

HERALD OF HOLINESS

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THE SIGNIFICANCE OF THE BRUISED HEEL

ACCORDING to the most ancient prophecy, the leading Serpent crusher of the world was to have His own heel bruised in the process. And according to the facts of history, Jesus Christ, the Conqueror of Satan, did suffer even unto death in His work of defeating and crushing that old serpent, the devil.

But that which was true of the Master is true, at least in some degree, of all serpent crushers down the way. No one can press hard enough to crush the serpent without sustaining a bruise on his own heel. And he who spares his own heel permits the serpent to live. The "tenderfoot" is as much out of place in the Church of God as he is on a western cattle ranch. But the bruised heel is the mark of the serpent crusher, and is, therefore a badge of honor.

Some men, even professing Christian men, can live out their days in moral and spiritual ease. Their spirits are never troubled, their hearts are never burdened, their groans are never heard. They look on the needs of men with indifference and answer the "Macedonian call" of the lost and dying with the old defense, "Am I my brother's keeper?" They contribute nothing to the betterment of the future, but lay a careless hand upon the head of their own offspring and sigh, "Thank God there is peace in my day!"

But the paths of serpent crushers have always led through the dungeons of Egypt, the sand dunes of the wilderness, the fiery furnaces and lions' dens of Babylon, the rocky wastes of Patmos, and the imperial prisons of Rome. A single page from the diary of a serpent crusher tells of vigils, fastings, shipwrecks, floggings, wilderness jeopardies, racial persecutions and the burdens occasioned by the unfaithfulness of coadjutors. "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Luther complained that the devil made him sick; Calvin found the burdens of his success almost more than he could bear; Knox prayed, "Give me Scotland or I die;" Bunyan spent twelve years in Bedford jail as the price of his insistence that every believer is his own sufficient priest; Wesley and his helpers endured the severest indignities in order to preach the Gospel of a present, free, and full salvation; General Booth set out to lead a crusade for souls which called for the braving of the worst dangers and for the enduring of the severest hardships; "Joe the Turk" accounted the bumps which his body bore as reminders of the bricks and stones which he "stopped" in the war for liberty in the work of the Salvation Army "bumps of righteousness;" Dr. Bresee left a splendid ecclesiastical berth to "go out under the stars" and build the Church of the Nazarene for the spreading and conserving of scriptural holiness.

The honor of our lives is not its ease, but its labors; the good of our lives is not that which we have received, but that which we have given; the reward of our lives will not be based upon the immunities which we have enjoyed, but upon the burdens we have borne. Even the race of life is not won by those of pampered feet, but "the lame [those with bruised heels] shall take the prey" (Isa. 33:23).

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DISCOURAGING THE PREACHER

"It is not the money only, although I sorely need that for the support of my family, but it is the sense that to my people I do not seem to be worth as much as I was, and not as much as my predecessor was. And the thought discourages and weakens me. I am not at my best. In fact it strikes me that I am not as nearly worth my present salary as I was the former. If I was dear then, I am extravagant now. Really, just what should I do?"

The speaker was a preacher, a pastor, a man who was not as young and buoyant as he once was, but who was not yet old by any means, and he was loath to think that he was failing. The occasion was a recent reduction in his salary by a church which did not really need to make the reduction. But there had been a feeling that the raising of the necessary money required a little too much effort and that in order to make some improvements on the parsonage and church building it was necessary to cut down expenses somewhere, and so it was decided to reduce the pastor's salary. The brethren had been careful not to be offensive in the doing of the deed, and yet here was a leader who was suffering in silence, so far as any word to his people was concerned, and there were certain indications of a threatened break in the preacher's courage.

Of course business enterprises usually give their servants occasional raises to keep them encouraged and to keep them keen for high efficiency. But the church did not use any such judgment. "For the children of this world are wiser in their generation than the children of light." The business enterprise realized that it is important to keep its servant in high spirits, but the church thinks only of the few dollars which will be realized by taking off five or ten dollars from the pastor's weekly stipend. There were men of business in the church and on the board too. But this reminds one of the question and answer: "When is the business man not a business man? When he is a member of the church board."

Any way, I felt very sorry about the matter and wished that the church might some way see its error and come back to that pastor saying, "We know you are a valuable man and we have decided to not put

that salary reduction into effect. In fact, we think it will be possible very soon to raise the salary five dollars on the week. We want you to know that we are with you and ready to follow you on to victory in the work of the church." I do not know whether they will do this or not, but I believe it would pay them to do it. The same preacher who is dear at twenty-five dollars a week may be a bargain at forty, for with the added zest and courage which the show of appreciation will bring his value will double or even treble.

THE MANIA FOR RULES

The Bible deals with principles rather than with rules. Jesus Himself dealt exclusively with principles, with one possible exception, and that is His reference to divorce and remarriage. Paul followed his Master in this and refused to spend large energy upon small matters. The other apostles, when they attempted to stick to certain specified and itemized rules, found difficulty and permitted exceptions.

But now we find everywhere a mania for rules, and the church cannot escape. We, however, would give a word of caution, and say that the Master's way and the apostles' method is still the better way. Of course when we see a member of the Church of the Nazarene doing something that we think he should not do, we immediately feel that "there should be a law against that." And when we find one neglecting something that we believe should be done, we feel at once, "Now that should be made a test of membership in our church." We seem to feel that the legislative method is the best, if not the only method, for establishing righteousness in the earth and for instilling holiness into the hearts of Christians. But far from being the only method, this is not the historic Christian method at all. Jesus always set in to make the tree good as a means for improving the fruit, and Paul made perfect love the *summum bonum* of life, and love, you know, is a heart principle.

In fact, legislation is a slow and poor method of promoting the spiritual kingdom. It has its place, to be sure, but education and regeneration are better methods and they are the scriptural methods. Don'ts in a church are not much better than don'ts in the home. In either case they are of small value as character builders. The key phrase of the New Testament Christian life is not "thou shalt not," but "thou shalt;" not negative prohibitions, but positive enjoinders.

Our only chance for getting along and growing and succeeding is to keep the Pentecostal fires burning and to steer pretty much away from mere legalism. The best cure for worldliness is the consuming love of Christ. The best cure for stinginess is the baptism with the Holy Ghost. And the best guarantee against deadness is a spiritual program so intense and so all consuming that it drives all to their very best to keep pace with it.

EDITORIAL COMMENTS

There is no getting around the fact that people generally are interested in the prophetic portion of the Bible—more interested than ever before. And it is quite proper that they should be so. For if the Second coming of Christ was of any concern at all to people fifteen hundred, one thousand, one hundred, or even twenty-five years ago, it should be of greater concern now, for we are nearer to it than any previous generation. But prophetic studies require considerable "ballast." We must not "go off at a tangent." If one gets sanctified wholly and keeps the blessing good all the way along he is prepared for any thing that may come. If he lives, he can keep the victory over the world, the flesh and the devil; if he dies, he can go "sweeping through the gates," and if Jesus comes, he can go out to meet Him with a shout. Every wind will blow something good for the fully sanctified Christian.

Men are fond of asking, "Is the world getting better?" and then requiring a categorical answer. But the fact is that answering this question either "yes" or "no" is to tell but part of the truth. The answer is "yes" and "no." There are some senses in which it is getting better and other senses in which it is getting worse. Without entering into that light discussion of science and invention which is quite popular when a subject like this is up, we will just say that we believe there are as good people in the world now as ever did live in the world and that there are more of them than ever before. On the other hand, there are just as bad people in the world as ever lived, and there are more of them than ever lived at one time before. In fact, we take no exception to the saying that "The good are getting better and the bad are getting worse." But there is no indication that the world will be converted any time soon, while, according to the prophecies, Jesus Christ must certainly come back to the world soon. Therefore, we believe that Jesus will come before there is any golden age upon the earth. But this faith need have no quenching effect upon missionary zeal. For while Jesus tarries, it is our commission to spread the Gospel over all the world.

As we read the "Divine Calendar," the next "red letter day" is the coming of Jesus Christ the second time to this world. This day, we believe, is near at hand. In fact we should not be surprised if He should come now at any time. Following His coming "for His Church" there will be celebrated in the heavens, "The Marriage Supper of the Lamb." And while the Marriage Supper is on in the heavens, "The Great Tribulation" will be on on the earth. Following this period will be the appearing of Jesus "with His Church" and the beginning, proper, of "The Millennium." At the close of the "golden age" will come the loosing of Satan "for a little time." Then will come on the final rebellion, the judgment of God upon

the enemies of the saints, the final resurrection, the final Judgment, and—Eternity. This, we believe, is the "Divine Program" for the immediate and remote future. But the important thing is for all to live in "The fulness of the blessing of the Gospel of Christ" all the time. Such Scriptures as Isaiah 2:9 and Habakkuk 2:14, we believe refers, not to the triumphs of the Church in the present dispensation, but to the glorious future which will follow on after Jesus returns as King to this world wherein He was once rejected and crucified.

This much can be said in favor of "Storehouse Tithing," as a method of raising the finances needed for the Church—it works. And this is almost more than can be said in favor of other schemes. If all God's people would bring one-tenth of their income to the church and lay it in the collection baskets promptly, regularly and unfailingly, every need of the church would be met and the program of evangelism and education could be greatly increased. To us, this is the only argument needed. But, further, there can be no doubt but that God's ancient people paid tithes, and there can be no mistake as to the apostles commending "proportional giving" to the early Christians. And if the apostles did not mean one-tenth, they must have meant more. But at any rate, they meant some definite, proportional sum. And in spite of the enthusiasm some people get up by their claims to "give all," the fact remains that in the average life time, one will do more for the kingdom of God by paying the tithe than he will by pauperizing himself every week during his working years. At least there is no Scripture *against* tithing, and it is a good successful plan. Let's all adopt it and practice it.

The blessings of God for His people in this dispensation are principally spiritual blessings, and that is the best that could possibly be. To apply Malachi 3:11 to temporal prosperity and to promise immunity for the crops of the tithers is a dangerous, and we think a wicked thing to do. The best people we know spray their fruit trees to kill the boring insects and the killing scab, they smudge to keep the frost away, and they use the very best precautions possible to protect and harvest their crops. And even then, some of the best people we know lose their crops by insects and frosts, fail in their business projects and live and die in poverty. But in all these things there is no reflection upon their religious profession and no mark of divine displeasure. We have as much faith in a sick saint as in a well one. We believe as soundly in the poor man's religion as in the rich one's. In fact, we believe God wills that many of His people be poor in the goods of this world in order that they may lay up treasures in heaven. We have known but the fewest people whose piety has been increased by an increase in their temporal prosperity, but we know them by the platoons who were good when they were

poor, but a little prosperity went to their heads and they sold out to the world and to the devil. Now there is something better than an increase in temporal prosperity for the Christian who tithes his income and makes liberal offerings to God. And this "better thing" is spiritual enrichment and heavenly reward.

Tithing is a "principle" for taking care of one's financial religious obligations, and, naturally, complications will arise in the working out of details. But I think every earnest man should "make sure" to pay his tithe, and that he should do so without descending to "hair splitting" and technical quibblings. What is the tithe? It is one-tenth part of the "increase." One man asks this, "Suppose I go to the bank and borrow \$100.00 and send it to the Publishing House for books. The express on the books is \$1.50, the interest to the bank is \$1.50. I sell the books for \$150.00. What is the tithe?" The tithe is ten per cent of \$47.00. "A farmer gets \$1161 off his farm. His taxes, insurance and upkeep are \$261.00. What is his tithe?" This is not so easy. His taxes are deductible from his income, but we would not be so sure about the other items unless we knew the details. But if all the items are actually "business expenses," and not "personal expenses," then the tithe is ten per cent of \$900.000. But I know some farmers who find it difficult to tithe the "anise and cummin" on the farm, so they simply "forget" the garden and the other products that they consume on the farm, and then they forget the taxes, etc., and pay ten per cent of all the money they get for the sale of their products. This we think is simpler and is sufficient. In other words, tithing is meant to be a help in determining what to pay and how to pay it, and not a complication that will consume its benefits on its own friction. Any serious person can determine to his own satisfaction what his tithe is, and he will find that he will enjoy a sense of assurance that he has done his part if he pays it into the treasury of the church—a stronger and fuller assurance than he will find by following any other plan.

Age is a handicap, there is no doubt about it. But when it is asked, "If a man who has been a strong Gospel preacher in his regenerated state gets sanctified wholly after he is fifty, can he yet make good as a preacher of full salvation?" We are bound to answer "Yes." We do not say that the adjustment will always be easy, but we do say it is possible. The danger with such a man is that he will either go on preaching very much as he has always preached, or else that he will change too abruptly. Regeneration is an instantaneous crisis, and so likewise is entire sanctification. But when it comes to making one's personal and professional character over, perhaps it is as well to remember that a "U" turn has some advantages over a right angle in some cases.

"There is a sin unto death." There is a sin for which there is no forgiveness. But we doubt if scarcely anyone who "thinks" he has committed this sin has actually done so. We would rather think the undisturbed and indifferent man had sinned away his day of grace than to think that such a calamity has come upon one who is really disturbed. The goodness of God forbids that He should convict any whom He will not also save. And perhaps the most general way of sinning away one's day of grace is by constant and continued procrastination. A young woman of twenty-two writes us that she has been to the altar once and since she did not seem to be able to get her prayers through, she fears that she has at sometime in the past committed the unpardonable sin. No, this is a trick of the devil for injecting doubt. God is abundant in mercy. Pray on and seek on and your heart will melt and yield and victory will come.

"Where did the devil come from?" A correspondent asks, "Why do we call Lucifer, who Isaiah says was the 'King of Babylon,' who said in his heart 'I will ascend into heaven,' 'I will be like the Most High,' Satan? Isaiah says he was a man. Adam Clarke says he was Nebuchadnezzar. Why is he called Satan? Where is Satan spoken of in the Word of God as a fallen angel? If a fallen angel, who tempted him to fall?" We quote these words here more as a suggestion of carefulness than for any other purpose. You know it is possible for one to get his theology from Milton's "Paradise Lost," as well as from the Bible. And Milton may be correct in many instances. But the Bible is absolutely dependable, and only the things which the Bible teaches should be given out as "law and gospel." The fact is the Bible does not make it clear just where the devil came from and our philosophical creations are our attempts to supply an omission which God purposely made. But on the other hand, the last question above seems to intimate that temptation would have to be objectively presented before one could yield to sin. This is an error. All that is essential to make sin possible is a being possessed of intellect, sensibility and will. Sin has always been a possibility since God made His first intelligent creature. We believe the devil is a fallen angel. But our ground for believing this is theological and philosophical, as well as scriptural. Either God made the devil or else the devil is self-existent. If the devil is self-existent, then he is God, and we have a dualism of Deity, which is impossible. But if God made the devil, He made him good, for it is morally impossible for God to make that which is evil. And if God made the devil good and he is bad now, he must have fallen. And since he could do this without involving God in any moral inconsistency, and since there is no other way in which he could have come into existence without involving God in moral inconsistency, we believe that is the way he came.

GOD'S FINALITY

By Rev. W. M. Tidwell

Say ye to the righteous that it shall be well with him. Woe to the wicked! It shall be ill with him (Isa. 3:10, 11).

THE statements of this text seem to contain a summary of all the promises and warnings of the Book of God. While the Christless multitudes seem to be tinged with Satan's doctrine of universalism, God declares it shall be well with the righteous and ill with the wicked. Fallen man seems inclined to believe the devil's lie rather than the Word of God. God said to Adam, "Thou shalt surely die." Satan declared this was not true. But as we look back over the past six millenniums and behold the broken hearts, tearful eyes, wrecked lives and damned souls we are made to know the absolute truthfulness of the Word of God.

God mentions two classes in this text: the *wicked* and the *righteous*. The question might arise as to what constitutes a wicked or a righteous person. In Rom. 3:10 we read, "There is none righteous, no, not one." Thus we learn in the unregenerate state all are "under sin." All are sinful by nature and as a result of this depraved, fallen nature man breaks God's law. Also we read in John 8:24, "If ye believe not that I am he, ye shall die in your sins." So we learn that not only the liar, thief, murderer or outbroken sinner, in the sight of God, is wicked, but the man who fails to trust Christ as his Savior—the unbeliever, the Christ-rejector. The righteous man in the sight of God is the man who repents of his sins and believes on Christ to the saving of his soul. His name is written in the Lamb's Book of life, his sins are forgiven and washed away in the precious blood. So let us see what God says about these two classes—the *wicked* and the *righteous*.

I. THE WICKED. "It shall be ill with the wicked." This is one of God's "shalls." When God says "shall" you may depend on that thing. Let us put some of the wicked on the stand. Call some of those who have disbelieved God. Those who have broken His law. Call Adam. Ask him if this solemn word is true. Behold him. He has sinned. He has lost his peace! Lost his rest! Lost his communion with God! Lost his holiness! Lost God! Behold him as the withering, blighting curse of God falls upon his defenceless soul. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth . . . In the sweat of thy face shalt thou eat bread . . . Dust thou art, and unto dust shalt thou return . . . So he drove out the man" (Gen. 3). Look at Cain. Behold him as he brings his

bloodless offering. To this God "Had not respect." No fire fell from heaven. Cain was very wroth and his countenance fell. Behold him as he strikes the murderous blow which takes the life of his righteous brother, Abel. See him as he is brought face to face with God. Hear him as he lies in order to conceal his wicked act. Look at him as God speaks in tones of thunder and says, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth." Hear his remorseful wail as he cries, "My punishment is greater than I can bear."

Ask the Egyptians if it is not ill with the wicked, as they enter the Red Sea seeking to overtake God's chosen people. See them as God looked through the pillar of fire . . . and troubled the hosts of the Egyptians, and took off their chariot wheels so that they drove heavily; and Moses stretched out his hand over the sea and it returned to his strength; and the Lord overthrew them and there remained not one of them. Ask Korah, Dathan and Abiram as they seek to offer strange fire in opposition to God's servants and His appointed way. "And it came to pass, as Moses had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, . . . and they all went down alive into the pit, . . . and perished from among the congregation" (Num. 16).

Ask the treacherous brothers of Joseph as their guilty consciences smite them and they moan, "We are verily guilty concerning our brother." Inquire of Achan as the crushing stones fall upon him and the devouring fire consumes him as a result of his sin. Ask Saul, after he had disobeyed the commandments of the Lord and then goes to God in prayer and there is no answer and he becomes a spiritualist and goes in the night to the medium of Endor. Look at him as the battle goes against him and he takes his sword and falls upon it and becomes a suicide and his enemies cut off his head and fasten his body to the wall of Bethshan. Poor Saul: God's Word is true. It is *ill* with the wicked. Ask Judas as he comes with his thirty pieces of silver, once so beautiful, but now so repulsive, to the priests and moans, "I have betrayed the innocent blood." Hear them as they scornfully answer, "What is that to us, see thou to that." Look at him as he goes out in the dark and hangs himself. Yes it is *ill* with the wicked. Ask Ananias and Sapphira as they keep back part of the price and lie to the Holy Ghost and the wrath of God falls upon them and they are slain. Go to the jails, penitentiaries and

prisons of every type and ask the poor inmates. Look at the man as he spends his last night on earth. See him as he walks his cell, watching the clock as it ticks off his last moments on earth, while he waits for the gray dawn of the morning when the sheriff shall come with the black cap and lead him away to the gallows or electric chair. Ask him if it is not ill with the wicked. God has declared it is ill with the wicked. This is His final word to them.

II. THE RIGHTEOUS. We have noticed the fate of the wicked but the other part of the text tells of the righteous. "It shall be *well* with the righteous." Call Abel and have him testify. He might have resisted his wicked brother but he did not. In Heb. 11:4 we read, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts [possibly sending the fire and consuming the offering] and by it he being dead yet *speaketh*." Inquire of Abraham if it is not well with the righteous. He left his home folks and the land of his nativity. He went out not knowing whither he went. Any way he obeyed God. He looked for a city that hath foundation whose builder and maker is God. Behold Elijah, as he steps on God's fiery chariot, and leaves this world, and passes the moon, sun and various constellations and never stops until the pearly gates are in sight and he joins the redeemed hosts in the home where there are no Ahabs to threaten and nothing to annoy. Ask Paul as his head falls off at the axe of the executioner and he departs to be with Christ. And what more shall we say? "Time would fail us" to speak of the multitude of Old Testament saints and New Testament servants of the Lord who forsook all and have been true to God at any cost. Many times it has meant sacrifice, privation, misunderstanding, broken hearts, lonely hours and death; yet with one accord they all testify that it is well with the righteous.

