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HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVI. NO. 12

KANSAS CITY, MO., JUNE 15, 1927

WHOLE NO. 792

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WORDS OF DYING SAINTS

"I have been dying for years: now I shall begin to live."—JAMES D. BURNS.

"I have a long journey before me; but I dare follow my Guide."—MRS. MARY WILCOCK.

"I'm sweeping through the gates, washed in the blood of the Lamb."—ALFRED COOKMAN.

"The battle is fought! The battle is fought! And the victory is won forever!"—DR. EDWARD PAYSON.

"The sky is clear; there is no cloud. Come Lord Jesus, come quickly!"—TOPLADY, writer of "Rock of Ages."

"Washed from my sins in the blood of Christ, and clothed with His righteousness, I shall enter His eternal kingdom."—ZIEGENBALGER, the missionary.

"Oh, my friends, we little think what Christ is worth on a death-bed. I would not now for the world, nay, for millions of worlds, be without Christ and pardon."—JANEWAY, the eminent clergyman.

"This little cloud hides not from me the light of heaven; it shines in my soul . . . Grace upon grace! Oh, what a lovely chain! It is a golden chain. There is no more than the last link of it to be finished in me."—DR. RIVET, speaking of his suffering.

"No clouds now darken my prospect, no doubts disquiet my mind; a perfect peace and tranquility fill the heart, and a hope of glorious immortality gladdens the soul."—REV. JOHN ADAMS.

"I do not know whether the waters are deep or not. I'm not going under, I'm going over."—Reply of CATHERINE BOOTH of the Salvation Army, when asked if the waters of death are deep.

"I prepared for this twenty years ago, and I am ready now."—W. F. DALLAS.

"I see the heavens opened, and the Son of man standing on the right hand of God."—STEPHEN, the first Christian martyr.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

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

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

THE BEST ADVERTISEMENT FOR A CHURCH

We heard of an inexperienced shop keeper who attempted to follow the advice of friends with the following success: Fish were his stock in trade, and above the door of his humble place of business he placed the words: "Fresh Fish for Sale." But soon an adviser said, "Anyone would know that whatever you have is for sale. Those words *For Sale* are unnecessary." So the obliging shop keeper had the unnecessary words erased. Soon another well-wisher appeared to say, "You do not need that word 'Fresh' up there. Of course you are not selling cured or spoiled fish." And so there was now just the one word "Fish" left as a sign. And then a customer remarked, "There is no need for that word 'Fish' above the door of your shop. Why, anyone could tell you had 'fish' by the time he is within half a dozen doors of your place. The odor of fish is notice enough." So the fish merchant went right on with an increasing business, although he had no sign at all above his door. For there was one thing he did do, he kept fish, good fish, and they advertised themselves and then made good on the advertising.

And after all has been said that can be said on the question of advertising, there is nothing so important in that particular field as having on a program in the church that is worth the time of the desired patron. There are actually some churches in the land which do not print any exaggerated statements about the prominence and ability of their regular or special workers, do not buy an unusual amount of space in the newspapers, do not follow any very spectacular methods of gaining the attention of the people, and yet for all that, they have good crowds and growing interest.

It is said that a stranger in Brooklyn asked the way to Henry Ward Beecher's church and was simply told to "Follow the crowds." And it is possible to tell when you get into the neighborhood of some churches. And there are some churches which make so good that their satisfied patrons do the most of the advertising in their own way and at their own expense. They do it on the fish market plan. And if a church is dull and spiritless and monotonous, no

amount of advertising will gain and hold a worthwhile hearing. The very best method of advertising a church is to have a church that is worth advertising.

THE PRICE OF SAINTLINESS

Practically every Christian will admit that he needs more patience, but when he is told that "Tribulation worketh patience," he usually decides to "worry along" with only such patience as he has, for the present. In fact it is the price of saintliness which makes saintliness so scarce and its scarcity adds to its value.

The chief reason why many content themselves with a hand-shake and church joining religion is because the old time, heart stirring, deep reaching kind "costs more." And the truth is that holiness is objectionable to many principally because of the price it demands.

But genuine Christianity has processes as well as crises, and true Christians need the polishing, correcting ministry of God wrought out through the circumstances of life. And many find it difficult to submit to these processes in the temper which will make their ministry most effective. There is so much truth in that old tract, "Others May, You Cannot," that we think all should read it again. And lest some have misplaced it and are unable to find it at once, we offer a portion of it in these columns.

If God has really called you to be like Jesus, He will draw you into a life of crucifixion and humility and put upon you such demands of obedience that you will not be able to follow other people (even Christians) and in many ways He will seem to let others do what He will not let you do. Others may be successful in making money, or have a legacy left to them. God will keep you poor that you might have some thing better than gold. Let others be honored, put forward, keep you hidden in obscurity, others be great, you small, others do work for Him and get credit for it, but He will make you work and toil on without knowing how much you are doing. The Holy Spirit will put a strict watch over you with jealous love, will rebuke you for little words and feelings, or wasting time, which other Christians never seem distressed over.

If we sell ourselves to be His love slaves, He will wrap us up in jealous love.

THE FREE METHODIST AND WESLEYAN METHODIST CONFERENCES

The General Conferences of the Free Methodist Church and of the Wesleyan Methodist Church are both meeting this month. The former opened its sessions in Rochester, N. Y., on June 8, and the latter is to meet in Houghton, N. Y., June 22. These are both holiness bodies and are in agreement in all essential matters with the Church of the Nazarene. We therefore feel greatly interested in their quadrennial meetings, and sincerely pray that they will be indeed "times of refreshing from the presence of the Lord."

We have tried to follow the course of the thinking and planning of our brethren in these two Methodist bodies by reading their official organs—*The Free*

Methodist, and *The Wesleyan Methodist*, two of the cleanest and most ably edited holiness papers in the world—and our observations are that there is small interest in legislative matters among them. Their conferences, if our observations have not deceived us, will not be characterized by any sweeping changes or radical motions of any kind. There will be plenty of time for evangelistic meetings and these conferences will be as spiritually helpful as campmeetings. Personally, we shall be glad for them to be that way. Most people have learned by this time that we are not going to do a great deal through legislation. Regeneration is our long shot.

And while we are talking of General Conferences, we are reminded that our own General Assembly is to meet June 13, 1928. And we are further reminded that there is no "radicalism" among us at this time. No sweeping changes of doctrinal statement or polity in government are even being agitated. The prospect is that we too will have time and be in the temper to specialize on spirituality in our General Assembly. Belts and pulleys and cog wheels are not economical and we must guard against their multiplication beyond our requirements. Simplicity and efficiency are both becoming to holiness.

We regret that it is not possible for us to be present at both Rochester and Houghton, but we trust that we shall be able at the close to give our readers something of a gist of the work done and plans adopted. May God bless and prosper our brethren "Of like precious faith" in the Free Methodist and Wesleyan Methodist Churches.

THE INEVITABLE PEW HOG

Several months of observation have convinced us that "there is one in every church." We refer to the "pew hog," and we mean by "every church," simply the churches which we have visited.

The pew hog has one virtue, and that is that he usually comes on time. In fact, he is frequently "early." But even in this he still reminds us of the hog, which rushes quickly to the trough in order that he may have "first choice." And this pew hog selects a choice position and settles himself at the end next the aisle, rests his arm upon the end of the pew and "sticks tight." Those wishing to share his pew must crowd in past him and use the utmost care not to walk on his toes. If an especially heavy or elderly person comes, the "hog" may sometimes leap out into the aisle and let the other in; then he resumes his old position with a solemnity that is amusing. It never seems to occur to the "pew hog" that he should move over to the middle or opposite end of the pew and give others the convenience to which they are entitled.

Some evolutionists observe that, left to his own inclination, practically every man will sit next the wall in the street car and with "his back to the wall" in a public eating place, and from this have deduced evi-

dence of man's former life in the wilds, where sitting with his back to a tree or stone afforded some protection from stealthy beasts. And now we wonder if there is a certain taint of hog ancestry which makes even a good religious man a poor pew sharer. But no matter whence the source, we believe the hog should be removed and that the pew sharer should be a gentleman, don't you?

EDITORIAL COMMENT

We do not always disagree with those brethren who insist that the holiness people "stick to the old church." In some instances we quite wholly agree with them. For example, when a preacher has served in some particular church until he has passed the zenith of his power and influence we think that in most of instances it would be a mistake for him to transfer to another church, even though he is a second blessing holiness man and the church to which he thinks of transferring is the Church of the Nazarene. And when a preacher has served so long an apprenticeship in "interdenominational" holiness work that he has practically become an independent, let him go on and serve out his days in that line of work. And when a layman is satisfied with a mere occasional convention or campmeeting as a means for the propagation and preservation of holiness he would not likely fit into the program of a church which is set for preaching holiness in season and out of season. In fact this "stick to the old church" proposition does not excite us much any more. The proof of the worthiness of the Church of the Nazarene to maintain an existence in the world is found in its ability to go right out in the virgin timber and gather and prepare its own material by means of genuine revivals. And as to leaders, we will still get one "ready made" occasionally, but for the most part we shall have to train them in our own schools and season them in our own service. We want the good will and co-operation of all the holiness preachers, but it is only those who get in with us early that can do us much good. We want the love and fellowship of the holiness people everywhere, but it is only those who cannot be content anywhere else who will constitute a genuine backbone of strength for us. Let others furnish the oratory, but let the Nazarenes get out and promote revivals, gather in their own converts, equip and endow their colleges, enlarge their foreign missionary program and just simply "drive on." This is our genius, this is our method.

There has been considerable said of late concerning the duty of getting people into the church. And so far as we know, everything that has been said is needed. But it seems proper also that something should be said as to the duty of preparing people for church membership. The Church of the Nazarene can be built only of well saved, consistently living Christians. We need and want all the clean, holy people whose

hearts stir them to join hands and hearts with us. But it would not take very many indifferent, worldly-minded, unspiritual people to break us down. Other churches may get on somewhat by political, reform or moral influence methods. But our movement moves on the Pentecostal plane and its movings require a genuinely spiritual and devoted people. In fact our program is likely to be offensive to any who are still tracking somewhat with the world and when they are offended they are likely to want to correct us and when they correct us, as they would correct us, they will ruin us.

