic work. We have had a steady advancement along all lines of the church work during our stay here, and have a blessed spirit of love and harmony throughout the entire pastorate. We have fought out many stubborn battles, and won many precious victories, and are better equipped to further the fight against sin and the devil than ever before. We ask an interest in your prayers that under divine direction we will be able to pull down the mighty strongholds of sin, and plant the banner of righteousness on every battlefield."

ANNOUNCEMENTS

NOTICE—The Fourth Annual convention of the Missouri District N. Y. P. S. will be held in St. Louis First church, Tower Grove and Vista Ave., July 1 to 5. All pastors and regular delegates expected to attend. Send in the names of your delegates and pastor as soon as possible with one dollar for each as a registration fee. The election of the District officers will be held Tuesday at 10:30 a. m. Rev. J. B. Chapman has been secured to do the preaching. For further information write, J. B. Ramsey, 4167 Thrush Ave., St. Louis, Mo., or Ruby Blair, 1408 Temple Place, St. Louis, Mo.—J. B. Ramsey, District President.

NOTICE—A nine days' meeting beginning June 29 will be held with the Bartlesville, Oklahoma church, Doctor A. G. Jeffries as special worker. All day meeting on July 4 in the city park. All the neighboring churches in Oklahoma and Kansas are requested to attend.—Geo. Soupe, Reporter.

NOTICE—I have accepted the pastorate of our church at Midway City, Calif., so will not be available for evangelistic work this year. My address is 523 10th St., Huntington Beach, Calif.—Josiah Tucker.

PLEASE PRAY for the salvation of a son, twenty years of age; for a daughter who is threatened with the loss of her mind—she is the mother of three children and her mother earnestly desires the prayers of our readers; for the healing of a sister and for spiritual blessing that she may be able to be in the work again.

NOTICE—A holiness convention will be held July 3 and 4 at Jacobs camp, one mile east of Springer, Ill., in a beautiful grove. Provision made for board and lodging free. Come praying and get blessed. Ministers: Rev. Paul Brown, Rev. C. E. Toney and wife.—Jacob Fleck, President, Enfield, Ill.

RECOMMENDATION—We, the church board of the Church of the Nazarene, Antlers, Okla., having received the resignation of our pastor, Mrs. Gussie Morris Gill, who has served us almost three years, that she may enter the evangelistic work, do with much regret, accept same. Mrs. Gussie Morris Gill is truly a woman of the Lord, and exemplifies the teachings of our Christ in her daily walk of life. She has spiritually, intelligently, and energetically pursued her duties as pastor of our church while

among us. We realize that our loss will be the gain of God's people elsewhere, and we cannot commend her too highly to any who may desire her services.—S. H. Owens, Superintendent Eastern Oklahoma District; John G. Thompson, Secretary-Treasurer Church Board.

NOTICE—Dallas District Campmeeting and N. Y. P. S. and W. M. S. Convention will be held at Peniel, Texas, August 2 to 12. Workers: Dr. J. W. Goodwin, Rev. Lum Jones and Mr. Wallace Swan, song leader. The afternoons will be devoted to young people's work and Woman's Missionary Society interest. We are expecting every society to be represented.—F. E. Wiese, District Superintendent.

DEATHS

RATLIFF—James Henry Ratliff was born in Indiana, November 6, 1893, and died May 3, 1928 at Muskegon, Michigan, after one week's illness of pneumonia. When he was three years old his mother died and he made his home with an uncle for several years. While in this home Mrs. Mary Lloyd became a mother to him and had the greater part in his bringing up. He was a Quaker by birthright and was converted when he was seventeen. Shortly after his conversion he went to Oregon where he was sanctified and called to the ministry. To prepare for the same he entered the Nazarene College at Pasadena, California, where he spent two years. After leaving school he began preaching in a schoolhouse near Angel's Camp, California. His labors were blessed of the Lord and a Church of the Nazarene was organized. It was also while preaching here that Miss Marjorie North, who later became his wife, was converted. They were united in marriage July 7, 1917, and to this union five children were born. After their marriage he became pastor of a three point circuit near Angel's Camp, and continued here several months. Following this he went to Nampa, Idaho, to continue his school work, but hindering circumstances prevented and he went to Oregon to work in a lumber camp. Here he organized a Sunday school and preached as opportunity afforded. In June, 1924, he moved with his family to Carson City, Michigan. While residing here he went to Muskegon three months prior to his death to find employment, and while here he was stricken with pneumonia, which resulted in his death. Brother Ratliff lived a godly life, and his last testimonies were most inspiring to those about him. He leaves a wife, five children, father, and two sisters, besides many friends to mourn their loss. Funeral services were conducted in the Methodist church at Sethton, Michigan, by Rev. M. E. Bouton, pastor of the Church of the Nazarene of Muskegon.

JONES—Miss Sadie Jones departed this life May 24, at the age of 68 years. She was born in Knoxville, Carleton County,

RECORDS

Now only 69c. Some at 55c
Mr. Lewis with Mandola-Mandolin, Aeolian, Criterion and Westminster Quartets, Wm. Jennings Bryan, etc.

Send for New Price List
Also New Songs now ready
E. Arthur Lewis (Evangelist)
1400 E. 57th St., Chicago, Ill.
My sister—Miss Alice B. Lewis—of the Edwards Ladies' Quartet also represents us.

New Brunswick; was converted at an early age and sanctified while still in her teens under the labors of Brothers Wiggins and Noble, pioneer holiness preachers in that part of the country. She was one of those who were disestablished by the Free Christian Baptist denomination because of their acceptance of the doctrine of sanctification as a second definite work of grace. She was a charter member of the Reformed Baptist church of Canada and held membership in that body until she came to Somerville, where she united with the Church of the Nazarene. She was well beloved by those who knew her and the church has lost one of its most spiritual members. Nevertheless, the influence of her life will live on and one day we shall meet to part no more. The funeral service was held in the Church of the Nazarene at West Somerville on Sunday afternoon, May 27. The pastor, Rev. T. W. DeLong, officiated, assisted by Rev. W. Edmund Smith, a former pastor and friend of the deceased. The text of the sermon was from Numbers 23:10: "Let me die the death of the righteous, and let my last end be like his." Two hymns, "Shadows" and "Meet Me There," were sung by Mrs. James Manuel and Miss Elsie Wood. Another beautiful song entitled, "On That Morning," was rendered by a mixed quartet, Miss Reita DeLong, Miss Edith Wood and Messrs. Robert and Stephen Rundlett.

