

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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Have You a Family Altar?

By REV. C. E. CORNELL

THIS is not an idle insincere question, but one of tremendous seriousness. The question is not asked Smith, Jones or Brown, but YOU. Have you a family altar?

It is evident that the family altar is smashed to smithereens and thrown over the dump heap in not a few homes. The loss is irreparable, and is cause for sorrow and alarm. To neglect family devotion at least once a day is almost sure to lead to backsliding, if it does not indicate that Christ has already departed from the lives of those who ought to pray.

Prayer in the home is of the utmost importance. It stimulates faith, increases courage, leaves an impression upon children that is helpful and lasting; it is a source of strength for the arduous duties of life, and if omitted is a serious loss to any home.

There is no scene more beautiful and impressive than where the father, mother and children gather around the old hearthstone in the evening or the morning; the old family Bible is brought out, a portion read, and then all kneel while some one of the family pours out the heart in thanksgiving and praise to God for His adorable mercies. Children never forget such a scene, the impression is indelible.

My reader friend, if the family altar has been neglected or forsaken in your home, we lovingly urge that you re-establish it at once. The home is largely the conservator of the church. Let religion die there, and the church suffers in her spiritual life. The home is the conservator of the nation. Then when spiritual life ceases there, future generations will be morally weak, indifferent to the claims of the Gospel and unsafe to manage the interests of a great nation supposedly Christian.

We know that with the mad rush of business, social and political life, demand is made upon our time in one way or the other, so that family prayer is very often neglected. But we must manage our circumstances and not let our circumstances manage us. If we would maintain right relations with God, and save ourselves from this "untoward generation." We must take time to be religious; we must assiduously care for our families, that they may have the most careful religious training.

The Christian home usually makes a most profound impression. It is said that those who enter the Wesleyan

ministry in England are expected to relate their experiences of conversion. At a Conference held in Cornwall a few years ago there were eighteen candidates, and the experiences related were the highset tributes that could be paid to the influence of a Christian home. Only one of the eighteen did not refer directly to the benign influence of godly parents, and that one was converted at the age of ten years. Here are a few typical of the many:

Thomas Heppell said that his parents' example and advice were always of the best, and he owed far more to his father and mother than tongue could tell.

Walter James Ashton said he owed everything to the systematic Bible teaching and prayers in a godly home. He could not recall the time when he did not love Christ.

Charles Borman said that from his birth he had been surrounded by religious influences, and the prayers of his godly mother had been an anchor to his soul both sure and steadfast.

William Henry Phipps well remembered one Sunday evening at Truro, when his father had prayed in his study with his children and urged them to give themselves to Christ.

Ernest Davis Green thanked God for the very best father and mother, who taught him to love and serve God, not so much by what they said, but by the way in which they lived.

Archibald Lauder had been surrounded all his life by those influences that make for righteousness. To his father and mother, next to God, he owed all of spiritual good that he possessed.

Richard H. Colwell related how that for ten years there had hung in his room the photo of his father, and it had been to him one of the mightiest inspirations of his life. It was by the side of his father's grave that he gave himself fully to the service of God.

Thus the striking influence of a Christian home on the lives of children. There is nothing else comparable. If there should be Nazarene homes where family devotion has ceased, it is a sad state of affairs. Build the broken-down altar at once; gather the family around the old hearthstone and pray for your own home and the homes of others. To do this faithfully, will enrich your soul, and make you strong for the evil days in which we now live.

WE SHOULD THANK BROTHER FLEMING

We should certainly thank Brother E. J. Fleming, our general secretary, for the good service he has rendered in collecting and editing the material and arranging for the publication of the "Year Book of the Church of the Nazarene." This book is, as Brother Fleming intimates in his preface of "modest proportions," but it contains a wealth of information about our denomination and is so compact and convenient in style that it fills a long felt need. I have virtually read it through a number of times and then I keep a copy on my desk for "ready reference." I have already received help which is worth many times the price of the book and I will still use it on and on until the new copy comes out next year; for of course we must publish a year book regularly now, since this splendid beginning has been made.

The Year Book shows so many interesting things, such as the location of our churches, the names of our preachers and the number of them, the number of members in our churches, the names and addresses of our missionaries, a superintendent's and pastor's directory, etc.; beside the plans and purposes of the church as set forth in the articles from the representatives of the various interests.

The Book sells for twenty-five cents a copy and it will be splendid propaganda to scatter among our friends and others, if there are any others. Order from the Publishing House.

CAN HOLINESS CHURCHES UNITE?

A CORRESPONDENT, a leader in another holiness denomination, writes a very interesting letter in which he discusses the desirability and possibility of a union of several of the principal holiness churches. There would, this brother thinks, be four paramount issues in such a union, and he enumerates them as follows: (1) The name, (2) the doctrine, (3) the polity, and (4) the institutions. And he suggests that the accomplishment of such a union would depend on how *much* we want to get together, for what purpose, and how much we are willing to do in order to get together.

This is a fair statement of the matter and we had just as well face it squarely. There are at least four holiness denominations which ought to be able to get together. These are the Free Methodist, the Wesleyan Methodist, the Pilgrim Holiness, and the Church of the Nazarene. Then there are other bodies which should be eligible for incorporation in such a church. I would like to see arrangements made for representatives of these holiness churches to meet and talk their interests over. The doctrines and even the polity of these various churches should not be difficult to reconcile. The question of a name should not be an insurmountable barrier to union. The institutions would present the real problem, but even that is not a sufficient reason for passing the matter over without an effort. At any rate, can't we have a meeting of the representatives of all the holiness churches which are interested in a union? Cannot

EDITORIAL

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

these men meet somewhere and take time to face their problems? Would it not be possible to at least make a start in the right direction, and bring about a better understanding among holiness denominations and thus facilitate an amalgamation?

HELP THE EVANGELIST ARRANGE HIS SLATE

THE "Year Book" shows that, although there was an increase of two hundred and twenty-six elders and licensed preachers in the Church of the Nazarene during 1922, there was a decrease of twenty-seven commissioned evangelists during the same period. This means that our ministers are taking up the regular pastorate in increasing percentage, which is as it should be. There are now two hundred and fifty-two evangelists in our church. This means that we have approximately one evangelist for every five churches, and that certainly is enough. It would perhaps be better if some of these would take churches before another year passes.

But we need, and must have, the evangelists and it is to our interest to make the fullest use of them, we all believe this and so no argument is required. And it would be to the advantage of every one (except the railroad companies) if there could be a better understanding and closer co-operation in the matter of helping the evangelist arrange his slate. This is not a plea asking any one to call an evangelist who did not already intend to do so, and it is not a plea for any one to call an evangelist who is not adapted to the place in question, it is simply a suggestion as to the advantage of co-operation.

The evangelist, because of our unwritten sentiment, must not do anything that looks like "seeking a meeting." He must wait in silence for others to solicit his help, still when he gets a call from Idaho and accepts it, waits a little, then accepts a meeting for this date immediately following in Texas, then is urged to come to Nebraska and after he has agreed to go, gets an urgent invitation to take another meeting in Idaho, he is in an embarrassing situation. Pastors and churches do not like an evangelist who changes dates or cancels meetings, so about the safest thing for the evangelist to do is to go ahead and fill out his slate and run the risk of getting enough to pay his traveling expenses.

Now would it not be a great deal better if the pastors in a certain state or section could hold a little conference about six months in advance of the time when they usually hold their revivals and agree upon a certain evangelist for a number of meetings in the same general field? Evangelists are reasonable men (I'm one myself) and they

would be glad to see arrangements of this kind which would reduce the expense of evangelistic help and it would at the same time leave the evangelist a better support than he now receives.

This is no call for legislation, it is no petition for another wheel in our organization, it is just a suggestion to use a little more foresight and a little better concert of action in arranging for evangelists. Of course, fifty to one hundred evangelists will probably write me within the next three months and tell me that they think my suggestion is a good one, but what I hope most to have is that a certain evangelist has slated all his winter dates in New England, another will work altogether in the Northwest, another will not get out of Indiana this season, etc. Then next year there can be a change of evangelists and in the end we will get them all just as soon as we do on our present plan.

FULL SALVATION TERMINOLOGY

NUMBER FOUR

IN setting forth the doctrine, testifying to the experience, and exhorting to the life of full salvation, it will be observed that the terms sanctification, perfect love, Christian perfection, holiness and the baptism with the Holy Ghost are used interchangeably; just as conversion, justification, pardon, adoption and regeneration are used in speaking of initial salvation. This is a somewhat loose handling of terms, but it is permissible in popular speaking and writing. When technical and exact expression is required there is, of course, a proper use for each of these synonyms, and a meaning to each that does not attach to any of the others.

Sanctify, which is the verb, while sanctification is the noun, has two meanings according to both the Holy Scriptures and the leading lexicographers of our language. Its first meaning is to consecrate, or to make sacred. In this sense God sanctified the Sabbath and the Israelites sanctified their place of worship, as well as the instruments that were used in the services of their worship. In fact, this is the meaning generally in the Old Testament. In this sense, sanctification does not change the actual character of anything or anyone, it is merely ceremonial. But the word also means to purify from sin, to make holy, and this is its usual meaning in the New Testament, though there are, of course, some exceptions. And sanctification as consecration (a human act) is the condition of sanctification as purification (a divine work) (Lev. 20: 7, 8).

Although in its evangelical, New Testament sense sanctification means to purify, it is noticeable that New Testament writers never use the word in any of its forms as a synonym for regeneration, and they seldom apply it to those who are merely in the regenerated state. It is also observable that people today do not use this word when regeneration or the regenerated are meant. Preachers of no known denomination will be heard exhorting sinners

to come to the altar, or to accept any other proposition as the mark of a decision to become Christians, in order that they may be sanctified. And one will not hear persons in the class meeting telling how they got sanctified, when they mean regenerated. And one will not read after any competent writer on Christian doctrine, life or practice and find him using sanctification when justification or regeneration is meant. Somehow we just all seem to know that regeneration is not sanctification in its full sense.

But since there is a sense of sanctification in the getting rid of guilt, as a person does when he is regenerated, and since the meaning of the term sanctify must begin wherever any cleansing or purifying begins, it is evident that in a certain sense sanctification must include regeneration, though regeneration does not include all that sanctification includes. Therefore, in order to make the terms accurate and distinctive it is necessary to use the word *wholly* or *entire* in connection with the word sanctification when the full work of sanctification is meant (1 Thes. 5: 23).

WHOSE PASTOR ARE YOU?

A pastor, being just human, naturally likes some people better than he does others and prefers the company of some to that of others. But the pastor is pastor of the entire church and not simply of the select few, and he is a poor pastor indeed if he shows distinction in his ministrations.

It sometimes happens that a pastor finds out who it was that voted for him and who against him in the pastoral election, but he is a weak and one sided man if he feels and shows a difference in the attentions which he shows the two classes. The best of people have their preferences among preachers and pastors, but a man is not fit to be a pastor if he cannot serve those with whom he is something else than a first choice.

If the pastor finds that some one or some family of his church is inclined to be cold and indifferent toward him, his first duty is to overcome this feeling so far as he himself is concerned, and one of the very best ways to gain this victory is to become a real pastor to these indifferent ones. I have heard of cases where a pastor has been ever so faithful in visiting certain members of his flock, while there are others whom he never goes to see. His explanation is that these latter would not appreciate his coming, and perhaps this is true, but his duty is to bring about a change and this he cannot do by meeting indifference with indifference.

Politicians have, at least theoretically, given up the old doctrine of "To the victors belong the spoils," and religious people should be entirely free from even this spirit of exultance over those who do not altogether agree with them and over whom the present providences have given them a temporary advantage. "Let your moderation (your reasonableness) be known unto all men."

THIS IS THE TIME OF YEAR FOR OPEN AIR MEETINGS

S EVEN hundred Protestant churches in Chicago have each agreed to hold one open air meeting every week during the ten weeks of the summer months. This is a plan that is worthy of commendation and emulation.

Holiness people have always had an aptitude for campmeetings, street meetings and other out door services. During the last few years so many "fake" preachers have taken to preaching on the streets that this form of work has fallen into disrepute, and many who formerly gained much by such effort have just about given up.

But there are many places where more people can be reached through meetings held out in the open air than can possibly be prevailed upon to come to the church. Let's make this a year for open air meetings.

It is necessary to select the workers most carefully and to make the very best of preparation in order to make these informal meetings successful. Special attention must be given to the music and the sermons and addresses must be brief and to the point; but there is splendid material in most of our churches for such work, let us utilize it and reap the benefits for the kingdom of God and the salvation of souls.

Some may argue that meetings on the streets and in the parks are "out of form"; but they are either in place or out of place, and so we cannot miss it; for the exhortation is, "Be instant in season and out of season."

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q. Is it the province of the Church Board to nominate candidates as delegates to the District Assembly at the annual church meeting? P. R., Cal.

Ans. Our manual is silent as to the *modus operandi* in the selection of delegates to the District Assembly; there seems, therefore, to be nothing to do but to consider the *whole church* as an independent body in the matter of taking care of this business. In this case it *would not* be proper for the Church Board to nominate the delegates unless the Board were asked by the church to serve as a nominating committee for this purpose. And unless the *whole church* should instruct the Board in this matter, any action the Board would take would be gratuitous and the church would be under no obligation to accept the candidates which the Board offered. If the church wants nominations, it has full power to either nominate its candidates from the floor or to create a nominating committee, and in case it should appoint the Church Board as its nominating committee, the action would be orderly and correct and the work would be legal.

Q. Of whom was Solomon a type? Have the Masons any ground or proof that he was

the founder of Masonry? Mrs. J. E. W., Ore.

Ans. Solomon was, in some particulars, a type of Christ, just as David and others in the line of David were. I suppose there are some Masons who are sincere in the claim that Solomon was the founder of Masonry, though I think the most of them know better. Personally, I do not have the slightest doubt but that Masonry is comparatively modern, though it is, perhaps, the oldest of the popular secret orders in this country. It had its rise, I think, among the builders of Europe a few centuries ago. Of course, they have a deal about Solomon, and others who were associated with him in the building of the temple in their ceremonies, but to make this the basis of the claim that Solomon was the founder would be just as foolish as for the Odd Fellows to claim that Jesus was the founder of their lodge because He spake the parable of the Good Samaritan and they have adopted it in their ritual. I have met not a few lodge men who seemed to be sincere in the claim that their lodge was founded upon the Bible, and made as their argument that the Bible was always kept in their lodge and was used in their various rites and ceremonies. In any essential sense, there are three institutions *only* that are founded upon the Bible, viz., the Home, the Church and the State. If men want to organize themselves together for benevolent purposes, there is, perhaps, no reason why they should not do so; but all this mysticism, mystery, secrecy and pseudo sacredness which they attempt to draw about their orders and organizations is just so much tom foolery and nonsense—more in keeping with what we should expect of children than of full sized grown men. The only real service that I have any hope that the Ku Klux Klan will render to this country is to show by their extremes what a farce the whole secret order deal is. C. G. Finney, I think, was right in his argument that a man cannot be a good, first class citizen in a free democracy like ours and be bound with solemn oaths to make distinctions between those who are members of his lodge and those who are not.

Q. Was the woman who anointed the Savior's feet in the house of the Pharisee (Luke 7) the same Mary who sat at His feet in the house of Martha (Luke 10; John 11: 1, 2)? Mrs. L. E. H., Wash.

Ans. No. The woman in Luke 7 was a *sinner* from the streets—name unknown—and the anointing took place in the house of Simon the Pharisee, in Capernaum, in Galilee in the year A. D. 31. Mary, the sister of Martha and Lazarus anointed the Master's feet in the house of Simon the Leper, in Bethany, in Judea in the year A. D. 33 when Jesus was at Jerusalem for the last time.

Men do not doubt God because the evidence of His existence and power are insufficient, but because their hearts are out of adjustment. Let a man trace his doubt down to its tap root and in nine cases out of ten he will find sin there.

THE LITTLE BIBLE

By REV. C. HOWARD DAVIS, District Superintendent.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

THIS is the most comprehensive text in the Bible. There is enough of the Gospel in this one passage to save the whole world.

The disposition of God toward fallen man is here revealed.

His love is proclaimed; His way of saving men is made known; the Savior is pointed out; and the responsibility of saved men is implied, if not plainly spoken in so many words.