We have watched those who have assumed a sort of a "super-wise-man's" attitude toward the doctrines, methods and ethics of the historic holiness movement and we have never yet seen one of that class fail to drift entirely within the space of three years. The doctrines of the Bible and the historic Wesleyan interpretations of holiness do not need to be revised. They simply need to be emphasized. The methods of Inskip, Fowler and Bresee do not need to be adjusted to the times. They simply need to be applied to the times. The ethical standards of our fathers do not need to be paraphrased. They need only to be practiced. And it is a bad sign when any preacher or layman, old or young begins to chafe under the limitations of our situation and want to revise or change something. The old-time religion is wonderfully satisfying to one who has it truly in his heart. And "The Holy Spirit is a wonderful Conservator of orthodoxy," when He abides within as the Sanctifier.

"And such were some of you, but ye are washed," said the Apostle to the Gentiles to redeemed and sanctified Christians, after cataloguing some of the deepest and darkest sinners. And the preacher who reads the catalogue and remarks that it is not an easy thing to get washed from these things may leave the impression that pardon and regeneration and entire sanctification are human works. But the truth is that God is the only one who can wash the spiritually unclean and make it clean, and "Nothing is too hard for Jesus." The blood of Jesus Christ is the provision, faith is the condition and salvation is the result. Let us magnify the blood cure for sin and encourage even the worst of sinners to look up to Christ for an immediate and instantaneous washing.

"Sobstuff" propaganda is one of the greatest menaces to free government, home order, and church discipline in the whole world. Right now there are thousands of Americans who would lift our immigration quotas or do entirely away with discrimination and open the flood gates of our country to the citizens of those nations from which come "practically all those exploiting America's citizenry through vice. Commercialized vice is not a product of America's Nordic-Protestant culture. That vice-detesting culture, based on

New England and Southern Colonial beginnings, is weakening under the differential birthrates." Then it is difficult to convict in the courts or to carry out penalties against the most dangerous criminals, because "goody, goody" people interfere with their "sobstuff," flood the cells of robbers and murderers with flowers and sign petitions and make affidavits and substitute feeling for justice. And because parents have gone all to sugar and plums and have lost their backbones, we have practically no family government any more. And finally, we have become so considerate of sinners in the church that we have compromised with sin and it is practically impossible to purge the ministry of useless drift-wood or to turn an offending member out of the church. We are long on pure, weak sentimentality in this country. We need more moral backbone and more regard for old-fashioned righteousness. A man sat down by me in the pulpit just a few minutes before I was to stand up to preach and said, "Do you know there are fifteen thousand innocent people in the prisons of this country?" I thought I sensed a bestowment of "sobstuff," just as I was about to speak to men on "Righteousness, temperance and judgment to come," so I replied, "But there must be many times that number outside who ought by right to be wearing stripes." Mercy is a good thing, but mercy untempered with justice becomes wickedness. Did you know he that condemneth the just, even they both are an abomination to the Lord"? (Prov. 17:15).

WHY EVANGELIZE THE HEATHEN?

The *Missionary Review of the World* quotes Dr. Hertslet in reply to those who say that the heathen are "happy as they are," and who insist that they should on this account be left alone. Dr. Hertslet, who was for many years a missionary, says:

Let the man who labors under the delusion that the "native is all right as he is," visit the middle of a large kraal. Let him go and sit down on a dirty mat by the smoky fire in an unventilated hut. Let the cockroaches and other creatures crawl over him; let him see and feel the greasy skins and blankets worn by day and night. Let him sleep a night in such a place, and then report. Let him hear the cursing that puts the English bad language in the shade. Let him learn the filthy customs, common to men and women and children. Let him wallow in all the "morals" of polygamy. Let him see the utter laziness and selfishness of the men, the ignorance and dirt of the women, the neglected condition of the children. Let him attend a "beer drink" and a native wedding, and see heathenism in all its naked ugliness, and grossness. And then let him say honestly if he still holds the same delusion that "the heathen are all right as they are!"

But even if the people of Africa, India, China and other lands were as care-free and contented as a well-fed dog, would that be sufficient reason to let "them alone"? Yes, if man is only an animal; but no, a thousand times NO, if man is made to be like his Creator; if Jesus Christ, the Son of God, came to give life and immortality to mankind; if it is true that "there is none other name under heaven given among men whereby we must be saved."

THE "NO-HARM" DEVIL

By C. W. Ruth, Evangelist

WE are persuaded that the "no-harm" devil has done more to populate the regions of the damned than any other one thing in all this world. It is the no-harm devil that carries the key which unlocks and opens the switch to all the evil habits and wicked practices of men. No one becomes a vile, and vulgar, out-breaking sinner intentionally or by one leap; no, it was by a small beginning while listening to the suggestion of the "no-harm" devil that they were started on their downward career.

He first said there is "no-harm" in playing just a friendly game of cards in the home parlor; and thus, by a familiarity with the cards he taught them to gamble, and created a desire and love for the game, until it landed them in a gambling den, and in a gambler's hell. In like manner, he assured another that there is no harm in taking a social glass of wine or beer, and thus formulated the habit, and implanted the appetite which enslaved him and turned him into a bleary-eyed, reeling drunkard. To the young lady this "no-harm" devil whispered there is no harm in a little parlor dance, with a respectable and select company, and thus he trained her feet for the slippery toboggan slide to hell; it was here she first permitted undue familiarity, such as she would not have tolerated elsewhere, which ended in the treacherous embrace and excited passion, which robbed her of her virtue and left her blighted, and doomed, and damned above ground.

In like manner, it can be truly said, this "no-harm" devil is the most subtle and most dangerous foe of the Christian. It is not the glaring and grosser forms of evil that make their first appeal to the young convert, but the assiduous and treacherous "no harm" enticements that ensnare and entangle his feet. It is "the little foxes that spoil the vines" (S. of S. 2:15). "No-harm" in following the fashions and customs of the world just a little; "no harm" in taking in a good, clean show; "no harm" in going to the circus "just to see the animals;" "no harm" in lying in bed Sunday morning until it is too late for family worship, and private devotions, and Sunday school or early class meeting; "no harm" in taking a little recreation in a joyride on the Lord's day; "no harm" in attending some social function, or a lodge meeting instead of prayermeeting; until there is "no harm" in anything they really want to do; but the grace and love of God has leaked out of the heart, so that henceforth they simply rest in an empty, formal profession and substitute sociability for spirituality, perspiration for inspiration, and outward morality for godliness. The "no-harm" devil did his deadly work, and side tracked and damned them.

The true Christian is not merely passively good, but

positively and actively good. He is not simply abstaining from that which is evil but is constantly doing that which is good. His guide book says, "Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). And the moment it becomes necessary for him to excuse himself by saying, it is "no harm" it is certain that he is on danger ground. The question should never be, is it any harm, but rather, will it do any good? And, will it be "to the glory of God"? "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

That which is not calculated to make us more Christ-like, and more useful and effective in His service, and thus redound to the glory of God, either directly or indirectly, should be omitted, and discarded; for even though it might not appear to be sin, it would most certainly be a "weight" that would ultimately retard, and defeat our progress. The injunction is "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus" (Heb. 12:1, 2). By the misuse of time, and talents, and money that might be used to better advantage "to the glory of God," Christians are sure to suffer great loss.

The fact that it was regarded to be "no harm" and of little consequence, does not excuse, nor justify the matter. A person might conclude that a matter as small as a fly, especially a dead fly, could do "no harm" but the good book tells us "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour" (Ecc. 10:1). The very suggestion,—it is "no harm"—invariably comes from the devil, and should be instantly repelled and rejected. The Holy Spirit never says, it is "no harm." His directions are "Abstain from all appearance of evil" (1 Thess. 5:22). Beware of the "no harm" devil; for he is the most subtle, and the most persistent, and most dangerous of all foes.

INDIANAPOLIS, IND.

The fault with epigrams is that they express only partial truths. For instance, some tell us that "Christianity is not a doctrine, it is a life." But the truth is Christianity is both doctrine and life. The "naturally good man," who takes no interest in the things of vital Christianity is sometimes a greater hindrance to the true work of God than the drunkard. His life is good, but his doctrine is bad, and that spoils even his life.

MEDITATIONS ON THE FOUR GOSPELS

By Roy G. Coddington

Part Three—Mark

NOTE—When I began this series last summer (recuperating in Cambridge, Mass.) it did not occur to me that the series would lead me to trespass in Brother Galloway's field. I want to complete it now briefly, touching little else than what bears on the comparison of the four Gospels.

ACCORDING to Mark," is the brief title of the second Gospel in the Revised Version. And in the Greek it is only two words, "Kata Markon," and the titles of the other three Gospels are of like brevity. The writer of this Gospel, John Mark, lived in Jerusalem, it appears, and his mother's home seems to have been a place for cottage prayermeetings (Acts 12:12). Of course we recall that the Christians built no churches until about the third century. Some think that Peter, an eyewitness of the events (as Mark apparently was not), worked with Mark in the writing of this treatise, giving it apostolic sanction. It is of greater interest that the Holy Spirit, infinite in resources, directed in the choice of every word, and yet allowed to the human author as great freedom of individual style, doubtless as any of us enjoy today.

As I have already stated, writing on Matthew, Mark presents Jesus as the Servant of God. Some teach, and I think correctly, that as Matthew wrote especially for the Jewish people, so Mark wrote for the Romans, the world-conquerors, to whom *doing* was the thing that appealed. The brevity, terseness, speed of this Gospel may also be considered Roman characteristics. Notice, particularly in the first few chapters, the frequent use of the word "straightway." I find it eleven times in the first chapter alone.

"The beginning of the gospel of Jesus Christ, the Son of God." Compare the first verse of Matthew. Note the word "beginning." This reminds one of Luke, for the opening verse of his second book, the Acts of the apostles, reads thus: "The former treatise I made, O Theophilus, concerning all that Jesus *began* both to do and to teach." Someone has said that the Gospels tell us what Jesus *began* to do and to teach; the Acts what He *continued* to do and to teach through His apostles and other believers.