Yes this is God's finality. He has spoken. Wicked man hear it! Righteous man, it will pay you to be true. Look at the happy hosts of heaven. Hear them as they sing "Worthy is the Lamb that was slain." Look at their glorious heritage. "And they shall see His face . . . and His servants shall serve Him. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Thank God, home at last. Home forever! "It is well with the righteous."

Turn from this glad, happy home for a moment. Pull back the curtains of the damned. Behold the poor restless, miserable damned souls in hell. No hope, no mercy, no light, no music, no flowers, no friends and no God. Lost and lost *forever*. Eternity without God. That is hell enough. "Depart from me ye cursed." O to be cursed of God. Let men curse. That is not so bad, if while men curse we can have the smile of God. But to be cursed of God! That is fearful.

God's message is: "It is well with the righteous; it is ill with the wicked." May each of us see to it that our hearts are cleansed by the blood of Christ, that we may not miss heaven, that we may be among the righteous so that it shall be *well* with us.

CHATTANOOGA, TENN.

MOTIVES

By HOWARD W. JERRETT, D. D.

"Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. And others tempting him, sought of him a sign from heaven" (Gospels of Luke and John).

A WOUNDED faith, wounded by a weak preaching of the whole counsel of God, wounded by an imperfectly surrendered will, wounded by a subtle compromise with the world, is the type of faith which will seek after signs and wonders at an altar and will endeavor to continue to serve God on the basis of signs, wonders, emotions, impressions and spectacular doings. Again, this type of faith is much blessed and wrought up and explosive under shallow, emotional preaching, or testimony and since it feeds on this it constantly seeks this feeding ground driven on by its strong desires or lusts for such toddy. The Holy Spirit, in James, calls attention to this type of faith which asks that it might consume such emotions and ticklings upon its own lusts, or strong desires.

Psychology classifies these phenomena as soulish and mental and physical and having no bearing at all upon the true spirit of man. True spiritual outpourings may often stir the soul, mind and body; but these soulish stirrings being purely human do not reach the inner spirit at all. Much of so-called blessings and great meetings may be so named because of such emotions and be totally destitute of spiritual life and movements. Many good folks contribute unconsciously to this state of affairs, and often evangelists and preachers are discovered endeavoring to create such thrills in their services. Outwardly these thrills may be called glorious and moving and a success,—whereas in spirit they may grieve the Holy Spirit and defeat the very purposes of God in the service. Testimonies are often discounted because they are given in clear, quiet, holy confidence,—while testimonies which are afterwards proven to have been given out of the shallow, unsatisfactory experience of heart bring on a thrill and a false and soulish emotion. Often in testimony meeting just before the preaching this type of faith will testify, shout, laugh, scream, yell, dance or otherwise express itself and later under the powerful giving forth of the Word will come to the mourners' bench and seek forgiveness and make confession of serious sins and often of outright immorality.

It would be unkind to say that this type of faith

is of the devil. Doubtless it often is from that source, but more often it may be purely human and the offspring of compromised preaching, surrender or separation from the world. It does not long endure sound, scriptural, spiritual preaching and sane leadership. It is dangerous, however, in that it misleads young converts into believing these signs and wonders are true signs of inner victory. It may often tempt good folks, who are in heaviness through manifold temptations, to resort to this soulish hypodermic in order to stimulate feeling and emotion. This false, unspiritual faith may be used of Satan to defeat God's purpose in the individual or service or church. There is much difference between hysteria and real bubblings-up of joy out of a holy heart. It is always dangerous to conform to types of testimony, prayers and expressions of Christian love. We are all different and the Spirit giveth to all men severally as He willeth and we must avoid shaping our manner of testimony or prayer or mannerisms to copy anyone else. Free, spontaneous, ever new and ever changing outpourings of prayer and testimony reaching from quietness to mighty thunderings on different occasions are so refreshing and are of the Lord.

God is seeking a people who will hear the Word and will repent so fully and separate themselves so entirely from the world as to require no signs nor emotions to fully convince their dear hearts that God has for Christ's sake pardoned or sanctified them. God is a Spirit and seeketh such to worship him in spirit and in truth. He seeks followers who will be righteous for righteousness' sake; who will be holy for the sake of being holy; and who will sacrifice and die just for Jesus' sake whether there be emotions or no emotions. He seeks no followers for the reason of the loaves and fishes,—but He does desire followers who out of pure love, paid or unpaid, blessed or unblessed, happy or unhappy, sick or well, rich or poor, noticed or unnoticed, will serve on and fight on and sacrifice on and die on. Righteousness is its own reward, holiness of life has its own currency and sacrificial service is its own paymaster; love of God out of a pure heart has its own peculiar reward that depends not on soulish emotions or physical stirrings.

The times call loudly for a holy folk who are more concerned about prayer, holy living, sacrificial giving and the winning of souls than of being blessed. These souls will not be dry or unblessed but will have rivers of peace, joy and spiritual inner and outward victory over the world, the flesh, and the devil which will tax the physical body to its uttermost to withstand the movings of the Spirit in holy rapture. They will be just as true to God in dry places where no water is and where the furnace is heated seven times hotter. The motives of a holy heart are holy and truly spiritual. A holy heart seeks not for signs nor tokens but relies upon a holy God whether in sunshine or shadow. Where the heart is fully yielded and obedi-

ent God will see to it that this heart will have sufficient inner leading and confidence upon which to stand. The holy heart will enjoy the waves of glory that from time to time will reach its shores but will repose not on these but upon the faithfulness of God through Christ by the Holy Spirit.

DETROIT, MICHIGAN

A BOOK OF REMEMBRANCE

By REV. J. WALTER HALL

Malachi 3:16

THE prophet Malachi, in the first chapter, deals with the wickedness of offering the refuse, blind, or lame as an offering to God. Charge is made against priest and people for this wicked practice, with other sinful conduct. In the third chapter, the wilderness preacher, bringing the message of repentance, is referred to. He gave out a definite message that would produce fruit or right conduct in the lives of those who repent. And upon all occasions, he gave clear messages as to what the baptism with the Holy Ghost would do (thoroughly purge the wheat, and consume the chaff). The prophet states "the Lord whom ye seek shall suddenly come to his temple." ("Know ye not that your body is the temple of the Holy Ghost?" 1 Cor. 6:19).

Then there is expression of doubt as to those who will permit God to work His work of grace in their hearts. "Who may abide the day of his coming [this does not refer to the return for the bride], or who will stand when he appeareth? for he is like a refiner's fire and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Notice the prophet's statement. God's purpose of purifying, purging or refining, that we may offer unto the Lord our offerings righteously (or in the right way). We are to have no more trouble with our feet for we are now walking for God, our hands are working for God, our tongues are talking for God. All was surrendered that we may have the refining fire. There are many Nazarenes who have acted as though this consecration would not affect our giving. We may have never before had our giving regulated systematically. Now since God's refining fire has burned up all covetousness we no longer hold on to the tithe which God declared shall be wholly the Lord's. The thing that wants that which belongs to God, individual or corporation, has been burned out. We are willing now to search the Old and New Testament for instruction just how to regulate our giving. The time has arrived for an altar call to the place of prayer for all Nazarenes who refuse to tithe and give offerings as the Spirit directs. May we call mightily on God for the refiner's fire to burn out the cause the hindrances. Let preachers and laymen all pray until victory comes.

Lib. 1001
J. Walter Hall
KANKAKEE, ILL.

The Bible says the love of money is the root of all evil. Let us dig deep and we will find covetousness at the bottom like potatoes on the vine. Don't say you don't see into it until you have dug deep. Notice the prophet declares God will be a swift witness against the sorcerers, adulterers, false swearers, oppressor of hirelings and widows and orphans.

Notice verses 16, 17, 18. There are some who are afraid to refuse the purging or refining and those who are afraid not to tithe. A Book of Remembrance was written before Him for them. "They shall be mine in that day when I make up my jewels" (does a statement like that mean anything to you?)

"And I will spare them as a man spareth his own son that serveth him." Being a father of four sons, and blessed with three of them coming to young manhood, knowing my own appreciation of their loyalty to their father, faithfully seeking to perform the task that often included hard toil and labor, looking after my interest, times came in the lives of those boys quite often when they needed new shoes or new suits of clothes that they might properly appear on a public program. When the need was made known by sons or mother, hard time talk was never put up to them but at once arrangements were made and the need was supplied. Those boys had served their father's interest, and I refused to discourage them (do statements like these mean anything to you?). "Then shall ye return, [possibly not until then] and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." There is a difference now and there will be a difference in eternity.

BETHANY, OKLA.

THE POWER OF A GREAT VISION

By PROF. A. S. LONDON

ONE of our American missionaries who was killed during the Boxer uprising in China, came down to the last day of his life with the vision that had been his master since his life had been given to the work of saving China. When he saw that there was no hope of his escape, he turned to one of his native helpers and told him to take the news back to America of his death, and tell the people that his final message was that when his boy reached the age of twenty-five, "I want him to come to China as a missionary and take my place." That kind of a spirit is born in a great vision.

The wife of Adoniram Judson the noted missionary, sent her children back to America to be educated. She stood on the ship in Burma and kissed her children one after another with tears streaming down her cheeks and said: "I do this for the sake of Burma and Jesus Christ my Savior." Her vision caused her to make such a sacrifice. Oh, that now we might catch such a vision in connection with the work of the Lord in the place that God has called us!

As long as narrow views were taken by the men trying to unite the American colonies, but little progress was made. Alexander Hamilton looked after the interests of New York. Samuel Adams was especially interested in Massachusetts. But with all the eloquence within him, Patrick Henry of Virginia arose and said: "Sirs, the barriers are broken. I am no longer a Virginian, I am an American." And with that vision and that kind of a vision, our Republic was born. And may I say that this is the kind of a spirit and vision that each of us must have in order to carry out the program that God has for our lives.

William Carey, the father of our missionary movement, was a humble shoe cobbler in England. He had reached his full maturity and was still working in a shoe shop. But he had a vision. He was heard to say: "We have the gospel, but those people out there in other lands and the islands of the sea, have it not, yet Christ said, 'Go ye into all the world and make disciples.'" And he would say: "How can we be Christians and not act?" It was this vision that lifted him from a humble shoe cobbler to the place of founding a missionary movement that will never die.

It was the power of a great vision that made Martin Luther say: "The just shall live by faith." And while at the Diet of Worms, with his life in jeopardy unless he recanted, he made that heroic fight for truth. Answering their demand for recantation, he closed his speech by saying: "I stand here. I cannot do otherwise. God help me. Amen!" He was mastered by his vision. He had seen and heard and felt. Of course he could do no other than stand.

The apostle Paul had a great vision. There was a time when he was bitter and narrow and very much filled with prejudice. He was very proud of the fact that he was "a Pharisee of the Pharisees." But he had a vision. This vision changed things. It is always the case. When the vision of the Christ came he was smitten into the dust upon the Damascus road and asked, "Lord what wouldst Thou have me to do?" And his vision of Christ and of the need of the world transformed the man until he was no longer a bigot but a broad-minded, Christian statesman.

A proper vision will call us out of a life of ease and paltry pleasures, into a life that will see the needs of humanity. The greatness of the vision that comes into our souls will cause us to say with Jesus of Nazareth: "Wist ye not that I must be about my Father's business?" In proportion to the greatness of the vision of the worth while things of life will be the greatness of life itself. We stand or fall upon our vision.

Sin exists in us in two forms: as guilt and as pollution. And being in two forms, it requires a *double cure*: regeneration, which saves us from wrath, and sanctification, which makes us pure.

THINGS THAT CONCERN ZION

By General Superintendent Reynolds
China



As readers of the **HERALD OF HOLINESS** and of the daily press and such articles in magazines as have been treating on China, you are aware there have been many and some very sudden and almost revolutionary changes. However, as we have stated a number of times in previous articles, we are of the opinion that all

of these changes have or will result for good in that nearly every change at the front seems to be working in the direction for settlement of the disturbed relations by arbitration rather than by force.

Among the encouraging events, perhaps there has not been a more favorable action for peace than that recently taken by Great Britain concerning its government's policy toward China, which may be couched in a brief quotation from the recent address of Sir Austen Chamberlain, Secretary of Foreign Affairs, in which he is quoted as saying that: "British forces would not be used to retake Hankow, nor undertake punitive operations in the Yangtze region, nor would London send a drastic note about the Nanking outrages."

We gather from the reading of further reports with reference to the China situation that the Chinese in authority are much encouraged with reference to the possibility of the way being opened to friendly discussion and satisfactory settlement of misunderstandings with the foreign powers. Should the present favorable outlook continue and peace and progress soon again be established, we will then see the wisdom of leaving a part of our missionary forces at Tientsin, so that as soon as our and other governments would sanction it our missionaries could be returned to our field to take care of the work and also by the assistance of our already organized native workers carry on the well begun work to a further and desired end.

Since our last week's report we have received two letters from Rev. A. J. Smith, President and Treasurer, in which he confirms his cable message as to the return of those mentioned previously, but gives us to understand that it is very difficult to make bookings. He seems to think it is quite doubtful if they will be able to leave Tientsin before some time in June, but very kindly encouraged us by stating that as soon as they have their reservations they will let us know definitely when they will sail and will state at what port they will arrive in the United States.

I am sure this later information will be very comforting to the many friends of the returning missionaries and also when received will assist them to arrange for the meeting with their friends either at the Coast or

at some nearer point of travel. In closing his letter of April 21st he states that "All are happy here. Spending much time in prayer for the work in China, as well as God's kingdom throughout the world."

Please, dear reader, remember it is nearly a month since this letter was written, but it is evident they have not yet secured reservations, as we have not received the cable notification. However, while waiting we should not be in any degree discouraged, but should praise God that our missionaries are not only safe, but well, and tell God we appreciate His faithfulness in that we believe He is doing all that He can to answer our prayers and that we will continue to trust Him.

We also are in receipt of a letter written by Sister Mary Pannell, Secretary of the Hospital Board, in which she greatly encourages us by stating: "We decided it was better to continue to keep the hospital open, for if we vacated, doubtless the hospital would be looted and soldiers would be billeted there, as it has happened in other places. Therefore, before leaving, arrangements were perfected so that our very capable Chinese doctor, whom the Lord has given us, would have general management of the hospital, knowing that he would take great interest in all of the hospital departments and the work for which it was designed. Arrangements were also made that the hospital be governed by a board of directors, whom we appointed to manage affairs of the mission. A Chinese woman graduate nurse is to supervise the women student nurses and a Chinese man graduate nurse to supervise the men students. Both of these nurses have been in the employment of our hospital for some time and have proven themselves trustworthy and capable and give evidence of being very conscious that God has sent them to us and would make them a blessing in connection with our hospital work. We succeeded also in securing a very reliable Chinaman, whom we appointed in charge of the finances. With this tentative arrangement the support of the doctor, graduate nurses and servants' wages were all arranged for to be paid monthly and the other expenses to be met from hospital receipts."

We have taken space and time to furnish the above information with reference to both the general interests and the hospital work, so that our Nazarenes and their many friends, who have contributed so generously to our work in China, may not give way to any temptation that might come to them that their efforts and money were a failure. Indeed, we not only wish to encourage those who have been giving, that they might not lose heart, but we are sincerely desiring and trusting God to move on the hearts of those who have been

giving to continue doing so and that He shall raise up many more friends to help us now in the time of unavoidable heavy expense and of other great needs in connection with our work.

Other Fields

We wish again to call the attention of the readers of the *HERALD OF HOLINESS* to the fact that we are receiving very interesting communications from different missionary countries, which will appear in the June issue of *The Other Sheep*. Do not fail to get a copy, that you may be encouraged by the information with reference to the way God is dealing with us in other fields.

For instance, we have a very fine letter from Sister Schmelzenbach, the wife of our District Superintendent in Africa, that should be read by all, for there is great danger of a very serious famine. It also brings out how God is blessing the African Christians in giving them crops while other portions of the country nearby are being parched for the want of water and with the extreme heat.

We are informed that it is quite probable that Rev. Mrs. S. N. Fitkin is to sail for Africa in time to be present at the dedication of the Fitkin Memorial Hospital and the grounds and other buildings connected therewith which probably will occur some time the latter part of July.

The *Africa Nazarene* has just arrived, which is full of interesting reading, from which excerpts will be taken for *The Other Sheep*, already mentioned.

We also are favored with a letter from Rev. Roger Winans, which states they are looking forward to their annual meeting and Assembly, which always begins the Friday before the first Sunday in July. We are sure that all the readers of the *HERALD OF HOLINESS* and *The Other Sheep* will rejoice to know that Sister Winans expects to sail from Los Angeles for Peru about June 2nd. She is especially delighted that her father and mother are going with her and expect to live the rest of their natural lives in Peru. I am sure this will be not only a comfort to Brother and Sister Winans, but a great help to them in their work in that hitherto unexplored section of our territory.

A letter from District Superintendent Clark has just reached my desk, stating that he is touring his District with Miss Munro in the interest of our work in Africa, specializing on the outfit and equipment and support of Miss Munro, and the receipts are very encouraging.

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Nineteen

PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR

I. Read Your Bible Through Section

1. For the Morning Watch, Rom. 4-10.
2. For Personal Meditation, Prov. 19-31.
3. For the Evening Devotion, Deut. 16-24.

Our personal meditations on the Scriptures will be a means of developing our latent possibilities. Paul says, "Stir up the gift of God which is in thee" (2 Tim. 1:6). As the fires on the altars of the temple needed to be stirred up to keep them burning, so it is necessary for us to excite the dying embers of the gifts that God has given us by prayer and Bible study. A fire must have new fuel or it will burn out. Someone has said, "The price of shining is to be consumed." It is not enough to get the fire of God burning upon our hearts, we must also see that it keeps burning there. Are you tempted to be discouraged and blue? Is the work of God lagging in your field of labor? Stir up the gift of God and add new fuel to it. The supply you need is found in the Word.

II. A Choice Verse to Hide in Your Heart for Each Day

Proof verses supporting the doctrines as given in our church Manual.

The Doctrine of Sanctification (continued)

Sunday, 3, It makes us free from inbred sin, Acts 15:8.

Monday, 3, For the same, Acts 15:9.

Tuesday, 3, For the same, 1 John 1:7.

Wednesday, 4, It is provided through the blood of Jesus, Heb. 13:12.

Thursday, 5, It perfects our love, Heb. 10:14.

Friday, 6, Is wrought by the Holy Spirit, 1 Peter 1:2.

Saturday, 7, It is by faith, Acts 26:18.

PART TWO. THE VISION OF OUR LORD

Our Lord a Prophet Like Unto Moses

As we trace the history of Moses through the first five books of the Bible we have before us one of the greatest characters of all history. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. 34:10). "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me" (Acts 3:22). See also Deut. 18:18. Someone has said of Moses: "A wonderful character temple has just been erected. We have followed its erection from the banks of the Nile to Mount Pisgah,

yea to the Mount of Transfiguration. How marvelously is the top-stone placed upon the superstructure. How glorious the song that closes this remarkable life." Moses was implicit in obedience, faithful in duty, lowly in mind, holy in actions, broken and contrite in heart, and patient under the severest trials. He is frequently mentioned as a prophet and in many ways foreshadows our Lord's prophetic ministry. We will indicate a few analogies between Moses and Christ.