If we should lose the rest of our Bible we would have enough in these words to find our way from darkness to light.

Some one has said, "The love of God to man is the foundation stone of the gospel. But for God's love there would have been no sacrifice for sin, hence no Savior, consequently no redemption and no gospel." Gospel means good news. Surely no better news is possible to a lost, ruined, helpless, Christless world than that there is a Savior, mighty to save—strong to deliver and ready to lift us. To change men from sinners to pure, holy saints.

So great is the gospel story some do not believe it for its very greatness.

Joseph, call his name "JESUS; for he shall save his people from their sins."

The Lord paid a great price for that for which the world would have given nothing. A man does not pay a great price for a seemingly worthless article, especially if it is broken; but God did when he purchased man.

God paid a great price for redemption, and now offers salvation to a world of spiritual paupers, just for the asking. He proclaims mercy free to every one—"whosoever will."

Christ's last words were, "Go ye into all the world, and preach the gospel to every creature." Tell the world I am the Savior—say, come without money—be saved as many as will.

He came to save the lost, to call sinners to repentance. The Gospel is emphatically a missionary Gospel. Its spirit is a missionary spirit. Jesus was himself a missionary. He made His first disciples missionaries, and every truly converted person feels the same spirit as soon as he is converted. Every person that has the love of Christ in the heart, feels like going after others who are yet out of the enjoyment of God's salvation. To know God, is to love Him; to love Him is to be loved by him; to have His love in the heart is to feel love for others—and that means we will do some things to make known our love; for you cannot love and not show it. God loved the world, and that meant to show it in some way—and He gave His Son, because He loved. Many people will not love God with all the heart because it costs all they have, and they are unwilling to give so much.

A so-called Christian that does nothing for the salvation of his family, his shopmates, his associates—is not a Christian. You cannot have the love of God in the soul and keep still. To love is to act love in some

THE NAZARENE PULPIT

way; not only in word and tongue, but in deed and truth. Love can climb the steep hills of difficulty, scale the heights, wade the swamps, tunnel the mountains, brave the storms, suffer the cold and bear anything to bless the object of its affection.

What claim has the lost world upon God? None at all. Yet God so loved that He gave His only begotten Son for their restoration from sin and the Devil. Perhaps you can prove men have no claim upon you, yet if you have God's love in you, you will not stop, or be stopped on that account. God loved; and you, filled with His love, love also—and while you have no son to give, and there is none needed—you will go with all your heart to tell of God's wondrous love.

Love furnishes its own locomotion. Love has in it a solidity, a purpose worthy of its nature. Consider God's love. To love costs much. The price heaven had to pay for Jesus to come to our rescue was to suffer His absence for over 30 years; to see Him ill-treated by those who knew Him not; to see Him rejected by those He came to save; to behold Him mocked, scoffed, jeered at, and cruelly put to death. But real love does not dwell on the price it pays for the object of its affection. "God so loved the world that he gave his only begotten Son." Behold what it cost Him to love us! How much has it cost you to love? You say you love, but why do you not show it? It would be Godlike to do so.

Many a man says he loves his wife, but he has no time to hold the baby for her—which in her mind would be a practical way of showing it. So the so-called church is today filled with persons who are not saved themselves, and of course do nothing for the salvation of others; fault finders, critics, would-be-bosses, and hinderers have become the majority in some churches, and there is a fearful wail if some prophet of God comes along with a message from God. They are not acquainted with the way God speaks, and

it sounds strange to them. They call it dividing the church. Speak to them about some poor family that needs help, and that they are wrongly labeled will at once appear from the manifestation of utter unwillingness to do one thing for the poor and needy. They believe in suppers—so do I, but we differ when we decide who shall be invited. They cater to the rich, and to those who have the where-with-all to pay back. Jesus said to invite those who cannot invite you in return. Love can and does give, not hoping to receive. It gives liberally and provides the best it has. "God so loved the world that he gave his only Son."

Our God is no respecter of persons. He loves the world. He loves black and white, high and low, rich and poor—all alike. There is no difference with Him. Jew and Gentile—the wall is down; He loved the world. Peter opened his mouth and said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." If we have become partakers of His love, and it is shed abroad in our hearts by the Holy Spirit, we have a burning sensation, an uneasiness to tell it to some one else.

There is a willingness to sacrifice, in order that men who are strangers to this great love, may hear about it. For God to love meant for Him to give His only Spirit, means a life of utter abandonment of ourselves to Him and to His service—counting no sacrifice too great. God cares nothing for service without love. The first commandment is, "Thou shalt love the Lord thy God with all thy heart," and the second, "Thou shalt love thy neighbor." Do not be led into the thought that God will be pleased with your serving Him if you do not love Him. Your service for lost men is cold and formal without God's love in your heart.

As God knows no difference in persons, so with God there is no foreign field. India's millions are as dear and near to God as America's. The black man in Africa; in his heathenism, is not left outside of God's love. Our missionaries in China are as near God as we are. Their prayers reach heaven as quickly as ours, and the answer reaches them as easily as God can speak to us. America has the Bible, and as a result we have schools, colleges, books, and opportunities that India's multitudes have not. This nation today owes what success it has to its following the teachings of the Bible, and its failures are due to its lack of conformity to revealed truth.

"God loved," and sent His Son as a proof of his love. We must love, and give proof of our love. If we are born of God we must tell to all about us the wonderful love of God. Distance does not hinder us, or lessen our responsibility. Till all have heard the story of the cross, our responsibility will not be discharged. And it will not be enough to tell all, but we must work for their salvation. Jesus was asked by His disciples to teach them to pray. He replied, after this manner pray ye, "Thy kingdom come." Jesus taught them to pray for the advance of His kingdom before He mentioned the bread and butter question. But today the order has been reversed. Our own needs, we think, should have our undivided attention; and

ONE MINUTE WITH THE GREEK NEW TESTAMENT

By E. WAYNE STAHL

("I am a debtor . . . to the Greeks.")

The word that is used in the Greek New Testament for "sanctify" or "make holy" is *hagiazō*. The base of this word is *ge*, which means "earth." The "ha" in the Greek word for "sanctify" signifies a "taking out" or a taking from. *Hagiazō* might be translated "de-earth."

The sanctified man is the de-earthed man. He is not taken out of the world, but the world is taken out of him. In him is Jesus' prayer answered, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." He is not of the earth, earthy. He bears the image of the heavenly. He has a heaven to go to heaven in.

OLIVET, ILL.

then if there is any time, or strength, or money we will see about advancing His kingdom. And judgment day light may reveal to us that our extreme poverty was the result of our poverty on the line of God's love in our hearts, and lack of interest in sending the gospel to those who had never heard.

Let us take another sentence from this tremendous prayer: "Thy will be done." God's will is to have all men saved. So He would have His glorious gospel preached to every son of Adam's race. He has commissioned His church to take the news to them, and if we pray "Thy will be done," we must do all in our power to get the news to earth's remotest bounds. It is His will that we should be sanctified. If we want His will done, we must be sanctified and must get others into the same experience. "Thy will be done, in earth as it is in heaven." What I have just said, you plainly see, applies to our present life. Are we in favor of the petition? This is no trifling question. Are we in favor of the petition? It would be very inconsistent in one to say he was in favor of it, and then him do comparatively nothing to bring it to pass. To give nothing of money, or time would be considered as very strong evidence that he was not in favor of the petition. Perhaps you talk right, but do you work for the answer of your petition? This is the vital question.

Yes, the spirit of the Gospel is a missionary spirit. When we were converted, we wanted every one about us to know of the joy we had found, and up to the point where we lost our connection with God, we maintained that spirit. The church is the light of the world, and the world has a right to expect something different from us from what it gets from others. God loved the world. Are you a Christian? If so, do you love the world? Is the cry of earth's millions who are as yet strangers to the Christ nothing to you? Is it nothing to you that there are those in this city who are unsaved? Is it nothing to you that there are children growing up on our streets that never have been to a single session of Sabbath school? Is it nothing to you that the Devil is still running vanity fair right here in our midst, and sweeping down thousands to eternal night? Are you a Christian, and all this nothing to you?

Our responsibility does not end with the city limits, nor do we reach the end of our responsibility when we cross the state line. Surely old ocean will stop our obligation from reaching farther. Not so, my friend. Our responsibility rides the waves and safely reaches the other side. The wind wafts across the cry from far India:

"Bring to us the gospel, to lighten up our gloom;
Quickly send a Christian hand to save us from our doom.

Our hearts are full of sorrow, and none can comfort give;

Come, and share the gospel with us, and teach us how to live."

Friends there are those who have never heard salvation's story. Is it possible that a Christian can sit down—one who knows the joy of salvation, has the peace of God in his heart, sees what he has been saved from, looks into the future as revealed to him by the word of God, and thinks of all that has

been promised to those that love and serve Him—can it be that such an one can sit down and let his fellowmen go down through life without hope in Jesus?

No—his heart will be moved with the same kind of love that moved God to give us His only begotten Son.

What you do must be done quickly. What will you do? What can you do? Will you do what you can? Perhaps you may not be-

come a missionary, leaving home and native land; but you can write a letter of encouragement to those who do go; you can pray; you can give money to help them on the field.

God loved and denied Himself of His only Son; have we any of His love in us? Do we love according to our ability?

NAMPA, IDAHO.

Pentecost an Epoch in Salvation

By REV. W. R. GILLEY

THE holiness people of the present day have made the word "Pentecost" prominent in their theology. It has meant much with us—having to do with a work of grace in experiential salvation. It will stir their interest, thrill and move their emotions and start the memory back through the years to the altar in the church, the rough mourner's bench in the straw, or some other spot where the soul died out to earthly ambition, worldly privilege and selfish ease and found cleansing from carnality and fulness of joy and blessing in the Holy Ghost. Many will remember how they sang of it: "Then God's fire upon the altar of my heart was set aflame; I will never cease to praise him, Glory! Glory! to his name." It has always meant that act of divine grace whereby the heart is cleansed from all sin and filled with the pure love of God. It is both negative and positive—cleansing and filling. Perhaps it would be more exact to say *cleansed by the filling*; for it is as the Holy Ghost comes in His fullness that the heart is cleansed. It is not first cleansed then filled, but cleansed and filled *as cleansed*. The only way the heart can be clean yet empty is by having grieved the Spirit out which is a starting of the process of backsliding.

How shall we keep the word sacred to such experience of salvation but by associating it only with such Scriptural usages? Many of us follow the practice of reporting or speaking of district meetings, conventions, district assemblies and General Assemblies where the sanctified are gathered together for mutual instruction, correction and unifying of interests and the Spirit is poured upon us in gracious refreshing and blessing as "Pentecosts," "Second Pentecosts," etc. This confuses our theology and opens the way, among the uninformed, for a wrong interpretation of Scripture vital to holiness. Especially is this true where the "tongues heresy" has prevailed.

By way of illustrating the incorrectness of this, let us consider the personnel, objectives, and methods of work of the General Assembly and compare it with the first and second chapters of Acts. A General Assembly is a coming together of sanctified, Spirit-filled Nazarenes, both elders and lay members of the church (some filling high official position in the church) whose hearts are aflame with burning love, brows lit with earnest purpose, countenance aglow with stirring emotions and lips voicing joy in song and exclamations of praise. They are of the best of the church from the country over. Do they need cleansing from carnality? No! They have that. Are they seeking spiritual effusion to be blessed up good? No! They have fulness

of joy and the constant abiding of the Holy Ghost. Though they know blessings will fall, new light will flash on their pathway, special anointings will be given and opportunities for sacrifice and forbearance will present themselves and each one expects his share of these, still that is not the main objective. They are together for the hearing of reports, the careful consideration and adjustment of all the work of the church in its varied departments to properly correlate each to the whole; to correct by legislation mistakes made at previous Assemblies. Four years of practice has shown them that some things that looked good theoretically have failed in the acid test of grinding practice. They are to effect new legislation to more perfectly qualify our great organization to carry out the command of the Master to carry this gospel to the ends of the earth. They expect to elect officers to various posts of duty. They are much burdened over these matters. They know that much depends on correct scriptural legislation, much on the right one elected to the right place, and much upon correlation of all our work. They will surely pray much at the Assembly for the illumination, guidance and anointing of the Spirit upon them to make the machinery of the Assembly run smoothly and in Divine order; but all know that an Assembly cannot be turned into a prayermeeting. Much more effectively could the objective be obtained by the whole church praying much for these things before the Assembly convenes. The Assembly proper must have time for hard-working committees to meet, keen, penetrating logic to be exercised, as men and women draw swords and lay bare errors in one another's propositions, philosophic insight, stirring debates and much counsel. "For by wise counsel they shall make war and in a multitude of counsellors there is safety."

Now glance at Pentecost. The disciples who met in the upper room were not sanctified, they were not filled with the Holy Ghost but were seeking just that. They have also been seeking power for service, though the record shows they already had more of that in the special gifts of the Spirit than they knew how to use (see Luke 9:54). There was no legislation, no hearing of reports, no considering of doctrine or church polity and only one election to office and that merely to fill a vacancy caused by apostasy and death which evidently was only incidental to the main objective.

Compare the personnel, objectives and method of work of an Assembly with the first and second chapters of Acts as we will, yet we cannot but see their wide disparity.

We can much better compare it with the sixth and fifteenth chapters where there is nothing at all said of any outpouring of the Spirit, much less of the work of sanctification such as the word "Pentecost" signifies. In these chapters there were election of officers, consideration of doctrine and polity, and recognition of apostleship. We also find that there was much discussion of the subjects before there was unity and agreement.

But very few Nazarenes ought to be in need of the baptism with the Holy Ghost, and but few ought to be in need of a refilling. None of our preachers ought to be in such need. If there are such, ministerial or laity, District Assemblies ought to be very careful not to send them to the General Assembly as delegates. Better choose out those who are filled with the Holy Ghost and wisdom.

OLIVET, ILL.

The Daily Vacation Bible School

By B. W. MILLER, M. A., S. T. M.
Methods and Materials

THE average Protestant child receives less than twenty-five hours of religious instruction every year. But few homes try to teach the children anything about the Bible and religion. The Sunday school has a child thirty minutes a Sunday for the strict purpose of teaching religion. We need some form of religious instruction whereby children will at least spend one-third of their school days studying the facts of the Bible and Christianity. The Daily Vacation Bible School has this end in view.

The central purpose of such a school is to teach the Bible. Since this is true the program must be builded around this ideal. This falls under two main heads: studying the Bible by means of Bible stories and memorizing important passages and verses of the Bible and certain facts about the Bible such as the names of the Books, etc. Children are always interested in the stories of the Bible and by using this interest the Bible can well be taught. The following are some of the best books of graded Bible stories for the school:

Bible in Graded Story, Vols. 1, 2.

Tell Me a Story of Jesus.

These books in connection with one's knowledge of the Bible will furnish sufficient material for the Bible hero story. The second general heading of Bible study is memorizing Bible passages. A very good book on this subject that furnishes definite passages for children of all ages to memorize is: *Scripture Memory Work*. Naturally such great passages and chapters as the Twenty-third Psalm, the Beatitudes, the verses concerning the birth and death of Jesus, the promises and the Commandments will be included in this work. Passages can be selected for all ages, the easier for the primary classes and the longer and more difficult for the older children. With this can be taught the Books of the Bible. The older children can be instructed in some form of what we believe, giving scriptural references for all taught. For this Binney's *Compend* can be used.

Usually with such Bible study outside stories can well be told that carry a well needed lesson. These stories will add interest to the program, and all children will be interested in them. Missionary stories can well be used. The following are excellent:

Primary Missionary Stories,

Junior Mission Stories,

Fifty Missionary Heroes Every Boy and Girl Should Know,

Children's Missionary Story Sermons.

Other books of stories with needed moral lessons:

Fifty-two Story Talks,

Followers of the Marked Trail.

Tell Me a Hero Story,

Stories for Talks to Boys.

Another part of the work of a Daily Vacation Bible School is handwork. A few minutes a day will possibly interest some children in the neighborhood that otherwise would not attend. In this, work can be done that will be based on the Bible. *A Manual of Craft Work* is good for this purpose; also *Handwork in Religious Education*.