CAMPMEETING CALENDAR

June 24 to July 8, Manville Holiness Camp, Manville, Ill. Workers: Mr. and Mrs. J. Warren Lowman, A. A. Moore, Mrs. Ruth Moore, Rev. H. B. Jensen. New dormitory erected this year. Lodging free. Bring bedding. Pastors and evangelists in the work entertained free. For further information write Wilder Hoobler, Secretary, Manville, Ill.

June 25 to July 8, Eighth Annual campmeeting, Syracuse Holiness Campmeeting Association. Workers: John Norberry, Dr. D. F. Brooks, J. N. Hampe, Miss Florence Fairbanks and others. Address Rev. C. H. Cox, President, Bellevue Road, Route 3, Syracuse, N. Y.

June 28 to July 8, Annual campmeeting of the South Georgia Conference of the Wesleyan Methodist Church, Ashburn, Georgia. Workers: H. R. French and wife, P. D. Doty and family. For further information write J. T. M. Watkins, Ashburn, Ga.

June 28 to July 8, Nebraska State Holiness Campmeeting, Bethany Park, Lincoln, Nebraska. Workers: H. C. Morrison, C. W. Ruth, G. Edwin Ellis. For information write Rev. O. J. Wright, 4322 St. Paul Ave., Lincoln, Nebraska.

June 29 to July 7, North Reading, Mass., Eighth Annual Campmeeting of the Nazarene. Workers: Rev. H. V. Miller, District Superintendent, in charge. Rev. T. M. Andersen and Rev. B. H. Haynie, evangelists. Prof. B. D. Sutton and wife in charge of the music. For rooms write Miss Rose Wright, 1078 Middlesex St., Lowell, Mass. Other information, Rev. E. T. French, 466 Main St., South Manchester, Conn.

June 29 to July 8, Jamestown Holiness camp, Beulah Camp, Jamestown, North Dakota. Workers: John Owen, George Bennard, W. R. Hallman and wife, Stella B. Crooka. For information write Rev. N. L. Rockwell, Jamestown, N. Dak.—F. W. Gress, Secretary.

June 29 to July 8, Fletcher Grove Holiness Campmeeting, Delanco, N. J. Workers: Charles Dunnaway, Deaconesses Hazard and Richardson, Thomas Eden and sister. For information address G. W. Perkins, Delanco, N. J.

July 3 to 15, Fourth Annual Camp of the Whetstone Valley Interdenominational Holiness Association, Wilmet, S. D. Workers: Rev. Frank E. Arthur and Rev. and Mrs. H. T. Nyhva.—James Cameron, Secretary, Wilmet, S. Dak.

July 5 to 15, Old Orchard, Maine. Workers: J. W. Goodwin, Arthur Inglor, pastors of Maine. For information write C. F. Hurst, Livermore Falls, Maine, or Rev. C. P. Lanpher, 30 Huntress St., Portland, Maine.

July 5 to 15, Twentieth Annual Campmeeting, Central Northwest District Sawyer, North Dakota. Workers: J. E. Bates, Freddie Thomas, Viola Reinholdt, Professor W. B. Larson, Northwest Nazarene College Quartet. For further information write Rev. H. F. Vogt, Sawyer, North Dakota.

July 12 to 22, Alberta District Campmeeting, Red Deer, Alta. Workers: Jarrette and Doll Aycock and daughter. For information write Rev. James Spittal, pastor Red Deer.—Charles E. Thomson.

July 13 to 22, Smith Mills Holiness Campmeeting, Smith Mills, North Dartmouth, near New Bedford, Mass. Workers: George B. Kulp, Rev. and Mrs. William G. Heslop, Mabel R. Manning. For accommodation write Abram Boomer, Jr., 19 Ocean St., New Bedford, Mass. For other information, Miss Annie M. Cunningham, 194 Tremont St., New Bedford, Mass.

July 13 to 23, Aura Holiness Campmeeting, Aura, N. J. Workers: Charles Dunnaway, and Deaconesses Hazard and Richardson. For information address G. W. Perkins, Delanco, N. J.

July 19 to 29, Ohio District Campmeeting, North of Columbus on Moore's Road, between Cleveland Avenue and the "C. C. C." highway. Workers: C. A. Gibson, Raymond Browning, T. M. Anderson, F. M. Messinger, Rev. and Mrs. E. D. Sutton, The Vaughan Radio Quartet. For information address Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 19 to 29, Annual Campmeeting, Long Island Holiness Campmeeting Association, Prince Ave., Freeport, L. I., N. Y. Workers: J. F. Knapp, Howard Sweeten, D. F. Brooks, Miss Florence A. Fairbanks, Woodford Taylor. For information write H. J. Cornell, Corresponding Secretary, 46-14 Burling St., Flushing, L. I.—John A. Duryea, President.

Starting July 20, Hudsonville campmeeting, Hudsonville, Texas. Workers: Z. T. Thacker, Richard Felsburg, Oscar Felsburg. For further information address H. M. Curtis, Telephone, Texas.

July 26 to August 5, Arkansas District Campmeeting, near North Little Rock, Ark. Workers: Dr. A. O. Henricks, Andrew Johnson, and Miss Ruth Harris. For information write Mrs. Anna L. Oliver, District Secretary, 621 Olive St., North Little Rock, Ark.—John W. Oliver, District Superintendent.