Moses

Moses was a prophet (Deut. 18:15)

He was like the prophet to come

At his birth Pharaoh had the children of Israel cast into the river (Ex. 1:22)

He refused Pharaoh's kingdom (Heb. 11:24)

By faith he forsook Egypt (Heb. 11:11)

Of Moses they enquire: Who made thee a ruler and a judge? (Acts 7:27)

This Moses whom they refused God sent to be a ruler (Acts 7:35)

Moses sat upon a well (Ex. 2:15)

All the men are dead which sought thy life (Ex. 4:19)

Moses looked upon Israel's burdens (Ex. 2:11)

All Pharaoh's servants will bow to Moses (Ex. 11:8)

Pharaoh's magicians say, This is the finger of God (Ex. 8:20)

Moses was learned in all the wisdom of Egypt (Acts 7:22)

The people were almost ready to stone Moses (Ex. 17:4)

Miriam and Aaron spake against Moses (Num. 12:1)

Moses was very meek (Num. 12:3)

They envied Moses (Psa. 106:16)

I take twelve men of you (Deut. 1:23)

Moses appointed seventy elders (Num. 11:16, 24)

Moses finished the work (Ex. 40:33)

Jesus

So was Jesus (Luke 7:16; John 6:14)

This is of a truth that prophet

At birth of Jesus Herod had the children at Bethlehem killed (Matt. 2:16)

Jesus refused kingdom from Satan (Matt. 4:10)

Out of Egypt was He called (Matt. 2:15)

Jesus says, Who made me a judge or a divider over you? (Luke 12:14)

God made that same Jesus whom they crucified, both Lord and Christ (Acts 2:36)

Jesus sat upon a well (John 4:6)

They are dead which sought the young child's life (Matt. 2:20)

Jesus said, Come unto me, all ye that labor (Matt. 11:28)

Every knee shall bow to Jesus (Phil. 2:10)

Jesus says, If I with the finger of God cast out devils (Luke 11:20)

Of Jesus the enquiry was was made, Whence hath this man wisdom? (Mark 6:2)

Then took they stones to stone Jesus (John 8:59)

Neither did His brethren believe on him [Jesus] (John 7:5)

I am meek and lowly in heart (Matt. 11:29)

Jesus was delivered for envy (Matt. 15:10)

Jesus chose twelve (Matt. 3:13, 14)

Jesus appointed seventy also (Luke 10:1)

I have finished the work which thou gavest me (John 17:4, 5)

We may also notice several contrasts between Jesus and Moses. "For this man [Jesus] was counted worthy of more glory than Moses" (Heb. 3:3). "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The people feared when Moses' face shone (Ex. 34:3). But when the face of Jesus shone they ran to Him (Mark 9:15). The first plague of Moses, the turning of the water into blood, was a curse. The first miracle of Jesus, the turning of the water into wine was a blessing. Moses is unable to save (Jer. 15:1). But Jesus is able to save

unto the uttermost (Heb. 7:25). The law was broken in the hands of Moses, but was perfectly kept in the heart of Jesus. Moses kept the first passover. Christ kept the last passover. Moses was willing to be a substitute. Jesus actually was one (Isa. 53:4-6). God was with Moses at his death for He buried him (Deut. 34:6). But Jesus cries out on the cross, "My God, why hast thou forsaken me."

THE LESSON ILLUSTRATION

"When a pious old slave on a Virginia plantation was asked why he was so sunny-hearted and cheerful under his hard lot, he replied, 'Ah, massa! I always lay flat down on de promises, and den I pray straight up to my hebenly Father.' Humble, happy soul! He was not the first man who eased an aching head by laying it upon God's pillows, or the first man who has risen up the stronger from a repose on the unchangeable Word of God's love."—SPURGEON.

REMEMBER—PART II

By E. J. FLEMING, *Secretary Department of Ministerial Relief*



Dr. Morrison has taken in hand to address the ministers of the church on the part they are asked to play in taking care of the infirm and aged ministers and their widows. Let me appeal to the layman in the church to bear his share of this burden of holy love.

The old minister occupies a place of peculiar fellowship to the layman of the church.

The minister does not render his ministerial service to the ministers as a body but he does render that service to the laymen of the church. His engagement as pastor is made by the laymen, his support is provided by the laymen, his labors are in behalf of the laymen, and to him are the laymen obligated. That obligation is not fully discharged by the fact that he received a salary during the period of his pastoral employment *unless that salary was adequate to provide a proper living while so employed plus an amount necessary to provide old age support.*

The preacher gave his whole time, strength and labor to the work of the ministry in which he was employed. His salary was never *adequate* to provide a living and old age support. He literally wore himself out in that service. That service was given to the church. The church was made up almost entirely of laymen. Those laymen were responsible under God for the support of that laborer. That laborer gave his all. Today he is aged, disabled, perhaps sick and—and—A Forgotten Man.

No, not wholly forgotten. The Department of

Ministerial Relief is organized by the General Assembly with a design to keep the church alive to its obligation to the old preacher. This part of the message is to the church—the laymen who constitute 96 per cent of the church, especially those who are blessed with a fair degree of temporal blessing.

We plead with the laymen of the Church of the Nazarene to help us care for the worn-out and disabled preacher. Share your blessings with him.

NOTE. It has already been decided to omit the June checks to the worn-out preachers, the widows and others dependent upon the Ministerial Relief *unless money comes in to make it possible to send them.*

Department of Ministerial Relief,
2923 Troost Ave., Kansas City, Mo.

I enclose \$..... as my contribution to help
care for the wornout, disabled preachers.

Name

Address

Give Credit to Church

District Amount.....

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER, *Evangelist*

Dr. William McDonald, who will be long remembered as the editor of the *Christian Witness*, while speaking at a camp-meeting in Richmond, Maine, told a most unusual incident of how God answered a mother's prayer. He said that living in New Brunswick was a mother and father, with a family of children. On this particular day they had nothing at all to eat. So the father and mother knelt and prayed for something to eat. They prayed diligently and finally the mother said she felt that God would answer. The morning passed quickly by, until noontime came. So far nothing had been provided to eat. The mother built a fire in the cook stove and got out her skillet and put it on the fire. The husband asked her why she did this. The mother replied, "Did we not pray for the Lord to send something to eat; and did not He say that He would hear when we asked? And I believe He will send us something to eat for dinner." The father waited awhile and finally looked out the back door and there lying on the grass was a large fish, still alive, which evidently had come out of the blue sky. This sainted Editor said that he was able to verify this case. Did not God feed Elijah by the means of ravens? and was he not able to have some fishing bird, dive into the deep and catch a fish and drop it in a man's yard, one that had prayed for something to eat?

During the Civil War a Christian man was doing picket duty near the enemy's line. He was well aware of the danger of being sighted by someone from the other side and being shot. But he lifted his voice to God in prayer, that He even here in "the valley of the shadow of death" would care for him. He remembered those promises that the "angel of the Lord en-

campeth round about" those that fear the Lord, and that "a thousand should fall" but that the danger should not come nigh unto the follower of God. Suddenly near the midnight hour a silent voice caused this picket to sing softly those old lines,

*"Other refuge have I none;
Hangs my helpless soul on thee.
Leave, O leave me not alone,
Still support and comfort me."*

Through the haze of that night another picket doing duty on the enemy's advance, had already noticed the outline of the Christian man as he tramped back and forth. His gun had been raised, the aim was taken but as the trigger was slowly pressed, those words clearly rang out on the chilly air of the night,

*"All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing."*

When those words sounded slowly the gun was lowered and the two enemy pickets passed silently into the shade of the night. Years had rolled away into oblivion. One night in a gospel meeting a man was singing this very song, and one in the building remembered a night far away in the past. After that service the singer and the stranger met. The stranger asked the singer if he remembered being on duty in the south-land during the war, and one night singing those same words. To which he replied that he did. Then he told the friend how he had raised his gun to fire. But the words held him in check. And then the singer remembered how that night he felt so near danger, so peculiar, that he could do nothing else than sing that old hymn, "Jesus, Lover of My Soul."

In that veritable hell of the world war the soldiers carried those khaki covered New Testaments with them as though they were an essential part of their equipment for battle. When the shells were flying overhead, when at midnight, zero hour approached just before they were going to certain death, many of them were seen in the dimly lighted dugouts, or by the light of the great bursting shells, reading from the Bible. It is told of one such lad, whose life had been wasted in sin, that he carried into every battle a Testament with Psalms given him by the Red Cross. He went over the top, out into the barbed-wire entanglements of "No Man's Land." In the midst of the battle a huge shell burst nearby, tearing up the earth for yards around. A bullet from an enemy gun pierced him through. Into this shell hole he fell, and when he was found in there dead the next day the Testament was open in one hand, and the finger of the other hand was resting lightly upon an open page. It was found that this finger pointed to these words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

During those days of the fierce religious persecutions in early Scotland a number of the Protestants were being chased by their enemies, and when all at once their case seemed hopeless, the group of Christians fell to their knees to pray the Lord Jesus for protection. They arose and ran on; suddenly a dense fog enveloped them. The enemies were thus thrown off the trail and were unable to continue their hunt. Did He not promise, "Thou shalt not fear the arrow that flieth by day?"

In Scotland during the last century there lived an eloquent preacher in whose congregation was often found a leading infidel of that age. The mighty minister fell into the habit of weaving into his sermons thoughts against infidelity. Finally he became bolder and prepared a series of messages dealing with unbelief and gave the infidel a special invitation to attend the services. The series was preached in all humility, with great learning and eloquence. Such diction could

hardly be surpassed, and the preacher was certain of winning his friend to Christ. At the close of the message one morning to the amazement of all the infidel presented himself for baptism, and acknowledged Christ as his Savior. On the next morning the minister asked the infidel just what sermon, or just what special point it was that won him to Christ. The infidel said, "At your arguments my heart remained unmoved. But one morning while on my way to church, an old lady, who attended your meeting, had fallen to the ground, and because of the slickness of the ice she could not get up. I assisted her to her feet. With trembling voice, holding my hand with the touch of a saint, her eyes aglow, she said, 'God bless you, sir, that would stoop to help an old lady.' This it was that won my heart; your learned messages had nothing to do with it."

In western Texas some few years ago, a severe drouth seized the country until everything was drying up. Finally the grass all died, and even the water in the ponds, and creeks, and in cases the wells, was disappearing. The people were in a serious plight. To ship their cattle was impossibility for they were so poor; and to move to some other place they could not. During a revival in that section one Sunday afternoon they decided to pray God to send rain. They prayed for about an hour. At last they arose. Soon dark clouds began to gather in the west. The minister told them all to go home as fast as possible, and before some of them had arrived home an old fashioned down-pour struck them. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear" (Isa. 65:24).

PASADENA, CALIF.

WORLD NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

A Polar bear in the Edinburgh Zoo swallowed a handbag containing \$350 in notes which a woman accidentally dropped over the barrier. It is one of those episodes of which the humor is seen only by the spectator. For the woman, it was a serious pecuniary loss, for the bear a disappointing meal.

A Viennese editor's cook showed her master a pound of pepper which she had bought. Half of it was dust. In his journal the editor printed a paragraph saying that if the offending tradesman did not immediately send a like amount of pure pepper his name would be published. Within a day or two no fewer than 32 grocers sent in 32 pounds of real pepper.

As a practical demonstration of the development of power systems, Chicago and Boston exchanged their electricity. For one night Boston plants supplied the Windy City with light, while plants in Chicago shot power for Boston's illuminations. This is the first time power has been exchanged on such a big scale, it is said.

A voting contest participated in by high school students in this country and abroad to choose the twelve "greatest world heroes" resulted in selections in the order named: Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johann Gutenberg, David Livingstone and George Stephenson.

It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: It is your own doing, not God's. He begs you to leave the future to Him, and mind the present.—GEORGE MACDONALD.

While railroads throughout the United States are enjoying their greatest period of prosperity, the only government owned line, the Alaskan railroad, sustained a loss of \$1,116,000 for the year, its general manager reported to the Secretary of Interior today. Revenues of the road increased by \$206,274 during the year, while operating expenses were cut \$298,000. Plans for the completion of the road and purchase of modern equipment call for an expenditure of approximately \$12,000,000 during the next few years.

The heavens, with their everlasting faithfulness, look down on no sadder contradiction than the saggard and the slattern in their prayers.—J. MARTINEAU.

But souls that of His own good life partake,
He loves as His own self; dear as His eye
They are to Him: He'll never them forsake;
When they shall die, then God Himself shall die;
They live, they live in blest eternity.

—HENRY MORE.

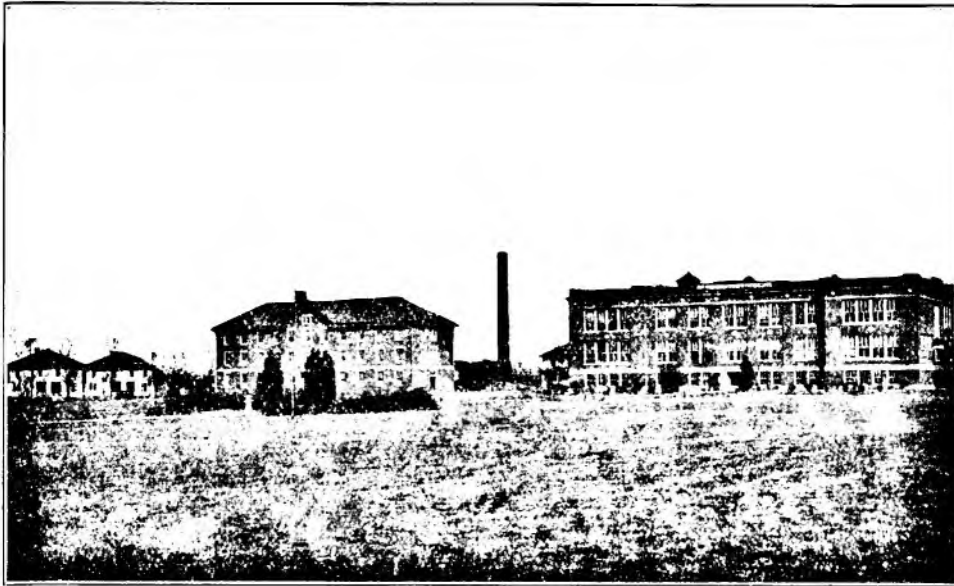
The modern American toothpick came on the market about thirty years ago. It is made of white birch wood, flat and bevel pointed. 30,000,000,000 toothpicks are produced annually in the United States. In making toothpicks the white birch log is divided into 3 parts—the bark which is used for fuel, the "white sap" which is the cream of the log for toothpicks and the "red heart" which is made into by-products. The logs are first cut into two-foot lengths. Then the bark is removed from these cylindrical forms and the frost thawed out. Next they go to the veneer lathe, where they are cut into long strips, exactly as wide as a toothpick is long. The spool of veneer is then run through the toothpick "chopper." This is a small, strong machine that runs like lightning—about 4500 revolutions a minute. It has two knives made in the shape of a toothpick and cuts two picks at every revolution. There are six principal factories in this country—four of them in Maine, one in Wisconsin, and one in Minnesota.

Sometimes I would I were a tree
To staunchly stand
To cast my shadow upon my friends,
But likewise on my foes;
To plant my feet for righteousness
Where raging water flows;
To keep my head uplift to God
And lose the sight of those
Who, crawling on the sod,
Forget that Man, but for God's grace,
Had been a soulless clod.

—LINDA RIDER, in *Education*.

The Bible Society of Maine is sponsoring a new Bible. It is called the world's largest and most novel Bible. All of its verses are to be written by hand, each verse by a different hand. Protestant, Catholic, and Jewish clergy have written verses in it. President Coolidge inscribed the first verse of the Book of Genesis. "Babe" Ruth, the home-run king, wrote the last verse of the Book of Ruth. This book had been reserved to writers by the name of Ruth. Until "Babe" penned the last verse of the book all of the verses had been written by girls named Ruth. This novel Bible will be completed in about two years. After this unique Bible is completed what good will it be? It no doubt will be a curiosity bordering on the sacrilegious.

We take care of our health, we lay up money, we make our roof tight and our clothing sufficient; but who provides wisely that he shall not be wanting in the best property of all—friends?—EMERSON.



THE PRESENT OUTLOOK OF OLIVET COLLEGE

WE are now in the closing days of our school year. Considering the fact that we had no certainty of a faculty or assurance as to our property until the tenth of last June, we think that this year has been the most remarkable in the history of the institution. It has been a good year in spiritual things. The students seem to have held their experience well with the help of our splendid pastor, Brother J. E. Williams. We have had a good evangelistic tide on all the time. Have had two unusual revivals during the year. It is no unusual thing for the chapel service to give way to prayer and testimony and God always has His way. Brother Willingham, our president, has done everything within his power to encourage spirituality. While this is his first year in the active duties of school man, it is my humble opinion that Brother Willingham is going to make us a school man; and by the way, they are pretty scarce articles in our denomination. But our good brother has literally poured out his life in the interest of the institution and is bringing us through in a good way.

I thank the Lord for the wise and judicious administration of the former president, N. W. Sanford. As time comes and goes I am sure that I appreciate the place that former President Sanford filled more than ever. A careful check up has shown that President Sanford ran the school without deficit. And we are going to be able to run the school without deficit this year. It would have been very easy for Brother Willingham to have spent from \$2,000 to \$5,000 in getting the people to help him, but he has cut the corners and worked day and night and we are coming to the close of the year with a mighty, mighty fine financial report.

We are also glad to report that we are having splendid co-operation from the entire zone. Our District Superintendents, District Treasurers, pastors and good laymen have given us their prayers and words of appreciation from all sides. We are expecting the greatest and most representative crowd at the campmeeting and commencement of anything in the history of the school.

Evangelist Howard Sweeten has set a very worthy example in the way of an evangelist on our zone. Every place that he holds a meeting within our educational zone he secures a donation for the school. And I am informed that at one place he sent us fifteen names of prospective students. I know of no better work and no better way of co-operating with our schools than this. If you happen to be an evangelist that reads this, go thou and do likewise in the zone where you are conducting revivals. It is no unusual thing for pastors and churches to send crates of cabbage, bags of potatoes, boxes of canned fruit, or crates of chickens. If you happen to be some pastor or good layman please go and do likewise on the educational zone where you live, for I am sure that every District should be appreciative of a good college.

While it is a fact that we are getting many men on the run from the shop and farms, yet it is equally true that our schools must produce the leaders of our denomination. Why not give our schools better co-operation? Pray for them more that we may build a great Church of the Nazarene in this twentieth century.

This personal word: I have come through the fire and struggle with the old school for the last ten years, and my faith in God for Olivet was never better than today. Of course we will have struggles and fights in the future; of course we will go through crises; of course every person that comes out of Olivet will not make good; but in the face of all facts, God is leading us on and we have a good record with two or three hundred preachers and workers already in the field, and with a fine plant worth somewhere between one-fourth and one-third million dollars. And with the solid backing of about four hundred Nazarene churches and from fifteen to twenty thousand Nazarenes, we feel that our future is assured, and we are going on.

Remember that the school opens Sept. 13. Send us your children.

E. O. CHALFANT, *Secretary of the Board of Trustees.*

FOR ALL THE FAMILY

TO THE NEW MOTHER

By E. PAINTER

WHAT is this that the nurse has just laid upon your arm and is now tugging at your breast, that brings to you that most wonderful sensation of happiness and puts that peculiar light in your eye and brings to you the consciousness "I am now a mother?" You have seen and admired and loved many babies before but now it is so different. This is not a baby, it is "my baby." But in all of your planning, in the pleasure of making its dainty clothes and otherwise preparing, in all your thought about its coming, and now that it has come, have you really stopped to think, "What is this?" Shall we just now give a bit of thought to the answering of this question?

1. Is it a mere bulk of finely constituted matter shaped after a particular mould combined with a certain mechanical force which responds to certain stimulation with certain movements or actions? Some would have us think so. But if it is this, and this is all, you have paid a very dear price for it and must continue to pay dearly to retain it. But this is by no means the answer to our question, you have lying beside you very much more than something material and mechanical.

2. Is it an animal, a material body in some way associated with a life that is conscious and has a growing knowledge of and response to its temporal environment? Again some would have us think so. But if it is this, and this is all, while this might be a bit more interesting than the above, still you have paid very dearly for it and must continue to pay a high price to retain it. But this is by no means the answer to our question, that which is lying beside you is very much more than an animal with temporal consciousness and response.

3. Is it a toy, a plaything, the gratification of or answer to a natural parental instinct, a mere incident of nature. If so, you have paid a considerable price for pleasure and the gratification of your mother instinct. While it does satisfy this instinct, this is again not the answer to our question, it is something more than just "my baby."

What is it? It is first a gift from God. There is not only something mysterious about its coming but there is something supernatural. It came through certain natural processes but there was a divine accompaniment. God alone is creator, but He has entrusted man with human procreation and that which results is His very greatest of earth's gifts. God has now given to you that which is of infinite value, you are now very rich indeed. Had He given to you great palaces and broad acres and large industries and high social position all of this would have been very cheap, but that which is now lying by your side cannot

be valued by any or all of the world's currency.