To such schools for the teaching of the Bible there will naturally be recreational work. Instead of letting the children play anything as they please, good games should be selected and the play should be organized and supervised. Better results will be accomplished by this means. *Games for the Playground, Home, School and Gymnasium* is very good for this purpose.

The following are very excellent books on The

Daily Vacation Bible School, from which very helpful suggestions can be gathered:

How to Conduct a Daily Vacation Bible School,

The Vacation Religious Day School,

The Community Daily Vacation Bible School.

The following companies have issued manuals, handbooks and textbooks on this subject, helpful suggestions can be received by writing them: The International Associations of Daily Vacation Bible Schools, 90 Bible House, New York; The Judson Press, Philadelphia, Pa.; The Westminster Press, Philadelphia, Pa.

How to Conduct a Bible School

Some one must have general oversight of the school. The pastor, if he is one that will be interested in the children, makes a good leader. His wife often is excellent, or school teachers, or some one in the church that is interested in Sunday school work and in children. Teachers will be needed—two or three according to the number of classes. Young people are willing to assist in this. Set a time after school is out, to run one, two or three weeks, as desired. Advertise it well. Have a program ready for the first day. When the children arrive begin work just the same as though they were attending school.

The following program may be suggestive: Opening exercise, song, prayer, Scripture lesson in which all take a part. Period for Bible stories to be told by the leader or by the teachers to all the children. Class recitations. (Group children according to ages or school grades. When but a few, put all up to 7 or 8 years old in one class and the others in another. When more, group years 5 and 6; 7, 8 and 9; 10, 11 and 12; and all the others, together.) Class period for the study of verses, chapters, Books of the Bible, etc. Period for music—all together. Intermission with supervised games and play. Class work, for Bible study, Bible stories, and more memory work. Assembly for other moral and missionary stories and Bible discussions, and quoting of passages learned. If handwork is desired introduce it just before the period for recreation, or immediately following. In the last assembly period for stories, good hymns in which children take an interest can be sung. Songs are a vital force in religious training. They carry many great lessons.

Discipline will take care of itself if the program is interesting. The following suggestions may be helpful; Start at once. Allow no one to romp in the church. Speak quietly but firmly. Do not speak on a high key. Be prompt. Pauses cause disorder. It makes children become nervous to be receiving constant orders. Children are naturally active, keep them busy. Let the class or the school occasionally decide the game to play, the story to tell, the song to sing, the verse to quote or to memorize. Start well the first day. Disorders that begin with this day usually are hard to correct. The first five minutes of the assembly decide the conduct during the rest of the period. Select interesting work to be done. Learn to tell stories well. Speak directly to the class. "Do not read the story—tell it."

(Any of the books mentioned in this article can be obtained from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.)

"Enclosed please find check for \$1.50 to pay for a year's subscription to the HERALD of HOLINESS. We are cutting down our papers this year, but feel that we must have our church paper, as loyal Nazarenes, and for the great help and blessing it brings us."—Mrs. Trayo, Me.

HELPING THE DISTRICT SUPERINTENDENT. ENTS OPEN NEW FIELDS

By Rev. L. W. DOBSON

THE opening of new fields is one of the greatest problems that confront the District Superintendents. Usually he has just about all he can do attending to the business of the district, arranging for conventions, holding business meetings and helping to raise the district budget. The call of the Church of the Nazarene is not just to get a little nucleus in a town, organize a class, and get a little old building in an out of the way place to have worship, and be content just to go there and worship with a few once or twice a week: God has called the Church of the Nazarene to conserve and spread Scriptural holiness to every part of the world. We maintain our fire and glory by obeying and being active. The degree of our progress is measured by our vision and spirit of evangelism. Nearly every local church is so situated as to be able to reach another town or community in an hour's drive; and many of these nearby places have no holiness church or people in them. These places are all waiting for us to come and bring this glorious gospel of full salvation to them; and if we don't take it, the Devil will see to it that they get some kind of ism or false doctrine. The command of Jesus was, to begin to evangelize at Jerusalem; meaning to get the fire burning on our home altar and souls praying through to victory; then to go into Samaria, and this undoubtedly meant their nearest neighbor. God expects us to carry this gospel of full salvation to our nearest neighbors today. Nearly every local church has at least one licensed preacher. Many of these go to the Assembly, get their license renewed and return home to work at secular work all the year and they possibly do not preach more than once or twice during the year. These preachers should be kept busy. But the cry is, "I have no place to preach." Every town with a population of 200 is a prospective place for a Nazarene church; but the question is, how are we going to put men in these places and establish a school?

First, every pastor should see that his apportionments are paid monthly. This will enable the District Superintendent to receive the home Mission money regularly and he will know just how to plan his work for the next month, and how many campaigns he can put on. Second, every pastor should bear in mind that his church is not just a single unit doing business for itself, but that it is a part of the general church, and as he prospers the whole church prospers, and vice versa, and that he is obligated to God and the general church to do all within his power to extend her borders. Third, every pastor knows something about the existing conditions of his neighboring town or community. If there are any vacant churches, or any holiness people in town, he should inform the District Superintendent of the opportunities around him. He should encourage his church to erect a memorial in that nearby town in the form of a new Nazarene church, and he should ask all his people to rent the building and put the meeting on themselves. If the church cannot possibly bear this expense outside of her regular apportionments, then he should take the matter up with the District Superintendent and ask him to arrange to let the local church spend its home Mission money in that particular place. The field will never be properly developed until every pastor gets a vision that is larger than his own church, and begins to put all his force to work and co-operate with the District Superintendent in this way. In many places the pastor can go in the afternoons and preach, and get back home for his evening service. In this way an opening can often be made for a revival and the organization of a new church. If the pastor is unable to carry this extra work, he should by all means put his local preachers to work in this way. Our slogan should be, EVERY ONE WIN ONE, AND EVERY PASTOR AND LOCAL CHURCH PLANT ONE.

"Be careful for nothing" and for that very best of reasons, "The Lord is near by." "For nothing?" Does the Bible say for nothing? Yes; absolutely for nothing. The Lord has His eye on everything. The Lord can manage everything. If He cannot, what is the use of our trying? If He can, what is the use of our bothering? Shall not the Judge of all the earth do right?—*Christian Standard*.

THE DISTRICT CONVENTION OF THE YOUNG PEOPLE'S SOCIETY

B. W. MILLER, M. A., S. T. M.

OUR Young People's Society is an integral part of the Church of the Nazarene. For the church to prosper and to draw men unto the kingdom of Jesus, our young people's work must likewise prosper. We are forced to conserve the young folk that are converted at our altars and to do this we must maintain the most efficient young people's department in which we can train them to become masterly servants of the Lord. To a forward movement of such work a District Convention of all the workers with young people and of the most capable young leaders is necessary to be held at least once a year and more often if possible.

The District Convention should be composed of representatives of all the Societies in the District and of representative young people in the churches that have no organized young people's work. It is always wise to invite the pastors of the District to be members of the Convention. Include as many representatives from all the churches as is possible. The more present the greater will be the enthusiasm.

The place of the Convention should be centrally located; or often such a Convention can be held in some church with no Society and out of the Convention will come an organized work. As most of our young people must labor to make a living it will be necessary to hold the gathering on some day when as many are free as possible. We have found that the night preceding Armistice Day—November 11th—and Armistice Day and that night is a most excellent time for the Convention. For on this time those who must work are afforded a holiday. The same is true of any other national holiday. Our objective is to assemble as many young people as possible.

The District Superintendent or the Chairman of the District Y. P. S. Committee should be the Chairman of the Convention. There should be included in the program—which was previously arranged by a committee for this purpose—and a report of all the Societies represented. This can come on the first night, or if this time is given to a message by some excellent worker with the young, it can come the first thing the next morning. Then talks and papers can be had—and by all means stress the importance to the speakers of writing what they have to say. Most of the talks we have heard have been jumbled, prepared in a few minutes and often a waste of time. To write means to think and to prepare something worthwhile. After each paper there should be given time for discussion from the floor, in which others will offer their opinions of the subject of the papers.

If the District has an organized Committee—and by all means it should have one—let the Committee give a report of what they have been doing and of their plans for future advancement.

After attending many Conventions we often go away wishing some one else had discussed certain topics which had been poorly handled by other parties. Great wisdom must be used in selecting the different speakers or writers of papers. Choose only those who are known to understand the topic given them and are able to give information that is authoritative. *We want to know better how to carry on our work* and this the speakers are supposed to tell us. One who never attends the Sunday school should not be asked to write on "The Relation of Y. P. S. and the Sunday school." The same is true of all other subjects. Because one is popular on the District is no sign he will be able to tell anything worth while on "How Best to Interest the Early Adolescent in the Y. P. S." Use as many young people on the program as possible.

Ofttimes it will be possible to arrange for some noted preacher, or young people's worker, or some outside great missionary to address the Convention. The state and national workers of other young people's organizations and of the Sunday School Association can be easily secured for an address. Such will broaden our contact with great workers and will enlarge our vision.

The Convention can pass resolutions relating to common problems to be presented to the following District Assembly, or it can select committees for the purpose of helping weaker societies, an evangelistic committee, a program committee, missionary committee, etc.—provided the District Committee does not already consist of such sub-committees.

The purpose of the Convention will determine the type of papers written and topics discussed. The Convention can be directly upon general young people's work, or it can be devoted to the young people's phase of missions, or to the relation of the young people to the Sunday school, or to evangelism in the Y. P. S. or to some part of personal evangelism. I remember attending two Y. P. S. Conventions devoted one to Missions and the other to

Nazarene Young People's Societies

Religious Education. When the Convention was over each delegate was able to carry away some distinctive material on these subjects. Let the aim or the objective of the Convention condition the subjects used.

The following subjects may be suggestive: "Training for Personal Evangelism in the Y. P. S.," "The Missionary Program in the Y. P. S.," "Evangelism in the Y. P. S.," "The Work of the District Y. P. S. Committee," "How to Interest the Young People in the Y. P. S.," "How to Make the Y. P. S. a Spiritual Force in the Church and in the Community," "The Y. P. S. and Training for Future Leadership," "What the Y. P. S. Can Do for the Missionary on the Field," "Danger's for Young People to Avoid and How to Avoid Them," "The Religious Needs of Ages 12 to 16 and 16 to 20," "The Y. P. S. and Teachers for the Sunday School and for the Daily Vacation Bible School," "Where Can We Find Outside Helps for the Regular Program and for the Missionary Program?" "The Y. P. S. Conducting a Daily Vacation Bible School," "The Y. P. S. and the Strengthening of the Young Convert," "The Regular Revival and the Y. P. S.," "The Young People's Prayermeeting," "Mission Study Classes in the Y. P. S.," "Putting the Young People to Work," "The Qualifications of the President of the Y. P. S.," "Shall the President of the Y. P. S. be a Young Person or an Older One?" "How the Y. P. S. Can Save Our Young People for the Church," "How to Conduct a Nazarene Social Gathering."

HOLTVILLE, CAL.

PITFALLS TO BE AVOIDED

B. W. MILLER, M. A., S. T. M.

Unbelief.

FOR JUNE 10TH

- I. ANY FORM OF UNBELIEF IS A SIN. John 16: 9.
- II. UNBELIEF PROCEEDS FROM:
 1. An evil heart. Heb. 3: 12.
 2. Slowness of heart. Luke 24: 25.
 3. Hardness of heart. Acts 19: 9.
 4. The Devil's blinding the mind. 2 Cor. 4: 4.
 5. Seeking honor of men. John 5: 44.
- III. UNBELIEF IS CHARACTERIZED BY:
 1. Rejecting Christ. John 16: 9.
 2. Rejecting the gospel. John 12: 38.
 3. Departing from God. Heb. 3: 12.
 4. Questioning the power of God. 2 Kings 7: 2.
 5. Staggering at the promises of God. Rom. 4: 20.
- IV. THOSE GUILTY OF UNBELIEF:
 1. Cannot please God. Heb. 11: 6.
 2. Harden their necks. 2 Kings 17: 14.
 3. Are condemned already. John 3: 18.
 4. Shall not be established. Isa. 7: 9.
 5. Shall not enter rest. Heb. 3: 19.
 6. Shall be cast into the lake of fire. Rev. 21: 8.
- V. A WARNING AGAINST UNBELIEF. Heb. 4: 11.
- VI. WE SHOULD PRAY FOR HELP AGAINST UNBELIEF. Mark 9: 24.
- VII. EXAMPLES OF UNBELIEF:
 1. Zacharias. Luke 1: 20.
 2. The Jews. John 5: 38.
 3. Thomas. John 20: 25.
 4. The Ephesians. Acts 19: 9.

Topics for discussion:

1. God has given us great promises which He expects us to believe. He has commanded us to serve Him and has promised grace for every struggle, *we must believe*. God has power to change the most sinful life, we cannot stagger in belief. God has power for our lives to make us victorious, by faith—belief—we appropriate this power. When He commands the seemingly impossible, *we must believe* that He will bring us through.
2. Unbelief breaks the connection between us and God. It limits God's power working through us; it makes us waver in service. Unbelief is but doubting God's power to perform; the truth of His Word and the saving efficacy of His Son.
3. The world is to be saved—but too many Christians *do not believe* that they have a great part to perform in this task.
4. Unbelief results in inactivity, in staggering at the promises of God, in the attitude of "let the other fellow" save the lost. It never sends missionaries to the foreign field; it never makes a minister in the home land; it narrows our spiritual

vision and makes us satisfied with small undertakings for the kingdom's sake.

5. Unbelief kills reverence; it destroys Christian zeal and courage; it limits faith; and saps the strength of love.

6. *Belief* in God, in Christ's power, in the Bible is the keynote of religious accomplishments. Personal workers have a strong belief in God; ministers without this are weaklings, time-servers. When God speaks let us believe; when He commands let us go forth. He rewards those of strong faith and belief in His promises and commands.

PITFALLS TO BE AVOIDED

B. W. MILLER, M. A., S. T. M.
Associations with the enemies of God.
FOR JUNE 17TH

- I. ALLIANCES WITH THE ENEMIES OF GOD ARE FORBIDDEN. Exo. 23: 32; Eph. 5: 11; 2 Cor. 6: 14-17.
 - II. SUCH ALLIANCES AND ASSOCIATIONS:
 1. Provoke the anger of God. 2 Cor. 19: 2.
 2. Are enslaving. Num. 25: 18.
 3. Are enslaving. 2 Pet. 2: 18, 19.
 4. Are defiling. Ezra 9: 1, 2.
 5. Are ruinous to spiritual interests. Heb. 12: 14, 15.
 6. Are ruinous to moral character. 1 Cor. 15: 33.
 - III. CHRISTIANS:
 1. Hate and avoid all such associations. Rev. 2: 2.
 2. Are separate from such. Ezra 6: 21.
 3. Are grieved to see such alliances in their brethren. Gen. 26: 35.
 - IV. WE ARE EXHORTED TO SHUN SUCH ASSOCIATIONS AND ALLIANCES. 2 Peter 3: 17; also to hate and avoid such. 1 Tim. 6: 5.
 - V. EXAMPLES OF WORLDLY ALLIANCES:
 1. Solomon. 1 Kings 11: 1-8.
 2. Judas Iscariot. Mat. 26: 14-16.
 - VI. EXAMPLES OF AVOIDING AND FORSAKING WORLDLY ALLIANCES:
 1. Nehemiah. Neh. 6: 2-4.
 2. David. Psalm 101: 4-7.
 3. The Church of Ephesus. Rev. 2: 6.
 4. Sons of the priests. Ezr. 10: 18, 19.
 - VII. AN EXAMPLE OF THE JUDGMENTS OF GOD AGAINST WORLDLY ALLIANCES. Judas Iscariot. Acts 1: 18.
- Topics for discussion:**
1. God commands us to "shun the very appearance of evil" and "to come out from among them and be separate."
 - (1). We are not to ally ourselves with the world in marriage.
 - (2). Nor in business, nor in social pleasure in so much that we partake of their modes of pleasure.
 - (3). This does not mean that we are not to mingle with the world to try to help them; but that we are to do our best to bring them to Jesus. Too many churches are "being separate" in that they are not trying to attract the unsaved to their services.
 2. We are forced to live in the world, but not to be a part of the world.
 - (1). The unsaved world need men and women, clerks, stenographers, teachers, lawyers, business men, mechanics who know God and who will live the life before them.
 - (2). We are to thus live in the world in that we take our place in the business, the social, the economic realms and at the same time owe our allegiance to the kingdom of God. We are to permeate, to saturate, to inculcate the world with the vitalized power of God working through our lives. Not hermits, nor drones, but dynamos of spiritual power—this is the need of the age.
 3. To live entirely separate from the unsaved with our souls pure, apart from them, making them feel that they are unwanted in our midst, is to hide our candle under a bushel. Light the light of our souls and let it shine out into the midst of the unsaved and they will be drawn to its divine glow. God needs such light-bearers. *Am I one?*

"I cannot take all the sunlight; but shall I not bask in what sunlight I can get on a spring morning? I cannot breathe all the oxygen; but shall I not stand at the open window and take great draughts of oxygen, as much as my lungs will hold? I cannot see all the floral beauty of this beautiful world; but shall I not look at this bunch of lilies, and enjoy them? I cannot take in all of God, but shall I not walk in such breath of life as He gives, breathe in such breath of life as He imparts, rejoice in such beauty of love as He affords?"—*Wesleyan Christian Advocate*.