Note the quick transition of thought in the second verse. This, too, seems to be a characteristic of this Gospel—a part of its "speed." The account of John's baptizing is one of the many examples of Mark's brevity. He gives ten verses to it, Matthew seventeen. In verse twelve Mark again puts his thumb impression, as it were: "And straightway the Spirit driveth him forth into the wilderness." How much more stately and calm is Matthew's description of this same event (ch. 4:1), and Luke's (ch. 4:1)!

Observe in verses 14 and 15, "the gospel of God." Matthew writes, "the kingdom of heaven." Who will

say that the two are identical? Does not each emphasize a different side or phase of the same truth?

Mark's record of the calling of the first four disciples (verses 16-20) is practically the same as Matthew's. "And they go into Capernaum" (v. 21). From this time forward Jesus makes Capernaum His headquarters. It not only offered less opposition to Jesus than Nazareth, but was larger and of greater strategic value. Paul considered such things: Philippi, Corinth, Ephesus, Rome (Romans 15:23, 24). Do we?

In the record of the demoniac (v. 23), as of others (see ch. 5:1-17), the evil spirit uses the vocal organs of the man. Here, as elsewhere, too, Jesus objects to the testimony of an evil spirit. In the casting out of this demon, as in the less conspicuous healing of Peter's mother-in-law next, Jesus manifests His power. The striking difference between the miracles of Jesus and those of which we learn in false religions, is the constant utility or beneficence of the former: He "went about doing good, and healing all that were oppressed of the devil" (Acts 10:38).

Verse 32: "And at even, when the sun did set [Sabbath, see v. 21], they brought him all that were sick, and them that were possessed with demons." Such labor alone, to say nothing of the mental or heart strain on One whose sympathy for human suffering was so tense, must have been very taxing. How late at night they detained Him is not stated. Probably anyone of us would have planned to lie abed late the next morning. But in the next paragraph (v. 35) we read: "And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there *prayed*." "Went out," "departed"—an apparent redundancy. But is it not to impress upon us obdurate creatures the necessity of fighting "the good fight of faith," resisting "unto blood"? Thronged as He was by the multitudes, all day if not far into the night, the only way that Jesus could find opportunity to pray was to *make it*. If we throw off our lethargy and love of ease, and throw ourselves into it as indicated in this verse, we shall make better progress in our prayer life.

Practically every verse has things in it on which we can meditate with much profit, but I cannot dwell on them here. Levi (Matthew) is mentioned (ch. 2:14), and then the fact that Jesus ate in his house, in company with "many publicans and sinners." It appears that the "farmers" of the Roman taxes—those who by making the highest bid obtained the contract to collect the taxes for a year from this province or that—usually employed a resident of each locality to collect the taxes from his neighbors. Chafing, as the people were, under this foreign taxation, no doubt they had a special hatred for those of their

fellow-countrymen who would consent to have a part in it, especially as many of them, no doubt, extorted more than what was appointed them (see Luke 3:13). So it appears that anyone who would associate with these publicans was likely to be classified as a sinner. I wonder if Jesus did not find it restful sometimes to be with these publicans and sinners, who would the more likely respond to His ministry, rather than with the "scribes and Pharisees, hypocrites," whom both He and John the Baptist found it necessary to liken to a "den of rattlesnakes," as we would say in the West. How it must have grieved Him to have to say of these abject, self-deceived creatures, "they that are whole," "the righteous," because they so stubbornly regarded themselves thus that they could not be brought to see themselves in any other light (v. 17).

"What is the blasphemy against the Holy Spirit?" It seems strange that so many are continually asking this question, especially when Jesus has so plainly told us. The full record is in three places: Matt. 12:31, 32; Mark 3:28-31; Luke 12:10. Luke's record appears to be of another occasion, when Jesus repeated this instruction. But Matthew and Mark give not only that statement but also the accusation which called it forth, possibly the first time that He made it. Matthew records that He healed and delivered a demoniac who was both blind and dumb, and that "when the Pharisees heard it they said, This man doth not cast out demons, but by Beelzebub the prince of the demons." Mark, for all his brevity, has already mentioned three times, if not four, miracles of Jesus on this line: In 1:23-26 He casts out an unclean spirit; in 1:34 He "cast out many demons;" in 1:39, "preaching and casting out demons;" in chapter 3:11, "And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God." Then here in chapter 3:22, "and the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons." Jesus shows the folly of that explanation, then adds, "Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: *because they said, He hath an unclean spirit.*" The question quoted above is answered. No need of any effort to elucidate it. The question that remains in my mind is, Had these scribes and Pharisees already committed it? or must this ascribing to Satan the work of the Holy Spirit be carried to a farther point than these men had yet reached before they pass beyond forgiveness? I do not know. God knows men's hearts; He knows. But the solemn lesson for you and me is that *any sin whatever is deadly*—also *eternal* unless forgiven. And before consenting to commit any sin let it be remembered that there is no beforehand assurance of any forgiveness.

I have mentioned above the striking beneficence in all the miracles of Jesus. Let us note one instance, and the way it impressed the people, especially as Mark seems to be the only one who mentions it: Chapter 7:32-37, where we are told of the deaf mute, healed by Jesus: "And they were beyond measure astonished, saying, *He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.*"

Many other things would be interesting to write about, but I keep my promise to be brief, and hurry on to Luke's record.

THE PLAN OF OUR REDEMPTION

By REV. JACOB LUCHSINGER

WE will now call your attention to the theme, "The plan of our redemption," and will show what it is, its experience in this life, and what it will mean to us in the world to come. I do not believe that the Bible teaches anywhere, salvation from sin after death. And though I should take texts and contexts from Genesis to Revelation, out of their true setting and true meaning to prove the theory of salvation after death, I would feel that I were a criminal in the sight of God and man. Or that I were like a man who tries to get water from a dry cistern, or who primes a broken pump but gets no water, only a strange sound. God's Word is so plain in its teaching, and the plan of our redemption so clear in every chapter and book that it will not be necessary for me to quote many Scriptural texts. First we will look at man before the coming of Christ, back in the days of Moses, the lawgiver, who gave man a plan for his salvation by the slaying of animals and the sprinkling of blood, which was only a type or shadow of the coming Christ.

But with that worship no man knew what the abiding Comforter, the Holy Ghost, meant, and because of not having the Comforter they wandered into the worst kind of idolatry and sin, and had to come before the priest and offer sacrifices and sprinkling of blood for the atonement of their sins. But I am to know that God had His eye on man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). And we see from the Scriptures that God perfected His plan of redemption for man. He wanted man to really know Him in His greatness, so He sent His only begotten Son in the form of flesh, the God-man, so we can approach Him and confess our sins to Him, tell Him all our troubles, sorrows and sufferings, for He understands. And this wonderful knowledge of Him is for us all today. Jesus was truly the greatest of characters in the world. No wonder that men loved Him and followed Him, to hear Him expound the words of eternal life and to see the marvelous things that He did: the opening of the eyes of the blind, healing the sick and causing the

cripples to take up their beds and walk, stopping funeral trains and raising the dead, even from the grave. No wonder, when His work on earth was done and He told His followers that He must leave them, they were filled with sorrow, as indicated in John 16:6, "But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." And in verse 13 we read, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."

Now we see how Jesus loved His followers, and that He would not leave them without a guide and comforter in this life. So in the 17th chapter of John, that marvelous prayer, He has not only promised us the Comforter but is now praying that we might have the Comforter and be sanctified wholly and be filled with the Holy Ghost. "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4). And I am so glad to see and know that they were obedient for in Acts 2:1-3 we read the account of His coming. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." We can see from the Scriptures that the Holy Ghost is for us all today, and that He purifies the heart from sin, and takes up His abode and lives with us every day. Read 1 Thessalonians 4:3, "For this is the will of God, even your sanctification." And 5:22, 23, "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The sanctified Christian's blessed hope is the second coming of Christ, when Satan and his followers will be bound. By the grace of God I want to make my home in the new Jerusalem, the city where there is no night, sorrow, sickness, pain nor death, but where we shall spend the cycles of eternity with the Lord and the redeemed of earth, and enjoy all the glories that God has for us.

Brother and sister, this redemption is for us all today. Jesus paid the price with His own life and blood, which was spilled for our salvation. Let us seek it

with all our hearts, and I am sure we will find rest for our souls.

*"My soul takes up the chorus
And sings from day to day,
In fellowship with Jesus
I'm happy night and day."*

SURREY, N. D.

TRUE REVIVALS VERSUS SPURIOUS REVIVALS

By EVANGELIST OSCAR HUDSON

THE summer revival season is opening. Soon Zion's hosts will be engaging the enemy on a thousand battlefields, in churches, tents, and great campmeetings. These efforts will represent the expenditure of much money, time and energy, while the eternal destiny of myriads of human souls will be the goal. Satan, the arch-fiend of night and superior strategist in spiritual warfare, will confuse and becloud the issue wherever it is possible, and cause the efforts of God's people to be wasted or even turned to his glory.

James speaks of "pure and undefiled religion;" then there must be false and impure religion. The apostle Paul speaks of "true holiness." This implies that there is a spurious type. Let us, as we enter this great revival season, strive to promote true revivals and be humiliated when signs of the spurious appear. Some basis of analysis may be noted.

1. True revivals are prayed down; spurious revivals are worked up. Team work, emotion, psychology and personal magnetism may be set ablaze with holy fire prayed down from Pentecostal skies and utilized by the Holy Ghost in awakening the lost and leading them to repentance, but, when relied upon by human workers, become shorn of their virtue and are as surely utilized by the devil to deceive and lead lost souls into greater darkness and confusion. In this way accessions (proselytes) become two-fold more the children of hell than they were before.

2. True revivals are accompanied by burdened hearts, groaning workers, and tearful worshipers; spurious revivals are more on the "convention" order and Chautauqua plan, accompanied by lightness and gaiety, where the air of entertainment supersedes soul travail. Entertainment and the agony of soul travail are as truly divorced as day and night, heaven and hell. When one thrives, the other dies. Oh, for a nation-wide revival of soul-burden, passionate tears, groaning hearts and intercession!