July 26 to Aug. 5, Sixteenth Annual campmeeting, Warsaw, Ohio. Evangelists: Rev. W. W. Loveless, London, Ohio; Rev. W. H. McLaughlin, Canton, Singers: Ernest B. Marsh, Virgil Siberna. The association has no tents, but you are welcome to bring your tent and to camp the entire time. For information, write Adah Shepard, Secretary, Warsaw, Ohio.

July 27 to August 5, Annual Campmeeting, St. Croix Falls, Wisconsin. Workers: W. R. Cain, John T. Hatfield, E. O. Chalfant, Miss Daisy Dean. For information write P. A. Dean, Ashland, Wisconsin.

August 2 to 12, Annual Campmeeting of the First Illinois Holiness Association, Shorman, Ill. Workers: Rev. Frank E. Arther, Rev. J. W. Dibben, Dolla B. Stretch. For information write Mrs. Julia Short Hayes, Secretary, 2217 E. Capitol Ave., Springfield, Ill.

August 3 to 12, Northern California District Campmeeting, Santa Rosa, Calif. Workers: J. B. Chapman, H. Orton Wiley, F. B. Smith and family. Also a Teacher's Training Institute, under direction of C. B. Widmeyer. For further information write Rev. E. J. Ewell, 767 Mill St., Santa Rosa, Calif.

August 3 to 12, Annual Campmeeting of Michigan District Pilgrim Holiness church, Seminary Park, Owosso, Mich. Workers: George B. Kulp, E. E. Shelhamer, Julia A. Shelhamer, Charles L. Slater.—Rev. B. O. Shattuck, District Superintendent.

August 3 to 19, Oregon, Wisconsin, Hallelujah Camp. Workers: Rev. Theo. Ludwig and wife and other splendid people. Address Rev. Jack Linn, Secretary, Oregon, Wisconsin.

Aug. 9 to 18, Ozark, Ark., Twenty-eighth Annual meeting. Workers: Rev. J. S. Wallace, Rev. Euland Simpson and wife. For information, write Maggie Knox, Secretary, Ozark, Ark.

August 9 to 19, Wisconsin Wesleyan Methodist Campmeeting Association annual camp at Burr Camp Ground, seven miles west of Hillsboro, Wisconsin. Workers: Rev. Preston Kennedy, Dr. Peter Wiseman, Rev. Raymond Lewis, and others. For information write Rev. J. B. Clawson, Waukegan, Wisconsin.

August 9 to 19, Annual Campmeeting of Indiana District, Pilgrim Holiness Church, Frankfort, Indiana. Workers: Paul S. Rees, R. A. Shank and wife.

Five Hundred Bible Questions

(With Answers)

By

Rev. C. B. Widmeyer, D. D.
Suitable for the Home; the
Sunday School and the
Young People's Society

During the year of 1923 the author of this booklet conducted a Bible Contest through the columns of the Youth's Comrade. A large number of people responded, taking an active part in the work. Some parties engaged in the contest were as young as nine years of age, while three people had passed the eightieth mile post. The youngest person to complete the work was eleven years of age, and the oldest person was eighty-three.

The preparation of these questions was not according to any set rule of order. In arranging the work for publication a little time has been taken to classify the questions, in order that they may be more useful.

Postpaid price, 50c

Nazarene Publishing House
2923 Troost Avenue
Kansas City, Mo.

For rooms write Rev. Elmer Klopstein, 1436 W. 10th St., Muncie, Ind. For general information write Rev. D. E. Snow, 123 W. 24th St., Anderson, Indiana.

August 10 to 19, National Park Holiness Campmeeting, National Park, N. J. Workers: G. W. Ridout, Wm. Orum, I. S. Hackett. For information address G. W. Perkins, Delanco, N. J.

August 10 to 20, Wheeling Campmeeting, near Hazelton, Indiana. Workers: Grover B. Wright, Mack Anderson and wife. For information write Miss Stella E. McRoberts, Hazelton, Indiana.

August 16 to 26, Thirty-ninth Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. C. W. Ruth, Rev. C. M. Dunaway, Rev. Homer L. Cox, Mrs. W. D. Bartlett, Mrs. C. J. Meyers, Professor and Mrs. B. D. Sutton. For information address Rev. W. R. Cain, 616 S. Vine St., Wichita, Kansas.

Aug. 16 to 26, Portage, Ohio, Fiftieth Annual meeting. Evangelists: Howard W. Sweeten, Rev. Edna Banning. Song leader, Rev. Dwight M. Peffley. Missionary day, Aug. 23rd with Rev. M. G. Standley in charge. Entertainment very reasonable. No gate fee. Address H. J. Ickes, President, Helena, Ohio, or Rev. E. L. Day, Secretary, 74 Oakwood Ave., Newark, Ohio.

August 16 to 26, Fourth Annual campmeeting of the Armstrong County Interdenominational Holiness Association, three miles from Kittanning, Pa. Workers: T. M. Anderson, Raymond Bush, J. E. Walter, Leslie Conley, Mrs. G. R. Churchill. For particulars write Rev. Carl Hammerly, McGrann, Pa.

August 17 to 26, the Forty-Second Annual Camp of the Central Illinois Holiness Association, Normal, Ill. Workers: Rev. A. L. Whitcomb, Rev. Harry Morrow, Clay Milby, Miss C. B. Cooley. For information write Mrs. Bertha C. Ashbrook, Secretary, 451 W. Allen St., Springfield, Ill.

August 17 to 26, Drainesville Holiness Campmeeting, Drainesville, Va. Workers: W. A. Grogg, Raymond Wilder, Mrs. Marion Birrell.—Anna L. Hyatt, Secretary, 163 Adams St., N. W., Washington, D. C.

August 24 to September 2, Mount of Praise Annual Campmeeting, Circleville, Ohio. Workers: Dr. Joseph Owen, Dr. Andrew L. Johnson, Rev. Charles L. Slater. For information write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio, Secretary.