THE COMING GENERAL ASSEMBLY

By REV. C. B. JERNIGAN

I HAVE looked with a peculiar delight upon the progress of the Church of the Nazarene for these past years of her marvelous growth and prosperity. Surely the hand of our God has been upon us for good, and there are still greater things ahead if we follow the pillar of cloud and fire.

With all of our prosperity as a church, there are a few things that might assist in a continuation of this growth, that hinders us at present.

As District Superintendent for eight years, I have observed that about seventy-five per cent of our troubles arise from the calling of the pastor, and many churches are materially injured for a long period of time. A designing pastor may pack the general church meeting with young converts and children who are members of the church, and have himself recalled by a two thirds majority, while the men who laid the foundation of things, and who bear the burden of church work vote against the recall, thus bringing about a division in the church.

Why not have a junior membership up to eighteen, and not allow the juniors to vote in such election? This would eliminate much of our troubles.

Again: I agree with Brother Herrell, that none of our General Superintendents ought to be on a of our General Boards, but all ought to be ex-officio members of all General Boards.

Again: Locate the General Superintendents in given areas, much as the M. E. church does her bishops, and put them on a salary sufficient for them to live without having to worry about a support (our church is well able to do this now) and have them devote their entire time to the development of new work in such an area, placing the General Home Mission funds at their disposal, and giving them full authority to place such men in charge of Home Mission Campaigns as they deem best, also to have authority to place efficient pastors in such new centers as they may develop. This would give the General Church their best efforts in the most needed fields. Under the present regime they must devote much of their time and energy to putting on financial campaigns to save the institutions of the church and to holding revivals in our stronger churches as evangelists in order to supplement their salary, while the most needy fields must suffer for lack of efficient men.

This would not mean that they could not hold Assemblies as now, and meet in General meetings, but would cause them to feel a responsibility for the needy fields in their areas. This would materially help us to plant strong centers of holy fire in most of the large cities in our country.

CALLING PASTORS, AND DISCARDING THE MEMBERSHIP COMMITTEE

By MRS. MARY A. SCOTT

MUCH has been said in this department on these two vital subjects. Recently a District Superintendent wrote advising that the District Superintendent and Advisory Board, or a committee among the pastors should make the arrangement instead of the local congregation calling the pastor; and used a case over in Ohio, where a church was damaged considerably by the congregation being divided on this question. Did he stop to think that neither the District Superintendent nor the Advisory Board could make them agree; and neither could they appoint a pastor who would please everybody. And surely we all must admit as a matter of pure common sense that the minority of any congregation would rather submit to the will of the majority of their own number who must carry the burden with them, than to submit to the dictates of one man even though he be the District Superintendent: or to a set of men who are outside of the local congregation and consequently know nothing about the local needs. Our people are not wanting Ecclesiastical or Monarchical form of government either in Church or State. Just a little reading of the current events of the day prove this beyond dispute. Several monarchs have lost their jobs, and some their heads in the last few years. We find lots of people in the Church of the Nazarene who came to it to get away from Ecclesiasticism. If we have a one man government, why not go back to some of the denominations that have that form to perfection? Much could be said in favor of congregational government. Did not the primitive church have congregational government for three hundred years up to the time of the formation of the Roman Catholic church?

As to our Brother Agnew's idea that the membership committee is a hindrance to the advancement of the church and not up to date. If we are to be old time Nazarenes and what dear Dr. Breese stood for, we are not supposed to follow after up to date fashions and styles. And for us to even try to

THE PEOPLE'S FORUM

be up to date in our religion and worship, in this sense is entirely out of the question. If we expect to have a Spirit-filled church, where the future generation may come and find old time salvation, that saves from all sin, and sanctifies wholly, we must keep our church clean and stand by our church doctrine. And it seems to me one of the best ways to do that is to use our membership committee and let folks know what we stand for, before we take them into the church as one of us. It is so much easier to keep uncleanness out of our church in this way than it is to get folks to clean up after they get in. That is something like a pure girl marrying a reprobate to reform him. If our church doctrine means anything to us we should by all means let folks know just where we stand and if they are not willing to conform in order to have the privilege of becoming one of us, better one suffer than many; and if we let down the bars we will soon become like warm and God will spue us out.

We no doubt would gain quantity, but we had better have quality and more fire than quantity and more frost. There are already too many icebergs and cold storage plants. God forbid that the Church of the Nazarene should ever have the least desire to conform to the world. We are not of the world. If we are like the old time Methodists who history tells us spread holy fire all over this country: they made every prospective member prove himself for six months. And they had a record of thirteen in attendance to one member and more power of God manifested in their meetings. Surely we old time prospective Nazarenes ought to be able to stand the membership committee for perhaps a half-hour anyhow. We are told in God's word to "enquire for the old paths, and walk therein." If we are not going to walk therein then let's just get to the big churches where the majority is to be found. There are already so many church members void of the Holy Ghost power that moves things for God. I say raise the standard, and make use of the membership committee in every case and make no exceptions. Our church tried this out and did not use the Membership Committee at one time; and among the five new members, we got one lodge member, one tobacco user and some with jewelry on and partly dressed. Now you know the world always judges our church by this kind of members if we have them, to justify themselves. We better stay little and live like a dog, than be as big as a lion and as dead as a log. God pity some of our mothers whose daughters need to go before a godly membership committee who will tell them how they ought to dress as women professing godliness, and what our Manual stands for on that line. God has called us out to spread scriptural holiness; and if we let down the bars and go after fashions and styles and up to date ways of doing things we fear He will blot our name from its place and raise up a people who will stand four square for God and holy living in the last days when His coming draweth nigh.

ELWOOD, IND.

A NEEDED CHANGE IN OUR MANUAL

By REV. L. E. GRATIAN

One would hardly suppose that some of the members of our District Assemblies need not be members of the Nazarene church and yet this is sometimes true. Under the head of Sunday Schools on page forty-six, article five, it states that officers and teachers must be in the experience of salvation and must teach in harmony with the Bible as interpreted by the church, but it does not require that any of them need be members of the church. A Sunday school superintendent may be in the experience of salvation and teach the Bible straight and yet not be a member of the church and as superintendent he is a member of the Church Board and a member of the District Assembly. We should make the needed correction in our manual and state that a Sunday school superintendent must be a member of the church. There is provision made under the head of The Church Board article ten that the Church Board may disapprove any one elected by the Sunday school board, but this may cause trouble. What is true in regard to our Sunday school superintendent is also true regarding the President of our Young People's Societies. Let us make this needed change also. I have been a Nazarene pastor for a number of years and have met both of the above stated conditions.

KIRK, COLO.

DANGER AHEAD, HOLD STEADY

By W. W. WEELMAN

Oh, Church of the Nazarene, will you all bow your heads in prayer, and ask God to guide us during the coming months and throughout the coming General Assembly? May the great God give us men of wisdom, lion hearted, courageous, daring men of God, who will hold steady and stand for old-fashioned Bible holiness.

In the March 21 issue of the HERALD of HOLINESS we noticed a proposition to change the name of the church paper to Herald of the Nazarene. We say no Sir. If the word Holiness is taken off a great number will say that the church is letting down on holiness, and they will have reasons for making such a statement. Will it pay to have such a statement go forth?

In March 28 issue of the HERALD is a proposition to change the Manual and admit persons into the church who are carrying life insurance in oath bound secret societies but are not attendants of said societies. This would be the plainest, out broken, wilful compromise with the world. Another proposition is to do away altogether with the membership committee. God forbid, as it is we are getting a lot of undesirable people in the church. And to do away with the church membership committee means to make it easier for people to get into the church, and the easier we make it and the more bars we let down the more we will get into the church that will not be loyal Nazarenes.

The greatest danger we are in is that of cooling off and letting down spiritually. Oh, pastors, "Take heed to thyself and to all the flock of over which the Holy Ghost hath made you overseer."

ARKANSAS CITY, KAS.

HOW WOULD THIS SUIT US?

By AUG. N. NILSON

There is agitation among us, both in the ministry and in the laity, in regard to the calling and discharge of the pastor. We all wish that there was a way out of this dilemma. Some of us older ministers who have "been burnt" in the old denominations and sent to "scratch-gravel circuits" do not like the idea of the "one man power" nor the "cabinet" discussion, yet at the same time we are not entirely satisfied with our own way of exchanging pastors.

How would this be? "No pastor who is filling his post to the satisfaction of the majority of the church members should be dismissed under any consideration, unless there is another church open for him on the district." Of course we understand by another church, a church which is able to support this man and his family. A man with a growing family, whose children have to go to high school or college, should be looked after by the District Superintendent, and should not be allowed to be sent to a place where his children have to suffer the loss of education.

Shifting pastors from one church to another every one or two years is one of the gravest difficulties we are facing at the present time. It is neither justice to the pastor nor to the church and is not much of a recommendation to either.

Would it be asking too much of the next General Assembly to call for the incorporation in our Manual of a law that would provide for the contingency? If there is no church open for a pastor, then for God's sake, and for the sake of holiness, brethren, don't let us sacrifice a good pastor and "let him out" to go to work with his hands, when he has done nothing except that "he does not suit" a few persons in the congregation.

MOSCOW, IDAHO.

I agree with Brother W. P. Jay on the double roll system and I agree with Ludie Davis on the calling of the pastor. I certainly would not like to go where possibly the church would rather have someone else and where I didn't feel led of the Lord. And I don't think our District Superintendents would like to have all the responsibility on them. They have all they can carry now.

But I do not understand just how our brother can afford to offer to take into our church members of oath-bound orders. If we were to lower the standard of our church we could double our membership in just a little while, but would we be any better off? No! but a thousand times worse off. Our church offers a safe protection for every Nazarene. So if our people want insurance let them carry it in our Mutual Aid.—W. I. Hart, Miller Grove, Texas.

THE OBJECTIVE AND CONQUEST OF THE CHURCH

"But ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The objective of the church in her God commissioned work of evangelism is, "Unto the uttermost part of the earth." "All nations." "Every creature." All this and nothing less is the rich inheritance God has given to His church.

A DEFINITE OBJECTIVE

Soon after Moses had died the Lord spake unto Joshua saying, "Now arise, go ye over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel. From the wilderness and this Lebanon even unto the great river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast."

The objective Jehovah set for his people Israel was so clearly stated by Moses and repeated by Joshua that no one needed to raise a question. Any boy ten years of age of any tribe in Israel should have been able to tell, at a moment's notice, the objective of the conquest of Israel.

When Jehovah set the objective for the conquest of Israel, by so doing, he pledged himself and all his resources to back Israel in her conquest, until the objective was realized. Jehovah said to Joshua, "As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage; for unto this people shall thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

The objective and conquest of the church is stated just as positive as they were to Israel. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world"; and he said unto them, "Go ye into all the world and preach the gospel to every creature. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

In the providence of God, Foreign Missions is the objective of the Church of the Nazarene, in her conquest to evangelize her portion of the world. All the plans, systems, organizations, and efforts of the church should be to the one great end, namely, getting the gospel to all nations, "to every creature." There is a freshness of inspiration that can come to the church by no other means. To lose the vision of the objective means dulness, lethargy, indifference, and, finally, spiritual death. Any waning of interest among the ranks of the church as touching the objective is to be greatly deplored. God has set the objective and is sworn not to fail nor forsake the church in her conquest to reach the goal. The Church of the Nazarene is included in God's plan and she may have her share of the honor if she will be faithful until the end.

The conquest of the church in her effort to reach the objective is the one great enterprise that has taxed the leaders of the church in past centuries. By the time a movement has grown large enough to make itself effective, red tape, machinery and worldliness have blurred its vision, weakened its faith, and killed out about all the spiritual life. It seems that the Church of the Nazarene should profit by the experience of others and stay by the lines of work that will insure the greatest good to man and glory to God.

Home Missions and Evangelism in the providence of God is the conquest of the Church of the Nazarene in her effort to do her part in accomplishing the objective. Home Missions and Evangelism is the "step by step," the Jerusalem, all Judea, Samaria, method of getting the "Glorious Gospel" to "all Nations," to "every creature." Any retrenchment in the interest of Home Missions and Evangelism certainly forecasts a retrenchment in the work of Foreign Missions. These two interests are inseparable in reaching the objective. Like the husband supports the wife, so Home Missions and Evangelism supports Foreign Missions. Therefore, "What God hath joined together let no man put asunder." These two interests must stand or fall together.

HOME MISSIONS AND EVANGELISM



"It pays to follow the Lord fully. It pays in our own souls. It pays in the work that He has called us to do. The way He leads sometimes seems to human wisdom the way of foolishness. But God's ways are not our ways. They are so much higher and their orbits so different, that they seem to us sometimes to be erratic. But those who follow where God leads, have no need that sympathy should be squandered upon them. The manifest Divine Presence, the open heavens, the sweeping glory of salvation, have far more than made up for all else."

LEST WE FORGET

Devotion to the risen Christ and loving service for His glory are graces that beautify the saints and glorify the Prince of Peace. The world's greatest need today is holy men and women who follow the Lord fully. Their lives are like a sparkling fountain of eternal youth. The weary can come and find sweet rest under the shadow of their holy influences. Just think of the wealth of the children of God. "The manifest Divine Presence, the open heavens, the sweeping glory of salvation." Many falter and get discouraged because they do not receive the human sympathy they think that the people should bestow upon them. It means so much to get fully weaned from this old world. But the blessed Christ can fill every longing of the human heart. To follow the Lord fully is the glorious privilege of all.

While the work of Home Missions and Evangelism is closely allied to Foreign Missions, yet, it furnishes the sinews of war for all the interests of the church. We are told that our church is facing a financial crisis. When the Allied forces faced their greatest crisis they had their armies to dig in and hold the lines until fresh recruits and munitions could be brought up. As a church we have reluctantly begun to dig in and arrange to hold our lines. This is good and well for the present, but, if we fail to bring reinforcements to our hard pressed ranks, our dug-outs may prove to be our graves.

The supreme outstanding need and demand upon the Church of the Nazarene is an unprecedented heroic forward move in pioneer work of Home Missions and Evangelism. Desperation of faith and heroism of effort, must bridge the chasm of poverty and wretch from the hands of the enemy the spoils of victory. It was faith that "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, and turned to flight the armies of the aliens." Faith can do more with a little means than doubters can with much. The necessity for pioneer work of Home Missions and Evangelism

was never greater. The needs of the church as well as that of the world make it so.

As a church we are now feeling the need of the results of the vision God gave us at our last General Assembly for Home Missions and Evangelism. We staggered; we faltered, and now we are facing the very crisis that some feared would overtake us unless something desperate was done. God has his first best for his people, and if they fail to embrace it they must fall back to second best. As we see conditions, our church is now face to face with her chance of the second best. If we fail to seize this passing opportunity the final results are clearly forecasted.

With but a few more months to work until the General Assembly will meet, we feel that as a church we should marshal our forces and while we practice the most rigid economy on all lines, yet, by the greatest heroic faith and sacrificing effort that we have ever known, throw ourselves into the battle for the salvation of souls. We are having revivals. We can have more and greater revivals if we will believe and apply ourselves. We must not look at the waves or we will sink. Our help cometh from above. God will help if we will do or die. We must break through the ranks of the enemy all along the line. Amen.