*"Did Christ o'er sinners weep,
And shall our cheeks be dry?
Let floods of penitential grief,
Burst forth from every eye."*

3. Spurious revivals attach significance to outward physical demonstration; true revivals tabulate the manifestations of spiritual power. In the former there

is evident gratification in, and significance attached to the number of "joiners," "saw-dust-trail-hitters," "seekers," etc. But these may be only the marks of deception. The revivals must witness weeping penitence, humble confessions, thorough restitution and happy joyous professions. The gold in human character must be refined by the fire of the Holy Ghost, or dross is going to sink our ship.

4. In true revivals people exalt Jesus; in spurious revivals they exalt man. In true revivals they hear the message; in spurious revivals, the messenger. In true revivals, it is glory, in spurious revivals it is talent. In true revivals unction is in evidence; in spurious revivals the thing outstanding is eloquence.

The disciples had toiled all night and caught nothing. Jesus was near, but they did not detect His presence. They saw the "man" but did not recognize the Divinity. Following His instructions, they let down their nets and inclosed a multitude of fishes, and immediately they beheld the Christ.

It is always so. Where the people are looking at the "wonderful man," "great preacher," "marvelous sermon," "eloquent speaker," etc., no fish are being caught in the gospel net. Where God is manifesting in saving power, delivering souls from the power and pollution of sin, divine glory so transcends the array of human talents, eloquence, etc., that these things are all but unnoticed.

5. Humility characterizes true revivals; in spurious revivals egotism is in evidence. Devotion to God and His worship is the spirit of the former, while strut, parade, display and self-worship attend the latter. True revivals say look at Jesus; spurious revivals, say look at me.

6. True revivals are conducted for heavenly reward; spurious revivals are adulterated by the desire for earthly reward. Jesus said, "Ye cannot serve God and mammon." Therefore, he who serves mammon is not serving God. Satan has not ceased to offer the gospel representative "all the kingdoms" of the world, for falling down and worshipping him. He convinces many that temporizing is expedient if not necessary for popularizing their ministry and opening the way to broader fields. In true revivals the promoters are exercised for the salvation of the lost; in spurious revivals they are concerned about the offering for their personal remuneration. God will take care of His faithful servants. To become exercised over the things of mammon is to advertise a fraudulent ministry.

May the God of Elijah deepen our sincerity and grant us true and far-reaching revivals throughout the land!

KANSAS CITY, MO.

God has made no calculations for taking men to heaven in their sins, but He has made arrangements to take such to heaven as will quit their sins and believe on Him for pardon and cleansing.

Department of Bible Studies Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Twenty-two

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

I. *Read Your Bible Through Section*

1. For the Morning Watch, 1 Cor. 6-10.
2. For Personal Meditation, Isa. 1-8.
3. For the Evening Devotion, Josh. 9-18.

Building the inner life is a work of God. The human must be in a perfect harmony with the divine. The Spirit will work out His plan of the transformation of the soul if He is unhindered in His operations. If we are to co-operate with Him we will find that we are engaged with Him in a shaping of our lives by the Book. God is more concerned about shaping our Christian character than that we should acquire the greatest attainments in service. The Holy Spirit's transformation proceeds along the line of the Word of God, as the electric light passes over the wires.

*"Thou, Holy Spirit, unseen Friend,
Art near and dear to me;
The work of Christ on earth would end
If it was not for Thee."*

—H. W. POPE.

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 the Resurrection

Sunday, 1, We shall not sleep but be changed in a moment at last trump, 1 Cor. 15:51.

Monday, 1, For the same, 1 Cor. 15:52.

Tuesday, 1, For the same, 1 Cor. 15:53.

Wednesday, 1, For the same, 1 Thess. 4:13.

Thursday, 1, For the same, 1 Thess. 4:14.

Friday, 2, All in their graves shall come forth, John 5:28.

Saturday, 2, For the same, John 5:29.

PART TWO. THE VISION OF OUR LORD

Job's Risen Redeemer

*"The spear which spilt His precious blood
Was tempered in the fires of God;
The grave in which His form was laid
Was hewed in rocks His hands made!"*

Job received a vision of our Lord even though he lived in the dawn of divine revelation. God had not revealed Himself very fully yet. In his sorrow and great temptations from Satan God granted him a view of the glorious gleams of light from a risen Re-

deemer. It was in the time of his greatest distress that this marvelous truth came to him. This vision made him different from other people.

The Doctrine of the Resurrection in the Old Testament. The most prominent idea in the religion of Israel was to produce a holy nation, therefore the life after death as a part of their religion was a doctrine of late development and is not often mentioned in the Old Testament. The following verses indicate that they were not entirely ignorant of this doctrine. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness" (Psa. 17:15). "But God will redeem my soul from the power of the grave: for he shall receive me" (Psa. 49:15). "Thou shalt guide me with thy counsel, and afterwards receive me to glory" (Psa. 73:24). "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust" (Isa. 26:19). "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:2). But none of the Old Testament writers had as great a vision of the risen Redeemer as did Job.

Job's Supreme Faith in a Risen and Living Redeemer. The cruel and scathing accusations of Job's would be comforters and his physical distresses had almost robbed Job of his faith. He had well nigh reached the breaking point of his faith when he cries out, "If a man die shall he live again?" (Job 14:14). And it seemed that there was nothing else left for him but to die. But faith triumphs. He got a *Vision of Our Lord*. What a change! Suddenly light breaks in. It does not seem that he was looking for help in this present life but after death in a glorified body. He like David believed in the resurrection of our Lord, who said, "Thou wilt not suffer Thy Holy One to see corruption." Thus as has been said, "He plants the flag of victory over his own grave." He looks beyond the trials of this life, yea beyond the grave and speaks by the Spirit of God. Beholding the Lord with his own eyes through faith enlightened his soul and utters the sublime words: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27). His desire was that these words be printed in a book and graven with an iron pen in the rock forever.

Job's faith in a risen Redeemer, as expressed in 19:25-27 contains the following element: 1. A present definite knowledge. "I know." 2. A living Redeemer on the earth at the latter day. 3. A physical resurrection of the body. v. 26. 4. A vision of the Lord. 5. A

conscious likeness with the Lord. A living Redeemer to see and a living saint to behold Him. "Whom I shall see for myself, and mine eyes shall behold and not another." As John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; for we shall see him as he is."

THE LESSON ILLUSTRATION

More than a hundred years ago, an individual died in Hanover, Germany. He ordered that above his grave several slabs of granite should be placed, bound together with iron bands, and above it all a huge stone block weighing two tons. It was done. On the stone the inscription was put, "This grave is purchased for eternity; it shall never be opened." Somehow a little poplar seed was inclosed in the mold within the tomb. God in His power caused it to sprout. A little shoot found a crevice beneath the iron-bound slabs. Its hidden power in course of time broke the iron bands asunder and moved every stone out of its original position. The whole structure is displaced completely and the grave is opened. It just needed a tiny seed, one of God's marvels of creation, to answer the challenge of the infidel.

If a tiny little seed can open a grave, how much more can the omnipotent power make good His promise?—*Sel.*

A LAYMAN'S VIEWPOINT OF THE ADVANTAGES OF A BUDGET

By ELMER H. KAUFFMAN

How to Raise the Church Budget Completely

THE old sneak-thief type of competitors in the business world has almost entirely disappeared. These men have found their way into bankruptcy or they have been converted to the "get-together method" of working with their competitors. Most competitors today are pooling their efforts, exchanging their ideas and combining their resources.

"Are the children of darkness wiser in their generation than the children of light?" If they are wiser it may be in the way they handle their finances.

The "storehouse" method of giving is God's method of supporting His work. He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house." Then He placed His approval upon this method of giving by His promise—"I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The tithing system is the divine method of financing all departments of Christian work. Ten families who give a tithe of their income can support a preacher and enable him to live as the average of the ten families who give. Ten churches, by giving a tithe of their total income to the general budget can support a church on the foreign field equivalent to the average of their own church.

If the tithing system is God's method of giving, then the budget system may be called God's method of spending money.

Some people have been mistaken in their idea of a budget. The church budget will not bring in the money—the tithing system does that. But the church budget plans the spending of the money so that every dollar works with every other dollar to accomplish the greatest results. Every cent of every dollar carries a definite load and has a definite job to do. The tithing system encourages a regular definite giving; the budget

system destroys every chance for haphazard or careless spending of the money that has been given.

The General Budget for 1927. This has been set at \$220,000, but owing to foreign field emergencies the General Board found it necessary to add \$4,000 to this amount. This represents the amount of money that the General Board has already obligated itself to spend. A portion of this general budget has been allotted to every district and to every church. The churches who pay up their general budget every month will enable the General Treasurer to meet the expenses without the necessity of borrowing money. The churches who remit more than the general budget requires will enable the great Church of the Nazarene to expand its borders.

How to Raise the Church Budget. If your church does not already have a budget it should have one. It will be very easy for your treasurer to give you a statement of the expenses for the whole year. Divide these expenses by the remaining number of weeks in this year and you will have the total amount which should be raised each week.

The Every Member Canvass is a splendid way to start. One local church with only 60 members raised over \$5200 for all purposes in one year. They raised this amount without a budget. They raised it by having a number of drives for money. In fact, they had so many drives that people outside of the church and strangers complained about it and it hindered the work of the church. So the pastor said to his congregation one Sunday, "You are giving the money anyway—why not adopt the budget plan? Then give your tithe regularly every Sunday."

After several messages of this kind a committee of four was appointed for an Every Member Canvass. They went out two by two, but after a full canvass was made it did not come up to the requirement of \$100 a week. There was a shortage of \$14.00 a week. It was here that a mistake was made the first year. This shortage was turned over to the stewards and they were expected to solicit enough money to make up the deficit. This was not done and there was a shortage when they came to the end of the year.

The next year they profited by their mistake. After the canvass was made they found the same condition. The full amount of the budget was not subscribed but instead of turning this shortage over to the stewards, a public appeal was made for the balance. Some outsiders who had been attending the services made subscriptions, some boys and girls pledged 10c a week, others 25c a week, some members increased their subscriptions and in this way the whole load was carried and the church finances went over the top.

Another vexing problem after the church budget has been subscribed is the deficit or shrinkage in the pledges. This accumulates considerably over a period of a year. Some members move away, others have reverses and some have illness. But new members come in and there are new persons becoming interested in the church who have not yet become tithers.