August 24 to September 3, Twentieth Annual Interdenominational Hillcrest Holiness Association Camp, four miles west of Kampsville, Illinois. Workers: Charles H. Stalker, Allie Erick, Professor R. A. Shank and wife, Mrs. J. R. Evers. For information write Charles F. Benz, Secretary, Kampsville, Ill.

August 25 to September 3, Local Preachers' Holiness Campmeeting, Fletcher Grove, Delanco, N. J. Workers: Theo. Elaner and wife, R. G. Flexon, and A. J. Dolbow. For information address G. W. Perkins, Delanco, N. J.

August 23 to September 2, Twelfth Annual Campmeeting, Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: John Paul, U. E. Harding, Kendall S. White and wife. For further information write Mrs. A. L. Wright, 307 East College Avenue, Blackwell, Okla.—Mrs. A. L. Wright.

August 24 to September 4, Thirty-third Annual Campmeeting of the Southern Indiana Holiness Association, Oakland City, Ind. Workers: George B. Kulp, C. B. Fugett, C. C. Rinebarger and wife. For information write Maude Yeager, 618 S. Hall St., Princeton, Indiana.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS
Office, 2923 Troost Ave., Kansas City, Mo.

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

A. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.

SUMMER AND FALL ASSEMBLIES, 1928

Alabama	Oct. 10 to 14
Arizona	Dec. 12 to 16
Arkansas	Oct. 3 to 7
Central Northwest	Aug. 15 to 19
Chicago Central	Aug. 29 to Sept. 2
Colorado-Wyoming	July 11 to 15
Dallas	Oct. 17 to 21
Eastern Oklahoma	Sept. 19 to 23
Florida	Oct. 21 to 25
Georgia	Oct. 17 to 24
Hamlin	Oct. 3 to 7
Indianapolis	Sept. 5 to 9
Iowa	Aug. 22 to 26
Kansas	Aug. 29 to Sept. 2
Kansas City	Sept. 6 to 7
Kentucky	Sept. 6 to 7
Louisiana	Oct. 10 to 14
Manitoba-Sask.	July 25 to 29
Michigan	Aug. 22 to 26
Mississippi	Sept. 23 to 30
Missouri	Sept. 12 to 16
Nebraska	July 10 to 22
Northern Indiana	Aug. 20 to Sept. 2
Ohio	Aug. 22 to 26
San Antonio	Oct. 24 to 28
Southwest	Dec. 5 to 9
Tennessee	Sept. 12 to 16
Western Oklahoma	Sept. 26 to 30

EVANGELISTS' SLATES

ERNEST C. ALLEN	Grinnell, Kans.	June 3 to 24
	Cloud Chief, Okla.	July 1 to 21
ALLINE ANDERSON	Indianapolis, Ind. (Gospel Mission, W. Michigan St.)	June 3 to 28
	Piqua, Ohio	July 1 to 23
MADE AND ETHEL ANDERSON	Columbus, Ohio (Gen. Assen.)	June 13 to 26
	Atterah, Ohio	June 29 to July 15
	Harleton, Ind. (Wheeling Camp)	Aug. 10 to 30
T. M. ANDERSON	Columbus, Ohio	June 13 to 24
	North Reading, Mass.	June 30 to July 8
	McDonald, Pa.	July 10 to 15
	Columbus, Ohio	July 19 to 30
	Moore, N. Y.	Aug. 3 to 12
	Kittanning, Pa.	Aug. 18 to 26
	Pasadena, Calif.	Aug. 30 to Sept. 9
JARRETT AND DELL AYCOCK	Columbus, Ohio	June 12 to 24
C. H. BABCOCK	Mt. Lake Park, Md.	June 29 to July 7
	Douglas, Mass.	July 12 to 23
	Placemat Hill, La.	July 26 to Aug. 5
	Indian Springs, Ga.	Aug. 9 to 19
	Reidsville, Ga.	Aug. 23 to 31
	Burr Oak, Kans.	Sept. 7 to 17
	Thomas, Ohio	Sept. 20 to 30
	Jamestown, N. Dak.	Oct. 7 to 21
P. P. BELKIN	Iowa City, Iowa (Gen. Del.)	July 9 to 29
W. O. BENNETT	Detroit Holiness Tabernacle (2014 W. Hancock St.)	June to Sept.
	Romeo, Mich. (camp)	Aug. 3 to 12
FRED BOUSE	Indiana Harbor, Ind.	June 24 to July 15
	Clifflet, Ind. (Tent, care Rev. P. W. Parter, Portland, Ind.)	July 15 to 29
R. E. BRIDGEWATER AND WIFE	Minneapolis, Kans.	June 24 to July 8
	Lubbock, Texas	July 12 to 29
RAYMOND BRUNING	Shady Side, Ohio (camp)	June 20 to July 1
	Beaumont, Mich.	July 6 to 15
	Columbus, Ohio	July 19 to 30
	Toronto, Ohio	Aug. 3 to 12