What is it? It is a gift from God of that which was created, and this is now a procreation, in His own image. It is sad that through the fall in Eden there has come into this which is a result of procreation that which was never intended in the original creation, but the natural image and capacity is still there. God is a Spirit, and that which has been given you is a spirit—a human spirit. This human spirit is connected with a physical body and with certain faculties and instincts that function in the animal sphere, but it is this spirit that makes this babe what it is and gives to it its particular and very great value.

What is it? As a spirit, this which has been given to you has moral character and is capable of development upward in sainthood or downward in depravity, it may become a respected citizen or it may become a criminal. And it is immortal, it has come into an endless existence. It now lies by your side and in a million years from now it will be somewhere and in some condition, it will either be in heaven holy or in hell demoniacal.

This child, this tiny babe at your breast is the gift of God to you of an immortal human spirit with moral character to be developed, which development has to do with its destiny.

This babe is not only a gift to you, it is also a loan, it is a gift for only a time and for a purpose. You cannot keep it with you always. There is ever the possibility of its slipping away from you. If it does not slip away from you, you must sooner or later leave it. The parting need not be forever, but a time of parting must come. But while you are together there is a purpose which brings to you responsibility and this purpose should be faithfully met.

This is not a loan to you primarily on your own account and for your personal benefit. There is very much of both pleasure and profit in it for you, and of supreme honor, but it is a trust which brings very great responsibility. God has held the first right of ownership with Himself, and has given to you a second ownership as a loan of that which is His own. When Pharaoh's daughter found the babe Moses in the flags by the river's brink and adopted him and then turned him over to his own mother for a time she said, "Take this child away and nurse him for me, and I will give thee thy wages." Here is the picture. God has loaned this babe, this human life, to you to care for and train for Him. Nature holds many wonderful hidden and undeveloped resources but nowhere in nature are there such wonderful undeveloped possibilities as now lies by your side for you to discover and help develop. There is there the possibility of rich and noble Christian character, of wonderful Christian service, and a destiny of eternal

bliss; and there is the possibility of just the opposite. God has His purpose for this life and He is entrusting you, in partnership with the father, with much of its present training in order to reach that purpose. What this child shall be in some large measure depends upon you.

Already, from that which you have carried over from your forebears and also from your own character, you have given to this child its basal, hereditary nature with its instincts and tendencies. Now habits must and will be formed, disposition shaped, character built and skill in service attained. The time will come when conversion and sanctification will be necessary. These are God's special work, but you can strongly influence toward them and it is a very important part of your task from the beginning to pave the way for the choices that will bring these necessary experiences. It is yours to care for and to train in respect to all of these things and very much indeed depends upon this work of education.

In this work of training you are not alone. You are a "worker together with God" in the world's chief and greatest task. No person has a greater and more important work than you have. The highest human privilege and gravest responsibility is that of parenthood, and at no place do human beings approach nearer a divine function than in the birth and training of a child. The greatest values of the world are in human character, and the supreme task of the world is the making and building of true manhood and womanhood. In this particular case the material, the capacity for this work is at your side and within your reach, and the task as a worker with God has now been assigned to you. If you succeed in helping to a noble Christian character and useful service you will have accomplished the greatest work possible to you and you will receive your wages.

This process of habit forming and character building and the acquiring of skill, the process of learning, begins at once: slowly at first but quickly increasing. Habits are formed more quickly the first months and years than ever afterward; at no other period of its life does the child learn so much in the same length of time as in the first three years when you have it most alone. It begins at once to take in from its environment, of which you are the center and for which you are largely responsible, and be influenced by all that it sees and hears and feels. At the beginning it has no control over this environment, but you have and you must do all in your power to make its world of sight, sound and feeling such as will influence toward right habits and character. As it grows in consciousness and intelligence you must be its first example and teacher and at no time will your influence be greater and your work more important than now. Very soon, though it cannot understand, yet this

babe of yours will begin to sense your spirit and moods, and that of the home, whether there is cheerfulness, harmony and love or sorrow, friction and hate and be much influenced thereby; very soon it will begin to feel the effects of the noises, the words it hears, whether they be sweet and calm and musical or harsh and loud and impatient and be much influenced thereby; this is character forming begun and continues from day to day, not until later can the formal teaching by precept begin.

Yes, your responsibility is great, but your task is a most glorious one. You are not moulding clay or iron, or chiseling marble; you are shaping human character, building personality, training for service and determining destiny. If you are faithful your crown will be a very brilliant one, none will be brighter. Do not turn your task over to another. There may be a place for a nurse, if you can have a good nurse as a helper it may be well, but no nurse can take a mother's place and no mother should give up her own crown. You will need help for this task. Your mother instinct will often serve you well but it will sometimes fail you and you will be "at your wits end." But it is not the nurse you will need so much as it is a greater Friend. And there is such a Friend, there is adequate help provided, be not overcome with the seriousness of the task, with this help you may hope to be fairly successful and win your crown. When it is said of the Holy Spirit, "He shall teach you all things," and "He will guide you into all truth," and "Ye shall receive power after that the Holy Spirit is come upon you;" this teaching, guiding and empowering includes your task. You should not think of undertaking this work without being a Christian and filled with the Holy Spirit. Mother, if you are not a Christian, will you not make the choice at once? How can you hope to succeed without this help? You must be able to pray and draw strength from God.

The church also shares with you in this great task, it is a part of the work of the church to help the mother with her child. One of the ways it offers you this help is through its Cradle Roll Department. Other departments will help you later but this is the hand that is now offered. Through its officers it offers to assist you, invites you to counsel with them, and to call upon them for such aid as they may be able to render.

An abundance of literature is now being published offering help to mothers of young children. Much of this is not what we might wish it were religiously, some is harmful, but there is some from which you may get help. First your babe will need physical care. It is helpless and you must provide its food, clothing, bath, proper temperature. More than one baby has gone away in death just because a mother has not understood these things. "The Care and Feeding of Children," by Holt (\$1.25) will be of help to you here.

Sometimes we think the only need of the baby is physical care and that if this is correctly provided we have fulfilled our task. This is quite important but it is not most important. The babe at once begins to form habits and disposition

and these are to go with it through life and greatly affect character and successful service. Too much importance can scarcely be attached to the early habit forming. Within a few days or weeks the baby can be trained to sleep and feed regularly, can be accustomed to going to sleep by itself in a dark room without handling or rocking, can be trained to lie quietly when awake without being expected to be taken up and carried; or we can cause it to feed and sleep irregularly according to whim, demand a lighted room, and insist on being carried when awake. As it grows older the child's habits of care of his person can be well established long before it can understand the rules of hygiene or social standards relative to such things. Before it can fully understand the necessity for obedience it can be taught to render prompt and cheerful obedience, and have this fixed as a life habit. Happy the child that has this training from the first. How often do parents in later years find it necessary to punish their child for that which they allowed, and possibly taught, in babyhood. "A Study of Child Nature," by Harris (\$1.25) will give help here.

But this is not all. Even more important is the moral and religious life. The religious outcome of the baby is to a considerable extent in your hands, its religious education begins in the home and begins very early. Before it has any understanding of moral relations it may be taught acts, relations and emotions that are right. Some beginning may be made in teaching it love and kindness and gentleness, and other qualities that belong to the Christian life. The first condition of religious training is a religious home atmosphere, a home that is naturally religious, that has grace at the meals, a family altar, and evening prayers. The bedside prayer, when baby has the bed clothes tucked in around it and mamma talks to someone baby cannot see, makes its strong impression and leads to the knowledge of God. The Christian hymn that baby hears mamma sing while at her work, and many other things are moulding the child's early preconversion religious life. And if it can have the right influences now it will probably be converted at an earlier age and have a stronger spiritual life. "The Dawn of Religion," by Mumford (\$1.25) while not all we wish it were, will help you here. But of all things, the most helpful to you in this great task will be Bible reading, prayer and faith in God.

Woe be to that house on whose altar the fire of love has gone out! Woe be to those who have no longer the sweet perfume of burning incense, but only a stench from the remains of the victim heart that has been consumed.—*The Christian Union*.

It is to Jesus Christ we owe the truth, the tenderness, the purity, the warm affection, the holy aspiration, which go together in that endearing word—home; for it is He who has made obedience so beautiful, and affection so holy; it is He who has brought the Father's home so near, and has taught us that love is of God.—JAMES HAMILTON.

GENERAL SUNDAY SCHOOL EXPENSE FUND

We have received a number of requests from Sunday school workers asking us to explain the five cent fund. These requests probably came from newly elected officers and as we are frequently changing our Sunday school officers it has occurred to us it might be well to make a brief explanation of this fund through the *HERALD OF HOLINESS*.

At the last General Assembly, as a result of several memorials sent in, the General Assembly created a general Sunday school committee, and by turning to page ninety-seven of the Manual you will find a section dealing with this committee. Paragraph 292 says: "The General Sunday School Committee shall have full charge of all general Sunday school interests and of matters relating to our Sunday school lesson courses and helps, provide for teacher training courses, courses of study for daily vacation Bible schools, and standards of efficiency for Sunday schools."

To make it financially possible for this committee to carry on its work, this fund was provided. Section 293 reads: "This committee is authorized to ask an annual contribution from the Sunday schools of the church for general Sunday school purposes not to exceed five cents per member."

This committee organized shortly after the adjournment of the General Assembly and, for the carrying on of their work, have been asking for this money from year to year and the committee has been going forward with the work as extensively as the moneys received would permit. This money does not go to editorial salary for the publication of the Sunday school literature. That is provided for by the Publishing House. This fund goes to meet the special office expenses required for the committee's work, to meet the expense of committee meetings, the purchase of special books for examination and the use of the committee, to pay our part of the International Council expense, and to publish pamphlets helpful to the different departments. The funds thus far have justified but little of the last work.

We have issued but four pamphlets as yet. These are "Standardizing the Sunday School," "Building the Sunday School," "Departmentizing the Sunday School," and "The Pastor and the Sunday School," and we are just now issuing one on the Cradle Roll which we are sending out to all our Cradle Roll superintendents. These pamphlets are for free distribution and we are glad to send them wherever they can be helpful.

If we could have a larger response to this fund, we could do much more efficient work. We are glad to report that thus far this year the response has been considerably better than in any former year, and if this continues we will, no doubt, be able to get in a closer touch with some of our other departments in order to help them.

THE GENERAL SUNDAY SCHOOL COMMITTEE, Church of the Nazarene.

Uncle Buddie's Good Samaritan Chats



DEARLY BELOVED:

We left you last week at the close of our Sunday's campaign. On Monday night of April 25th we had a great rally at the First Church of Ft. Wayne. We had 700 packed in to the church by actual count and I gave the story of my life. This was a very great service. I have never seen a crowd that seemed to enjoy anything more than they did the story of my life. On Tuesday, April 26th, we made a run to Kokomo. Here our good pastor had secured a large building commonly called "The Neighborhood House." The crowd was very large and some of the people there claimed we had about 1200 in the building. Of course in all of these services we are representing our Gospel Tent Association and when we finish this campaign we will have one great report to give to the HERALD readers. From Kokomo we made a run to Logansport. Here we have a beautiful church but only eight members, but they are getting ready to put on some great campaigns in that city. Although we only have eight members we secured fifty-three subscribers to our Gospel Tent Association, so the reader will see that we got forty-five more subscribers in Logansport than we had members. From Logansport we made a run to the beautiful city of Frankfort. Frankfort is an interesting city. Here the Pilgrim Holiness Church have one of the largest and best camp grounds in the state. And in Frankfort the Rev. B. H. Grimes runs a large wholesale stationery house and does a large business. We spent two days in Frankfort with the Western Zone Convention of the Northern Indiana District. We have a most excellent pastor in Frankfort, the Rev. J. G. Fortress. He came to us a year ago from a sister denomination. No finer man has ever come to us from any other denomination than Brother Fortress. We had many splendid preachers in this Convention and they read many interesting papers. Everything shows clearly that the work on the Northern Indiana District is on the boom. Our stay in the city was very delightful for we were entertained in the home of Brother and Sister Grimes, and everybody that has been entertained in the Grimes home knows what that meant. We were up on Saturday morning and made a run to Crawfordsville where we stayed until after dinner in the parsonage with my old friend, Brother McHenry and family. And at this time Sister Bertha Lillenas

is in a great revival in our Crawfordsville church. We enjoyed the day very much with these dear saints. Late Saturday evening we made a run to Veedersburg. Here young Brother Smith, one of our Olivet students, is their fine pastor, and there came over with him a number of preachers from Olivet. We had a most beautiful service over Saturday night. At the close of the service we got a fine room in the Commercial Hotel and spent the night. We were up early Sunday morning, May 1st, and made a run to Hillsboro. Here we have a splendid pastor, young Brother Williams, in a nice little tabernacle, but knowing it would not accommodate the crowd the Methodist pastor offered them his church and our Sunday morning service was held in the First Methodist church. In Hillsboro they have a splendid holiness preacher. We received a most hearty welcome to the Methodist church. At the close of this service we made a run back to Crawfordsville where we were to take dinner with the McHenry and Lillenas families. In the afternoon we had one of the greatest services of our campaign in the great Nazarene church for we have one of the most beautiful churches almost in our whole connection. We had some very fine singing; a fine duet by two ladies; a great quartet by the male quartet from Indianapolis; then we had a great trio by Brother and Sister Lillenas and their beautiful daughter. They literally sang the heavens open and Brother Montgomery made a great speech for our Gospel Tent Association after which the Lord helped me to bring them a message on holiness as a second work of grace. At the close of this service we made a run to Lebanon for Sunday night. Here Brother A. R. Brooks and the Rev. C. C. Burton of Kentucky, were closing up a splendid revival. We had a very fine service Sunday night. Our church was packed to its limit. After preaching we rolled into our Chevrolet and by 11:00 o'clock we had pulled into Kokomo. We secured a splendid room in the Francis Hotel. Monday morning of May and we were up early and made a run to Peru. Here I boarded the train for South Bend and Brother Montgomery went by his home and on to Muncie for a business meeting with the pastor and church board. I reached South Bend at 12:30; was met by Brother Collar and he drove me over the University grounds of one of the greatest Catholic schools in the world. The young men's school is known as Notre Dame and the young ladies' college is known as the St. Mary's.

They have hundreds of acres in these great school grounds and thousands of students. In the afternoon I had a good rest and at night I gave my story of my life in our church where we had 740 by actual count packed in the church. We had one, I think, of the best services we have had so far on this campaign. I secured eighteen subscribers for the HERALD OF HOLINESS, and we had seventeen at the altar. This great service opened about seven o'clock and the last person was prayed through at 11:00. This one great service, lasted four hours. I spoke from 8:00 until 9:30 as hard as I could lay it on and the altar service ran from 9:30 until 11:00. I don't think that I have met a hotter bunch in the United States than Brother Collar's crowd. They literally prayed the heavens open. Our beloved Brother Moore from Elkhart, was on hands to boost and help shout on the battle. We wound up at midnight with a clean altar but a number of shining faces. My, my! what a change came into their faces after they had gone to the bottom and met Jesus and He brought them back to the top. I am expecting the North Indiana District to have a gain in the Sunday school of not less than 1500 during this Assembly year and I am believing for a net gain in membership of not less than 1000, for we are now having good revivals over the state and are taking in some large classes. Brother Himler took in ten fine people last Sunday in Ft. Wayne and Brother Wininger took in twenty at Modoc, but beloved we are just now beginning to run. There will be held in the North Indiana District from the Assembly of 1926 to the Assembly of 1927 nearly a hundred and fifty good revivals. We are lining up a large number of tent meetings and we are going to move into a number of large new cities this year where we have no churches and we want to organize not less than a dozen splendid churches between now and the Assembly. Already we have gone over the top with our subscription list. We are now leading every District in our connection. May the richest blessings rest upon our great Nazarene band.

UNCLE BUDDIE.

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It is to Jesus Christ we owe the truth, the tenderness, the purity, the warm affection, the holy aspiration, which go together in that endearing word—home; for it is He who has made obedience so beautiful, and affection so holy; it is He who has brought the Father's home so near, and has taught us that love is of God.—JAMES HAMILTON.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



THE N. Y. P. S. AS A TRAINING SCHOOL FOR FUTURE CHURCH LEADERS

By W. O. HUMBERT

WHETHER we wish to regard it so or not, N. Y. P. S. activity is having a part in training our young people for future church leaders. Every part they take, every bit of experience they receive and every idea that fastens itself upon their minds is to a great extent determining the kind of a leader they will become. We know that new leaders will have to come and though we do not know who they are, yet it is not unreasonable to suppose that many of them are now in our N. Y. P. S.

We may either permit this training to drift with the wind and produce whatever accidental effect it may, or we may take hold of the situation with the purpose of reaching a definite objective. If we choose the latter it will mean that the program of our whole organization will have to be arranged to lead toward that goal. It will mean that we will all have to work together to carry out this purpose. The independency of each individual society now so prevalent should be yielded to the great general plan as soon as one has been arranged.

Our organization is very young and there may still be some question in our minds as to what definite purpose we should try to accomplish. We seem to be just floating along like a young man starting out in life who has not decided on his vocation. He is trying a little of this and a little of that. What great general purpose could we have that would be better than helping every young person we touch to build character, to become real men and women, and to train those for leaders who have the adaptability for leadership? I believe this is the greatest field open to us to be of service to the world and fill the commission of Him who has called us.

Now if we are to become a school for the future, should we not begin to anticipate the need of the people of the future? Perhaps one good way to do that would be to study a little more closely the needs of the people of the present. A little observation of the methods used by the world and the church to reach the people of today, and a comparison of them to the methods used a generation ago shows that the world has advanced much faster than the Church. There are a few fundamental and absolutely essential old paths which we do not want to ever change or depart from, and which we do not need to change or depart from, to reach the people; but the legion of detail ideas and plans to get the people into the old paths must keep abreast of the thinking and the progress of the people we serve. Another point which we will do well to observe both now and for the future is our definition in idea and practice of "Service." I can see no

suggestion of self or selfish desires and ambitions in the word "Service." In our training for the future let us hold up the idea that our services are to be altogether for the people and not for the gratification of our peculiar desires, or the indulgence of any practice to which we may be accustomed, or the propagation of our personal ideas.

And now to get another idea of training for future leadership, we will note that such interests as the Sunday school, the Young People of the church and the education of the young people, are comparatively new. They are taking much more of the attention of our present leaders than they did of the past. Again we may note that such issues as water baptism, uniform dress, and observation of ordinances, have practically been buried with the people of the past and their leaders, and are no longer considered essential. On the other hand there are today many issues which are really matters of personal privilege and just as non-essential as those of the past that will die with those who advocate them, and need not be included in our training for the future. These are just a few items to indicate that our leadership of the present is not necessarily the same as that of the past, and that our future leaders must necessarily be different from our present leaders in all things except the few fundamental principles of relationship between the human spirit and the Holy Spirit. This is true because they will have a different people to lead and different conditions and issues to face.

Let us look now toward a few things which seem to be taking shape to become real issues in the near future for our leaders. In the first place the general conception of God by the masses of young people is such as to constitute no small problem for the future leader. The infinity, omniscience and the omnipresence of God are not nearly so well defined in the concept which the modern child has of God, as it was a few years back. Again, it seems there will be plenty of need for the teaching of faith. The spiritual influences and psychic suggestions which are substituting themselves for genuine faith and wrecking the faith of many are ever on the increase. It seems the Master had reason to ask the question, "When I return will I find faith on the earth?" Also, will not our future leaders need to do much to revive what little spark there may be left of reverence for the sanctuary? The solemnity of the house of God is rapidly giving way to an erroneous idea of spiritual liberty and social function. It seems that soon the sense of sacredness of the house of God will largely be lost, and the awe-inspiring presence of the Holy Spirit will not be felt in the church any more than it is in any social gathering of Christian people. This is not the morose expression of a pessimistic mood; but is a faint picture of the fact that if we are to

consider the proper training of leaders for the future we must face the conditions that exist that have every prospect of becoming real issues in the future. We are standing today on the verge of a radical revolution of our whole moral code and social standards. Even the very institution of marriage is being called into question as to whether it is fully meeting the needs and aspirations of the people in that respect. Can we as a church of the future escape being affected by these things and ignore their existence? Not unless we shut ourselves up in a cloister of social obscurity and refuse to be aggressive in the spiritual contest, with a faith that is indeed a shield to our spirit against contamination. While the world has been greatly moved by the amusement industry, yet it seems that now many of them are beginning to look for something higher and beyond amusement. The temporary distraction from the inner longings of a dissatisfied spirit which amusement has had is passing away and men and women are seeking what they call spiritual advancement. In the science of psychology and the realm of metaphysics and by devoting their attention to the emotion love until they practically worship that passion they have reached what they choose to call spiritual attainments.