The best way to enlist their support is to have a Board of Stewards place a set of envelopes in the hands of every friend, every new member and every new attendant of the church as soon as possible. This helps to build up a permanent interest. A person usually puts his heart where he puts his money.

In addition to this it is customary to have a special offering at the close of each quarter.

The last Sunday of the first quarter is Home Mission Sunday. The subject of home missions is brought before the people of the church and Sunday school. They are informed about the home mission work in some of the districts, about the special tent meetings and all of the various phases of the work. Any deficit in the budget is reported and a special offering is taken to cover this deficit for home missions.

The last Sunday of the second quarter is Foreign Mission Sunday. The subject of the day is foreign missions and Children's Day. The offering is taken for foreign missions and the budget is brought up to date.

The last Sunday of the third quarter is Educational Sunday.

This is the time when many of our young people are leaving for college. The subject of schools and their value is discussed. A portion for schools is then raised and the budget is brought up to date.

In the fourth quarter we have a great Christmas Love Offering. The general interests and the General Superintendents and the general budget are the main subject of the day.

If the other three quarters are kept up to date there is very little chance that there will be a deficit now. But the Love Offering will put the church way over the budget. Every church that exceeds the general budget helps the weaker church to carry its load and places additional finances in the hands of the General Treasurer that will enable us to push out our borders and make advancement during the year.

The apostle Paul said, "We are workers together with God." We are also workers together with one another. As we help others to carry their burdens and as we build up the general finances, we, as a church, can make the expansion that we are called upon to make.

We are "debtors." So let us do our best to repay the debt we owe.

HOW CAN WE SECURE CO-OPERATION?

CO-OPERATION is absolutely essential to the success of any institution. No church can succeed unless there is co-operation between the pastor and the various officers of the church. No Sunday school can succeed unless there is co-operation between the superintendent, officers, and teachers. Pastors and superintendents knowing this are eager for such co-operation. But did it ever occur to you that the general officers of the church were just as dependent upon co-operation as you? The General Sunday School Committee must have the co-operation of the local superintendents and pastors, and they can only succeed with their work in proportion as they have this co-operation. We are having some success because we are having some co-operation, but this success is but one-fourth what it might be because only one-fourth of the superintendents are co-operating with the General Committee, only one-fourth will answer letters and furnish desired information.

The General Sunday School Committee desires to do its work and be as helpful as possible to every department. As rapidly as finances permit instructive pamphlets are being published and sent out. We have just made the attempt to help the Cradle Roll Department. All of the superintendents of our nearly fourteen hundred schools were written to asking for the name and address of their Cradle Roll Superintendent that we might send to her the material we had prepared. Three months have now passed by and we have received but 162 names and addresses.

We knew that all of our schools did not have Cradle Roll departments but this seemed too small a number so we went to the district minutes. Imagine the surprise when we found nine districts had not printed the table of Sunday school statistics in their minutes, and some of these our largest districts. Can this be right? Does it not show a great neglect of Sunday school interest? Of the other districts the record shows 462 Cradle Roll departments. There must be enough in the other districts to make this at least six hundred. But only 162 superintendents of these six hundred or more schools will co-operate with us enough to send us the names and addresses of their Cradle Roll superintendent to make it possible for us to help them.

May we say a word to you right from our hearts. We are doing our very best to serve the church effectively along our line, but to meet up with such indifference from the local superintendents is quite disheartening. Is there not some way we can correct this and secure better co-operation. Let every pastor and Sunday school see to it that they have a superintendent and officers who will attend to business. We are not discouraged, we are going on and help all whom we can, but

we are disappointed not to be able to help more. Will you not take this matter seriously and make it possible for us to help more largely.

GENERAL SUNDAY SCHOOL COMMITTEE.

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER

One Sunday morning in London the snow storm was raging. A young man had started to his church services as usual, but the storm with its blowing winds and blinding snow was so severe that he was almost compelled to return home. But instead he came upon a small chapel into which he was led by the Spirit. Around the stove about a dozen people were gathered. The preacher didn't come that morning, so an old man, a lay member of the congregation arose and spoke from that passage in the Old Testament, "Look unto me and be ye saved." He urged this young man to look unto Jesus and be saved. The result was that the young fellow went home to pray and found Christ as his Savior. The name of the old spokesman of the Lord on that Sabbath day has passed into oblivion. But the name of the young man, thus by the efforts of "one of the least of these" converted, was destined to resound through the ages, and his eloquent gospel appeals to be heard by millions and his sermons to be sold as those of no other preacher of the centuries. That young man was Spurgeon.

A Sunday school teacher asked her superintendent if it would be possible to buy some clothes for some poor children in her neighborhood in order that they might be sufficiently well dressed to attend the school. Several suits were thus distributed. Among the lads who received them was one, always ragged and never clean. This boy came for a Sunday or so, but finally he was missed from the services. The teacher hunted him up and much to her surprise she found that his suit had been worn out, soiled or torn and he again was un-presentable. She returned to her superintendent and asked if she might buy "Bobbie" another suit; he reluctantly consented to the purchase of the second suit. But in another week or so, "Bobbie" failed to appear. Again he was hunted up, and the same story was to be told. This time the superintendent said that it was useless to go any farther with this particular boy. But the teacher held on more tenaciously than ever, and finally won out and another suit was given to the little chap. This suit was kept longer. "Bobbie" grew to be a young man, gave his heart to Christ and heard the call to mission fields. This "Bobbie" was none other than Robert Morrison, the renowned missionary. What a tragedy if the teacher had failed God on the second or third attempt to get him to school!

An old shoe cobbler had tried in vain to lead a neighboring infidel to Christ. He had unsuccessfully employed every means in his power, but to no avail. Finally one day when the infidel brought in an old pair of shoes to be repaired, God inspired the old cobbler to put a tract with the word "Eternity" in large letters on it between the outer and inner soles. As he was doing this unusual thing he prayed to God to bless his effort. Months passed by, when one morning the infidel came into the shop and asked the old man to pray for him. He said "I feel doomed. My sins are greater than I am able to bear. *Eternity* rings in my ears." Then he told him about how in taking off his shoes this word had struck him. They prayed and Christ became enthroned within the infidel's heart, all because of a little tract being placed between the soles of a man's shoe. "Little is much when God is in it."

One morning the colored porter on the California Limited was heard whistling, "Since Jesus Came into my Heart," and later he turned to "God Will Take Care of You." Whistling

back and forth as he went, one of the men on the train said, "Porter isn't that a religious tune you are whistling?" The porter replied that it was. He was then asked why he whistled such religious tunes on the train, and he replied, "So as men will ast me what and why I's singin' sich, and I kin ast 'em if they is Christians. Is ye?" This colored porter had whistled his way into many a conversation so that he could be able to tell men of the wonder of Christ.

Jonathan Edwards, the mighty Puritan divine of early day, was a man of prayer and meditation. His face was serene with holy emotion when speaking to men of Christ. His sermons were carefully prepared, but every word seemed to fall as from the lips of Jesus. When he preached his tremendous message from the text, "Their foot shall slide in due time," or the theme, "Sinners in the Hands of the Angry God," it is said he stood behind the pulpit his face bathed with glory, his eyes aflame with divine anointing, his words coming as words of fire. Slowly he read the message from a manuscript—every sentence being spoken as "the oracles of God." A sudden power seized the congregation; audible moans arose above the voice of the speaker as the onrush of the storm rises above the whistle of the winds; tears freely flowed. Strong men clutched to the backs of the seats as they felt hell open beneath them to receive them at their coming. Others fell to the floor as the slain of the Lord. Thus God demonstrated His presence among men.

When John Wesley in 1735, came to Georgia to preach to the Indians, on the way over a storm arose. His faith failed to sustain him in this time of trial, he was afraid to die. But on the vessel a group of Moravian peasants had such a foundation of hope in Christ that during all the ragings of the tempest they were able to sing hymns of praise and joy even in the expectation of death. Wesley conversed with them; and when he came to Georgia he was associated with them. Spangenberg, one of their pastors, put to him a searching question, "Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley could not answer this question, but he said, "I hope He died to save me." The result was that when Wesley returned to England, he was converted while under Moravian influence. Mysterious movings—a missionary to the Indians—a raging tempest—Moravian peasants sing in face of death—the conversion of the missionary—the founding of the Methodist Church—multiplied thousands led to Christ.

Early one morning John G. Paton was working in his printing house setting type for some part of the Bible that he had translated into one of the languages of the South Seas, and on looking out the window as day was breaking he saw a native with his gun aimed at his breast. There had been some trouble among many of the natives, and they were seeking to kill Paton. There was nothing to do but to call on God. The brave missionary continued with his duties crying mightily to God for aid. The native maintained his aim; Paton prayed harder; finally he saw the native slowly lower his gun, back away into the forest, and was gone. Of this incident Paton writes, "Looking up in unceasing prayer to our dear Lord Jesus, I left all in His hands and felt immortal until my work was done."

PASADENA, CALIF.

NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

Physicians in twenty-six states prescribed more than 1,588,954 gallons of medicinal spirits for their patients last year, according to a report just made public by the United States Treasury Department. It is also stated that 83,006 doctors were licensed to prescribe liquor under the limitation of one hundred prescriptions every three months. These physicians

wrote 12,995,327 liquor prescriptions during the twelve months. That the great cities of the land are overrun with epidemics of disease requiring medicinal spirits seems to be the only conclusion that can reasonably be drawn from the report. For the statistics reveal the fact that New York state physicians made out 3,125,184 prescriptions; those of Illinois, 2,188,941; those of Pennsylvania, 1,194,755; those of California, 1,044,573; and those of Massachusetts, 717,711. It seems clear that New York, Chicago, Philadelphia, Pittsburgh, San Francisco, and Boston are largely responsible for maladies that demand great quantities of liquor. New York and Illinois require only one-half of all these prescriptions. We hope the boards of health of these great municipalities will take measures to rid their communities of the terrible ills to which they seem to be heirs.

He who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you be faithful. The faithfulness is all.—GEORGE MACDONALD.