Kearney, Nebr.	Aug. 18 to 26
Huntington, W. Va.	Sept. 2 to 16
Sale City, Ok.	Sept. 20 to 30
Cincinnati, Ohio	Oct. 7 to 21
C. C. BURTON	
Whiting, Ind.	June 3 to 24
M. M. BUSSEY	
Tacoma, Wash. (Camp, care S. H. Drammer, 5219 Union Ave.)	June 23 to July 8
JACK AND RUBY CARTER	
Lamesa, Texas	July 13 to 29
Bowie, Texas	Aug. 3 to 19
Waurika, Okla.	Aug. 20 to Sept. 2
ROSCOE C. CARRELL	
Columbus, Ohio	June 13 to 20
Lyman, Okla.	July 1 to 15
Idabel, Okla.	July 20 to Aug. 6
Pawhuska, Okla.	Aug. 28 to Sept. 10
F. P. CASSIDY	
Riifton, Ind.	June 3 to 21
Monroeville, Ind.	July 8 to 20
Highway, Ky.	Aug. 6 to 10
C. C. AND FLORA CHATFIELD	
Columbus, Ohio	June 12 to 24
Decatur, Ind.	July 1 to 29
Augusta, Ky. (Fisher Tabernacle)	Aug. 5 to 10
Radcliff, Ohio (Camp)	Aug. 26 to Sept. 0
Columbus, Ohio (Third St. Mission)	Sept. 10 to 23
Lincoln, Neb.	Sept. 30 to Oct. 14
Billings, Mont.	Oct. 21 to Nov. 11
Fergus Falls, Minn.	Nov. 14 to Dec. 2
CLEOPHORN EVANGELISTIC PARTY	
Burkburnett, Texas	June 25 to July 8
Abilene, Texas	June 8 to 24
Howe, Texas	July 27 to Aug. 6
Buffalo Gap, Texas	Aug. 3 to 12
Cleco, Texas	Aug. 15 to 26
C. T. CORBETT	
Viborg, S. Dak.	June 20 to July 8
ERNEST CORYELL	
Poplar, Montana	June 13 to July 1
Flasher, N. Dak.	July
C. C. AND MARGARET CRAMMOND	
Bradley, Mich.	July 2 to 15
STELLA B. CROOKS	
Jamestown, N. Dak. (camp)	June 23 to July 8
Nampa, Idaho (Camp)	Aug. 2 to 12
Pocatello, Idaho	Aug. 20 to Sept. 0
Twain Falls, Idaho	Sept. 16 to 30
Emmett, Idaho	Oct. 7 to 21
F. N. DEBOARD	
Yates Center, Kans.	June 21 to July 15
Sweetwater, Texas	July 20 to Aug. 6
Bridgeport, Okla.	Aug. 6 to 19
E. C. DEES	
Caro, Mich.	June 28 to July 8
Claymore, Ky.	July 13 to 22
Kirksey, Ky.	July 23 to Aug. 5
Star Lime Works, Ky.	Aug. 7 to 19
Holcomb, Mo.	Aug. 21 to Sept. 2
M. E. AND NINA DE VOLL	
Meridian, Texas	June 10 to July 1
Texas	July and August
H. N. DICKERSON	
Itasca, Mich.	June 24 to July 8
New Mexico District Camp	Aug. 17 to 26
Marcus Hook, Pa.	Sept. 30 to Oct. 14
JOHNNIE AND JACKIE EDWARDS	
Lindsay, Calif. (Box 208)	June 8 to July 8
Wellington, Texas	Aug. 5 to 19
Compton, Calif.	Aug. 24 to Sept. 9
R. E. DUNDAS	
Fredonia, Kans.	June 21 to July 8
Lincoln, Kans.	July 15 to 20
CHARLES DYE	
Goshen, Ind.	June
EDWARDS EVANGELISTIC LADIES' QUARTET	
Columbus, Ohio (General Assembly)	June
Iberia, Mo.	June 29 to July 15
Boulder, Colo.	July 19 to Aug. 13
Trinidad, Colo.	Aug. 17 to Sept. 9
J. R. EDWARDS AND WIFE	
Delta, Ohio	June 10 to July 1
Columbus, Ind.	July 4 to 15
Wellsville, Ohio	July 16 to 22
Neward, W. Va.	July 23 to Aug. 5
Madison, Ind. (Bryantburg Camp)	Aug. 17 to 26
Toledo, Ohio	Oct. 4 to 21
Newell, W. Va.	Oct. 28 to Nov. 11
I. M. ELLIS	
Pik City, Ohio	July 18 to 29
Hamlin, Texas (Mt. Zion Church)	Aug. 1 to 12
Post, Texas (Lynn Chapel Church)	Aug. 15 to 26
Neodesha, Okla.	Aug. 30 to Sept. 16
THEO. ELSNER AND WIFE	
Auburn, Pa. (Camp)	June 23 to July 1
Neposset, L. I., N. Y.	July 7 to 28
East Wareham, Mass. (Camp)	Aug. 10 to 19
Delanco, N. J. (Camp)	Aug. 25 to Sept. 8
Owosso, Mich.	Sept. 30 to Oct. 14
Elkhart, Ind.	Oct. 21 to Nov. 4
Alliance, Ohio	Nov. 6 to 18