But who will be able to enlighten the minds of this oncoming people whose spirits are running amuck and nearing the chasms of moral and spiritual despair? We must begin at once to train leaders to be up to their intellectual and social level and put on a program that they will not consider to be unworthy of their attention. The Bible says, "Taste and see that the Lord is good." But if we do not train our people to make the proposition of salvation attractive enough for the world to stop and taste, how can we expect them to partake of full salvation? Our task is tremendous, but not impossible. Our hardest fight will be against our own spiritual blindness and human inertia. The mind and heart of the people may be far gone from God both in attitude and practice, but God knew of this condition when He designed the plan of salvation, and God's plan will reach them if we will learn to properly execute the plan. Let us enter into this proposition of making our N. Y. P. S. a training school for future leaders with a determination to see a work done that will equip our young people to appreciate the situation of the people and so lead them that the Holy Spirit can do His office work and lead them to the saving blood of Christ.

TOPEKA, KANSAS

It is not the fact that a man has riches which keep him from the kingdom of heaven, but the fact that riches have him.—DR. CAIRD.

WILL IT ALL BE DONE?

There are opportunities in this world that we shall never have in the next. One of them is the opportunity of saving souls. A consecrated missionary, making a journey to an unreach field, took his son with him—a boy of eighteen. Somewhat earlier, the boy had chafed at the drudgery and routine of school life. But his contact, during this journey, with the stark tragedy of heathendom made a profound impression. His father writes to a friend: "I do thank God for what He did for the lad. He saw needs. One day he said, 'Dad, I'd better get home and at work in school, if I am ever to do anything here. Do you think it will all be done before I can get here?'" God grant that the lad may have his share in bringing souls out of death into life in that dark place. What about ourselves? Is there anything of which God is saying to us, "Will it all be done before you can get here?"—*Sunday School Times*.

N. Y. P. S. ZONE RALLY, ZONE NO. THREE, WESTERN OKLA.

A zone rally was held at Perry, Oklahoma, Saturday, April 30. Sister Dillingham, Ponca City; Brother Theus, Blackwell; Brother Ray Davis, Dewey, were speakers of the day. Several special numbers were given by the societies present. The messages were encouraging to the young people, and gave us greater ambitions for God's work.—Dott Morrill, Chairman, Zone Three.

NAZARENE YOUNG PEOPLE'S SOCIETY ZONE MEETING OF SOUTHEASTERN MICHIGAN

On Saturday, April 30, 1927, the Nazarene young people of the various churches of southeastern Michigan held their quarterly zone rally at the First Church of the Nazarene of Detroit, Mich. Nearly every church in the zone was represented by one or more N. Y. P. S. delegates.

Three good sessions—morning, afternoon and evening—were held. Brother Wiggs, our zone president, presided in a pleasing manner. Best of all, God's presence was manifested in our midst throughout the day. During the morning and afternoon sessions excellent papers and reports were rendered by the various delegates. Helpful discussions followed each paper.

The evening session consisted of two parts. The first part was a program of music and oratory rendered by the local society. The second part was an evangelistic service at which Dr. H. W. Jerrett, pastor of the Detroit First Church, brought the message. The session closed with an altar service at which several young people received spiritual victory. Our district N. Y. P. S. president, Brother Bearinger, also was present and gave us a brief, inspirational message and sang for us.

The Lord is blessing our young people's societies spiritually and numerically. We are sure no cleaner, more devout, godlier young people can be found anywhere than in our societies. We make our boast in the Lord and give Him the glory! They love to pray, sing, study God's Word,

abstain from the world, fight the devil, win souls for Christ, and take new territory in their spiritual lives. May the Lord keep us humble, clean, holy, and zealous for His cause! Amen!

Our next quarterly zone meeting will convene all day on the last Saturday in July, 1927, at the First Church of the Nazarene of Flint, Michigan.—Benjamin F. Kranich, Reporter.

Sunday School Lesson

June 5

By M. EMILY ELLYSON

LESSON SUBJECT: Peter Preaching to Gentiles.

LESSON TEXT: Acts 10:34-48.

GOLDEN TEXT: *For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him* (Rom. 10:12).

DOUBTLESS nothing has contributed more to the retarding of the gospel and been a greater hindrance to the fulfilling of the great commission, than class or race prejudice. Peter's difficulty is still found among workers today, many of whom are not as easily convinced that the spirit of aversion for other races and peoples is incompatible with Christianity, as was Peter. There is today much discrimination against the negro, and who has not heard the Asiatics spoken of as "the Yellow Peril." There is also almost universal hatred felt for the Jew. All of these races are among us in large numbers and comparatively few of our American Christians feel any responsibility relative to their Christianization.

The question of our obligation to the emigrant is just as important for us to consider as the subject of foreign missions, and there is a side to the question that makes it of more importance, for these have come to our land and brought with them their religious beliefs, they are our next door neighbors, building imposing edifices for worship, and propagating their cults among our own countrymen. We are in hearty sympathy with the "Americanization" work being carried on, but deem it of greater importance that these strangers who have come to our shores, be Christianized than that they be Americanized, first for the sake of their salvation and also as a means of self protection to our own country that is fast becoming a land of non-Christian religions.

One reason why the Jews felt as they did about the Gentiles was because "to the Jew was committed the oracles of God." No Gentile wrote a book of the Bible and they came to believe that they had a monopoly on truth, and all other nations were counted out and God-forsaken. They did not understand the plan of God as regards stewardship that He made them custodians of truth, and through them He would make known His salvation to the world, for in Christ there is neither Jew nor Gentile but a new creature. "Jew and Gentile are on precisely the same footing."—WEYMOUTH.

When Christ was born the heavenly

herald said, "Behold I bring you glad tidings of great joy which shall be to all people," and Peter who in our lesson opened the door of the Church to the Gentile world, stated later on that, "God . . . put no difference between us and them, purifying their hearts by faith." We have been so slow to realize our duty to all people. Only in a very small degree have we—after all these long years—fulfilled our Lord's last charge to His followers. Failing to do this, the people have come to us, and we are failing.

It is always difficult to surrender the old for the new. This was true of the apostles. They long continued using the old equipment. Their hope was to purify the older order of Judaism for they believed that there was provision made for them in the atonement of Jesus, which was true. But they did not quite understand that the new order of the gospel was the fulfillment of the old covenant, and the divers ordinances of washings and baptisms, feast days and prayer hours, in fact all their ceremonial and ritualistic order, was but a preparation for Christ and His order which would supersede it. John Baptist said, "He must increase but I must decrease," and again, "He it is, who coming after me is preferred before me, for He was before me." In the same way the system of Judaism must fade away for the "Sun of Righteousness had risen with healing in His wings." There was no more use for the unreal when the real had come, and all must be abandoned that would impede the progress of the church in the world.

Among the apostles there was no greater stickler for the old system than Peter, holding to the belief that every other system and people was unworthy and common, but after the Voice said, "What God hath cleansed, that call not thou common," Peter said, "Of a truth I perceive that God is no respecter of persons." To be sure it required a special revelation to bring him to this decision, but when the revelation came his prejudices melted like wax before a fire. But with all the testimony of the past, and the written Word of God in our hands to point out the way, we are slower than Peter was in that dim age, to respond. Have we the spirit of redeeming love? Do we realize that all men regardless of color, race, or condition are one in their need of saving grace, and that Christ included them all in His great *whosoever*? Beloved think what a disappointment it must be to the Master when any follower of His fails to be interested in the soul need of the people for whom He died. In the light of Calvary's cross all men become one.

There were those of the brethren who censured Peter for mixing with Gentiles when they heard about it, so we see that people are much the same in all ages. There are always some who will allow customs and prejudice to prevail. But the best way to meet this is just as Peter did, get the brethren together and rehearse before them the reasons for our belief, that is state our vision, and they too will become convinced that the "Gospel is the power of God unto salvation . . . to the Jew first, and also to the Greek."

NEWS AND NOTES FROM DALLAS DISTRICT

DISTRICT NEWS

Last month we left you at Houston, from there we went to El Campo and preached a few times where my sister's husband is pastor of the Evangelical church. Next we stopped for a night at my brother's at Lissie where we had a church at one time but many of the members moved away and the rest joined the Evangelical church and are holding prominent places in that church.

Our next stop was at Payne's Chapel, but through misunderstanding we did not have a service. We went to Gause for over the Sabbath and God gave us a wonderful time there. The church was considerably behind with the pastor's salary which we had the privilege of raising, nearly as much as he had received the four previous months. The people of Gause love Brother Tyler for they manifested same by giving him a new suit of clothes.

Sister Cellan at Corsicana, with her husband assisting her, is doing a great work for they have more than doubled the membership there since the Assembly. They are wanting to build which is needed to be done so very much. Their Sunday school is increasing steadily and surely for the Sunday previous to my coming they had the largest crowd in a pouring down rain. We need a strong church at Corsicana.

After nearly four weeks on the road we arrived at home on Monday night the 11th of April. That night the Berachah Home gave a radio program over KFQB at Ft. Worth. Since I had been a member of the Berachah Band I was asked to assist which I gladly did. A wonderful two hour program was rendered by the Berachah Family and Arlington citizens. On the following Friday I had the privilege of preaching over KFQB for Rev. W. E. Hawkins, whose wife was sick and the revival services were turned over to Rev. J. T. Upchurch for a few days.

The following Sabbath was spent with the Whitesboro church where a few adjustments had to be made.

The following Monday night we visited with Brother Redwine at Denison and they had started a revival with Brother Jeffries, however we were rained out on Monday night. Tuesday we spent a few hours with Brother Flynn at Sherman where the Lord is blessing and they are doing their best to lead the host on to victory. From there we went to McKinney and spent one night with Brother Cooper in his revival. God is giving them souls during this meeting. Brother Cooper is doing his own preaching.

The next few days were spent at home answering letters, etc. We had not been able to be with our people at Rocky Point so our engagement was to be with them over the following Sunday. We arrived there on Saturday and preached

for them on that night but we were rained out over Sunday. We left for Blossom early Sunday morning, for when it rains at Rocky Point a car cannot travel through the mud. We preached twice on Sunday at Blossom but on account of the rain the crowds were small.

Monday and Tuesday the Lord gave us two gracious services at Paris. Brother and Sister Smart have gone through some hardships and are calling for some financial help on the church building.

Our next stop was at Culleoka, where we preached from Wednesday night over the following Sunday, May 1st. God gave us a most wonderful time during those few days. Some little differences had arisen and the devil did his best to wreck the church, but God came on the scene—forgiveness was asked by different ones and a beautiful sight was beheld as they wept and cried and shouted and a beautiful spirit of harmony again pervaded the atmosphere. Brother Ingram has the situation well in hand and we predict for them a gracious revival in the near future.

Let every pastor on the District keep pushing the HERALD OF HOLINESS. We have not raised our quota.—F. E. Wiese, District Superintendent.

SHERMAN

We haven't reported for two months, and now as we have a little time we will tell you how the Lord is blessing us here at Sherman. Our revival meeting conducted by the pastor, closed Easter Sunday. The meeting resulted in several bright professions. Some prayed and fixed up for days before the peace finally came. But when it did come shouts of victory were heard in the camp. The meeting was hindered considerably by rainy weather. The church was greatly helped and many were located in their personal experience, some prayed through, and some left and stayed away. We consider the church in a splendid condition. Our crowds are getting better all the time. On Sunday nights we have good crowds and fine interest. The different parts of the work seem to be on the up-grade, for which we thank God. Personally we never saw better days.—I. L. Flynn, Pastor.

BEAUMONT, TEXAS

Yesterday our attendance at Sunday school was only five below our record. The Sunday school is adding new names to the roll every Sunday, and we have never witnessed greater interest in the Sunday school and all other departments of the work, than we are having here. Last night the N. Y. P. S. gave a good Mother's Day program just before the preaching hour. At the morning services one backslider was reclaimed. We are to have the Aycocks for a revival the latter part of June, at which time we expect

to see a mighty revival. Financially, we are up on all our budgets, and keeping up with all local obligations. New names are being added to our membership almost weekly, and no better and more loyal people can be found.—W. D. McGraw, Pastor.

ORANGE, TEXAS

We are thankful to report that the Lord is still with us at this place. Sunday was a good day, one soul praying through to victory, and the shouts of praise were many. While some things look dark, we are glad the Lord understands it all. We are now engaged in a revival at Hartsburg, a saw mill town fourteen miles north of Orange. God is blessing and souls are getting through to victory. This South land is in need of an old fashioned revival, and we find many hungry souls. Please pray for us down in this country, that we may see many souls pray through this year.—M. M. Lowrey and Sadie Lowrey, Pastors.

DALLAS, TEXAS

Dallas First Church is making some progress: souls are being blessed at our altars and a few coming into the church. The spiritual atmosphere is clearer and richer in our regular services than it has been for many months. The old time campmeeting shout is not unusual in our preaching services and prayermeetings, and sometimes breaks out in the Sunday school. We celebrated the twenty-fifth anniversary of this congregation on April 10th, with an all-day meeting, with basket lunch served on the beautiful church lawn. Rev. J. T. Upchurch, who was the first pastor of this people, preached the anniversary sermon, closing with a silver offering for the church. Rev. Carl Daul brought a stirring message in the afternoon. It was a good day for the church. We are feeling the pressure of the financial conditions that prevail here in the Southland but the Lord has helped us thus far to keep our local, district and general apportionments paid up, and meeting the heavy payments on our church property reasonably well. Perfect harmony prevails throughout the church in all of its departments and we are made to feel that we have the honor of serving the best people on earth.—P. L. Pierce, Pastor.

TYLER, TEXAS

These are very busy days for us. In fact God has no place in His vineyard for lazy people, neither can He accomplish very much through the pastor or congregation which just can't find enough to do to keep busy. After closing a great revival with Brother H. A. Gregory as evangelist, and Brother and Sister Knight as song evangelists, we launched a building campaign which had been under way for several months. This project

has culminated in the erection of a modern church building with a seating capacity of four hundred with sufficient room for five Sunday school rooms. Carpenters and workmen are busy and we hope to dedicate the building soon. A parsonage is to be built before October, and we expect to begin construction some time in July. The encumbrance on both will be very small compared to their value. Our people are poor, but strict tithers, and a more self sacrificing, loyal, consecrated, enthusiastic congregation of Nazarenes cannot be found. The spiritual condition of the church is very good, and a spirit of prayer is upon our people. The Sunday school, under the able supervision of Brother Sam Towns, is moving along nicely, and it is very gratifying to note the interest and progress being made in that department. Other departments are somewhat dormant on account of not having a house in which to worship, however interest is showing some improvement. Our membership has almost trebled and Sunday school has more than trebled since Assembly. Praise God. We are praying earnestly that God will give us an old fashioned, Holy Ghost, sin killing revival in Tyler. Rev. J. Warren Lowman and wife are to begin a meeting with us June 3rd, and continue for ten days. Will you not pray that this may be the very revival that we need? People have been saved at our altars since coming here, numbers have joined our church, and shouts of praise are heard in our congregation in many services. Hallelujah. Our people, also the pastor, extend to all a warm welcome to stop with us when passing through this part of the state. The church is on West Bow and Ellis Sts., on the pavement. Pastor's address is 602 Ellis Ave. Those living near enough, arrange to attend our meeting June 3 to 13. Others pray earnestly that God will give us a great revival.—Jos. E. Williamson, Pastor.

CORSICANA, TEXAS

We closed a revival March 20 with Rev. H. A. Gregory, evangelist. The Lord surely heard our prayers, and old time conviction was upon the people. There were 150 seekers, 123 prayed through to victory, and twenty-two came into our church. We thank God for these that came our way. Brother Gregory is a deep preacher, and any pastor will make no mistake by calling him for a meeting. The finances were tight and came slow before the revival. But a goodly number joined our tithing band during the meeting. It makes it much better to meet every bill as it comes due. A good number have the fire still burning in their souls. We are looking forward to a great revival in the summer. Rev. F. E. Wiese, District Superintendent, is to be the evangelist. Pray for us.—Ellen Cellan, Pastor.

THE ANNUAL BOARD MEETING REST COTTAGE, PILOT POINT, TEXAS

The twenty-fourth annual Board Meeting of the Board of Directors of Rest Cottage Association of Pilot Point, Texas, met April 27. There were a goodly number of visiting friends, field workers, saints, pastors and workers and laymen

attending this happy and profitable occasion.

After the Board had been duly organized, regular business was dispatched. The reading of the annual report of the superintendent, Rev. J. P. Roberts and the manager, Mrs. Minnie Roberts, was the special subject and object of the hour. This was truly a great and most comprehensive report, covering every phase and feature of the year's work and success of the Home.

There were 184 inmates cared for by this institution of the Church of the Nazarene during the year, the record breaker for twenty-four years, and a total of \$4321 received.

The Home, inside and outside, never looked so clean, neat, presentable and attractive as it does at the present. The Church of the Nazarene, the world over, should be glad and appreciative of the fact that our church has one Nazarene denominational Rescue Home, owned, controlled, kept up, honored and blessed by the Church of the Nazarene. The property is easily worth \$50,000 and is entirely out of debt.

The workers and the superintendent and manager are united, work in sweet harmony and bring things to pass for God and the Home. The Board of Directors extended a unanimous call to Brother and Sister Roberts for a period of ten years as superintendent and manager of Rest Cottage and they accepted the call.

The pastor of the Methodist local church and his choir director were out and a large number of Pilot Point business men and many leading ladies of the city and the churches were present and spoke in highest terms of the work Brother and Sister Roberts and their staff of workers are doing at Rest Cottage.

The Southern Educational Zone of our church constitutes the territory that forms the field that creates the Board of Directors of this institution, but the supporting territory of this Nazarene institution is the whole wide world. The support of this Home during the past year has been the largest, most liberal and wide-spread in any year of its history. The splendid financial report of the Institution will be read with delight and deep appreciation.—Mrs. Emma Irick, Secretary of Board.

CHICAGO CENTRAL DISTRICT BUILDING PROPOSITIONS

We are glad to report not only have we been making advances on the spiritual side in our District and organizing lots of new churches in the last few years, but God has been giving us some real fine new church buildings. It is not enough to get a following and have them in some hall, but we are going in to house our new churches on good lots well located and with substantial and presentable buildings.

At Elgin, Illinois, a little over two years ago a church was organized and a new building erected worth about \$30,000, and the pastor informed me the other day that the people were making preparations to free this building entirely from debt which is nothing more nor less than a miracle.

Not only are we in the process of getting permanent buildings but in a number of places we are buying lots, and other places we have bought and are erecting temporary buildings, while other places we are tearing down the temporary buildings and building permanent churches.

At Rock Island, Pastor Larabee and his good people have near a hundred good members and they are making plans to buy a good lot well located in the city of 150,000 population. At Rockford we have been worshipping in a hall. Here is a great city of 90,000 people with as good a Protestant background as any city of America, and it is said to be one of the best industrial centers of the United States. Here we are contemplating buying a lot in a good location and doing something permanent. At Peoria, Ill., another city of a hundred thousand in central Illinois, our good pastors, Rev. Edna and J. O. Hoke, have the lot costing about twenty-five hundred dollars almost paid for and this early spring are going to put in a fine church basement with living quarters in the back. The pastor and good people of this place have the finances coming along fine to put this thing across possibly not later than the first of August. At Clinton, Ill., another new proposition, we have a following of about seventy-five members taking good care of their pastor paying him both salary and house rent. Their temporary tabernacle is too small and they are ready to buy a new lot and build larger quarters.

At Assumption, Ill., the old building has been torn down and they are preparing to build a larger building. At Tilden, Ill., a lot has been purchased and they will build there at once.

This year we have built a new church at Pontiac worth possibly about six thousand dollars. We have sold the old church and parsonage at Kewanee and moved into a good residence district and are building a new church and parsonage which will be ready to dedicate about the first of August. Pastor J. D. Roach has sold the basement at Chicago Heights and is now arranging to build in another part of the city. Pastor H. B. Garvin is up to a new building proposition and his problem at this time is to provide about \$5,000 cash with which to start the building. Pastor H. B. Jensen of Decatur, West Side, is giving his church a general going over and he will have one of the most beautiful auditoriums in his church of any church in the District. At Freeport, Ill., we have built one of the most beautiful tabernacles on the District. Pastor Jesse Brown has put in a good substantial basement at Joliet since the Assembly. Time and space would fail to tell of the old church bought at Paris. Church and parsonage at Rantoul, and a new parsonage at Richland Center, Wisconsin, and thus the good work goes on.