The hugeness of the \$8,000,000 Carquinez bridge across the northern arm of San Francisco Bay, may be had from the following brief description: The bridge contains the world's longest highway span. There are four great center towers that rest upon concrete piers 40x40—the size of an eleven story building—which sink through 100 feet of water and 40 feet of mud to solid foundation rock. Two similar piers sustain the immense weight of the span at either end. The end towers are as high as the Oakland City Hall, while the steel work at these bridgeheads starts to rise at a point as high as the Ferry building in San Francisco. The greatest steamers afloat may pass under Carquinez bridge with ease, clearance above mean high water being more than 134 feet. More than 14,000 tons of steel—enough to erect a modern office building 100 stories high—are used in this all-steel-and-concrete structure. It is one of the greatest bridges in the world. There is no lift or draw in the entire 4482-foot length of the span.

Learning only a comparatively short time ago that Elihu Yale, for whom Yale College was named, was born in Boston, the Yale Club of this city determined upon the erection of a memorial to commemorate this fact. The choice fell upon a tablet, suitably inscribed, and this has now been erected and was unveiled on Wednesday afternoon recently by President James Rowland Angell of Yale University. The bronze tablet, which rests on the north side of the Suffolk Savings Bank building in Scollay Square, bears a full bas-relief of Elihu Yale's head and shoulders, beneath which is an inscription written by President Emeritus Arthur Twining Hadley of Yale.

Doth God pervert judgment? Or doth the Almighty pervert justice?—Job 8:3.

Depauw University, Greencastle, Ind., celebrated its 90th year with anniversary services on February 22, known as Founders' and Benefactors' Day. Rev. Dr. Edwin W. Dunlavy, a graduate of the university and a member of its board of trustees, delivered the chief address. In 90 years Depauw University has grown from a single two-story brick building and five students to a moderate-sized university. The enrollment, including students in the Depauw School of Music, totals about 1800 students, and the faculty numbers approximately 125 persons. Depauw ranks as the fourth highest of endowed schools in the United States. The gifts of one man, the late Edward Rector, amount to more than \$4,000,000.

To what extent have women come into political power as we face the 7th year of woman suffrage? The National League of Women Voters has just announced that the new year will witness the seating of 122 women in the legislatures of 34 states. Eleven of the 122 were elected to state senates, the

rest to the lower houses. The political division is: Republicans, 86; Democrats, 31; no party designation, 3; non-partisan, 1; independent, 1. Connecticut leads all other states with 16 women in its next law-making body. Wyoming, the first state to grant suffrage to women, will have only one woman legislator. There are more women in the Eastern legislatures than in the Western. The 1927 record is slightly less than the records of 1925 and 1926, when approximately 130 women answered the legislative roll-calls.

The Spirit of Love must work the works, and speak the tones, of Love. It cannot exist and give no sign, or a false sign. It cannot be a spirit of Love, and mantle into irritable and selfish impatience.—J. H. THOM.

Erection of a great "cathedral" church in Washington by the Presbyterians appears now to be assured, according to a special dispatch to the *Boston Transcript* from the National Capital. Preliminary resolutions favoring the building of such a structure were adopted by the Presbyterian General Assembly some time ago. The edifice, which will cost several millions of dollars, is designed to provide for Presbyterians of all states a church in Washington that will be national in character and representative of the Presbyterian faith throughout the nation.

Secretary Hoover recently declared at a great public meeting that the bank deposits during the seven years of prohibition had advanced from \$11,000,000,000 to \$25,000,000,000. What madness to reject a law that gives the nation such a result! To which Professor T. N. Carver of Harvard University adds the following: "Anyone who attempts to explain all these amazing signs of prosperity among our working classes without mentioning prohibition seems to me as extreme as the one who would explain them on the ground of prohibition alone. I cannot explain them except by bringing in prohibition as a contributing factor."

The schoolhouse made famous by Mary and her little lamb is being reopened by Henry Ford as a school for the children in the families of his employees at the Wayside Inn in Sudbury. The building originally was located in Sterling, but Mr. Ford bought it some months ago and had it moved to the vicinity of the Wayside Inn, of which he is now the owner.

New light on the life of ancient Carthage is thrown by the discovery of the foundations of a sanctuary dedicated to Astarte, or Tanit, Phœnician goddess of fecundity and love, in whose honor the Carthaginians used to immolate children. This find is the more significant to archaeologists and historians in view of the unearthing in its vicinity several years ago of a magnificent winged statue representing the goddess Tanit. It is now in the Peres Blanc museum in Carthage. Excavators among the Carthaginian ruins usually have to content themselves with epigraphical discoveries, such as epitaphs, dedications to gods and other inscriptions.

A Constantinople correspondent of the *Magyarsag* describes an interview with Agha Zaro, who is probably the eldest man in Europe, for he is believed by the people of Constantinople to have lived for more than 145 years. Zaro possesses a tall, sinewy frame of phenomenal strength, little hair, and no teeth—having lost a third set of teeth which developed after the decay of his second set. He was born in Kuristan, and in 1808, during the reign of Selim III, became a sergeant in the guards. Since then he remembers the reigns of Mahmud II, Majid IV, Asiz I, Murad V, Abdul Hamid II, Basad V, and some Caliphs whom he dismisses as of little consequence because each reigned only a few years. Zaro has been married three times, but complains that his wives were short-lived; the first wife succumbed after 32 years of conjugal life, the second after 28, and the third after 42. His eldest son, a porter, well known in Constantinople, died a few years ago at the age of 110.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

WISDOM

Dear Boys and Girls:

Last week we talked about human wisdom, and knowledge. At the first glance it seems that men have discovered, and accomplished so many wonderful things, we are apt to be puffed up a bit over our smartness. But when we stop to think that the smartest of us can't exactly explain the lightning bug's electric light system, it takes us down a notch or two, doesn't it? But these little common striped insects aren't the only small things which baffle the highest human wisdom. No indeed. All of you have heard of Luther Burbank. He spent the years of a long life in close, scientific study of plant life. He not only studied plants; he was constantly experimenting with them. And by crossing them up together, and thus combining certain qualities, he was able to produce some very remarkable variations, in the plant world. *If any man ever lived who had the opportunity to become acquainted with plant life; to know it and thoroughly understand it, that man was Luther Burbank.* But did he? He himself says he did not. He tells us that things take place in the small leaf of the commonest wayside weed which the most highly trained scientist cannot see into. Mr. Burbank died a few months ago, but before his death he had written some very interesting articles about his life-long work and experience with plant life. The first of these articles appeared just about the time he passed away. In one place he is speaking of the universal restful green color of vegetation. But what is it that makes this green tint? That is just what men of science want to know, but haven't been able to find out, he tells us. They know this much. That each little green leaf on a plant is in itself a tiny little workshop, or a sort of laboratory. Certain kinds of work are going on constantly in this small laboratory, such as mixing juices, combining chemicals, etc. The scientist gets out his microscope, and watches that work carefully. He separates the cells of that leaf, and analyzes, and tests, and tells us he has found out what chemicals were used in making that lovely green color. But, when he attempts to combine the same kind of chemicals in his own laboratory, lo, the mixture doesn't come out green at all! Men of science have tried, and tried, but not one of them has been able to get the same results in his workshop, with his chemicals that the little leaf gets in its workshop with its chemicals.

Now I want you to notice two things: they may mean something to you in the years to come.

1. Mr. Burbank did not believe in God. That is, he did not believe there is a God. What should his opinion be worth to you or me? Well, he was a very wise and learned man, someone is ready to say. Yes, but this is the way it looks to me. If with all his wisdom as

specialist in plant life; if after all his years of study and experiments and living with them, he didn't really know, or understand about one small leaf, why should I think he knew or understood about God? We must remember, of course, that Mr. Burbank went at all questions, the question of the leaf, and the question of God, with his natural human wisdom. Well, if one tiny green thing, only one out of billions of the same kind, was too much for this human wisdom, wouldn't you think the question of God would be too much for it also? That is why Mr. Burbank's opinion about God is worth nothing to me.

2. Not believing in a God, Mr. Burbank did not believe in a creation. Nothing was created by a higher intelligence and divine power, according to him. Things just grew. First the very lowest, simplest forms of life, which through millions of years, gradually improved, and reached up and became higher, more complex forms until at last man appeared. Man then with his intellect and reasoning powers is the highest, and most complicated form of life. But if man after all is just a higher form of the same life that is in the plant, doesn't it look strange that the little leaf, a lower, simpler form of life, can do something in itself which man, its superior, can't for the life of him understand? That doesn't look reasonable to me. But if you tell me that God made both the man, and the leaf, then it doesn't surprise me to find that the leaf puzzles the man. Like himself, it is a piece of divine workmanship, therefore it is a little too much for his human wisdom.

Why have I written to you about human wisdom, dear young people? In order to belittle it? Not at all. All my life I have been reaching out after knowledge, and thank God for every bit I have been able to acquire. But I do want you to see that at its best and highest, it is very limited and very imperfect. It really doesn't get us any-

where much by itself. Of itself it will never lead us to the truth about our own being, or show what is to come after this present life, or teach us about God. How then are we to know? By coming to God as simply as a little child. The child has no thought of any wisdom of its own, and it has a trustful heart. When we come like that, God somehow reveals His truth, not so much to our minds as to our hearts. Then we know, even the very unlearned among us, great things of which many a very learned man is utterly ignorant.

WISE IN THEIR OWN CONCEIT

It is told of a certain professor that he had a student in his class who thought it very smart to pose as a skeptic. One day he made a sneering remark about the wisdom of Solomon, and his three thousand wise sayings or proverbs. The professor, himself a Christian man, said politely, "Mr. — you seem to have made somewhat a study of the subject. I will appoint you to bring in for tomorrow's class, not three thousand proverbs, but just one, one however, which will compare with those of Solomon." It is needless to say the young man did not appear the next morning.

Not long ago Mr. Wells' book, "Outlines of History," was handed to me with the request that I read his chapter on King David. He said something like this: that the Jews had in their imagination and literature made a great king out of David; but that in reality he was a petty chieftain, living in barbarous, unenlightened times; that it was not surprising therefore to find David pretty much of a barbarian himself, bloodthirsty, revengeful, crude.