But a small per cent of the hundred thousand dollars pledged at our last General Assembly for Home Missions and Evangelism has been paid. This money was pledged to open up churches in centers where opportunities were found. These open doors are waiting. We have the men to do the work. We have places to go at once and with a little means we can have a strong thriving church. Minneapolis, Minn., is a sample of what can be done. The General Board invested two hundred and fifty dollars and, together with the heroic effort of our District Superintendent and pastor we now have a church close to one hundred members. They are supporting their pastor and raising their part of all the District and general church funds. Does it pay? Well, then let us invest by paying our General Assembly pledges. We can average almost one new church per month if we can get the money due us in these pledges. These pledges represent the salvation of souls. We have an opening at El Paso, Texas, and with a little money can put a good strong church in there. One District Superintendent wrote asking that we open up work in two or three of the large centers on his small and struggling district. One or two good live, strong churches would well-nigh make his District self-supporting, as well as bring help to all our interests. Please pray that the Lord will greatly help our people who pledged at the General Assembly for Home Missions and Evangelism to be able to pay their pledges at once. The days are passing. What we do we must do now. Please send money intended for the general work of Home Missions and Evangelism to N. B. Herrell, 2905 Troost Ave., Kansas City, Mo.

CHICAGO CENTRAL DISTRICT

Since writing you last we have been on the move on the Chicago Central District. In general God has given us a steady line of seekers for salvation everywhere we have gone. Oh, the hunger and longing for a real gospel among these 10,000,000 people. Great cities of multiplied thousands of people with scarcely any soul saving place of worship. They are literally begging us to come and help them and get their children and loved ones saved.

We are glad to report at this writing we have some twenty-two tents—sixteen for Illinois and six for Wisconsin. And I doubt if that is enough to do our job. We have sites for tents in these cities; we have a great line of workers; we have hundreds of people praying for us; we have six or eight advance men to help us; and we have a fine crowd of pastors back of us with many hundred laymen and we are going to put the job across. *But let it always be remembered that a task like this can only be put across with certain leading of Father, Son and Holy Ghost.* We know that there must be a sifting of workers and only the tried and true will stand the test. We are not depending on the arm of flesh, but on God and his loyal sacrificing few. We had a brother the other day to give \$1000 to be used in buying a tent and putting the gospel in a great Illinois section. On another day we had a family interested in Wisconsin to give \$500 to be used in Wisconsin. God is our help.

At this writing we are touring the district with Bud Robinson. We are getting in touch with thousands of people. Largest churches and halls are too small for crowds. Bud is preaching holiness and presenting different holiness papers and I am preaching tents and aggressive evangelism. We are having seekers and salvation. Bud is getting game and the Holy Ghost is honoring.

If especially interested any place in Wisconsin or

Illinois in having gospel meetings write. Remember me when you pray.

E. O. CHALFANT, Danville, Ill.
Superintendent of Illinois and Wisconsin and Chicago.

SOUTH CENTRAL KANSAS GROUP MEETING

It became our pleasure as a church (Augusta, Kas.) to entertain the South Central Group Meeting at its last session held over the last Sunday in April. Rev. J. E. Kiemel, pastor of our church in Wichita, is the efficient chairman of this group, and greatly endeared himself to all our hearts by his capable leadership and timely remarks. The attendance was not all that could have been desired because of the inclement weather, but several occasions taxed the capacity of the church. But very few changes were made in the program and the papers and addresses were all of a high order and marked with earnestness and fervor. The spiritual tide was high. Evangelists Kiemel and Brown came this way from their last meeting and began the services on Monday and stayed for the great closing service on Sunday night. During this week nineteen precious souls bowed at the altar of prayer, and all but one professed to obtain the victory they sought. A number of people came for healing and one very notable case was reported. We were pleased to have with us, Brother Tunnel and Dr. Ellyson whose presence and messages were a great inspiration to the local church as well as to the group gathering. To one and all we will say, we were glad to have you with us. Our homes were blessed by your presence. Our hearts were lifted heaven-ward by the wonderful singing led by Sister Barbour, Brother Brown, Sister Klinger and others. Come back, one and all, you are welcome.

J. W. FARR, Pastor.

EASTERN NAZARENE COLLEGE

Once more it gives us pleasure to report that E. N. C. is forging ahead in no uncertain manner. Through the many difficult problems of the past we are slowly, but surely, pushing our way to the top.

We are encouraged to believe, from the enthusiastic way in which the Assemblies have taken hold of our finances, that we are going to have a much easier time financially the coming year. This year has been one of the best in our history. Our student enrollment has been good, the spiritual atmosphere excellent, and the finances have been very encouraging.

At the close of the New England District Assembly we were privileged to have General Superintendent Williams with us for a week. He lectured in the morning and preached in the evening. While the meeting was short, yet the uplift it gave to the institution cannot be expressed in words. The morning lectures were great. The evangelistic preaching was done as only Dr. Williams can do it. Nearly every unsaved student was at the altar, as well as a goodly number of outside people.

Thank God for victory! We mean to push ahead expecting still greater things in the future. Amen!

G. W. SIEFARTH, Business Manager.

GROUP MEETING

On April 25 to 29 the District Superintendent and many of the preachers in the Southwest Missouri District met at the Church of the Nazarene at Carthage, Mo., for a group meeting. Intensely interesting sessions were held and themes discussed as "How to Keep the Prayer Meeting Alive and to Conduct It Successfully," "What Relation should the Sunday School have to the Church?" "How to Keep the Young People's Society Spiritual," "Can We increase the Interest in Our Church and Sunday School Among the Young People by Having Socials in Private Homes? If so What Should Be the Nature of the Entertainment?" "How Can We Appropriately Luke 16:9 to Our Lives?" "Is the Baptism With the Holy Ghost and Sanctification Synonymous?" "The Kind of a Pastor We Need as Seen from a Layman's Standpoint," "Long or Short Pastors," "Is Our Church Endangered by Secret Societies?" "The Budget and How to Work It."

The evenings were spent in evangelism. The special singing with guitar accompaniment by Martha Eddington and Maud Miller of Carl Junction was very much enjoyed. The songs they sang were as follows: "The toil of the road will seem nothing," "To the mount of prayer I'll go," "God is still on the throne," and "Constantly abiding." Sunday was a great day. The bi-monthly get-together meeting of Joplin, Webb City, Carl Junction, Lamar and

Uncle Buddie's Good Samaritan Chats

To the Beloved Samaritans:

We greet you again this week from the Chicago Central District, where we are having great sweeps of victory. I left you last week as we were closing at Mansfield. Our next stop was at Murphysboro with Pastor Cornelius. Here our church is some three or four miles in the country but they had secured the court house and we had it packed to the doors and a beautiful service. We then went to Mt. Vernon where I helped Brother Ed. Ferguson in a great revival. We have a nice Nazarene Tabernacle that seats four or five hundred and they were there from fifty miles around and the house was packed to overflowing. Brother Williams, the sanctified barber is holding the work here until they can get a pastor. While there I went out into the country to the old Ferguson home where Brother Ed was raised and had a visit with his old mother. She is now 82 years old but she was glad to see me and we had a fine talk and I read the fourteenth chapter of John and had prayer with her and oh, how that old mother prayed. I never heard such a prayer fall from the lips of an old mother, it was like heaven. We then went to Benton with Pastor Fitch. He has a large church here and it was full to overflowing and we had people there for many miles in every direction. Brother Jacob Fleck and three of his daughters were there from the Springerton Camp and some were there from Old Bonnie Camp and the Eldorado Camp and my old friend of the past twenty-five years, T. A. Yowell from St. Louis. He is on the road as traveling salesman but shouting on the battle. We also had in one service Brother and Sister Hoke from Cartersville; we had a great day at Benton and raised money to buy a tabernacle. Brother Jimmie Miller was closing up a great meeting. Our next stop was at Lerna with Pastor Hendricks, here we also have a large church and my what a crowd we had, every seat and all the standing room and all the windows and the vestibule were packed and they stood all around the house. This was a wonderful service and we also had with us the Sunshine Quartet from Olivet College and they are beautiful singers and won the crowd with their songs of gladness and beauty. We then went to Sorento in a Methodist church and we had fine crowds and a splendid service. The pastor was a beautiful brother and beautifully saved and we could not have been treated better by any brother in the land. Ten thousand blessings on him and his good people. Our next stop was at Auburn with Pastor Kerst, here we have a beautiful church and fine people and the church was packed to the doors in this service and we had with us Brother Agnew, who is I judge one of the finest men on earth. I don't see how on earth a man could be more loving and beautiful than Brother Agnew and he is a perfect Christian gentleman. Our next stop was at Hull, Ill., with Pastor Nutt. We have a fine church and a fine people and this church was built by that untiring worker, L. G. Milby of Decatur and wherever Milby has gone something has been done. Our pastor and his wife are fine young people and are both graduates from Olivet College; we had a fine service with Brother Nutt.

Our next service was at Griggsville with Sister Butler, our faithful pastor. We have a nice tabernacle and she had planned an all day meeting and so I preached three times and during the day we had fifteen at the altar. The day was beautiful and oh, how tired I was at night. At Hull and Griggsville we raised \$184.00 towards a gospel tent which they will use down there all summer, and I had forgotten to say that at Hull we had a large delegation from Hannibal, Mo., which is just across the river from Hull and some old friends from Quincy, Ill., and Sister Polk brought her harp and played for us and sang both at Hull and Griggsville. We also at Sorento had a fine band from the Greenville College which was made up of students and they were fine boys and girls fully saved. Our Free Methodist brothers are doing a fine work at Greenville, Ill., and may their tribe increase until the land will hear from them. A thousand blessings on the Greenville College. After leaving Griggsville our next stop was at Bloomington with Pastor Martha Howe. Here we have a beautiful church, built by our beloved Brother Strong, who is now a pastor at Austin church at Chicago. Brother Strong and Brother Milby are two of our best builders on the Chicago Central District. At Bloomington we had a most beautiful service. Every seat in the main building and the gallery had someone on them to hear the Word of the Lord and we had ten at the altar and every one I think prayed through to victory. It was good to be there, the tide ran high and the saints rejoiced out loud, it was not a card signing affair but they shouted just like we used to shout on the big prairies of dear old Texas in the early days of the holiness movement. Sister Howe is a fine pastor and is making a great church at Bloomington. While there I had the privilege of meeting my old Texas friend of the past twenty-five years, Brother J. H. Vance. He was when I first met him a conductor of the Katy Railroad Company and a mighty fine one too. He is now evangelizing but would rather have a church. His wife and daughter are fine also. I have known Brother Vance for twenty-five years and he is a clean and beautiful man, not one pin scratch against him; for the past thirty years he has lived a beautiful, sanctified life. Anyone wanting a faithful pastor, can get in touch with Brother Vance at Bloomington, Ill.,

Well, now, beloved Samaritans, here is a little piece of good news that I was going to give you in May. I have now sent into the office more than 5000 subscriptions in a little less than three years. By the time this letter reaches you I will be on to my next hundred, about one more night's work and I will have 5100. Now you see we are doing the thing and getting the goods. In the past week over fifty have been to our altars and have struck fire, glory to Jesus. Keep the fight hot and no letting down, we have the finest field in the world, nobody wants to do what we are doing. Our job is to preach second blessing holiness and buy up the deserted churches and open them up and make them life saving stations. Glory be to Jesus. In love.—UNCLE BUDDIE.

Carthage met at 2:30. The saints were blessed, ministers and missionaries had a real spiritual feast. This was indeed a great convention, the fellowship and brotherly love that were shown and felt, was good old Bible kind and we are looking forward to great things in this part of the country. Pray for us.—Mrs. J. W. Grewell, Ruby G. Shepherd, church reporters.

LOUISIANA DISTRICT

The work on this district is moving along very nicely, for which we give God all the praise, not by leaps and bounds, but steady and sure. God is helping us, and the people of this great state are feeling their need of organized holiness churches, more and more. Doors are opening to us in so many different places and the outlook for the Louisiana District is very bright.

Our churches as a whole, report a steady growth, and a bright outlook. The church at Shreveport, now located in the center of that beautiful city, with Rev. E. G. Theus as pastor, is doing things for God. Souls are finding the Lord in saving and sanctifying power.

The good pastor at Oak Grove, Rev. W. D. Drummond, sends in a good report. While their numbers are small, they know how to sacrifice and to do things. They have their new church finished, and are now able to worship God under their own vine and fig tree. Brother Drummond is a sacrificing preacher, and is laboring with his hands to help in his support.

Rev. W. S. Harmon, pastor at Lake Charles, reports steady growth and an encouraged people. Brother Harmon is one of our best pastors, is a pusher, and has as fine a people as ever lived.

Our work at Ellis is moving along also. Rev. Ed. N. LeJeune their pastor, is a worker in more ways than one. He has had a new roof put on the church, painted it both inside and out, beside other improvements on the property. The Ellis church surely has some of the salt of the earth.

The new Ebenezer church is a live wire. They just built a new church last fall, seating capacity about five hundred and are now building a new six-room parsonage. Rev. C. C. Martin their pastor, not only preaches holiness and gets results in souls getting to God in almost every service, but is not afraid to take off his coat, roll up his sleeves, grab a saw and a hammer and then say, "Come on

boys, let's do it." No wonder God is blessing them.

Our good people at Jonesboro, with Rev. L. L. Swett their pastor to lead them, are moving along nicely. They have had several saved at their altars since the Assembly and are planning a revival in the near future, with the writer as preacher. Rev. Swett is one of our promising young preachers, and is much loved by his people.

The Alexandria church of which the writer is pastor is holding its own, regardless of all opposition. We have our church property all paid for. Our people as a whole are encouraged and looking up. We have had more than sixty seekers at our altars since the Assembly, and most of them finders. Have had ten additions to the church and we are expecting to start a revival about June 15.

Our Hudson church is still alive. Rev. W. M. D. Gaar has been appointed pastor, to take the place of Rev. N. J. Fox who resigned the pastorate and left our work. We expect to hear good reports from them in the future. Rev. Gaar is a Holy Ghost man and a fine preacher.

The writer and wife with Mrs. Mattie Sutton of Jonesboro held an eighteen days meeting at Jennings in the United Brethren church. Regardless of continued bad weather and open opposition from some of the other churches, the good Lord gave us a very profitable service. While we did not have a Nazarene in the city, God helped in every message, and gave us the hearts and love of the people. The U. B. people loved us so much, and the doctrine we preached, that they requested us to give them a Nazarene preacher which we did by placing Rev. Ed. N. LeJeune there for every other Sunday during the year. They have a fine church building with a seating capacity of about four hundred and a fine eight-room parsonage, all in a fine location. The prospects are very bright there for an organization in the future. We are going in there as soon as possible with a tent, for a great revival and to organize. Help us pray.

Rev. J. L. McLendon and Rev. J. W. Cook held a six weeks' meeting at Mansfield with good results. Some forty or fifty were saved or sanctified and the people want us to come back for another revival and organize a church. We are expecting the good Lord to help us have a fine work established there before this year ends.

We have made two trips to Baton Rouge lately, where Rev. J. E. Threadgill of Beaumont, Texas, has held a most profitable revival meeting. A number were saved and some sanctified. There are several real holiness people there who are very anxious for us to come back in the near future, have another revival, and then organize a Church of the Nazarene. Brother Threadgill is a great preacher and won the love and respect of the people. We expect by the good grace of God to have a Nazarene church in our beautiful city before the next Assembly.

But we so much need a dozen district tents, forty by sixty, so we can enter these open doors. There are a dozen other places we have not mentioned, where we could have a revival, as they are asking us to come, if we just had a tent of our own. Then we want some good Holy Ghost evangelistic party to come and take charge. We could sweep this country for God and Bible holiness. Brethren, for Jesus' sake, help us pray. Yours in the war.—CHAS. E. WOODSON, *District Superintendent*.