You see how large a report I have made. We absolutely believe that the holiness forces of the nation can give America the old fashioned gospel. If interested in planting a church in Illinois or Wisconsin, write E. O. Chaffant, Danville, Illinois, General Delivery.

NEWS AND NOTES FROM NEW ENGLAND DISTRICT

DISTRICT SUPERINTENDENT'S REPORT

It will be difficult for any pastor in New England to be the same after the great Assembly just closed. I am sure everyone has determined upon larger things for God in this country. Already plans are under way to make a forward move. We will write more of this later.

After a few days' rest we are now visiting some of our churches. Our first visit was at Springfield, Mass. Our heart rejoiced to see the splendid new location and quarters of our church there. There seems every reason to hope for a permanent future. The next day was an all day meeting with the New Bedford Church. They are already crowded to capacity in both Sunday school and church service and must enlarge in the immediate future. Next came Wareham, Mass., where we found Brother Manchester faithfully at the task. Thence on to the Maine churches. We are now closing the month with our Maritime Province Churches. There is no question but what this great section of Canada is ours if we but had the men to lead us to victory. It demands heroic service to carry on the work in these parts because of industrial conditions and the migratory population. Please pray for eastern Canada and her needy millions.—H. V. Miller, District Superintendent.

JACKMAN, MAINE

We did not get to report our work last month as we were too busy with closing the pastorate in Fitchburg, Mass., attending business meetings of the church, representing them at the District Assembly, returning home again, packing and shipping our goods, etc. On April 10 we closed a splendid week-end convention with four of our aggressive young people from Eastern Nazarene College. Messrs. Haas and Anderson, and Rev. Lloyd Byron and wife, were a delight to all and gave most helpful messages in sermon and song to our people. Our farewell sermons were preached on Easter Sunday which was quite unusual for us; we also assisted in the Easter program at six p. m., which was given by the Sunday school and choir. We greatly enjoyed our choir at all the services that day, and shall miss them much as the weeks pass by. In the midst of sorting and packing our effects, we had to stop and go to our District Assembly which was a change for us, doing us good both physically and spiritually. The sermon and admonitions of Dr. Goodwin, our genial presiding officer, and the messages of Dr. Morrison, the new Field Secretary of our General Board, were all most inspiring and helpful. Rev. D. S. Corlett, editor of our *N. Y. P. S. Journal*, represented the Publishing House and national young people's work, and stirred us all to more intensive efforts for the salvation and training of our young folks. Other mes-

sages and songs, and the address of Sister Winans, our heroic missionary from Peru, will not soon vanish from our thinking and prayers. We felt it was the best Assembly we have ever been privileged to attend in old New England. Returning home in the big bus, about sixty miles, with a company of our Fitchburg Nazarenes and friends of the church there, we again grappled with the task of packing our goods. In the midst of this we were forced to halt and bury our beloved sister in Christ, Mrs. Frederick Tuggey, who had slipped away to be with her Lord and Savior on Monday morning, April 25, after an illness of a fortnight. It was a shock to her husband and to all the church and friends; she will be greatly missed from the work in Fitchburg. God comfort all who mourn her departure and may they emulate her good works and loyalty to the church. Finally, we got away on Friday, April 29, and stopped off in Portland that night with our friends, the Lanphers, who cheered us on our way, leaving there early Saturday morning. That afternoon we arrived at our destination about three hundred miles from Boston in western Maine, viz: Jackman. At the station, we were met by Mrs. Carl Sanderson, the capable treasurer of our new church, who quickly transported us to our temporary quarters in the lovely home of the Hendersons, almost directly across the street from the church. As the saying goes, we were "tired as two dogs," but we felt refreshed after a night's rest and were on hand at all the services on May 1. Thank the Lord! As we entered the pulpit that morning, the audience arose and greeted us, and we immediately sang, "Praise God from whom all blessings flow," and followed with a prayer of thankfulness, and words of commendation to the people who risked their all in calling us. God helped me sing and preach of the Good Shepherd from Psalm 23 and, at night, wife gave a stirring message from 1 Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong." At noon, we had a splendid Sunday school session, and at three o'clock assisted in the children's meeting. They surprised us with their well-organized society and stunts—such as, repeating the books of the Bible in rotation, saying of Scripture verses, singing in Chinese, etc., etc. Miss Furbush has done splendid work with the children as well as with others of the community. Mabel Manning, her companion and former pastor of this church, will also be amply paid in the great day of rewards for her sacrifices and labors of love in Jackman. Only God can help us carry forward with success the great work they have begun. Jackman is composed of a group of villages containing, all told, about two thousand souls, located in a great open country (open to the gospel of a full salvation) twelve hundred feet

above the sea and fifteen miles from the Canadian border, province of Quebec. Our goods have arrived today, having been but six days on the way from Fitchburg, Mass., and we shall soon be settled in our new home in Maine. Amen. Pray for us and the church in this land of timber and lakes and rivers, and golden opportunities.—Revs. Arthur and Lura Ingler, Pastors.

WOLCOTT, VT.

One of the best years in the history of our church has come to a close. Of course we have had battles, problems, and difficulties, but we have faced them, and now report victory. Though small in numbers, yet we have no small God. Praise His precious name. Though far from the large cities the Omnipotent One never overlooks us, but makes His appearance at our services regularly, and occasionally manifests Himself to us in an unusual manner. Last Wednesday evening prayermeeting was one of those when God did indeed break in upon the situation. We are glad to report some great accomplishments, wrought by the wonder working Savior; great, not in quantity, but in quality. Some real miracles have been performed in answer to continual prayer and exercise of faith. Our ladies' Thursday afternoon prayer-meetings, which the Lord peculiarly blesses, are an invaluable asset to our work. We thank God for the faithful, sacrificing company of people, members and friends, which constitutes our little church at Wolcott. Our services are well attended; sometimes the church being filled almost to its capacity. We are in hopes it will continue until we are forced to either add to our present structure or build new. This is already in the minds of some of our folks. The new year has begun with a strong desire in the hearts of pastor and people for a closer and humbler walk with the Master, and a determination to follow the leadings of the Holy Spirit.—Ray Haas, Pastor.

MT. PLEASANT, P. E. I., CANADA

We are glad to be fighting in this great battle against sin down in this part of the country. We have not reported for some time, but rejoice in that we still have the victory. God is blessing in a marvelous way in our services and our prayermeetings are times of refreshing as God visits us in a special manner. These are times of trusting rather than tracing. But, if we did not have these trusting times, we would never enjoy the times of tracing. We had a splendid meeting with the Rev. Levi Ecker of Ontario. He surely gave us the truth in the old fashioned way. His messages carried a strong force of teaching quality as well as being unctuous and inspiring. We feel that Brother Ecker's visit to the Island proved a blessing and will long be remembered. The

results were not all that we had hoped for, but we are glad to report that some were reclaimed while a goodly number found heart cleansing. God bless Brother Ecker and keep him busy in sounding the warning to a lost world. Our Sunday school is taking on new life with a noticeable increase of interest in its members. We believe that the Lord will give us a great work here on the Island if we keep humble and believe Him. These are a most kind and hospitable people and we appreciate them and feel it a privilege to labor among them and our great burden is that Christ may come and dwell richly in their hearts, making them strong Christians and 100 per cent Nazarenes.—A. Stanford, Pastor.

OXFORD, NOVA SCOTIA

We have just concluded a very successful series of revival meetings with Rev. Levi Ecker of Ontario. We had prepared for Brother Ecker's coming by prayer and fasting. We had one season of prayer and fasting early last fall and another season in December and January. Each time we held on for forty days. Then we united with the other three churches in town, the Baptist, Presbyterian and United Church of Canada, during the week of prayer, which promoted a good feeling. When our special meetings came on the people from these other churches helped to swell the congregation. This was specially notable of the Baptist people. God gave us during the meetings which ran over five Sundays, forty-five seekers and we closed with a class of twelve probationers with more to follow. Brother Ecker proved a very godly man and the people loved him and gave him their best. There was a unanimous vote in which the good folks of Spring Hill concurred, inviting Brother Ecker back again for another series of revival efforts next fall. Meanwhile we shall spend the time and our strength in preparing for his return. We never had a better or more effective evangelist to labor with us. He was the keenest preacher in handling the word of God that we have listened to for some time. And his knowledge of people and how to get them to the altar and win their love while driving home the truth that convicts of sin in the good old fashioned way, is hard to equal. This is our fourth year in Nova Scotia. We did not wish to stay another year, but the church gave us a unanimous call and we have been constrained to remain at least a while longer. We have proven them to be the very best of people and they love us and this love is mutual. Quite a few are getting out into the second blessing and our circles of prayer are becoming more and more the opportunities of generating spiritual power and receiving the triumphs over the powers of darkness, which lets the glory down upon us, until at times we feel that the Niagaras of the skies were let loose upon us.—Joseph Richardson, Pastor.

HAVERHILL, MASS.

The Haverhill Church is still enjoying the presence and power of God. We had seekers every Sunday night, but one, during the month of April. Congregations are holding up fine. We are getting a good start for the new year's work. Our

people are pulling themselves together for a good fight of faith. Dr. Goard of London, England, gave us four wonderful messages on prophetic lines this week, that will long be remembered. He held his hearers spellbound every night in a marvelous way. He is the greatest in the world on his line. He declared that 1928 will witness great world-wide trouble leading up to the second coming of the Lord. Brethren! let us do our best to bring as many as possible to the knowledge of saving grace while the days last.—F. W. Domina, Pastor.

WORCESTER, MASS.

Our New England Assembly has just closed. Our hearts have been so refreshed and our vision intensified, that it is with joy that we enter our work for the coming year. Personally, I went to the Assembly feeling like a pioneer of the early days. If we follow the Lord, at least if I do, the same crucifixion, the same courage and the same fight is required. But I got so stirred up, telling the Assembly about it, that I didn't tell much about the Worcester Church. It was organized last September with seventeen members as a result of a tent meeting conducted by District Superintendent H. V. Miller. We came as pastors the last of October and have taken in 28 new members, making 52 in all. Three have been removed from the records and 11 of the remaining 49 are probationers, making 38 full members. They began with 27 in the Sunday school and Easter Sunday we had 67. A Young People's Society has been organized with 25 members and nearly everyone wears the Y. P. pin. The Woman's Missionary Society has 23 members and takes a regular study with time for devotion and business. The best indication of the work is the wonderful spirit in our midst. This has all been accomplished without any special meeting outside of the tent meeting in the beginning. The church that we now have rented is too expensive to use but one night and Sundays, but the desire of our hearts is to swing out into a revival, and our church is getting this burden too. Our fight has been severe, seemingly, with the devil himself. The work is necessarily slow and a real struggle with the problems that confront any New England work. I feel that we have never stood in such an opportunity; such co-operation and sociability I have never seen. O glory to God. He still lives. Easter morning 22 children knelt at the altar. There has been continually definite answers to prayers. Pray for us.—Mrs. Arletta Martin, Associate Pastor.

MALDEN, MASS.

The Lord is good to us here and we are having many seasons of refreshing. We had a good revival meeting this spring with Brother E. E. Martin, pastor of the church at Worcester, for our evangelist. Miss Lula Barnard had charge of the music and her singing was a great source of blessing to the people. We had about twenty seekers and feel that the church received much help from this meeting. Miss Barnard is staying with us for a few months doing general work, especially visiting and taking charge of the music. The Lord is blessing her and

her work. Our Sunday school secured seventy new scholars last year. We have had several banner attendance Sundays. On Easter we had 181 and we are planning to have 200 on Children's Day. Last year our school gave \$998 for missions. Praise the Lord for that, and trust He will enable us to do more this year! Our largest attendance on other than special days was 163, and we have averaged about 135 since January 1st. Our Y. P. S. has taken on new life. We now have an attendance averaging thirty each Sunday evening which is about the total of the membership. Our young people are planning great things this year. The church finances are good. With 150 members we raised over \$13,000 last year. We paid a total of \$2,000 on the General interests. We had an increase of fourteen members during the year. The outlook is very encouraging and we expect God to use us for the upbuilding of His kingdom this summer.—Bertha M. Todd, Reporter.

NEBRASKA ITEMS

Nebraska is distinctly an agricultural state. It is especially encouraging to know that there is now the best crop outlook in general over the state that there has been for years.

Encourage the man in the field;
The agrarian hope of the nation;
For his leaving the farm,
Reacts in much harm;
By depriving the world of its ration.
A growing Sunday school, and other indications of increasing interest in the work at Arnold, are features of encouragement to our people there. It is expected that Pastor Frank Mayhew will return for another Assembly year.
Just pray for our band in Alliance,
That they give to the devil defiance;
And with shouts long and loud,
They may gather a crowd,
That dear little band in Alliance.

Our church at Atlanta has problems for solution which are not easy, but we are not seeing any signs of discouragement there, and Pastor W. G. Ewers plans to stay on the job for another year.

The membership at Broadwater has practically doubled this year. The influx of young people into the Sunday school and the church, delights the hearts of all concerned, especially that of the pastor, Rev. Anna Nutter.

Down in the southeast of the state, Beatrice has some Nazarenes;
Who should be making progress great,
Because they're pastored by the Beans.
Pastor H. J. Beaver at Chadron, expects to dedicate their fine new tabernacle June 5. This is also the concluding Sunday of their tent meeting conducted by Evangelist R. L. Hollenback.

We have an important field, though a difficult one, at Curtis, where Pastor C. B. Johnson is rendering very faithful service, and is planning to push the battle harder than ever next year.

At Farnam is our youngest church. Much interest, good growth, and a fine outlook for the coming year gladdens the heart of Pastor J. B. Williams, and his good people.

Good results are reported from Fairbury, where Pastor M. C. Miller has been

Olivet is
Kaukaia.

assisted recently in revival, by Pastor A. R. MacDonald of York.

When you think about Grand Island,
Please do not fail to pray,
That God may lead His people out,
To bring in victory with a shout.

Our church at Hastings is busily preparing to entertain the District Assembly, and has had a good year under the leadership of Pastor R. L. Major.

Pastor G. C. Miller and family, of Hemingford, have just moved into a beautiful new parsonage. The outlook here is better than ever.

Our people at Homer and Hubbard greatly appreciate the faithful ministry of Pastor Samuel Rich. Of course this man and his good wife will be retained in this pastorate for next year.

Sing a song of Kenesaw,
Its Church of the Nazarene,
A church without a serious flaw,
In life and doctrine clean.

Our church at Kearney is being much helped in its spiritual and its financial interests, by the ministry and management of Rev. V. L. Abbey. "The ark is coming up the road."

Pastor Sprague at Litchfield, is getting on well, as the church indicated by recalling him for next year. He plans another pioneering campaign in the sand hills in the near future.

The Lone Star church will no doubt present its usual good report at Assembly this year. This is one of our attractive country points.

Lincoln has a big man
For its pastor chief.

Who erstwhile shouts both long and loud,
To give his soul relief.

By entering the western division of the mid-year convention Maxwell received a good uplift, and has the various interests of the church quite well in hand. Pastor Rogers also preaches to our good little band at Pleasant Valley.

Newman's Grove is well up on all lines, and has allowed Pastor Mable Vaage to do some evangelistic work outside the charge.

A beautiful new parsonage has also been built at Omaha, and Pastor Elizabeth Mead will present an excellent report at Assembly.

Pastor MacDonald and his people at York, have had another good year, and are moving ahead with faith for still larger things.

To ride this District is to pray,
That God will come in mighty power,
Inspire His people every day,
And conquer Satan every hour.

H. M. CHAMBERS, *District Superintendent.*

ARKANSAS DISTRICT

We are glad to report that not all of the Wonder State is washed away, but a lot of it is. Hundreds of people are homeless and in dire need, and it would now look like it will be a poor crop, if any at all, for this year.

The basement of our North Little Rock church had about two feet of water in it, and Bresee Memorial church in the eastern part of Little Rock was in about five or six feet of water. No serv-

ices have been held in it since the flood, but they hope to be able to have the services there in a few more days.

On our way to Bentonville, Mrs. Oliver, our son Willard, Mrs. Mattie Freel and myself, were marooned nearly a week at Ozark. We finally found a way out by going nineteen miles back up in the hills and above the back water.

The meeting at Bentonville was a good one. Dr. Babcock did not get to us for a week on account of the floods, but we did the best we could and preached for them. Dr. Babcock reached us the second Sunday of the meeting, but he came in the fulness of the Spirit. He is, to my mind, the greatest preacher in our movement.

The last week of this meeting we had our Ministerial meeting. Not many of our preachers could come on account of the high water, but those who did will never get over it. Especially was our day devoted to the young people's work blessed of God.

Rev. J. K. Davidson, Fort Smith, is now living in a new parsonage. Davidson is serving some fine people. Blessings on them.

We recently held a meeting for the good pastor at Searcy. It was a good meeting so far as the church was concerned. Oh, if our own people will only stay spiritual! Rev. A. H. Lambert is a fine man and well loved by his people.

Rev. Mrs. Rhoda Grigsby is now pastor at El Dorado, and writes the work is moving along just fine. They never could pay their pastor before, but now pay her and have money left in the treasury. They are also bringing up the other budgets. There is a great opportunity in this oil town.

Rev. T. C. Grigsby is pastoring the work at Fordyce, and reports things coming along very well. We have had a time to get a pastor to stay with that place, but Grigsby has gone there, and renewed the note on the property; got things to going, and reports to me that the people are sticking to him. They are planning for a meeting right away.

Dr. M. Edward Borders is coming along with his enterprise. The Church of the Nazarene is getting quite a foothold in the leading city of the state. Dr. Borders is the pastor of First Church, and Pulaski Heights; Rev. W. H. Buckner, is pastor of Bresee Memorial; and Rev. L. Lee Gaines is the pastor of North Little Rock. This gives us four churches in the capital city, and they are all pulling the hill.

The floods have been so bad, and my mail has been so uncertain that we have but little fresh news from over the District, but at last reports, everything was moving along fine in spite of the recent rains. I did not get any mail for about two weeks.

We have made the purchase of the State Camp ground. It is one of the finest in all the country. Great interest is being manifest, and hundreds are looking forward to July 28 to August 7. Revs. John and Bona Fleming, and Prof. C. C. Rinebarger are the special workers. Let all of our people on the District, and those who believe in a full gospel for all the people, send us an offering so we can have our wells put

down; tabernacle built, and other necessary improvements made. It looks like all those splendid preachers this old state has produced, would want a hand in this, too.

Notice is also given that our District Assembly will be held October 5-9, Dr. Reynolds presiding. Let us all bring up as good reports as we can.

We also wish it could be possible for us to get in touch with all holiness people over the state who would like to have a revival meeting of religion as we believe and teach. It might be we could help you.

Revival meetings will soon be in full blast. Rev. J. B. McBride will be with Rev. J. W. Henry at Batesville; Rev. Allie Irick will be with Rev. L. L. Gaines at North Little Rock; Rev. Lee Hill will be with Rev. Paul Watson at Ozark; Rev. John W. Oliver will be with Rev. Rhoda Grigsby at El Dorado; Rev. W. E. Ellis will be with Rev. A. G. Ridout at Conway; Rev. B. F. Neely will be with Rev. Chas. C. Robinson at Jonesboro; Rev. Lee Hamric will be with Rev. J. K. Davidson at Fort Smith, and Prof. London with Rev. D. C. Reynolds.

We must have revivals. It is the only cure for worldliness. We must keep our people spiritual. The fire must be kept burning. Our altars must ever be kept alive. Not only must we "revive" our own, but we must get into new territory. Hundreds of people would like to have our Gospel. We must get it to them.

The two out-standing issues on this District this year is the great District campmeeting, and the tent campaign. We must have them both. But if we have a great tent campaign, we will have to have some more money. We can get the tents, but we will not go in debt to get them. We now have two, and if we fill one-half the calls for them we will not get through with our old churches, and have not a day for a single new place. Every body wants a tent; then let us have more of them.