Now it was easy enough to write a chapter like that. But I couldn't help wondering if Mr. Wells would find it quite so easy to write a *psalm*, one which would reach the standard of those written by this same half-civilized, half-savage, King of Israel. Wouldn't you like to see him try?

CALVARY

On Calvary Christ drained the cup of woe
And suffered more than men or angels know.

On him, the sinless One, our guilt was laid;
With His most precious blood our debt was paid.

To take away
The cloud that separated us from God,
He bore the shame, alone the winepress trod,
On that dark day.

On that dark day, rejected, crucified,
"God, why hast Thou forsaken me!" he cried.

For love of you it was, for love of me;
That lost, forsaken, we might never be.

Hope's golden ray
Dawns in the shadow of his cross, his tomb;
From his shed blood life's flower springs,
To bloom

Through endless day.
—Maud Frazer Jackson in Sunday School Times

SENTENCE SERMONS

A scorner seeketh wisdom, and findeth it not.—SOLOMON.

The wisdom of their wise men shall perish.—ISAIAH.

Where is the wise? Hath not God made foolish the wisdom of this world? —PAUL.

The fear of the Lord is the beginning of wisdom.—DAVID.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.—JAMES.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the close of my trip from Texas to Kansas City. On Thursday night in Kansas City we had a beautiful service. At ten o'clock at night I boarded the train for St. Louis. I reached there on Friday morning of May 20 had time for a good breakfast, and left on a fast train for Danville, Ill., arriving there at 1:30. I was met by the Rev. E. O. Chalfant. From there we made a run to the school and camp ground at Olivet. Our school was closing up the school year. Dr. James B. Chapman and Brother Bona Fleming were the other preachers who were to work in this campaign. Brother and Sister Lillenas had charge of the music. Brother Ben Sutton and wife and C. C. Rinebarger and wife were all at home during the entire camp, and we had as much fine singing as I have ever heard in one campmeeting. Our school closed the best year in its history. Brother Willingham, our good president, has done unusually well with the school. He had a most excellent student body and from all departments there were thirty-five graduates. On Sunday the 22nd, Dr. James B. Chapman preached the Baccalaureate sermon. This was a great message. Then for the next three days we had fine exercises every morning, with preaching in the afternoon and night, but on Thursday we had the big day. Dr. Paul Rader was to preach to the graduating classes. He took for his text St. John 1:29, that Jesus Christ had come to take away the sin of the world. This was the longest sermon that I ever heard preached to a graduating class. He preached for two hours and two minutes, but after being in the ministry now for forty-seven years, I have never heard a greater message than Brother Rader brought.

We had people from ten different states and we had our District Superintendents with us from the Indiana District, the North Indiana, from Ohio, Michigan, the Chicago Central. We had Brother E. J. Fleming with us from the Publishing House, and during the closing of the school and campaign the Board met and had a most excellent session. They voted unanimously to have the closing of the school and campmeeting next year as it was this year. The date next year will be May 17-27. The camp was by far the best I have ever seen on the Olivet campground. We had quantities of rain, but as the reader may remem-

ber that Illinois has more good broad cement roads than any state almost in the union, and if everybody has cars it is no trouble to come, so rain or shine the people were there by the multiplied hundreds. It was my good pleasure to preach nine afternoons. They claimed that to be the hard hour or the lazy man's hour, or in other words if people are inclined to sleep at all they want to sleep in the afternoon and it was their desire that I should keep them awake. I don't think very many people slept in the afternoons. On the last three days we had one hundred and ten saved and on Saturday night we were completely stormed out. Right in the middle of Brother Bona Fleming's message the storm struck us. I believe if the storm had not come that we would have had no less than fifty at the altar, but right in the middle of the discourse the lights went out and it was as black under the tabernacle as Egyptian darkness, and the rain was falling in torrents and Brother Fleming preached about twenty minutes in the dark, but of course we couldn't run an altar service in the darkness. We had one great healing service on Saturday. We must have anointed seventy-five people and we had some very fine cases of healing.

I don't think that I have ever known Dr. Chapman and Bona Fleming to do as great preaching as they did in this camp. They are both growing wonderfully as preachers of the gospel. When it comes to preaching sound theology with good grace I suppose Dr. Chapman is one among the finest in this nation, and the people who read the HERALD OF HOLINESS will agree with me that Dr. Chapman is not only a great preacher but one of the greatest editors in this nation in any denomination. Dr. Chapman has got brains enough and religion enough to hold any office in any denomination in the world, and some of our boys have been talking about electing him at our next General Assembly for one of our General Superintendents, but right here and now I put in a protest, not because he is not qualified to make one, but we need Dr. Chapman worse to edit the HERALD OF HOLINESS than we need him to hold any office in our church. He is the most useful man that we have in his capacity, and we must not load on him the office of General Superintendent. We have plenty of other good men who could fill that office and Dr. Chapman can do more good in the office that he now holds than he could if we were to give him a half dozen other offices. We believe that the HERALD OF HOLINESS is one of the most beautiful journals of the nation and it

will become more useful as the days go by, and Dr. Chapman is the man who is making the HERALD OF HOLINESS, and we must keep him there as long as our heavenly Father gives him to us. Of course, if it was God's will and plan and purpose to take him to heaven, then God will raise us up another man, but at the present He has given him to us for the very work that he is doing. And, as it is he can attend District Assemblies, Preacher's Meetings, Young People's Rallies, Missionary Meetings, and School Rallies and yet do his editorial work. We were glad to see his wife and children on the grounds at Olivet. They drove through from Kansas City. We enjoyed their presence very much as I was well acquainted with little Maud at least two years before she ever met "Jimmy," so the reader will know that I have been acquainted with them most of their lives. I have never enjoyed the fellowship of the saints more than I did this year at Olivet. So many of our good preachers were there, and the glory of God was on the whole affair. On Monday morning of May 30, Brother Chalfant drove me to Danville, I boarded the north bound C. E. I., reached Chicago at 12:50, left at 1:30 over the Santa Fe for Hutchinson, Kansas, where I arrived Tuesday morning at 7:30, was met by my old friend, the Rev. A. L. Hipple, who is without a doubt one of the finest men on earth. He drove me to the parsonage where I met his good wife and her beautiful old mother and her nice sister. The camp meeting was under full swing when I arrived. Their school had just closed, but the campmeeting is very great. My next letter will be the Hutchinson camp. Let all the good Samaritans everywhere pray that we may put the HERALD OF HOLINESS in forty thousand homes and before I forget it, I must not fail to tell you that I secured seventy-two subscriptions. The boys up there had sowed the country down with the HERALD OF HOLINESS. I will do my best here. Ten thousand blessings on the Good Samaritans.

In perfect love and all for Jesus,
UNCLE BUDDIE.

—+—
"The popular teaching of the baptism with the Holy Spirit for 'power for service' mistakes the great object of the Atonement. The great object of the Atonement is not empowerment, but character. The great passages of Scripture do not say that Jesus shed His blood to empower, but to purify us. Heart purity, entire sanctification, holiness—and not empowerment for service—is the climax of the work of salvation."—REV. C. J. FOWLER.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



THE ACHIEVEMENTS OF YOUTH

HERE has been somewhat of a feeling in some quarters that youth is a burden to a church and should be kept in the back ground until they have fully proved themselves, then be placed in places of responsibility and trust in the later and more mature years of their lives; that youth is not competent of filling these places of trust until late in life. There is undoubtedly some wisdom and sound judgment in a statement or feeling of this kind, but on the other hand may it not also be the case that youth may be kept from the places of responsibility until they have lost the opportunity of developing for places of trust. It has been said over and over again that responsibility will make a man; which is true. But where youth is shielded too much, where they are kept in the background to that degree that their initiative is not developed, their shoulders are not broadened by responsibility, and their abilities and powers not developed in keeping with their age. This attitude is destructive rather than constructive.

Beyond doubt youth is the age of opportunity. And of all the ages in the history of man this age with its advancement and possibilities for education and training presents the greatest opportunities for our youth. This is true in the realm of secular employment. Is true in almost any realm which one will care to investigate. Youth occupies places of responsibility and trust in the commercial and financial world. Youth fills a large place in the educational realm today, some of the leading colleges have young men for their presidents and leading professors. In the church young men are filling responsible pulpits and leading places. Among the laity young people are filling places of responsibility and trust in church circles. This is not only true of our day, but it has been true of every day. Youth has filled a prominent part in the great achievements of the world.

Some of the outstanding military leaders of the world, including world rulers have been young men. It is said that Alexander the Great at the age of sixteen was called upon to quell a riot at his home, which he did with marked ability. At the age of twenty-two he began his campaign of Asia, and before he had reached thirty-two he had conquered the world, and died at that age mourning the fact there were no more worlds for him to conquer. Hannibal the great Carthaginian general was the commander of his country's troops in Spain at the age of eighteen; he performed the then considered impossible task of bringing an army across the Alps and attacked Rome, well-nigh conquering her, at the age of twenty-eight. Napoleon was a young man of about twenty-seven years of age when he led the most illustrious campaign of his career, his campaign in Italy. Christopher Columbus had formulated his

plans to find India by sailing westward which led to the discovery of America, before he was twenty-eight years of age. Joan of Arc did all the noble work of her life time, for which she has been so much honored, and was burned at the stake at nineteen. Patrick Henry made the famous speech in which he said, "Give me liberty, or give me death," at the age of twenty-seven. Wendell Phillips, America's first great orator made his famous speech in Faneuil Hall at Boston at the age of twenty-six. The Pilgrim Fathers of whom we speak, mostly considered to be old men were young men in the full bloom of their manhood when they sailed for this country in quest of religious freedom; the oldest, Miles Standish was thirty-six when they landed at Plymouth Rock, John Alden was among the youngest of the mature men, he being only twenty-one years of age. Many of the signers of the constitution of United States of America were young men. John Smith staked the colonial empire in Virginia when he was twenty-seven. Thus we see that many of the most illustrious of earth's men have performed the deeds for which they are famed at an early age.