SOME MORE GOOD NEWS FROM THE MISSOURI DISTRICT

God is still blessing us. Two new churches have been organized since last report, bringing the number up to six since the assembly, one at Conway, after a hard fought battle by Brother U. G. Bryant and C. C. Childers and wife as evangelists. Brother John A. Durbin is now pastor at this point. I spent the last week of the meeting with them, and organized the church with nineteen members, leaving the charter open for two weeks, during which time the members were increased to thirty-six and there are more to follow. A friend gave us an acre of ground upon which to build the church and parsonage. Brother Durbin, the pastor says the prospects are the church and the parsonage will be built and occupied by the time the Assembly meets. Rev. J. G. Fetterhoff held a revival at Lilbourn assisted by Rev. S. W. Turner and wife and Rev. J. W. Roach who is now pastor at Malden. As a result of this meeting a number were saved and sanctified, and a church organized with eleven charter members and others are coming. Brother J. W. Roach is supplying the pulpit as pastor. Brother S. W. Turner and wife of Kentucky have assisted our pastor, Sister Della Walker at Mill Springs and Poplar Bluff, and report good meetings at each place. Rev. T. W. Barnett is now assisting Brother A. L. Roach at Piedmont in a revival. They report good crowds and good interest and souls getting through in the old fashioned way. We are expecting great results

SUNDAY SCHOOL LESSON REFERENCES

May 20. ELIJAH, THE BRAVE REFORMER.
Lesson: 1 Kings 17: 1—19: 21; 21: 1-29; 2 Kings 1: 1—2: 12.

GOLDEN TEXT: Choose you this day whom ye will serve.—Josh. 24: 15.

Devotional Reading: Psalm 2.

May 27. ISAAH, THE STATESMAN-PROPHET.
Lesson: 2 Kings 18: 13—20: 19; Isaiah 1: 1; 6: 1-13.

GOLDEN TEXT: Here am I; send me. Isa. 6: 8.

Devotional Reading: Isaiah 12.

June 3. JEREMIAH, THE PROPHET OF COURAGE.
Lesson: Jeremiah 1: 1-10; 7: 1-15; 20: 1-6; 21; 26; 32; 35: 1-19; 36; 37: 11-28; 39: 11; 42: 1-11; 43: 4-10.

GOLDEN TEXT: Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16: 13.

Devotional Reading: Psalm 94: 16-23.

June 10. NEHEMIAH, THE BOLD BUILDER.
Lesson: Nehemiah, chapters 1 and 2; 4—6; 8: 9-12; 12: 31—13: 31.

GOLDEN TEXT: Be not ye afraid: remember the Lord.—Nehemiah 4: 14.

Devotional Reading: Psalm 46: 1-7.

from this meeting. Our group meeting at Carthage was a success, it will be reported later. We are now in a revival at Drexel, Mo.; with Rev. Herbert Hunt as pastor. Rev. and Mrs. C. C. Childers are in charge of the singing. Interest is good, with those who are attending. We are looking forward to gracious victory and are believing for great things, yet, on the District. Please pray much for us. I am traveling on toward the city with victory in my soul. I never loved the Lord better. Amen. On with the battle.—E. C. DEES, *District Superintendent*.

IOWA DISTRICT

Since my last report I have been busy for the Master, having visited several of our churches, Oskaloosa, Bloomfield, Centerville, Allerton, Chariton, Mason, and Lacona.

The Lord was with us and blessed as we ministered to the saints at these places.

It has also been a great pleasure to be associated for the first time with our beloved Brother F. W. Cox of Lisbon, Ohio.

It was ours to be in the battle together at Cedar Rapids, Iowa. We found some splendid pilgrims at this place. However the holiness work has received a tremendous blow by the extreme and fanatical preaching and questionable conduct of some who have professed to have almost every thing between the lids of the Bible. Yet withal we believe that God is going to give us a glorious and permanent work in this beautiful city.

We covet earnestly your prayers while we are endeavoring under God to build such a work. We are planning and praying for a gracious campaign for the salvation of souls in Iowa. Will you join us in prayer that such may be the success of those who labor with us? May the Lord bless all who are "the called according to His purpose." Yours in the bonds of perfect love.—H. L. KINZEE, *District Superintendent*.

Resisting Temptation

"It is a fatal thing to play with temptation.

There is usually a time when any temptation could be easily overcome, but there is a later stage when a person often finds himself well-nigh defeated before he begins to assert his power of resistance. Say, 'No,' and say it at once, and the fight is over, or at least you are strengthened for the next attack of the same character. Any intelligent or well-informed soul can usually tell and that almost instantly, whether a desire arising can be satisfied properly. If it cannot be so satisfied within legal and moral bounds, crush it, and crush it at once."

This is an excerpt from "A Neglected Theme (Temptation)," by R. T. Williams, D. D. Price 60c, prepaid.

Among the Churches

SANBURN, N. D.

—Yesterday, Sunday May 6, a few of the saints with the pastor of the Nazarene church of Valley City, N. D., attended a holiness meeting held in a little school house a few miles north of Sanburn, where Brother Berley Crandell is and had been opening fire on sin and the Devil. God is surely backing up his messages with the power of the Holy Ghost and sending it home where it belongs! During the testimony meeting there was a man got up and made a confession that he had not been living up to what he should, that he had been playing-at religion but he was going to start out and live as he should. A small girl got up and said she only came to the meeting to make fun but from this on she was going to live for Jesus. Let us get back of this Spirit-filled man with our prayers that many souls will plunge into the fountain before it is too late. He is doing a great work there and quite a few have been saved and many more are coming.—Mrs. P. A. Meyer.

SYLVIA, KAS.

—We have been so busy during the past few months. The enemy has been defeated and we feel we have gone forward in the strength of our Lord. So far we have possessed all the land that faith has claimed. All departments of the church have made progress. A beautiful spirit of harmony prevails and the revival fires are burning on the altars of the hearts of the saints. The church is praying and believing God for a great revival. Our revival will be May 30 to June 18 conducted by Evangelist I. M. Ellis. We covet the prayers of God's people for a mighty wave of salvation at this time. We hope to enlarge our borders by fully possessing the land for God. This church is very much awakened and alive on Missions both Home and Foreign. We have never seen their equal in many respects. They are the best prayers, givers and lovers that we know. Thank God for the Pleasant Hill Church of the Nazarene. It is testified by many to be the best church of its class in the movement. On with the battle to greater victories.—S. H. Erwin, pastor.

BRICE, TEXAS.

—I came here Christmas. The people here love the plain old Bible truth and since coming out here we have organized a Church of the Nazarene for which I praise the Lord. We are moving along nicely. I preach some where twice every Sunday; I visit the people and pray with them in their homes, treat everybody alike and have no fight to make against anything but sin and uncleanness of every kind. I stand four square on the blessed old Book. At the fifth Sunday meeting at Wellington, we had a gracious time in the Lord. There are some fine people at Wellington and with Brother Montandon as leader and pastor they are doing a great work for the church at that place. The people of the town love him and boost him along the way. The writer preached twice the fire fell and two were sanctified. Praise God for ever.—C. E. Belew.

INDIANAPOLIS, IND., NORTH SIDE CHURCH.

—God is still for us, and helping us push the battle in this part of this great city. We just closed a good revival with J. E. Williams of Olivet, as evangelist. The church believed this was the best revival that has been conducted in the church since its organization. As a result of good preaching and mid-night praying and holding on to God we saw a good number pray through, some of whom had never been converted. Brother Williams did some excellent preaching and commanded the largest audiences that we ever had in attendance during a revival in the church building. We are receiving new members into the church right along and the church is progressing. Our Bible class, in which we have forty enrolled, on Tuesday night and the prayer meeting on Thursday night are times of great blessings. Evangelist E. Arthur Lewis is to be with us for our summer tent meeting and we are praying and believing for the greatest meeting we have had. Amen. We are ordering a Bilhorn folding organ to use in our street meetings as soon as the weather permits.—E. E. and Ora J. Turner, pastors.

WISTER, OKLA.

—God is blessing our work at Wister. Our people are encouraged and we are expecting great things from the Lord. Sunday was a good day for us. We have taken three into the church and there were four at the altar and the saints shouted the victory. Our revival will begin at Wister, May 31, and continue until June 17. Rev. Lum Jones will be the evangelist. Everybody is invited to come and enjoy a great feast. Pray especially for souls in the fountain.—A. M. Gilbert, pastor.

BOWIE, TEXAS.

—Our fifth Sunday meeting was a great blessing to us although the attendance was not as large as we expected. On Saturday night Sister Bessie Williams of Ft. Worth, Texas, gave us a lecture on rescue work which every one enjoyed. Sunday our pastor brought the message and the Lord wonderfully blessed him while he preached. Sunday afternoon we had a healing service. Seven were anointed and prayed for and one claimed to get healed and others benefited. The saints shouted and praised God. We had two additions to the church. We as a church with our good pastor, Brother Cooper as leader feel encouraged and are expecting greater things from God. We love our pastor more and more as we labor with him. Our summer meeting will begin August 3rd with Sister Bessie Williams as the evangelist. We are praying for the Lord to give us a great ingathering of souls.—Mrs. Dicie Kelley, church reporter.

LEXINGTON, KY.

—We have just closed a revival with Brother R. L. Morgan as the evangelist. We praise God for Brother Morgan. He preaches the old time gospel without fear and he surely stirred the old man at this place. It was a real battle but God gave us the victory. There were about forty knelt at the altar and most of them prayed through for pardon or purity. Praise His name. We gave the evangelist \$134.00 and gave a love offering of \$125.00 to the pastor. The last night of the revival we took eight into the church. Praise the Lord we are pressing on the upward way. We praise God for sending Brother Morgan to Lexington. The church was greatly helped and strengthened and he certainly is a man of much prayer.—Mrs. Ollie Cassidy, secretary.

TEXARKANA, TEXAS.

—These are great days with us in this city. The Lord is blessing us in every department of the work. Our Sunday school Missionary Society and Young People's Society are all blessed of God. Our preaching services are certainly great indeed. Our Dorcas Society has been busily at work. They have raised about \$125.00 this winter besides having built a new sleeping porch at the parsonage which cost about \$40.00. We are making great preparation for our revival which begins June 7 with evangelist A. G. Jeffries. Pray for us.—C. C. Clark and wife, pastors.

ONTARIO, ORE.

—We have just closed a very successful three weeks revival with Rev. A. F. Balsmeier as evangelist. There were 150 seekers at the altar, and many prayed through to definite victory. One man prayed all night and the Lord wonderfully saved his soul. Some fell prostrate under the mighty hand of God. We are truly grateful that Brother Balsmeier came our way. He is being used of God in a wonderful way, and carries a tremendous burden for the lost. May God bless him. We were very fortunate in having with us Deaconess Iva Hoy and much of the success of this meeting is attributed to her untiring efforts in pleading with souls. We shall never forget her. Our Sunday school is rapidly increasing in members, and nine persons have joined the church during the meeting. We have recalled our beloved pastor, Rev. E. E. Martin. He is doing a good work here. We raised his salary and gave him a love offering of \$200.00. Praise the Lord. We thank God for such a pastor. We expect to go into the battle for souls as never before.—Mannie S. Carleton, reporter.

CHICAGO, ILL., FIRST CHURCH.

—The Lord continues to smile upon First Church. Never have we seen so many evidences of divine favor. God helped us to get into the church twenty-two of the forty-five seekers who knelt at our altars during March. April will show up nearly as well. Our Wednesday evening meetings are real times of refreshing. God blesses the people. Last Sunday night we preached to the largest congregation we ever had in our regular Sunday evening services, since becoming pastor. All departments of the work look encouraging and we rejoice to drive on.—W. G. Schurman, pastor.

BURR OAK, KAS.

—We came to this church the first week in January. The dear Lord has smiled on us from the very beginning. At the request of the church the pastor conducted a twenty-four days' revival in March. There were thirteen at the altar and ten of these really prayed through, two of them blessedly sanctified. We have organized a Y. P. S. also a Woman's Foreign Missionary Society. We are praying and planning for a real revival in the near future. Burr Oak has made a tremendous struggle but God is with us and we're marching forward with a conqueror's tread. Praise His name. Among numerous other things the Lord has done, He has shown

us two remarkable cases of divine healing. Much prejudice has been broken down, members of other denominations frequently attend our services. The City School Board has called us for the Eighth Grade baccalaureate and also for the high school commencement address. We're preaching a fourfold gospel, shouting the victory and pressing the battle for lost men and women until Jesus comes. Amen! —N. S. Horst, pastor.

SAPULPA, OKLA.

—The church here is on the upgrade and we are expecting to go over the top in the near future. Truly God has been good to His people at this place and we are truly grateful for the blessing we are receiving from the Father's bountiful hand. Our services are all blessed of God and the spirit of unity prevails in the midst of them all. Our Sunday school is increasing until we have had to divide the classes and we are looking for greater things in the Sunday school than we have ever experienced as God is sending us new workers and those who have been in the battle for years and we surely need these to help us push the load up hill. We are all planning and looking forward to our new church we are believing and expecting to put on the corner in the very near future. We ask that all the Christian people pray especially for God to open up a way for us as we are surely in need of a new place of worship. God is putting this upon the hearts of all His people here and with a pastor who is sacrificing with the members we are sure of victory. The people surely love the pastor and his family. Our rally and anniversary birthday for our little church will begin about June 1st and on over the 3rd with a great day on the Sabbath and dinner on the ground. We are expecting several workers to help us. Our finances are good with all our expenses paid up to date and our people are practically all tithers which is one fine feature and assurance of success in the future.—Mrs. A. B. Bracken, secretary.

HOUSTON, TEXAS.

—God is blessing every department of the work here. Last night the writer began a series of sermons on the book of Revelation. God honored the message with five bright professions. Fifteen have united with the church since the Assembly in October. The Sunday school is growing and interest increasing under the leadership of our efficient superintendent, Rev. J. R. Keith. One of the most encouraging features of our work is the splendid orchestra which has recently been developed among our young people by our choir leader and pianist, Brother and Sister R. R. Crow. We are planning to purchase a tent at once and begin a campaign here which will last until the Assembly, holding meetings in different parts of the city. Rev. A. G. Jeffries is to hold us a meeting June 22 to July 1. The fifth Sunday Rally which met with our church April 25 to 29 was a success from every standpoint except one—attendance. Only about ten out of town preachers and workers attended and the local attendance at the day sessions was disappointing. The papers read and discussed were interesting and profitable and a good spirit of harmony prevailed. The meeting from beginning to end was a spiritual feast. Personally we believe the coming of the Lord draweth nigh, and never felt more like pressing the battle against sin and doing all we can to rescue a few lost souls.—W. D. McGraw, pastor.

God has never called His own to pass through this old world on flowery beds of ease, but often in the midst of trial and difficulty He proves her strength and her fitness to live with Him forever. He took Abraham out from Ur of the Chaldees and gave him a promise that his seed should be heir of the world. Abraham took up on his shoulders this great world burden and for twenty-five years lived on in view of the fulfillment of God's promise, although childless. God had said that his seed should bless the world. Abraham believed God, and after all these years of waiting with the weight of the whole world upon his shoulders he never staggered at the promise. God's people are able to take burdens, world burdens, and move out and on without staggering.

This paragraph is just one of many striking paragraphs in Doctor Goodwin's "Living Signs and Wonders." Price \$1.00, prepaid.



BOOKS OF INTEREST TO VACATION BIBLE SCHOOL WORK

A FIRST BOOK IN HYMNS AND WORSHIP. By Edith Lovell Thomas. The Abingdon Press. 150 pages. Price \$1.35.

In many respects a remarkable book in that it supplies everything needed for teaching children well written hymns set to appropriate and worshipful music. There are hymns for every season and occasion and every one is well within the concepts of an ordinary child. A topical index dividing the songs into different phases of child life, adds much to the value of this book.

SONGS FOR THE LITTLE CHILD. The Abingdon Press. 97 pages. Price \$1.10. An excellent collection of well adapted hymns for beginners. Words and music are simple and the themes are such as will interest every little tot.

A SUPPLEMENTAL BIBLE QUESTION COURSE. By John B. Smith. The Sunday School Times Co. 145 pages. Price 40c. Written primarily for Sunday School Superintendents as a guide for drill work. However the book has a better arrangement of questions and other features valuable for Bible drill work, than any publication that has come to our attention. Every Vacation School Superintendent should have this little book.

THE VACATION RELIGIOUS DAY SCHOOL. By Hazel S. Stafford. The Abingdon Press. 160 pages, \$1.10.