JOHN W. OLIVER, *District Superintendent.*

GROUP CONVENTION, EASTERN COLORADO

The Group Convention of Eastern Colorado Plain's churches met at the Yuma Church of the Nazarene April 19 and 20. On Monday night preceding the opening of the convention an evangelistic service was held. Dr. Wiley, of Pasadena College, brought the message. He also preached Tuesday morning and evening. We thoroughly enjoyed his messages, and his presence among us.

Rev. C. W. Davis, our District Superintendent, and his wife, Rev. Florence Davis, our District W. F. M. S. president, were with us throughout the convention. We were so glad to have them with us. Brother Davis preached for us once, and he and Mrs. Davis sang. One song in particular, "The Great Convention," blessed us real good.

Papers were read and discussed, concerning Sunday school work, young people's work, and woman's missionary work. The discussions were interesting and helpful.

Brother Alfred Christensen, the pastor of Wray Church, brought the closing

message of the convention on Wednesday evening. The attendance was good, considering the bad weather. Brother Walden, pastor of the Yuma Church, and his good people entertained us fine. Many expressed themselves as having a good time in the Lord, and if each one of us obey our great Captain we will make better soldiers for Him for having been to the convention.—Lloyd Levan, Secretary of Convention.

TENNESSEE DISTRICT

With my family I left New York early in March, driving through by auto, on to Washington where we spent Sunday with the family of our old Texas friend, Rev. L. B. Williams. Monday we passed down the "Civil War famed" Shenandoah Valley where General Phil. Sheridan made his famous ride, and on through the city of Lexington, where both Stonewall Jackson and Robert E. Lee were buried. Arriving at Lawrenceburg, Tenn., about midnight, Wednesday, where Rev. H. H. Hooker, District Superintendent of Alabama was in the midst of a great revival.

The next day Dr. Goodwin arrived, and the Radio Station WOAN was dedicated to the preaching of the gospel of holiness on Sunday afternoon. This was a great service, attended by the presence of the Holy Ghost. Dr. Goodwin preaching a masterly sermon. This revival resulted in twenty additions to the church out of the fifty who prayed through.

We are now located in the District parsonage, on the beautiful campus of Trevecca College, 947 McClurken Ave., Nashville, Tenn. The following Wednesday night we were invited to preach at North Nashville church, by Rev. Lige Weaver, their pastor. The house was packed and after the preaching three prayed through at the altar; then Brother Weaver took charge and some small boys retired to a class room, returning with loads of good things to eat for the District Superintendent and his family. The altar was piled full, great "April shower."

The next week we were invited to preach at West Nashville Church, where Rev. R. B. Rawls is pastor. Here again we were literally drenched with another "April shower" of good things for the pantry. God bless these two pastors—they know how to give a welcome to the District Superintendent's family. On both occasions we were refreshed by instrumental and vocal music by our daughters Johnny and Margaret, while wife prayed the blessings of heaven on these good people.

Brother Rawls has just closed a fine revival with Brother Weaver where there were about seventy-five people who prayed through at the altar, and a good class received into the church. The North Nashville Church is certainly growing under the leadership of Brother Weaver. He took this church a little more than three years ago with a membership of twenty-two and a Sunday school with nineteen enrolled. Now he has a membership of 160 and last Sunday there were 278 in Sunday school, and the Sunday school offering was \$50. Sunday afternoon we preached on Nehemiah the builder, and raised \$1,500 to begin

the erection of a brick veneer addition to the church, 42x60 feet, moving the old church back to be used for Sunday school rooms. The work is now in progress. Oh, for a few more such men to lead our host onto victory. Short pastorates will not build. Great churches are built around great characters.

Brother Weaver was converted, sanctified and called to preach in one of our revivals at Monterey some years ago, and has had almost a continuous revival ever since.

Rev. H. A. Hamby, pastor of North Chattanooga Church, is in the midst of a revival with the West Nashville church and God is blessing.

Rev. W. G. Pirtle, pastor at Paris, begins a revival May 22 with Mrs. Stella Crooks as evangelist. They have a fine church at Paris.

Rev. R. E. Cummings is preparing to erect a splendid brick veneer church at a cost of \$7,000 at Cookeville. They are to have Rev. E. T. Cox with them for a revival beginning July 20. Brother Cox is to be with Pastor Welch at Monterey also while in that part of the country. Brother Welch has the best church building in the entire District.

Pastor Garrett has a growing church at Lebanon, with a great future. We were with him last Friday night at his church, and also preached to two hundred people at Lebanon Woolen Mills at 7:00 a. m. My but these people do sing. The manager, Mr. Rossman, is a splendid Christian man and he is doing a great work in Lebanon, spiritually as well as furnishing work for hundreds of people. At Lebanon we saw the old campmeeting tabernacle that was once the center of holy fire in the days of McClurken, Haynes, and Carradine. But today it is used for a cow barn. Three, once great campmeetings in this District now extinct—Lebanon, Caney Springs, and Uba Springs. We will make a desperate effort to revive some of them.

We expect to put on a Home Mission campaign at Union City in a short time, also at Knoxville, where we have organized a small church, with Rev. R. C. Morsch, pastor. We are planning to plant a few centers of fire this summer; but we have but little Home Mission money to work with; and possibly the most needy field in the entire church. Our mountains are full of young men like Alvin York, who have sterling worth, and will not sell out. We have sixty-seven counties in this state without a Church of the Nazarene. Out of the fifty-five

"I have read **ACHIEVING FAITH** three times; the last chapter is worth the price of the book. It meets a real need—one that we have realized more especially the past few years. The book ought to be sown down in every church of our movement. Preachers will do a great work by distributing it." S. B. Rhoads, Merced, Calif.

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churches reported in our minutes, forty-two of these are on rural circuits, and have preaching about once each month, and some of them twice.

We have a very few strong churches in the District, but some of the best churches anywhere. Our District voted to pay \$9,105 to foreign missions this year, and \$600 to home missions, about fifteen times as much to foreign as home. This will make it hard to build fast here. But in spite of this we have a people who love God, and respect the Bible in Tennessee and a state that has the strongest anti-evolution law in the United States upheld by the Supreme Court. We have woven into the constitution of Tennessee a foundation for a God fearing people. I quote from McGhee's history of Tennessee. A part of the Constitution of the State. Article IX. Qualifications. Section 2, "No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this state." Clarence Darrow, Modernist-infidel lawyer, has called Tennessee the "Bible State of America." Our people are poor, but a very substantial people who know what old time religion is.

The campmeeting at Nashville will be June 26 to July 10, with Pastor W. M. Tidwell, evangelist. Brother Tidwell has been pastor at First Church, Chattanooga for about twenty years, and has built up a great church there. We expect a great campmeeting with him in the lead.

Rev. W. F. Collier is moving things at Grace Church, Nashville, and steadily building a great church near Trevecca College.

As I was writing the above, I heard footsteps and songs of a company of people coming up the steps of the parsonage, and when I opened the door Brother Collier, pastor of Grace Church, met me leading his host, all loaded down with another refreshing shower of good things for the District Superintendent's family. Say, but these people certainly do know how to make us feel at home in Tennessee.

C. B. JERNIGAN, District Superintendent.

NEWS IN BRIEF

Rev. W. W. McCord, president of the campmeeting association at Sale City, Ga., writes us that he has succeeded in paying the indebtedness on the camp ground down to \$300. His proposal is to send a pound of fine paper shell pecans, gathered from trees on the camp ground, for each dollar anyone will send to apply on the indebtedness.

Rev. JOSEPH F. RANSOM says of Mr. Vernon Wilcox of 1244 N. Sierra Bonita Ave., Pasadena, Calif.: "I have known him for two years. He is a fine character and one of the best pianists I have ever sung with. He was the pianist for the last Pasadena camp and did splendid work. He is a student in Pasadena College, and would like to help in campmeetings and revivals during the summer vacation. Here is an opportunity to secure first class help."

CHURCH NEWS

EVANGELIST MARVIN S. COOPER—"Our last meeting was held for Rev. W. H. Parker and his good people of Muncie, Indiana. Brother Parker is one of the finest pastors with whom we have ever worked and he has some of the best people on the face of the earth. What prayers they are. They not only stand by an evangelist while he preaches but pull every possible pound and when the meeting is over, they pay him well for his service, ask him to come back, and when the train pulls out, pray God's blessings upon him as he goes into the next battle. May God give us more such pastors and people. While at times, the battle was hard, still the Lord favored us with many precious souls. The congregations grew until at times we were not able to accommodate the people. The Sunday school increased until all records were broken. The N. Y. P. S. took on new life and some good members were listed for the church. The pastor was remembered with a good offering of fifty dollars. The singer, a member of the local church, received a nice offering. Paul, the pastor's son, who rendered special numbers on his saxophone was presented with a nice purse. The meeting ran four days longer than was announced and should have gone on another week. We were favored by a visit from our good pastor, Brother Towns, and about forty of his excellent people of Anderson, Indiana. Bless their hearts. How they do love the truth and what shouters they are. We were forced to close the meeting in order to have our tonsils removed. We are delighted to say that the operation was a success and this finds us in a meeting with our splendid pastor, Mrs. Elizabeth Mead, and her faithful church at Omaha, Nebraska. The meeting started last night. We attempted to preach, but did not get through as the glory of the Lord came upon us and the saints got shouting happy and rejoiced with joy unspeakable until after ten o'clock. May the Lord keep us well blessed."

EVANGELISTS ALLIE AND EMMA IRICK—"We deeply appreciate the opportunity of reporting the gracious revivals the Lord has given us since the first of January in Oklahoma. The meeting with Pastor Pierce and people at El Reno was a time of salvation and victory for souls and the church. A good class came into the church to help carry on the great program of the church in that aggressive little city. Sapulpa was the next place of engagement with Pastor McConnell and his wide awake and deeply spiritual people. This was a great campaign. Many souls were saved, reclaimed and sanctified wholly, and a large class came into the church. The attendance was large and appreciative, the interest and results were gratifying. El Paso, Texas, was the next place of special effort. Pastor May and his good people planned, paved the way for, and were ready for the royal battle. The Lord gave us many souls to get saved and sanctified and some most excellent people came into the church. This was a gracious time of blessing, spiritual power and general ad-

vancement on all lines of church life and activity. While I was at El Paso in revival work, Mrs. Irick and the boys assisted Pastor Gibbs at Packingtown, Oklahoma City, in a week's meeting of much and lasting good. Souls prayed through and victory crowned their labors. At the call of Pastor Geron Roberts and his church at Guthrie we opened fire on the enemy and the Captain of the Lord's hosts led forth His church and people into glorious salvation times. Not a few were saved, reclaimed and sanctified wholly, while a beautiful band of people came into the church. We shall not forget the gracious revival the Lord gave us with Pastor Stevens and church at Pittsburg, Kans. God bless them and reward them for their prayers, sacrifices and heroic efforts. At this writing we are in a gracious campaign for God and the Church in West Tulsa. Pastor Morgan and his people are with us. The fire is falling and souls are plunging into the fountain."

PASTOR LEE BATES, Rosholt, South Dakota—"We came here in October and found a band of good loyal people. They welcomed us and have been back of us in every way. Like many country charges our people are scattered, which made the work difficult. We have had no revivals during the year. One in November with F. W. Burleigh as evangelist and we have just closed a meeting with Brother Julius

Miller. Brother Miller is one of those clear, faithful preachers who keeps the best interest of the cause of God continually as his aim. A number received help in this meeting and the church was wonderfully encouraged. Brother Julius Miller will begin a meeting on the country charge May 19. Pray for this meeting."

EVANGELIST OSCAR HUDSON—"From Springfield, Ohio, I ran down to Cincinnati to give Rev. Sherman, pastor of Central Church of the Nazarene a week-end convention. On Sunday night we had a great break and weeping penitents filled the altar and front seats. Brother Sherman got in touch with Prof. B. D. Sutton, one of our best gospel singers, who joined us and we pushed the battle on. We had fine crowds, including many pastors from the regions about, and souls prayed through every night. Brother Sherman is doing a great work here. Beginning with nothing two years ago, he has gathered a large congregation about him, including some of culture and ability, has a large and rapidly growing Sunday school and has property for which he is offered \$25,000. We started for Atlanta, Ga., Saturday morning, leaving Brother Sherman and Prof. Sutton to push the work on. Cold weather and other things had delayed the erection of the tent for this meeting and we lost nearly all the first week. But the Lord came on the scene and we had some fruitful altar services. We have some splendid people in Atlanta and an opportunity for establishing a great church. We have no pastor at this time. Rev. A. B. Anderson, superintendent of the Georgia District, is trying to hold it together while carrying forward his District work. I am now at Birmingham, Ala. Rev. Matthews, our excellent pastor here, has room for four to five hundred people right in the heart of the city. Our crowds are increasing, conviction is upon the people and souls are praying through. The break came last night when the altar was packed with earnest seekers, who wet the 'mourner's bench' with their tears and prayed through to victory. One man fell in the congregation and was dragged to the altar, where he found deliverance. We have one more week here. Among the visiting preachers, we have had John Tyler of the Jerry McAuley Mission, New York; Rev. Kemp, retiring pastor at Selma, Ala.; Rev. Pfeiffer, pastor of St. John's Methodist Church, and others. God still answers prayer—earnest, prevailing prayer; the heavenly broadcasting station is still in operation. When we are perfectly 'tuned in' we receive the 'wave length,' and the work of God sweeps just as it always did. Let's cut out the static, which is largely the result of conflicting wave lengths, tune out all those that come from beneath and retain reception for those only, that come from above and the kingdom of God will prosper. Pride, selfishness, money-lust, etc., renders our 'set' important and results in confusion."

WHERE ARE THE DEAD?

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AUBURN, IND.—"Sunday, April 24, after a sermon on tithing by the pastor, Rev. H. W. Cornelius, we were asked to bring our tithes into the storehouse (local

church treasury) on Sundays May 1 and 8, and note results. This we did, God came on the scene and shouts of victory were heard in the camp. The offerings for the two Sundays, not including Sunday school, N. Y. P. S., church debt, etc., amounted to \$174.46, an increase of about ninety per cent. The results were so gratifying that a 'Tither's League' was formed, the majority of the membership, and some who are not members, signing the pledge. Our God is leading on."—Lottie M. Rynearson, Reporter.

EVANGELISTS J. E. AND ADA REDMON—
"From December 31 to January 16 we were in meetings with Rev. L. O. Green at Princeton, Indiana. Here we had large crowds, good interest, and some good altar work, but not what we should have had considering the crowds that attended the meetings. Two thousand dollars was raised the last Sunday morning on church indebtedness, which covers all. They will proceed to erect a new church building in an ideal location. Brother Green has a good grip on the town. We then pitched battle with Rev. M. L. and Garnet Cook, pastors at Richmond, Ind., where we had a fine meeting from start to finish, continued altar services, folks getting through nicely, some sixty seekers, a nice class was taken into the church, all extra space had to be seated to care for the crowds. A splendid spirit prevailed throughout the meeting. It was considered by pastors and laity an excellent meeting for Richmond Church which bears the marks of several battle scars. February 11 to 27 found us with Rev. Guy C. McHenry and his faithful wife at Crawfordsville, Indiana, a nice church building located in the heart of the city. We had large crowds, and some fine cases of salvation. One man just released from the penal farm, was beautifully saved and happily sanctified. Next we joined Rev. C. C. White at Gary, Indiana, at the Glen Park Church of the Nazarene which is the second church in the city of Gary. These folks had laid a good foundation for the revival with all nights of prayer. The revival broke right in the beginning and continued throughout the meeting until 110 had sought the Lord. Here we had some old fashioned marvelous cases of salvation, and some as fine young people as you could find were taken in the church. It was necessary to enlarge the church building, as all departments of the church are now on the upward move, with a fine Sunday school. We certainly did enjoy working with this pastor and his splendid crowd. Our next battle was with Rev. H. W. Cornelius at Auburn, Ind. We conducted a meeting in this church five years ago, but we found the church more than double its former size, house filled, fine spirit on the meeting, good altar services, seventy-three bowing at the altar. From this number twenty united with the church."

PASTOR EARL J. STEVENS, Adrian, Mich.
—"Our meeting with Rev. H. N. Dickerson began Monday, April 25. Night after night the meeting gathered in momentum until the first Saturday of the meeting God broke through and a number were saved, sanctified and healed. It was

certainly a wonderful service. The second week you could see the Holy Ghost working in the hearts of the hearers, and before the week had come to a close a number who had never been saved were brought to Him. The last Sunday was the climax of the whole meeting when in the morning service Brother Dickerson preached on the Second Coming. The blessing of the Lord was on and surely it was an old fashioned meeting. Sun-

day afternoon there was a healing service and about fifteen were at the altar for healing, all of them feeling God had touched them. This meeting not only helped the church but many who had never come before came to hear Brother Dickerson. It also helped our Sunday school. When we came to Adrian last September our Sunday school was down to twenty-four who were coming. Last Sunday there were eighty-nine members

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<i>Vision of the horns.</i>	ZECHARIAH.	<i>Redemption of Zion.</i> 833
trees that were in the bottom: and behind him were there ⁴ red horses, speckled, and white.	R.C. 200.	pray them, to cast out the horns of the Gentiles, which ⁵ lifted up their horn over the land of Judah to scatter it.
9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.	CHAP. I.	CHAPTER 2.
10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.	R.C. 201.	I LIFTED up mine eyes again, and looked, and, behold, ² a man with a measuring line in his hand.
11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.	CHAP. I.	2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.
	R.C. 202.	3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

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present of our 115 enrolled. God is helping and we expect to press on."

INDIAN HEAD, Maryland—"We have been without a pastor since the Assembly but God has enabled us to keep up our regular services and the interest has truly been great. God has given us some of Dr. Morrison's mustard seed faith and we are not only coming up the mountain but are going over the top by God's help and grace. Last Friday night we called a business meeting and arranged to purchase a parsonage for our next pastor, also to furnish it and then arranged to have regular system in paying our pastor. We are endeavoring as never before to have a systematic way of carrying on God's work down here and have the faith that God is going to help us through. We know when we get the home ready that God is going to send a pastor and wife to fill it. We certainly thank God for the way he is leading, and helping and blessing. We feel encouraged and feel like traveling on. Thank God. Our Sunday school is growing in interest and in number and we feel like saying the end is not yet. Praise the Lord. We ask the prayers of all the readers of the *HERALD OF HOLINESS* that we may be kept on the firing line."—Mrs. V. Milstead, Superintendent Sunday School.

PASTOR EARL STRONG, Litchfield, Minn.—"We are glad to report the work is moving on nicely here. Just closed a good meeting with Ernest Coryell as evangelist, Mrs. Ruth Rear as song evangelist. About twenty-five different seekers, also some good cases of healing. A few united with the church. We are to begin meeting at our point May 22 with Mrs. Rear as evangelist. The Ludwigs are to be with us June 28 to July 10. Remember us at the throne of grace."

EVANGELIST J. S. WALLACE—"I just closed a great meeting at Herrin, Ill. While the enemy is powerful in this noted city, our God is all powerful. This was by far the best meeting ever held in this church, so many of the brethren informed me. The house was crowded at every service. To my mind it was of the old fashioned type of meeting. Sin was shown up in its reality; sinners ran to the altar and saints shouted the victory. This meeting was with the Free Baptist Church. Brother Moody Claridey, its good pastor, stood by the truth and kept hands off while God helped us to warn the sinner. Sixty-five souls were converted, reclaimed and a few sought the blessing of sanctification and obtained it. Our own soul was blessed to see that in all the places where the truth of full

salvation is preached God will honor His Word. The last Sunday was a great day. Many souls were gloriously blessed at the close of the altar service. Twenty-three united with the church. I go from here to Stericks, Ill., for my next meeting. I have the last part of June open for calls. Anyone desiring an old fashioned holiness preacher of the Gospel of Jesus Christ may reach me at Carterville, Ill."

EVANGELIST J. V. COOK—"Just closed a good revival at West Lafayette, Ohio, with 125 seekers. Many of these were happy finders. God came down in a mighty way. This meeting was near two of our good churches and our good people worked hard. Brother Cridder from Fresno and his people came almost every night. Brother Perry from Coshocton came with most of his people and such praying and shouting one never heard. The whole town was stirred, the hall would hold about three hundred and it was full most of the time and people on the outside. We got fourteen subscriptions for the *HERALD OF HOLINESS*. We will soon have a church here. They are spoiled for anything else now. We have some open dates yet this summer. Anyone desiring our help may write home address 498 Scranton Avenue, Marion, Ohio."