C. D. FINCH	Ottisville, Mich. (care Rev. C. I. Harwood)	June 24 to July 8
	Maybee, Mich.	Aug. 2 to 12
BONA FLEMING	Center Valley, Pa.	July 6 to 15
	Reading, Pa.	July 20 to 23
	Toronto, Canada	Aug. 3 to 13
	Bonnie, Ill.	August 17 to 26
JOHN FLEMING	Barberton, Ohio	July 1 to 15
	Reading, Pa. (camp)	July 20 to 30
	Indianapolis, Ind.	Aug. 1 to 15
	Beebe, Ark.	Aug. 17 to 26
	Anderson, Ohio	Sept. 2 to 10
C. B. FUQUETT	Indianapolis, Ind. (First Church)	July 3 to 15
	Halltown, Mo. (camp)	July 19 to 29
	Cape May, N. J. (camp)	Sept. 7 to 16
PAUL AND DORA GEIL	Goshen, Ind. (Gen. Del.)	June 1 to 21
	Frankfort, Ind.	July 23 to Aug. 14
	California, Ky. (Carthage camp)	Aug. 17 to 26
	Bloomsburg, Pa.	Sept. 16 to 30
	Toledo, Ohio	Oct. 4 to 21
GESSIE MORRIS GILL	Prescott, Ark.	June 15 to July 1
	Lapesa, Texas	July 13 to 29
	Hatesville, Ark. (Camp)	Aug. 9 to 19
	Kinston, Okla.	Aug. 21 to Sept. 9
J. L. GLASCOCK	Little Cooley, Pa. (Camp, Centerville, Pa., R. 3)	June 14 to 24
	Spring Valley, Minn. (Gen. Del.)	July 1 to 15
	Centerville, Pa. (Route 4)	July 20 to Aug. 12
	Alexandria, Ind. (Beulah Park Camp)	Aug. 16 to 20
	Hurlock, Md. (Gen. Del.)	Aug. 26 to Sept. 9
ARTHUR WILLIAM GOULD	Columbus, Ohio	June 13 to 24
ELDON M. GRAVES AND WIFE	Palo Alto, Calif.	June 20 to July 1
RALPH C. GRAY	Meridian, Texas (Kimball)	June 25 to July 8
	Post, Texas (Grassland)	July 27 to Aug. 12
	Goldthwaite, Texas	Aug. 18 to Sept. 2
	Merkel, Texas	Sept. 3 to 16
H. A. GREGORY AND WIFE	Rallinger, Texas	June 10 to July 1
	Moody, Texas	July 6 to 15
	Portales, N. Mex.	July 16 to 20
	Bowie, Texas	Aug. 3 to 19
	Abilene, Texas (Blitter Creek)	Aug. 22 to Sept. 2
J. C. HAPLEY	Lyman, Okla.	June 28 to July 15
	Idabel, Okla.	July 22 to Aug. 5
	Barlewell, Okla.	Aug. 10 to 26
	Pawhuska, Okla.	Aug. 29 to Sept. 23
LEWIS E. HALL	Payette, Idaho	June 7 to July 1
	Ralmon, Idaho	July 6 to 29
J. N. HAMPE	Pittsburgh, Pa.	June 17 to 24
	Schenectady, N. Y. (Victor Grove Camp)	June 28 to July 3
	Syracuse, N. Y. (Camp)	July 8 to 18
	Conneautville, Pa. (Peniel Camp)	Aug. 3 to 7
	Clinton, Pa. (Tri-State Camp)	Aug. 7 to 12
	Struthers, Ohio	Aug. 19 to 26
	Pittsburgh, Pa. (Whiteside Memorial Bible School)	Sept. 14 to 21
	Richmond, Va.	Sept. 30 to Oct. 14

WANTS

My Gospel Bus for sale, with all built-in furniture, 2 double beds, china closet, book case, writing desk, clothes closet, toilet and other equipment that is necessary for keeping house. The bus is 20 feet long, 8 feet wide, 6 feet and 8 inches inside; built on 2 ton Reo truck, Winchester, Ind. Mrs. Major Mertile E. Boyd, General Delivery.

FOR SALE OR EXCHANGE—Ten room modern house and five acres land close to college campus. Easy terms. Write Olivet College, Olivet, Illinois.

New and Used
GOSPEL TENTS

Write Us for Prices

R. H. ARMBRUSTER MFG. CO.
Springfield, Ill.

Our Tents have satisfied other Church-of-the-Nazarene Gospel Leaders, They Will Satisfy You.

LEE L. HAMRIC

Sulphur Springs, Texas ... June 24 to July 18
 Stonewall, Okla. July 20 to Aug. 3
 Itedley, Texas Aug. 5 to 19
 Bentonville, Ark. (camp) Aug. 24 to Sept. 9
 Canadian, Texas Sept. 13 to 23

B. H. HAYNIE

Reading, Mass. (Camp) ... June 29 to July 8
 Milwaukee, Wis. July 15 to 29

N. J. HEPBURN

Louisburg, Kans. July 8 to Aug. 5
 Brynmarille, Mo. Aug. 5 to Sept. 4

WILLIAM HESLOP AND WIFE

Columbus, Ohio June 18 to 24
 Cumberland, Md. June 20 to July 8
 N. Dartmouth, Mass. (Smith Mills Camp) ...
 July 13 to 22
 Washington, D. C. (Park Lane Camp) ...
 July 27 to Aug. 5

LEE HILL

Columbus, Ohio June 13 to 20
 Vilonia, Ark. (Camp) July 20 to 29
 N. Y. P. B. Convention July 31 to Aug. 5
 Leona, Ark. (Pickens Chapel) Aug. 10 to 19
 Prescott, Ark. (Caret) ... Aug. 24 to Sept. 2

URAL T. HOLLENBACK

Cardington, Ohio June 26 to 29

J. E. HUGHES

Cloverport, Ky. July 1 to 15

AARON HULSE

Berery, Kans. June 17 to July 8

J. RUSSELL HURST

Britton, Okla. June 24 to July 8
 Reed, Okla. July 12 to 29
 Mangum, Okla. July 30 to Aug. 19

ALLIE AND EMMA IRICK

Columbus, Ohio (General Assembly) ...
 June 13 to 25
 Jasper, Ala. June 28 to July 9
 Millport, Ala. July 12 to 23
 Temple, Okla. (Bethel Camp) July 20 to Aug. 9
 Altus, Okla. Aug. 9 to 19
 Kampsville, Ill. (Millerest Camp) ...
 Aug. 23 to Sept. 3
 Erie, Okla. Sept. 5 to 17
 Huthuson, Kans. Sept. 23 to Oct. 7
 Sioux City, Iowa Oct. 14 to 28
 Kapulpa, Okla. Nov. 4 to 18

A. H. JOHNSTON AND WIFE

Barkerton, Ohio July 1 to 10

St. Marys, Ohio July 12 to 22

ANDREW JOHNSON

Ashland, Ky. June 10 to July 1

LUM JONES

Columbus, Ohio (Gen. Assem.) June 12 to 20
 Pittsburgh, Pa. July 1 to 15
 Sulphur, Okla. July 19 to 29
 Peniel, Texas (Camp) Aug. 2 to 12
 Duncan, Okla. Aug. 14 to 26
 Canute, Okla. Aug. 31 to Sept. 10

CLIFFORD E. KEYS

San Luis Obispo, Calif. June 10 to July 1
 Ventura, Calif. July 8 to 29
 Redlands, Calif. Sept. 30 to Oct. 14
 Pomona, Calif. Oct. 17 to Nov. 4
 Holtville, Calif. Nov. 11 to 26