A decidedly practical volume of Vacation School work. Eight chapters are devoted to "Books, Materials and Lesson Outlines." The book is exceedingly thorough in its treatment and will serve excellently as a guide for the most highly organized Vacation School.

HOW TO CONDUCT A CHURCH VACATION SCHOOL. By Albert H. Gage. The Judson Press. 167 pages. \$1.50.

A valuable and practical volume on the organization and conduct of Vacation Schools. The author has had considerable experience in promoting, conducting and supervising work of this kind. The book is written so as to cover all branches of Vacation Bible School work, and gives suggestions for hand work, athletic activities, dramatization, etc. It is well illustrated and is a thorough treatment of the subject.

Any of these books may be secured from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

DETROIT, MICH., FIRST CHURCH.

—The blessings of the Lord are resting richly upon First Church. We have just closed a very successful campaign with Uncle Buddie and Miss Essie Morris of Springfield, Tenn. Large crowds heard them preach and sing, and we have never had better workers or more pleasing results than we received during the meeting. The congregation is increasing, our membership is growing steadily and every department of the work is moving on with great progress. We have never had better victory, nor better results in our ministry than we are having at this time. Conviction is felt in every service and the hand of the Lord is upon the work as a whole. We have the pleasure of having six and eight souls to weep their way to God almost every Sunday. Our Sunday school has more than doubled since we are in our new location, and the congregation has increased 50 per cent. After receiving a unanimous vote from our Church Board, and also a unanimous vote from the church, we decided to remain another year, and we never felt more in the center of God's will than we do at this time, and it is our desire to get in touch with all Nazarenes who have moved to this city or any friends who may have loved ones here. Write me care of First Church of the Nazarene, Maybury Grand and Hudson Avenue.—Marvin S. Cooper, pastor.

DODGE CITY, KAS.

—Our revival closed last night, May 6th, with good interest and a well filled house. Evangelists V. W. and Margaret Littrell soon won the hearts of the people. They both played guitars and their special singing was very attractive. Rev. Littrell preached with great zeal and unction which, coupled with the united prayers and efforts of the church, brought good results. During the meeting there were thirty-nine professions. Every seeker seemed to pray through to definite victory. The evangelists were given splendid remuneration for their labors. The pastor received a liberal donation, and the last Sunday evening the evangelist raised money to send the

Address: Rev. D. Grant Christman, 30 Garfield Ave., Endicott, N. Y.

ANNOUNCEMENTS

NOTICE—For the benefit of the many friends who are now enquiring about the Chicago Holiness Campmeeting for 1923, we take this way of informing them that there will be no camp this year. The District Assembly meeting the latter part of August and the General Assembly the latter part of September coupled with the long sickness of the secretary J. Iva Hilyard made it impractical to plan for a camp this year. We will however plan for a great camp for 1924. Rev. I. G. Martin will assist in a great tent campaign in Englewood beginning sometime in June this year and visiting friends will find it worth while to come to this meeting.—W. G. Schurman.

RECOMMENDATION—It affords me great pleasure to recommend Rev. J. N. Hampe who has served the Church of the Nazarene at Pomona, Cal., for several years past as a man of vision and ability, as a pastor and gospel preacher. Brother Hampe has delivered a number of lectures on the Holy Spirit and kindred themes at the chapel services of Pasadena University the past year to the edification of the faculty, students and friends. We are glad to say that he is scriptural and sound and his lectures and messages will be of great value to churches or schools who may find it possible to engage him. We understand that Brother Hampe is leaving his church at Pomona and is planning to take up evangelistic work or to enter some pastorate in the near future, and we hope that any one wanting a good evangelist or pastor will communicate with Brother Hampe and secure his services.—A. O. Henricks, president of Pasadena University.

NOTICE—I wish to say to all pastors, campmeeting boards, etc., I am now returning to the regular evangelistic field, and shall appreciate calls from any part of the country until my slate is full.—R. H. M. Watson, College Heights, Meridian, Miss.

NOTICE—I have just been appointed District Superintendent for the State of Montana. I will be glad to hear from any holiness people, Nazarenes or otherwise who want an evangelistic campaign in their community. I will be especially glad to get in touch with any Nazarene people in any of the following cities: Butte, Masula, Welná, Great Falls, Bozeman, Livingston, etc. My address is General Delivery, Billings, Mont.—W. G. Bennett.

NOTICE—The writer has some open dates for revival or campmeeting work. A preacher of holiness for twenty-five years. My terms are a free will offering from the people. Will consider a call from

some church to the work of a pastor. My address is among the evangelists, can give good references.—J. H. Vance.

RECOMMENDATION—It affords me great pleasure to mention the name of one of our very excellent and efficient evangelists, Rev. F. W. Cox of Lisbon, Ohio. Anyone desiring the service of a good strong competent, Spirit-filled, well rounded conscientious man will make no mistake in securing our beloved brother. Brother Cox will co-operate with the pastor and people in building up the work. If at any time our Iowa brethren can use our brother, I shall be greatly pleased to have them do so.—H. L. Kinzie, Superintendent Iowa District.

NOTICE—I am closing my pastorate at Grand Island, Neb., being my third term, and I am open to a call from any church needing a pastor. I refer you to my District Superintendent for information. I have a family, a wife and four children, three of the children belong to the church. I am an elder in the church, all under the precious blood.—J. N. Smith, 1020 W. 6th St.

RECOMMENDATION—This is to say I have known Rev. R. H. M. Watson, of College Heights, Meridian, Miss., for more than twenty years. Brother Watson is a logical preacher. He built up the Methodist Protestant Church of Mississippi from three hundred members to four thousand members in eighteen years, all on straight holiness lines. Last year he held the Frost Bridge Camp, which is the largest camp in the state and was called back there this year. Brother Watson is a consecrated man of prayer and can preach to any congregation. Anyone needing evangelistic help will make no mistake in calling him.—A. J. Vallery, Superintendent, Bethany, Training Home, Memphis, Tenn.

NOTICE—Western Oklahoma District—Zone 4 meets in the regular monthly meeting June 5 with the Robinett church southwest of Helena. Rev. A. M. Sprague, Aline, Okla., is the pastor. All lovers of holiness in reach are invited to be present and enjoy the day with us. A full day is planned. Papers, discussions and evangelistic services. On with the fight.—Wm. Lambert, Secretary, Jet, Okla.

PROPOSITION ON THE NATIONAL CHURCH

One of the members of the Kansas City First Church Board, Mr. J. E. Seay, recently visited our church in Washington, D. C., and was favorably impressed with the great opportunities before this church and the spirit of courage and heroism of the pastor, Rev. L. B. Williams and his people in their undertaking. Brother Seay submitted the following proposition to the Kansas City Church Board which was unanimously adopted. Our church will be one of twenty churches to contribute ten dollars a month for one year toward the debt on the Washington church. This will provide a fund of \$200.00 a month, and save this good church to our denomination. Our board appointed Rev. J. N. Speakes a committee to act with us in getting our subscriptions. Kindly let twenty of our church boards consider the proposition and join us as soon as possible.—Alpin M. Bowes, pastor First Church, Kansas City, Mo.

IMPORTANT NOTICE

The many friends of Rev. Mattie Wines, of Greenfield, Ind., will be interested to know that she is at Mayo Brothers' Sanitarium, Rochester, Minn., where she is to undergo a very serious operation. Sister Wines has sacrificed her time and strength for many years to spread Scriptural holiness. Her untiring efforts have resulted in great blessing to hundreds of souls and we know that her many friends will pray earnestly for her recovery. May we suggest that any who feel led to do so send a contribution to help defray the expenses of Sister Wines. We know it will be a help and will be greatly appreciated. Write her at Greenfield, Ind., or in care of Mayo Brothers' Sanitarium, Rochester, Minn.

R. T. WILLIAMS, General Superintendent.

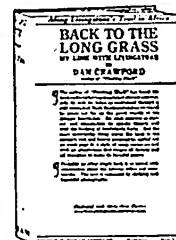
W. R. CAIN IN KANSAS CITY

Grace Church of the Nazarene, Kansas City, Mo., will hold their annual tent meeting, May 31-June 17. Evangelist W. R. Cain of Wichita, Kas., will be in charge. The tent will be located at Ninth Street and Spruce Ave., near the church which is located at Independence and Spruce Aves.

J. SCOTT BLYSTONE, Secretary.

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AFRICA



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NEW-DIFFERENT-TWO IN ONE

Children's Day and Missionary Program

The program which we are putting out this year is *both* children's day and missionary. It contains *Forty Numbers*.

Some of the songs and exercises are missionary, some are not; but all are adapted to the children and all exalt Christ.

We continue to furnish it free with the understanding that you take an offering for foreign missions when the program is rendered, and remit through the regular channels of the Church of the Nazarene. Otherwise, to anyone, 5c a copy, 50c a dozen, fifty or more copies to one address at 3c each, postage paid.*

Please order at once so that if we need to print more we can get them to you in time to prepare for Children's Day, June third.

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A 64 page booklet containing exercises, dialogs, playlets, recitations and songs for Children's Day. This is not intended for use as a complete program but it should be used as a supplement to the programs furnished by the General Board of Foreign Missions. Every Sunday school planning for a Children's Day service will find valuable material in this "Paramount Children's Day Book." Price 25c, prepaid.

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Wilmore, Ky.

ALL DAY HOLINESS MEETING

The New Jersey Holiness Campmeeting Association will open their holiness campmeeting season with an all day holiness meeting on the Fletcher Grove holiness campmeeting ground at Delanco, N. J., Memorial Day, May 30. Rev. L. H. Burkett will preach in the morning, Rev. John Norberry will preach in the afternoon, and the Rev. John Hunt will preach at night. Let all the holiness preachers and people in Camden, N. J., Philadelphia, Pa., and all surrounding country, plan to be present at this great feast of Pentecost. Let all lovers of holiness pray for this all day meeting and the holiness campmeetings that will follow in different parts of New Jersey. Holiness preachers from the Church of the Nazarene, the Methodist Church, and other churches will preach at these holiness campmeetings in the State of New Jersey.—John Norberry.

N. H. A. AND I. H. A. CAMPMEETING AND C. H. U. HOMECOMING

The National and Iowa Holiness Campmeeting will be held at University Park, June 1-11, 1923. The special workers are Dr. H. C. Morrison, Rev. C. W. Ruth, Rev. A. P. Gouthey, J. M. Harris, leader in song and Miss Stella McNutt, children's leader. A general homecoming of all former C. H. U. students will be held in connection with this camp, June 4-5. Bishop Homer C. Stuntz will be the University Commencement day orator, June 5.

Reduced rates have been secured on all railroads under the following conditions: (1) Pay full fare going. Tickets for the going journey may be bought only on any of the following dates in the following territories: Illinois, Iowa, Kansas, Minnesota, Missouri, Nebraska, Michigan, North Dakota, South Dakota, and Julesburg, Colo. May 29-June 4, inclusive. From Colorado, Idaho, Montana, Utah, Wyoming, May 28-June 3, inclusive. Arizona, British Columbia, California, Nevada, Oregon, Washington, May 26-June 1, inclusive. (2) Be sure when purchasing your ticket to ask the ticket agent for a certificate to the *National and Iowa Holiness Association Convention*. Do not ask for a receipt unless local agent does not have the certificate. If certificates cannot be procured at your home station buy a local ticket to nearest point where certificate can be secured. (3) No refund of fare will be made on account of failure to either obtain a proper certificate. (4) It must be understood that the reduction for the return journey of one half fare is not guaranteed, but is contingent on an attendance of not less than 250 full fare passengers having certificates. (5) Immediately on your arrival at the camp present your certificate to Rev. O. W. Rose. (6) All persons from states not listed above should ask their agent whether the rates apply from that point and if not purchase ticket to closest point in states listed above. For further particulars address Mrs. Hattie Riddle, Lacona, Iowa, or C. H. U. Homecoming Committee, University Park, Iowa.

CAMPMEETING CALENDAR

June 1-10. Kokomo, Ind. Third Annual camp of the Kokomo Holiness Association will be held in the Kokomo City Park. Workers, Dr. J. B. Chapman, Rev. Will Huff, Professor C. C. Rinebarger and wife, returned missionaries from Africa, Rev. and Mrs. Earl E. Davis, and a host of other ministers and workers. All visiting ministers will be entertained free. Laymen will be provided entertainment at a minimum charge. Come to this great feast of fat things.—Rev. Chas. F. Pegram, secretary Publicity Committee.

June 1-11. University Park, Iowa. The National and Iowa Holiness Campmeeting will be held at University Park. Special workers, Dr. H. C. Morrison, Rev. C. W. Ruth, Rev. A. P. Gouthey, J. M. Harris leader in song and Miss Stella McNutt, children's leader.

June 3-17. Lyons, Kas. Annual tabernacle meeting of the Rice Co. Holiness Association. Workers, Dr. E. P. Ellyson of Hutchinson, Kas., as evangelist and Mrs. R. E. Young of Topeka as leader in song.—Mrs. N. B. Bean, secretary.

June 15-24. Jamestown, N. D. Beulah Campmeeting. Workers, Henry C. Morrison, Joseph H. Smith, Mrs. Anna Murphy, J. G. Morrison, S. A. Danford, Jack Linn and wife. F. W. Gress, secretary, Steele, N. D. Young People's Bible Conference, June 14-15. For general information write The Layman Press, Jamestown, N. D.

June 22 to July 1. Marlon, Ohio. Fifth annual Campmeeting will be held at Garfield Park. Workers, P. F. Elliot, evangelist, R. A. Shank and wife singers. Rev. Mrs. C. M. Brown and Mrs. Nell Fies in charge of young people's work. Tents and meals at reason. For tents or other information write V. O. Shaw, 346 Boulevard, Marlon, Ohio. Write for tents before June 10. Come, pray.—S. A. Hill.

June 22 to July 4. North Reading, Mass. Third annual campmeeting of the New England District Church of the Nazarene. Workers, I. M. Ellis and John Thomas, Mabel R. Manning, song leader. Rev. S. W. Beers, District Superintendent in charge. For rooms address Miss Rose Wright,

1073 Middlesex St., Lowell, Mass. Other information E. T. French, 10 Story Ave., Lynn, Mass.

July 1-15. Hartford, Ark. (Tent meeting.) Rev. J. B. Chapman and family are the special workers. Let all those who can, hear this great preacher. Those who wish to camp will find good camping grounds. We also have a large church that can be used for sleeping quarters. For further information address W. H. Sherrill, pastor.

July 6-15. Jena, La. Beulah Holiness campmeeting. Workers: Mrs. M. E. Bartlett, Mrs. M. E. Perdue, and W. T. Marthvin, song leader. Address Mrs. J. A. Riley, secretary, Trout, La.

August 24 to September 2. Circleville, Ohio. Annual Holiness Campmeeting of the Churches of Christ in Christian Union, at Mount of Praise camp ground. Workers, Evangelists T. M. Anderson, John Thomas and wife, J. L. Schell and wife. Address, Rev. E. A. Keaton, secretary, 431 N. High St., Chillicothe, Ohio.

August 16-26. The thirty-fourth annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kas. August 16-26, 1923. Workers: Rev. Jos. Smith and wife, Rev. Chas. Stalker, Rev. A. D. Zahniser and Professor B. D. Sutton and wife. Address Rev. W. R. Cain, secretary, 515 South Vine St., Wichita, Kas.

ATTENTION

Licensed Ministers and Licensed Deaconesses

New license blanks will not be issued hereafter to the above parties. The former license will be indorsed on the back with the annual renewals, thus saving much expense and labor. Be sure to send your license to the District secretary at least two weeks before the meeting of your District Assembly. New blanks will be furnished newly licensed persons, and lost blanks duplicated.

E. J. FLEMING, General Secretary.

"I would not be without the HERALD of HOLINESS, as it is the only spiritual food and inspiration I have here in this place, where the powers of darkness prevail. I am alone in this 'Highway of Holiness,' but praise the Lord for the sweet privilege of living the life in the midst of a crooked and perverse nation."—Mrs. Burns, Mo.

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Record No. 2—I'm In Sweet Beulah Land (and Quartet).

Lord Jesus Knows the Way I Take.

Record No. 3—Keep Me on the Firing Line, Jesus (and Quartet).

In Our Hearts the Bells of Heaven Sweetly Chime.

Record No. 4—Jonah. Pray Brother Move Quick.