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PASTOR R. S. RUSHING, Fairfax, Ala.—"The church here has just closed a very fine revival with Rev. E. T. Cox of Nashville, Tenn., as evangelist. The interest was good from the first service. Though the enemy put up a stubborn fight, yet our God gave us the victory. A number prayed through at the altar, and a class of ten was received into the church. Brother Cox is a fearless preacher of the old type, and carries a burden for a lost world. He having been a successful pastor for a number of years, knows how to help a pastor and his people. May the Lord increase his tribe. Finances came easy, and the pastor was remembered with a good 'pounding.' The whole church is on the up grade, and is greatly encouraged. The Sunday school has more than doubled in the last few months. We now have the largest Sunday school in the history of the work. God is leading us on to victory. The local, district, and general budget is all paid up to date, with a surplus in the treasury. The Tithing System, and the Budget Plan will work, if we will but work it. Brethren, it can be done."

PASTOR B. F. GRIFFITH, Wichita, Kans., First Church—"We have just closed one of the most successful revival meetings in the history of our church. For our special workers we had the Edwards evangelistic party from St. Louis, Mo. The party consists of four ladies—Mrs. Grace Edwards did the preaching to the delight of all who heard her, Miss Alice Lewis led the song service, Miss Gilbert served with the violin and Miss Olinhouse as pianist. Their special numbers in song as a quartet was so much enjoyed that frequent requests were made to repeat their song. Our church choir was faithful to their leader, Mr. Ora Bottenburg, also our orchestra served us well under the leadership of Mr. Edgar Redmond.

The whole church working together with the evangelistic party made a great force. And best of all and above all we want to give the Holy Ghost and the blood of Jesus Christ credit for what was done. The Holy Spirit was here and eighty-five souls knelt at the altar for either pardon or entire sanctification, old fashioned soul burdens gripped the souls of many and they prayed through to victory and souls rejoiced in a new found Savior. We also want to tell you of our Sunday school convention. Surely God did bless us in those two days. Brother A. F. Balsmeier, our District Superintendent was with us for both days and those who know him best know that you just can't be around him without getting blessed. He is truly a man of God. Then Brother P. H. Lunn of Kansas City, Mo., carried us from height to height by his God given vision of what our Sunday school should be, and as we sat under his lectures the crowd were made to rejoice and also to weep as he showed us our privilege and responsibility. So with Holy Ghost preaching and singing, good music, saints praying, the altar filled with seekers, it truly was a great meeting."

PASTOR W. F. MILLER, Ashtabula, Ohio —"We wish to praise God, for the gracious revival He gave us here in Ashtabula. It was like a refreshing rain on a dry ground, every member of the church received help, and united their prayers and efforts to make it a salvation time. One hundred and three were either saved or sanctified. Brother Edward Oney of Ashland, Ky., was the evangelist, and God certainly did help him. Brother Oney is a pastor's friend, an excellent preacher, does not club or fight your congregation, wins you new friends, and helps the church in general. Pastors, keep him busy. We had Brother Timothy Stevens of Ashtabula, as our song leader and he proved to be the man for the place. His meetings with the children proved a great blessing to our church, and we just feel like saying, 'Glory be to God in the highest for His goodness to us here in Ashtabula.' We are entering our third year as pastor and the present condition of the church is good and the future looks bright. Glory. We covet the prayers of God's people for our Ashtabula work. Any time you are passing through stop with us. Almost anyone can tell you where the Nazarene pastor lives. Revival meetings will begin Sunday, June 5th, Rev. Earl Stillion, evangelist. Please pray for these meetings. They will be under the auspices of the N. Y. P. S."

St. Louis, Mo., Flower Memorial Church—"The new church building at St. Louis is progressing very rapidly now. On Sunday afternoon, May 8, at 3:00 o'clock a large crowd of people, members and friends of the church, gathered to witness the laying of the corner stone. We of Flower Memorial have waited long and worked hard to have a better place in which to worship, and now we have seen the beginning of the realization of our hopes. We expected to have Rev. Williams, our District Superintendent, with us for the occasion but he was hindered. Rev. J. E. Linza, of Maplewood church, and Rev. J. W. Roach, our good

pastor, conducted the service. After an interesting address by Rev. Linza, came the part of the service in which we were most interested, that of the actual laying of the corner stone. Our pastor had obtained a copper box about 8x7x5 inches and into this box were placed several mementoes of the occasion. Among them were, a Bible, typifying our real foundation; a copy of the HERALD OF HOLINESS, showing our loyalty to our national organization; a copy of *The Other Sheep*, to show our missionary interests. Then there was a copy of the *Globe Democrat*, a list of the church and Sunday school officers and a list containing the name of each person who had made a donation toward the building fund. The box was then sealed by Mr. C. F. Jacobs and em-

bedded in the corner stone. Thus we laid our corner stone. But with the laying of this stone we realized more vividly than ever, that unless we keep our Great Chief Corner Stone, the Mighty God, alive in our hearts then our earthly building with its corner stone becomes a travesty on righteousness and were better had it not been built. As God leads Flower Memorial on to victory we want to feel more and more that, indeed, 'Faith has laid our corner stone.'—Doris Phillips, Reporter.

PASTOR J. L. Cox, Sikeston, Mo.—"God is certainly blessing us these days. We came to Sikeston a little over one year ago, and took charge of a newly organized church, and when the Assembly

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came last fall we felt led of God to stay and build a new church building. God began to bless us, and the people began to help us. We raised the money and paid off the old loan on the property, and then began to raise money to build, and I have never been in a place where the people gave more freely, and we have the basement and foundation in and ready to lay the brick and tile. We hope to have the building done by the first of July, but best of all, God is with us. We have outgrown our present quarters. People are turned away every Sunday night, eighteen have prayed through at our regular services, and thirteen have united with the church in the last two weeks. Our Sunday school has doubled in the last four months. To God be all the glory. Pray for us that God will use us in the building up of a great church here in this place."

TELEGRAMS

NORMAN, OKLAHOMA

Evangelist Lum Jones and Prof. L. C. Messer closed out a successful revival with thirty-five in the altar last night. Many turned away Sunday night. Seekers in the altar each call. Both the preaching and the singing were of excellent quality. Finances came easy. Services well attended. Victory through Jesus.—Arthur A. Miller, Pastor.

AMARILLO, TEXAS

Closed the greatest revival of our life last night. You cannot beat the Lowmans. Five hundred seekers, sixty-eight joined the church. 319 in Sunday school, fifty-five seeking God in the Sunday school. Lowmans dig deep. His work is thorough. He ties the people to the

pastor. The power of God fell in torrents. Look for full report.—A. K. Scott, Pastor.

AMARILLO, TEXAS

I am slowly gaining back my health. Just closed a great meeting at Tobe, Colo. People prayed through every day of the meeting. Eighteen grown people joined the church the last day, more to follow. J. W. Wells, the good pastor, with his family are great. Holy fire swept on us in mighty power.—W. E. Ellis.

PORTLAND, OREGON

Closed great revival with Dr. R. T. Williams, Rev. Earle F. Wilde and wife. Upward four hundred seekers, one thousand dollars in cash and pledges toward church building, and fifty received into membership. Campaign wonderful boost to First Church in effort to establish full salvation church in heart downtown Portland.—Donnell J. Smith.

PASADENA, CALIF.

Best meeting of years just closed with Jarrette and Dell Aycock. Splendid attendance and great interest. Expect to receive good class of fine members Sunday. Thirty-five subscriptions for HERALD. Between five and six hundred children and adults crowded church to overflowing last Sunday afternoon to hear Sister Aycock's last object lecture. Evangelist recalled. Dedication of new church definitely set for Sunday afternoon, May 29. My father preaches dedicatory sermon.—Paul Goodwin.

ANNOUNCEMENTS

NOTICE—The Eastern Indiana Holiness Association will hold a holiness convention and home coming at the campgrounds in Cleveland, Ind., June 24, 25, 26, with preaching every evening and an all day meeting Sunday. Good preaching and music are promised and a general good and profitable time. For further particulars, address the secretary, C. E. Ellsworth, R. 3, Greenfield, Ind.

NOTICE—The second northeastern group meeting of the Indianapolis District, Church of the Nazarene, will be held at Connersville, Ind., June 6 to 7. A very interesting program is being arranged. District Superintendent Quinn, Evangelist J. A. MacClintock, and Rev. Walter Morris, returned missionary from India, will be the principal speakers. Pastors, come and urge your people to come. Entertainment free.—H. J. Rahrar, Secretary.

"PLEASE PRAY for a revival at Paxton, Neb. There is a little band here who want an organized holiness work and are holding on. Stop over and give us a lift if going through."—W. G. P.—Pray for the salvation of a young man and his wife in Oklahoma who are being led off into ways of worldliness and sin.—"Please pray for my life's companion, who recently spent three weeks in the hospital with a siege of pleural pneumonia, other complications, perhaps lung trouble, are threatening."—L. J. D., Illinois.

NOTICE—There will be an all day holiness meeting on July 4th on the Letts, Ind., campground. Rev. Geo. Huff of Elwood, and Virgil Sibal, singer will be with us as workers for the day. Bring your dinners and come for the day.—Mrs. Lena Holcomb, Secretary, Elwood, Ind.

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THE AUTHOR

THE first and perhaps the principal appeal of this new title is the fact that it fills a real need in our book list. No subject is of more vital importance, no tenet of orthodoxy is more assiduously assailed by the modernists than that of atonement by the blood of Christ.

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"Rev. Jarrette Aycock, the author of this splendid little book, 'The Crimson Stream,' is presenting

to the lovers of truth, the believers in the fundamentals of the faith once delivered to the saints, a publication full of interest, light, and essential facts bearing upon a right attitude toward God, the Bible, and personal salvation. He has placed emphasis where it is most needed. 'The Crimson Stream' should be widely scattered and read by thousands of honest and earnest seekers after truth and righteousness such as will stand the test of time and eternity." R. T. Williams.

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Colorado-Wyoming (Denver, Colo.) June 15 to 19
South Africa July
Rev. H. F. Schmeitzbach, Presiding
Chicago Central (Olivet, Ill.) August 31 to Sept. 4
Meeting of the Department of Foreign Missions
..... September 19 to 28
Georgia Sept. 29 to Oct. 2
Florida Oct. 6 to 9
Dallas (Texarkana, Texas) October 12 to 18
Hamlin (Wichita Falls, Texas) October 19 to 23
Mississippi November 2 to 6
Louisiana (Shreveport) November 9 to 13
San Antonio (Waco, Texas) Nov. 18 to 20
Southwest (Deming, N. M.) Nov. 30 to Dec. 4
Arizona (Somerton) December 7 to 11
Central America Rev. H. S. Anderson, Presiding
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India, Western Rev. A. D. Fritzman, Presiding
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SPRING ASSEMBLIES
Manitoba-Baskatchewan (Regina, Sask.) July 27 to 31

FALL ASSEMBLIES
North Dakota (Jamestown) August 4 to 7
Minneapolis August 10 to 14
Iowa (Marshalltown) August 17 to 21
Kansas City (Webb City, Mo.) August 24 to 28
Missouri (Caruthersville) Aug. 31 to Sept. 4
Kentucky (Newport, Ky.) Sept. 7 to 11
Tennessee (Lawrenceburg) Sept. 14 to 18

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SPRING ASSEMBLIES
Northwest District May 25 to 29
Idaho-Oregon District June 1 to 5
Northern California District June 8 to 12
Southern California District June 14 to 19

FALL ASSEMBLIES
Kansas August 24 to 28
Michigan Aug. 31 to Sept. 4
Northern Indiana Sept. 7 to 11
Indianapolis (C. J. Quinn appointed to act as chairman) Aug. 24 to 28
Eastern Oklahoma Sept. 21 to 25
Western Oklahoma Sept. 28 to Oct. 2
Alabama Oct. 26 to 30

CAMPMEETING CALENDAR

May 26 to June 5. Hutchinson, Kansas, State Fair Grounds, Bresee College Educational Zone Campmeeting. Workers: Rev. Bud Robinson, Rev. C. B. Fugett, Edwards Evangelistic Party, Rev. N. B. Herrell, Rev. H. M. Chambers, Rev. A. F. Balsmeier and others. For further particulars, write Rev. H. O. Davis, Sylvia, Kans. Campground manager, or Rev. A. L. Hipple, 508 E. 5th St., Hutchinson, Kans.—A. F. Balsmeier.

June 3 to 13. Montevideo, Minnesota. Twelfth annual campmeeting of Chipewewa Holiness Association. Workers in charge: Rev. Theodore and Minnie E. Ludwig, Karl Deisinger, secretary, Montevideo, Minnesota.—A. G. Dahl.

June 9 to 19. Coshocton, Ohio, the campmeeting of the Bethel Campmeeting Association. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, A. H. Johnston and wife, Anna E. McGhie. For further information, write R. K.

Gamertsfelder, Secretary, 338 North 8th St., Coshocton, Ohio.

June 16 to 26. Marion, Ohio. Camp Carmel, the ninth annual campmeeting of the Marion County Holiness Association will be held in Garfield Park (east end of Center St. car line). Workers: Roy Hollenback, Joe Callender and Mrs. Julia A. Shelhamer. For further information, write V. O. Shaw, Secretary, 818 Merkel Ave., Marion, Ohio.

June 17 to 26. Jamestown, N. D. North Dakota Interdenominational Holiness campmeeting. Twenty-third annual camp at Camp Beulah. Workers: C. H. Babcock, John Paul, S. A. Danford, Mrs. S. A. Danford, Fred Canady. For information, write to Rev. Nathan L. Rockwell, Superintendent of Grounds, Jamestown, N. D., or to Rev. F. W. Gress, Secretary, Steele, N. D.

June 17 to 26. Auburn Heights Camp, Auburn, Pa. Workers: Ural T. Hollenback, Alma G. Hollenback. Dormitory, excellent meals and water; campitory space. For information, write Robt. Mengel, 147 S. Lehigh, Frackville, Pa.

June 23 to July 4. Wilmington, N. Y. Holiness campmeeting. Workers: Fred Suffield and wife, Geo. N. Buell, Albert M. Babcock, G. T. Burgess and others. Mrs. Easley in charge of children's meeting. For information, address Mrs. Frank Warren, Hazelton, N. Y.

June 24 to July 4, North Reading,

Mass. Seventh Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Rev. H. V. Miller in charge; Rev. George B. Kulp, and Rev. J. B. Chapman, evangelists; Rev. C. C. Rinebarger, musical director.

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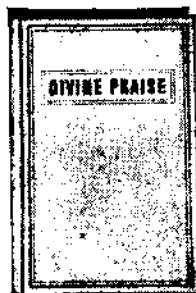
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For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. For other information, E. T. French, 466 Main St., South Manchester, Conn.

June 28 to July 10, Chesterville, Ill. Illinois Interdenominational Campmeeting Association camp. Workers: Rev. and Mrs. Jack Linn, Miss Imogene Quinn, Prof. Edson Crosby, and Miss Karine Kjolseth. For information, write J. W. Louthan, Arcola, Ill., or Rev. Jack Linn, Oregon, Wis.

June 30 to July 10, Red Rock Camp, seven miles south of St. Paul, Minn., on State Highway No. 3. Workers: T. C. Henderson, T. M. Anderson, John Thomas and wife, Willmore, Ky., Lloyd Nixon, Geo. G. Valentine, H. Morse Skinner. For information, write A. P. Andrews, Newport, Minn.

June 30 to July 10, Alberta Nazarene Camp, Red Deer. Workers: Rev. C. W. Ruth—others announced later. For information write Pastor D. A. Prescott, Red Deer, Alberta, Canada.

July 7 to 17, Sawyer, N. D. District campmeeting, Church of the Nazarene, North Dakota District. Workers: Rev. Lum Jones and Rev. A. C. Metcalf. For information, write J. J. Larsen, Sawyer, N. D.

July 14 to 24, Freeport, L. I., N. Y. Long Island Holiness Association Camp. Workers: John F. Owen, Howard Sweeten, Miss Florence Fairbank. For information, write H. J. Cornell, 46-14 Burling St., Flushing, N. Y.

July 14 to 24, Kittanning, Pa. The Armstrong County Interdenominational Holiness Association will hold its third annual campmeeting in the Armstrong Grove, three miles from Kittanning, Pa. Workers: Rev. and Mrs. John Thomas, evangelists; Mrs. Etta Folles, song leader. For information, write Miss Nancy Byron, 1214 Fifth Ave., Ford City, Pa.

July 18 to 31, Basin, Wyo. First Wyoming State Holiness campmeeting. Workers: Rev. James L. Hilker and Rev. Alston Fields, evangelists, and Rev. S. Hutcherson song leader. Address Miss Grace White, Secretary, Basin, Wyo., for further information.

July 29 to Aug. 7, Letts, Ind. Decatur County Holiness Association camp. M. Vayinger, evangelist; Dwight M. Peffley, song evangelist; Lena Holcomb, pianist. For further information address Rev. Arthur McQueen, Westport, Ind., or Mrs. J. E. Carder, Letts, Ind.

July 29 to Aug. 14, Oregon, Wis. Fourth Annual Hallelujah camp. Workers: Rev. Tilden H. Gaddis, the Musical Moser Sisters, Miss Imogene Quinn,

Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. For information, address Rev. Jack Linn, Oregon, Wis.

Aug. 5 to 14, Frankfort, Ind. The fifth annual campmeeting of the Pilgrim Holiness Church, Indiana District. Workers: T. M. Anderson, G. Arnold Hodgin, J. C. Brillhart, C. C. Mourer. Many visiting evangelists and preachers, including all the district workers. For full particulars, write Rev. A. M. Ewing, Frankfort, Ind.; Rev. R. W. Chatfield, Frankfort, Ind., or Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind.

Aug. 4 to 14, Peniel, Texas. Workers: Lum Jones and Rev. and Mrs. Kendall S. White. For information address Rev. F. E. Wiese, P. O. Box 38, Arlington, Texas.

Aug. 11 to 21, Sale City, Ga. Holiness campmeeting. Workers: Chas. A. Gibson, O. J. Nease, Frank Watkin, Mrs. Frank Watkin. Special singers, The Vaughn Radio Quartet. For further information, write W. W. McCord, 412 Harrison St., Toledo, Ohio.

Aug. 26 to Sept. 4, Circleville, Ohio. Mount of Praise annual campmeeting, under the auspices of the Churches of Christ in Christian Union. Workers: T. P. Roberts, Howard W. Sweeten, Chas. L. Slater. Corresponding Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

The Kansas City District and that Forty Thousand

ONE has said, knowledge is power. Hence, the church advances in efficiency in proportion as she reads the proper kind of literature. Knowledge supplements the power of the Holy Spirit and gives Him a capital fund to work with that otherwise would be power without direction, efficiency, and execution. Dullness, stupidity, weakness and the lack of point, pith, and courageous energy are largely traceable to the lack of reading the proper kind of literature. A desire for wholesome literature is a good sign of normality.

Printer's ink is sticky stuff; the use of it is one of the strongest guarantees of the health, wealth and perpetuity of the church. An idle press means a dying faith. Dissemination of knowledge comes largely through the printed page. The literature of the church is her text books, the editors her teachers, the membership her enrollment, the law and gospel her curriculum, the Publishing House her workshop, the home and church her class rooms, the evangelization of the world her objective, and perfect manhood in Christ her finished product.

Spiritual gifts and graces without a proper ballast of intellectual ability will largely be wasted for lack of directness. The church has more lost motion and wasted energy than almost any other like institution. Carnal corporations have men who give time and thought to reduce lost motion, overlapping and conserve their energy to the highest possible point of perfection. Just noise and motion are no sign that progress is being made as it should be. Reducing friction has become essential to duration and progress. Lubrication is another law that is to be reckoned with in high grade organization. Also, reducing vibration caused by misunderstanding to the minimum, is a factor to be considered if the highest point of efficiency is to be attained.

The Herald of Holiness is our greatest medium of communication, inspiration, edification, concentration, and the unification of our vision. Faith, courage, and effort to do the task that is ours by the choice of Providence. The campaign to secure forty thousand subscribers for the Herald of Holiness is one of the most effective ways to lengthen our cords and strengthen our stakes for a general forward move all along the line of our Zion. Forty thousand strong is our battle cry.

The Kansas City District has set the month of July for her drive to raise her portion of the forty thousand subscriptions to the Herald of Holiness.

N. B. Herrell, District Superintendent.