FRANK AND HELEN LEHMAN

Columbus, Ohio June 13 to 26
 Corydon, Pa. June 27 to July 10
 Barborton, Ohio July 11 to 15
 Warren, Ohio July 10 to 30
 Pittsburgh District Aug. 2 to 20

V. W. AND MARQUERITE LITRELL

Columbus, Ohio June 12 to 24

W. W. LOVELESS

Columbus, Ohio (Gen. Del.) ... June 14 to 25

Warsaw, Ohio (Gen. Del.) July 28 to Aug. 8

THEODORE AND MINNIE E. LUDWIG

Columbus, Ohio (Gen. Assembly) June 13 to 24
 Youngstown, Ohio (tent) June 28 to July 15
 Webster City, Iowa (tent) July 18 to 29
 Oregon, Wis. (camp) Aug. 3 to 19
 Palro, Kans. (camp) Aug. 23 to Sept. 2
 Richmond Hill, N. Y. Oct. 4 to 21
 Anderson, Ind. Oct. 25 to Nov. 11

J. B. MERRIDE

Minot, N. Dak. June 12 to 27
 Cincinnati, Ohio (Mt. Washington) ...
 July 1 to 16
 Ramsey, Ind. (Campmeeting) ... Aug. 9 to 30
 Yuma, Colo. (Campmeeting) Aug. 24 to Sept. 2
 Somerset, Ky. Sept. 9 to 30

A. McNAUGHTON AND WIFE

Columbus, Ohio June 13 to 26
 Freeman, S. Dak. July 1 to Aug. 1
 Froid, Montana Aug. 20 to Sept. 9
 Homestead, Mont. Sept. 10 to Oct. 7

E. C. MILBY

Broadhead, Ky. June 17 to July 1
 Mason City, Ill. (Tent Meeting) July 1 to 15
 Beaumont, Ky. July 16 to 29
 Hinton, Ky. July 30 to Aug. 15
 Normal, Ill. (Camp) Aug. 10 to 21
 Calamine, Ark. (Camp) Aug. 30 to Sept. 9

L. O. AND BERTHA MILBY

Augusta, Ky. July 1 to 16
 Lacona, Iowa (Mason church) ... Aug. 1 to 19

JAMES MILLER

Columbus, Ohio (General Assembly) ...
 June 19 to 24

W. H. MINOR

Britton, Okla. June 24 to July 8
 Muskogee, Okla. July 15 to 29
 Woodward, Okla. (Interdenominational holiness
 camp) Aug. 3 to 12

ARTHUR MORGAN

Millenapolis, Kans. June 24 to July 8
 Lubbock, Texas July 12 to 29

HERSCHEL MURPHY AND WIFE

Peoria, Texas July 1 to 15
 Santa Anna, Texas (Bee Branch) July 18 to 20
 Cross Plains, Texas Aug. 3 to 19
 Brownwood, Texas Aug. 24 to Sept. 2
 Bonham, Texas (Prairie Point) ...
 Sept. 28 to Oct. 14

JOHN NORDBERRY

Syracuse, N. Y. (camp) ... June 28 to July 8

O. F. AND BYRDIE OWEN

Rockford, Ill. June 24 to July 8
 Climbing Hill, Iowa July 27 to Aug. 6

DWINIGHT M. PEFFLEY

Toledo, Ohio June 21 to July 8
 Indianapolis, Ind. (West Side church camp) ...
 July 22 to August 12
 Portage, Ohio (camp) Aug. 18 to 26
 Payne, Ohio Sept. 23 to Oct. 7

LAWRENCE REED

Westport, Ont., Canada June 10 to 24
 Wilmington, N. Y. (camp) June 28 to July 8
 Sebring, Ohio (camp) July 13 to 22
 Cohoes, N. Y. (Seren Oaks Camp) ...
 July 20 to Aug. 12

J. E. AND ADA REDMON

Columbus, Ohio June 13 to 20
 Richland Center, Wis. (Gen. Del.) ...
 June 29 to July 15
 Huntington, W. Va. (Gen. Del.) ...
 July 22 to Aug. 5
 California, Ky. (Carthage Holiness Campmeet-
 ing) Aug. 17 to 26

LEWIS J. AND EDITH RICE

Diagonal, Iowa June 27 to July 15
 Union City, Ind. July 18 to Aug. 5

O. F. RING

Marlinton, W. Va. June 14 to July 1

J. A. RODOERS

Corydon, Pa. June 24 to July 8
 Warren, Ohio July 16 to 29
 Cleveland, Ohio Sept. 9 to 23
 Lowell, Mass. Sept. 30 to Oct. 14
 Beverly, Mass. Oct. 21 to Nov. 4
 Cliffdale, Mass. Nov. 11 to 25

O. HOWARD ROWE

Columbus, Ohio June 11 to 26
 Brooklyn, N. Y. July 1 to 15
 California, Ky. (camp) Aug. 17 to 26
 Bradford, Pa. Sept. 2 to 16
 Butler, Pa. Sept. 17 to 30
 Lincoln Place, Pa. Oct. 7 to 21
 Dayton, Ohio Oct. 22 to Nov. 4
 Manngington, W. Va. Nov. 11 to 25

MAE HURSELL

Ft. Smith, Ark. June 29 to July 15
 Davenport, Okla. Aug. 10 to 31

C. W. RUTH

Columbus, Ohio June 13 to 24
 Lincoln, Neb. (Camp) June 29 to July 8
 Rebring, Ohio (Camp) July 13 to 22
 Mt. Vernon, Va. (Camp) July 28 to Aug. 2
 Moore, N. Y. (Camp) Aug. 3 to 12
 Wichita, Kans. (Camp) Aug. 10 to 26
 Wichita, Kans. (District Assembly) ...
 Aug. 28 to Sept. 2

J. O. SCHIAAP AND WIFE

Poplar, Mont. June 19 to July 8
 Alexander, N. Dak. July 10 to 22
 Fairview, Mont. July 24 to Aug. 12
 Kruger, Mont. Aug. 16 to 28