The Carnal Menagerie.

Record No. 5—Good Old Time Religion Is a Million Miles Ahead.

Let's Have the Old Time Ring.

Record No. 6—O Wand'rer on Life's Troubled Sea.

I Will Live for My Savior.

Record No. 7—This Is God's Will Your Sanctification.

The Time that Used to Be In Front.

Record No. 8—Christian Suwannee River Song.

Scatter Seeds of Kindness, and how Tedious and Tasteless the Hours (transposition).

Record No. 9—I Am Looking Daily for My Savior.

And the Very God of Peace Sanctify You Wholly.

Record No. 10—Wondrous Story (transposition).

Mother, Now Your Savior Is My Savior Too (Much of old tune: Rock Me to Sleep Mother).

Record No. 11—What You Need Is Sanctification.

But the World Treats Real Salvation in Such a Funny Way (Tune: Old Arm Chair).

Record No. 12—Where My Savior Leads Me I'll Follow All the Way.

I Will Sing of My Savior.

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Office, 2805 Troost Ave.

DISTRICT ASSEMBLIES

North Pacific (Seattle, Wash.) May 23 to 27
Northwest (Colfax, Wash.) May 30-June 3
Idaho-Oregon (Duhl, Idaho) June 8-10
Alberta, Can. (Red Deer, Can.) June 28-July 1
Man.-Sask. Can. (Moose, Sask.) July 4-8
Dakota-Minn. (Ellendale, N. D.) Aug. 8-12
Indiana (Indianapolis, Ind.) August 21-28
Chicago Cen. (Olivet, Ill.) August 29-September 2
Kansas (Ottawa, Kas.) September 5-9

The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

J. W. GOODWIN Pasadena, Cal.
1850 N. Sierra Bonita Ave.
Office, 2805 Troost Ave., Kansas City, Mo.

DISTRICT ASSEMBLIES

Northern California (Fresno, Calif.) May 30-June 3
Southern California (Pasadena, Calif.) June 5-10
Eastern Colorado-Wyoming (Denver, Colo.) June 13-17
Western Colorado-Utah (Delta, Colo.) June 20-24
Iowa (Blount City) August 28-September 2
Michigan (Lansing, Mich.) September 5-9
Tennessee (Sparta, Tenn.) September 12-18

R. T. WILLIAMS Dallas, Texas
208 North Rosemont Ave.
Office, 2805 Troost Ave., Kansas City, Mo.

DISTRICT ASSEMBLIES

Nebraska (Kearney, Neb.) May 30-June 3
North Dakota-Minnesota (Mohall, N. D.) June 20-24
Missouri (Eldon, Mo.) August 28-September 2
Kentucky (Huntington, W. Va.) September 5 to 9

DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY

Western Oklahoma October 17-21
Eastern Oklahoma October 24-28
Little Rock October 31-November 4
Arkansas November 7-11
Dallas October 17-21
Hamilin October 24-28
San Antonio October 31-November 4
Louisiana November 7-11
Mississippi October 24-28
Alabama October 31-November 4
Georgia November 7-11
Florida November 14-10

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 27

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.:
Fresno, Cal. May 22 to June 3
San Francisco, Cal. June 10 to 24
C. H. Alger, Bethany, Okla.:
Mrs. E. M. Arnold, 880 Quimby St., Portland, Ore.:
Jarrette and Dell Aycock, Atwood, Okla.:
Milltown, Ind. May 16 to May 27
R. S. Ball, 218 E. 4th St., Hutchinson, Kas.:
Whitewater, Kas. May 27 to June 10
Peabody, Kas. June 14 to July 8
A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kas.:
Rev. C. E. Balew, 1300 Fourth St., Wichita Falls, Texas:
T. E. Beebe, 812 E. 8th St., Long Beach, Cal.:
F. H. Benjamin, Song Evangelist, Williams, Ind.:
Williams, Ind. May 18 to June 3
M. L. Ballezora, Milton, Ore., Box 0107:
Miss Lela Barnard, 50 Sixth St., Lowell, Mass.:
P. P. Below, Upland, Ind., Box 243:
James M. Belt, 129 Third St., N. E., Washington, D. C.:
W. G. Bennett, Jamestown, N. D.:
M. R. Bishop, Bethany, Okla.:
M. E. Borders, 6349 Normal Blvd., Chicago, Ill.:
Mildred T. and Lida Brandyberry, Olivet, Ill.:
J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Elmer L. Buck, 2219 1/2 East Canon St., Jackson, Mich.:
Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho:
F. C. Brown, 311 Front St., Portsmouth, Ohio (Tent 35x60):
Lyman Brough, Pottersville, Mich.:
M. M. Bussey and Wife, 1298 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 518 South Vine St., Wichita, Kas.:
Bartsville, Okla. May 6 to 27
Kansas City, Mo. May 31 to June 17
M. C. Cagle, Buffalo Gap, Texas:
Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.:
Lennie Carrill, 523 West F. Ave., Oklahoma City, Okla.:
Roscoe C. Carroll, Cedar Hill, Texas:
Chickasha, Okla. May 10 to 27
Cisco, Texas. May 28 to June 17
Frank Catanese, Hagerstown, Ind.:
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
C. C. and Flora Ruth Chaffield, 107 Grand Blvd., Hamilton, Ohio:
A. H. Crawford, Hooker, Okla.:
W. F. Clegburn, Bethany, Okla.:
Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio
Pennebog, Mich. June 1 to 17
Orangeburg, Ky. June 19 to July 1
E. M. Cornelius, Princeton, Ind.:
Ernest Cornwell, Wilmet, S. Dak.:
F. W. Cox, Lisbon, Ohio, Box 441:

Mary A. Currence and Annie S. Allen, Gorham, Me., R. F. D. 2,
Earl E. Curtis, 141 Dayan St., Lowell, N. Y.:
Frank Daniel, 807 W. 41st St., Los Angeles, Cal.:
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:
F. N. DeBoard, Davenport, Okla.:
Marion and Dean Devoll, 208 N. 13th St., Chariton, Iowa:
Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Jullum St., Dallas, Texas:
Earl Dulaney, 710-23 St., Ashland, Ky.:
Soldier, Ky. May 22 to June 3
Grace Edwards, Thompsonville, Ill.:
Harry Joseph Elliott, 916 18th Ave., S., Nampa, Idaho:
I. M. Ellis, Bethany, Okla.:
W. E. Ellis, Box 453, Ada, Okla.:
Mustogee, Okla. May 18 to June 3
Alabama City, Ala. June 8 to 24
C. E. Ellsworth, R. R. D. Greenfield, Ind.:
Thee, Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
Henry C. Ethell, Springfield, Ore.:
I. D. Farmer, Hugo, Okla.:
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:
Selma, Ind. May 6 to 27
Auburn, Ind. May 28 to June 17
Elsa and Lula Fischer, Milford, Neb.:
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:
Forest Center, Wis. May 15 to June 3
Bona Fleming, Ashland, Ky.:
Greensboro, N. C. May 18 to 27
Cincinnati, Ohio. June 1 to 9
Chicago, Ill. June 10 to 24
B. Freeland, 620 East 17th St., Winfield, Kas.:
J. E. Gaar, Olivet, Ill.:
Jasper, Ala. May 27 to June 10
Memphis, Tenn. June 14 to 24
C. J. Garrett, and Orle Bottenberg and Wife, Singers, 203 North Arcate St., Paola, Kas.:
Guide Rock, Neb. May 27 to June 17
Philip Geiter, 451 Alice St., East Palestine, Ohio:
W. R. Gilley, Olivet, Ill.:
Marshall, Ill. June 3 to 24
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas:
G. W. Gottschalk, 2528 W. Broad St., Philadelphia, Pa.:
Ralph S. Griswold, Pennebog, Mich.:
Elkton, Mich. (Camp) June 1 to 17
J. Walter and Bessie Marie Hall, Bethany, Okla.:
Les L. Hamric, Hamlin, Texas:
McKinney, Texas. June 1 to 24
G. M. Hammond, Wilmore, Ky.:
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:
W. W. Hanks and wife, and singers.
Georgetown, Ky. May
Frankfort, Ky. June 1 to 17
Mitchell, Ind. June 20 to July 8
C. E. Haworth, Alexandria, Ind.:
Edna Wells Hoke, 417 Barr St., Cartersville, Ill.:
W. F. Herbig, Buffalo, N. Dak.:
F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.:
A. R. Hodges, 2215 West Oak St., Louisville, Ky.:
R. T. Hodges, Bethany, Okla.:
Nettie Hudson, 3304 Washington Ave., Racine, Wis.:
A. Columbia Hudson, Groveland Park, Beacon, N. Y.:
J. R. Hunter, Cluco, Cal., care of Rev. Willard Ingram:
Red Bluffs, Cal. May 15 to 31
Ural Holtenback and Wife, 2109 Troost Ave., Kansas City, Mo.:
Williams, Ind. May 18 to June 3
Roy L. Holtenback, Clarence, Mo.:
J. E. Hughes, Kingswood, Ky.:
J. W. Hunt, No. 4, Nampa, Idaho:
J. R. Hunter, 3919 5th St., Chico, Cal.:
Arthur F. Ingler, Lock Box 502, Greeley, Colo.:
Allie Irick and Wife, Pilot Point, Texas:
Roy J. Jacobs, Caney, Okla., Box 60:
A. H. Johnston and Wife, Song Evangelist, 800 Princeton St., Lisbon, Ohio:
Lisbon, Ohio. June 10 to 27
Akron, Ohio. June 28 to July 8
Lum Jones, Ada, Okla.:
Chickasha, Okla. May 10 to 27
Wister, Okla. May 31 to June 17
Thomas Keddle, 821 S. Reed, Lyons, Kas.:
Robert J. Kennedy and Wife, Singers, Box 675, Celina, Texas:
Byers, Texas. May 20 to June 3
Maypearl, Texas. June 10 to 24
E. R. Kelley, 853 Walnut St., Riverside, Calif.:
E. W. Kimmel, Sylva, Kas.:
J. A. Kirkham, 691 East 40th St., Los Angeles, Cal.:
R. J. Kirkland, Care of Layman Press, Jamestown, N. Dak.:
Annabel Latimer, Song Evangelist, 808 E. 8th St., Tulsa, Okla.:
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D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
M. R. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 1621 New Hampshire Ave., Lawrence, Kas.:
Jack Linn and wife, Oregon, Wis.:
Montevideo, Minn. June 1 to 10
Jamestown, N. D. June 15 to 24
V. W. and Margaret Littrell, 700 Elk St., Beatrice, Neb.:
Caney, Kas. May 10 to 27
M. M. Lowrey, 1404 Lincoln St., Amarillo, Texas:
Thee and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:
Arnel, Colo. May 6 to 27
Kearney, Neb. (Assembly) May 29 to June 3
Loretto, Minn., Camp June 8 to 17
W. W. Loveless, London, Ohio:
Mt. Vernon, Ohio. May 10 to 27
Lock, Ohio. May 28 to June 10
Mabel R. Manning, Song Evangelist, Nahant, Mass.:
Thomas S. Mashburn, B. D. No. 1, Box 27, Vau Noy, Calif.:
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:

John Matthews, 4045 Benton Blvd., Kansas City, Mo.:
J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.:
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
Martintown, Wis. May 20 to June 10
Grace McLemore, Singing Evangelist, Olivet, Ill.:
J. L. McLendon, Moultrie, Ga.:
R. A. McCann, The Ardmore, Indianapolis, Ind.:
W. T. Means, 1802 Park St., Keokuk, Iowa:
C. O. Miller, 428 W. 37th Place, Los Angeles, Calif.:
James Miller, 2638 Burton Ave., Indianapolis, Ind.:
Logansport, Ind. May 27 to June 24
Joliet, Ill. July
Miss Lena Montgomery, 518 Sante Fe St., Alva, Okla.:
George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:
John E. Moore, Song Evangelist, 4013 S. Western Ave., Los Angeles, Calif.:
J. E. Moore, Prescott, Ark.:
J. E. L. Moore, 231 N. Jefferson St., Indianapolis, Ind.:
Paul F. Moore, 1406 Hunter Ave., Columbus, Ohio:
A. M. and Minnie Morris Moorehead, Paulding, Ohio:
J. W. Montgomery, Plantersville, Miss.:
F. R. Morgan, 712 West 9th St., Ada, Okla.:
R. L. Morgan, 2208 Central Ave., Anderson, Ind.:
(R. F. D. 3, Box 37)
Havana, Ill. May 15 to June 3
Spencer, Ind. June 6 to 24
Wm. O. Nease, Olivet, Ill.:
Iola, Kas. May 15 to 27
B. F. Neely, Bethany, Okla.:
N. T. Nyhus, 1342 Brand St., St. Paul, Minn.:
G. F. and Byrdie Owen, Nampa, Idaho:
John R. Patrick, Valley City, N. Dak.:
Larimore, N. D. June 1 to 18
Jamestown Camp June 15 to 21
L. M. Payne, Bethany, Okla.:
Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:
F. E. Putney, 207 B. Millwood, Wichita, Kas.:
P. C. Ramsey and Wife, 618 South Louisa St., Shawnee, Okla.:
Lawrence Reed, Newell, W. Va.:
C. A. Reney, 2 Roberts Ave., Danbury, Conn.:
J. E. Redmon and wife, Brookville, Ind.:
L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas:
S. B. Rhoads, Pasadena University, Pasadena, California:
Oliver A. Rife and Nina Dean, Thomson, Ga.:
C. C. Rinebarger, Song Evangelist, New Albany, Ind.:
Kokomo, Ind. (Campmeeting) June 1 to 18
Lincoln, Neb. June 14 to 24
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
C. Edward Roberts, 2805 Troost Ave., Kansas City, Mo.:
Santa Ana, Cal. May 23 to June 10
Charles Robinson and Brown, Bethany, Okla.:
C. W. Rorba, 1333 Nowland Ave., Indianapolis, Ind.:
University Park, Iowa. June 1 to 18
Auburn, Pa. June 23 to July 1
Fred St. Clair:
Vidalia, Ga. May 6 to June 4
J. O. Schapp, 1342 Brand St., St. Paul, Minn.:
R. A. Shank and Wife, 181 North Ogden Ave., Columbus, Ohio
Greensboro, N. C. May 18 to 28
Columbus, Ohio. June 1 to 17
Marion, Ohio. June 22 to July 1
Schurman-DeLong, 72 Main St., Wareham, Mass.:
N. B. Shade, Florida City, Fla.:
W. E. Shepard, 518 Bedford Ave., Los Angeles, Calif.:
Newport, R. I. May 6 to 20
Columbus, Ohio. June 1 to 17
F. B. Smith and Family, 1434 View St., Oakland, Calif.:
Guy V. Smith, Box 261, Logan, W. Va.:
M. P. Smith and Wife, Calumet, Okla.:
W. I. Smith, 1022 North Wheeler St., McPherson, Kas.:
Burl Sparks, Song Evangelist, 425 East 8d St., Seymour, Ind.:
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C. K. Spell, Bethany, Okla.:
M. C. Stebbins, Waterville, Vt.:
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.:
M. E. and Della B. Stretch, El Paso, Ill.:
B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.:
Wichita, Kas. May 11 to 27
Jonesboro, Ark. June 10 to 24
Howard W. Sweeten, Ashley, Ill.:
Sorento, Ill. May 20 to June 10
C. E. Toney, Peniel, Texas:
L. C. Turner, Wann, Okla.:
M. E. Tyler, Belton, Texas, R. 5:
W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:
J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:
J. H. Vance, 1006 E. East St., Bloomington, Ill.:
N. B. Vandall and W. W. Caskey, Song Evangelists, Akron, Ohio
624 Merton Ave.
J. S. Wallace, Cartersville, Ill.:
R. H. M. Watson, College Heights, Meridian, Miss.:
Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.:
Geo. Ward, East Palestine, Ohio:
Kenneth and Eunice Walls, 2115 Barth Ave., Indianapolis, Ind.:
Omega, Okla. May 15 to 27
Mark Whitney, Ada, Okla.:
Earnest E. Wiggins, 303 Laurel St., Richmond, Ind.:
J. E. Wigfield, Burr Oak, Kas.:
Earl F. Wilde, Highlands, Calif.:
Riverside, Cal. May 6 to 27

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