N. D. SHADE

Ridgmond, Va. June 18 to 24
 Downings, Va. June 26 to July 10
 Park Lane, Va. (Camp) ... July 28 to Aug. 10

O. H. SHAEFFER

Farmland, Ind. June 24 to July 15
 Yorktown, Ind. July 17 to Aug. 5
 Osmun, Ind. Aug. 8 to 26

R. A. STANK AND WIFE

Columbus, Ohio June 13 to 25
 Portsmouth, R. I. (Camp) July 27 to Aug. 5
 Frankfurt, Ind. (Camp) Aug. 10 to 20
 Kampsville, Ill. (Camp) Aug. 24 to Sept. 2

W. O. SHELTON

Tipton, Okla. Aug. 10 to 26

E. E. SUELIAMER

Peoria, Ill. (Camp) June 21 to July 1
 Des Moines, Iowa (Camp) July 5 to 18
 Merrill, Mich. (Camp) July 19 to 29
 Orosco, Mich. (Camp) Aug. 3 to 12

Springfield, Ohio (Camp) Aug. 17 to 23
 Greer, S. C. (Camp) Aug. 24 to Sept. 9

E. D. AND WINNIE SIMMONS

Nashville, Tenn. (Northside Church) ...
 June 10 to 21
 Sulphur Springs, Texas June 24 to July 15
 Biring, Texas (Camp) July 20 to 31
 Uzark, Ark. (Camp) Aug. 9 to 19
 Alma, Ark. (Camp) Aug. 20 to 29
 Bentonville, Ark. Aug. 29 to Sept. 9

D. M. SPELL

Miles, Texas June 15 to July 1

HURL SPARKS

McKinney, Texas July 6 to 23

E. H. STILLION

Andorer, Ohio (Cherry Valley Church) ...
 Sept. 2 to 16
 Grafton, W. Va. July 15 to 29
 Homestead, Pa. Aug. 2 to 19
 Wadsworth, Ohio Sept. 10 to Oct. 7
 Washington, Pa. Oct. 10 to 22

H. W. SWEETEN

Wallington, Ky. June 21 to July 1
 Freeport, N. Y. (Camp Roosevelt) ...
 July 10 to 29
 Toronto, O. (Hollow Rock Camp) Aug. 2 to 12
 Alexandria, Ind. Aug. 13 to 16
 Portage, Ohio Aug. 10 to 24

T. L. TERRY

Terre Haute, Ind. July 5 to 29
 Marshall, Ind. Aug. 5 to 24
 Evansville, Ind. (Assembly) ... Sept. 4 to 9
 Belgrade, Mo. Sept. 10 to 30

ELWOOD TAYLOR

Whiting, Ind. (Tent meeting) ... June 3 to 11
 Charleston, W. Va. July 1 to 23
 Williamson, W. Va. August 1 to 19
 Calamine, Ark. (camp) ... Aug. 30 to Sept. 9
 Danville, Ky. Sept. 16 to Oct. 7

FRED THOMAS

Columbus, Ohio June 20 to 23
 Sawyer, N. Dak. (Central Northwest District
 Camp) July 5 to 15
 Springfield, Tenn. July 22 to Aug. 5
 Monongahela, Pa. (Box 852) ... Sept. 9 to 16
 Warren, Ohio (care Rev. I. D. Palmer) ...
 Oct. 13 to 22

JOHN THOMAS

Mitcheil, S. D. June 29 to July 9
 St. Marys, Ohio July 12 to 23
 Eaton Rapids, Mich. July 27 to Aug. 1
 Conneautville, Pa. Aug. 3 to 15
 Kearney, Nebr. Aug. 17 to 26
 Clarkburg, Ont. Sept. 7 to 16

I. N. TOOLE

Allentown, Pa. (Deulah Park camp) ...
 June 22 to July 1
 Indianapolis (First church) ... July 6 to 21
 Portsmouth, R. I. (camp) July 27 to Aug. 3
 Indianapolis, Ind. (Washbrook church) ...
 August 19 to Sept. 9

N. E. TYLER

Jacksonville, Texas (Route 5) ... July 5 to 13
 Pritchett, Texas (Route 1) ... July 10 to 29
 Abil, Texas Aug. 3 to 11
 Mansfield, Ark. Aug. 17 to 26

JESSE UNLER

Grinnell, Kans. June 3 to 21

N. B. VANDALL

Osborne, Kans. July 1 to Aug. 5
 Clarkburg, Ont. June 3 to July 8
 Bentleyville, Pa. July 12 to 22
 Findlay, Ohio Aug. 9 to 19
 Mt. Lookout, Ohio (Camp) Aug. 23 to Sept. 9

VAUGHAN RADIO QUARTET

Racine, Wis. July 5 to 15
 Columbus, Ohio July 19 to 26

WATSON-FROST EVANGELISTIC PARTY

Columbus, Ohio June 13 to 26
 Grenada, Miss. July 1 to 13
 Des Arc, Mo. (Camp) July 15 to 23
 Meridian, Miss. Aug. 3 to 19
 Montgomery, Ala. Aug. 21 to Sept. 1
 Jackson, Miss. Sept. 10 to Oct. 1
 Biloxi, Miss. Oct. 11 to 28

E. W. WELLS

Lufkin, Texas June 15 to July 1
 Deport, Texas Aug. 5 to 19

H. W. WELSH

Charlotte, Mich. June 24 to July 8
 Mason City, Ill. July 9 to 23
 Cooperdale, Ohio July 26 to Aug. 13
 Lincoln, Ill. Aug. 13 to 23
 Bloomington, Ill. Sept. 6 to 23
 Columbus, Ohio (Third St. Mission) ...
 Nov. 11 to 23

EARL F. WILDE AND WIFE

Anabelm, Calif. (Gen. Del.) ...

EMMETT WRIGHT AND WIFE

Bethel, Ohio