The same is true in the religious realm. Many of the leaders of the Reformation were young men. Martin Luther was around thirty years of age when he nailed his theses to the door of Wittenberg Castle. His partner and co-laborer, Philip Melancthon was then but twenty and was but twenty-four when he published his work on theology. Zwingli, the great Swiss reformer, was about the same age as Luther when he began his work which contributed so largely to the success of the Reformation. John Calvin followed in this great work, though only about twenty-one and wrote his work, "Institutes of the Christian Religion," at the age of twenty-seven. The first Methodist society, the "holy club" of Oxford was formed when John Wesley was only twenty-six, Charles Wesley was twenty-one, George Whitefield only sixteen or seventeen. Francis Asbury the first American Bishop of the Methodist Church was only twenty-six years of age when he came to United States to take charge of this work. In the great missionary work of the Church those who have been outstanding in leadership have been young men. William Carey the first missionary from England to India was only thirty-two when he landed on India's soil. David Brainerd the great missionary to the American Indian had accomplished his great work and died at the age of twenty-eight. Robert Morrison the first missionary to China was only twenty-five when he landed in China. The famous hay-stack meeting from which the American Missionary Society was born was an all day of prayer conducted by five young men students of Williams College, Williamstown, Mass. Time and space will not permit to "pile up" the evidence at

hand which shows the achievements of young people. Our Lord himself died upon the cross when only thirty-three years of age.

But this is a challenge to the youth of this generation. It is a lesson to the older people to give the youth all the encouragement possible. Shall we not, young people, give our lives in whole-hearted, unselfish service to God and His cause, that there may be written some achievements of success opposite the names of young men of this generation by the historians of the future as they account the records made at this time. Youth has been the age of opportunity throughout all generations. It is our opportunity today. The Church of the Nazarene is looking to her great army of twenty-three thousand young people to accomplish under God, what others have considered impossible, and do exploits for our God. Will we accept the challenge? or will we be satisfied with the mediocre.—D. S. C.

WASHINGTON-PHILADELPHIA DISTRICT

Another happy gathering of Zone Three N. Y. P. S., at Park Lane, Va., May 28th. Washington First and Second and Park Lane societies being well represented. The rally was opened with congregational singing, after which there was a season of prayer.

Rev. C. R. Mateer, pastor, in his welcoming address, with his usual sincere and friendly manner made us feel a great freedom from the start.

We were favored with a solo, by Mrs. Mateer, entitled "The Name of Jesus."

The Washington First Society gave in part a repetition of one of their recent Sunday evening programs, in which the lives were studied of some of our American "Home Missionaries." Those reviewed were, Dr. P. F. Bresee, by Miss Christine Williams; Rev. Bud Robinson, by Miss Esther Floor; Miss Fanny J. Crosby, by Miss Ruth Floor, and Jennie Smith, by Mrs. Perkins. Their part of the program was concluded with a violin solo by Chester Williams.

One of the most interesting features of the evening was a debate, "Resolved the Love of God is a Greater Incentive to Righteousness than the Fear of Punishment." Miss Hilda Pixton and Mr. Ira Hill, Washington Second, affirmative and Miss Maude Mentzel and Mr. Everett McCowan, Park Lane, negative. There were many interesting points brought out by both sides; but the judges decided in favor of the negative.

We were all indeed glad to have Rev. and Mrs. Gottschalk, pastor First Church, Philadelphia, with some of their young people. Mr. Miller, vice president of Zone Two, brought echoes from his zone which were very encouraging.

Mr. Marvin Cave, District President, told of some of the activities on the Dis-

strict that were very encouraging, showing us the possibility of greater things.

The program was concluded with a song by Mrs. Cave and Miss Mary Brown, "I Have Made My Choice Forever."—Reporter.

PITTSBURGH SOUTHERN ZONE CONVENTION

May 23-30 marks the dates of our Nazarene Young People's Revival Week at California, Pa. Each evening of the week one of our pastors brought us a revival message, and every night but one saw seekers at the altar who found God. Special music was rendered by young people from neighboring societies who came in delegations.

On Sunday evening the 29th, the opening service of the Southern Zone Convention was held with Bonita G. Pyle of E. Liverpool, Ohio, as the special speaker. Her message to the young people on "Christ Our Example," will not soon be forgotten.

Decoration Day morning, delegations began arriving, some having driven all night long that they might be present for the first session. By noon some two hundred were present representing societies of Ohio, West Virginia and Pennsylvania.

The morning devotional service was led by H. B. Schlosser, Washington, Pa. District President G. Howard Rowe brought the opening address on "Youth an Example of Integrity." A veritable shower of blessing followed this Spirit tilled message.

Three splendid papers were brought dealing with current N. Y. P. S. problems by the following: Miss Christine Andree, "A Message for Young People;" Miss Ruth Walters, "The N. Y. P. S. as a Training School;" Rev. R. F. Heinlein, "How to Keep the N. Y. P. S. Spiritual."

The afternoon devotional service was led by L. S. Mershimer, and took the form of an old time testimony service. With great power gave these young people witness of what Christ can do today.

The main address of the afternoon, entitled "Second Fiddlers," delivered by Rev. Basil Miller, was both unique and inspirational. He surely made us feel like going back to our task, and tackling it harder than ever before.

Throughout the day we were favored with the best in music by the various societies represented in the convention.

A great praise service was held at 6:30 with Rev. Martha Scuse in charge. The closing evening message preached by Rev. Rowe from the text, "What must I do to be saved?" brought home to every heart the imperative need of keeping in close touch with God, through "faith."

The convention was unanimous in their declaration that this was the greatest N. Y. P. S. gathering yet, and that every one gets better. We say Amen! and let's go on to greater victories.—Ralph D. Schurman, Southern Zone Chairman.

What is well done for God is never wholly lost; and half of what we fancy to be wasted may ripen and bear fruit when our course is ended.—J. H. GURNEY.

Sunday School Lesson

June 26

By M. EMILY ELLYSON

LESSON SUBJECT: Review; Life and Letters of Peter.

LESSON TEXT: 1 Peter 5:1-11.

GOLDEN TEXT: *Follow me and I will make you fishers of men* (Matt. 4:19).

POSSIBLY no character among the apostles appeals more strongly to our time and problems than the apostle Peter. As we have studied his life during the quarter just passed, we have not only derived much personal benefit, but many times the incidents of his life from his conversion on through have shed helpful light on the great problems confronting the church today.

As we summarize the lessons for review we will consider just the leading points of each lesson.

The first lesson shows Peter responding to Christ's call and in that response we note that he held back nothing, and he answered immediately the call of Jesus.

But we learn from the next lesson that Jesus does not require all and give nothing in return, but those who will trust Him shall find Him an ever present helper no matter how trying the need.

We see Peter next on the resurrection morning at the empty tomb and we learn that the resurrection is the Christian's hope. The great fact that we have an Easter morning banishes all gloom and puts a radiance into every dark hour.

The glory and splendor of Christ when clothed with His majesty is seen by three of the disciples, one of whom was Peter—this gleam of the future kingdom the power and radiance of our Lord when the days of His humiliation shall be past.

We are taught in the fifth lesson the danger of following afar off. Tests come suddenly sometimes and the overconfident one who has not kept close to the Master will doubtless fail miserably. Peter evidently overestimated his strength.

In the sixth lesson we are taught how abundantly Christ forgave Peter for his base denial in an hour of critical need and the example of restoration is one we do well to follow. Peter was welcomed back into full fellowship by both the Lord and the apostles.

We are taught the source of spiritual power in the lesson on Pentecost. Here Peter shows the marvelous change wrought in a human life after the Holy Ghost comes to abide. A spokesman was needed to face the multitude and Peter under inspiration so preached that 3000 were converted.

Our eighth lesson reveals to us that there are gifts richer by far than silver or gold. Following this we are greatly encouraged to find that God will furnish His faithful ones with courage for every extreme situation, if we will obey God rather than man.

In the tenth lesson we are shown how the Gospel overcomes all race prejudice. In Christ there is neither Jew nor Gen-

tile for all have the same need that Christ alone can supply.

The power of united prayer is taught us in Peter's release from prison and in the closing lesson of the quarter we have Peter's teaching after a long experience of preaching and teaching as to what constitutes a good citizen.

PITTSBURGH DISTRICT ASSEMBLY

The Twentieth Annual District Assembly of the Pittsburgh District was truly the largest and greatest both in spiritual power and numerical results of any previous Assembly held. From its very incipency the presence of God was manifested in unusual power and blessing. Shouts of enthusiasm, tears of joy, cries of penitents, outbursts of optimism, heaven rendered praying, songs of triumph and halos of glory were some of the good things spread out before us in this veritable and bounteous feast of Pentecost.

Dr. J. W. Goodwin our beloved and saintly General Superintendent presided with his usual unction, liberty and godly wisdom. We rejoice that dear Sister Goodwin could also be present. Dr. Goodwin's Sunday morning message will never be forgotten. He also had charge of a very beautiful and impressive ordination service on Sunday afternoon. Six were ordained to elder's orders and one deaconess consecrated.

Rev. John Fleming was the special engaged evangelist for the entire Assembly and each night his messages of truth, freighted with divine power and Holy Ghost unction brought conviction, salvation and sanctification to scores of seekers. Dr. J. G. Morrison stirred all with his talks on "Achieving Faith." Hearts were moved to seek more "pumpkin juice" for greater achievement in service. Rev. D. S. Corlett addressed the Y. P. rally on Sunday night with a timely message on "Keeping Faith with the Past." Rev. John Gould was present to represent Eastern Nazarene College. It was also a great privilege to have the Vaughn Quartet of Lawrenceburg, Tenn., sing their wonderful songs of Zion which took the place by storm at every session.

Dr. J. Howard Sloan was re-elected District Superintendent, unanimously on the nominating ballot. Rev. C. Warren Jones was re-elected District Secretary, and Rev. O. L. Benedum as District Treasurer. The District showed a gain this year in membership of 823, present total membership 4,434. A goal was set for 5,500 before the General Assembly. The membership of the Assembly in 1926 was 180, this year 226, a gain of 46. The Y. P. gained in membership 423. The District Preacher's meeting will be held in Ashtabula in December of this year and the next District Assembly at Youngstown, Ohio.

G. HOWARD ROWE, Reporter.

We never know for what God is preparing us in His schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—LYMAN ABBOTT.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

FROM THE DISTRICT SUPERINTENDENT

Since starting this new Assembly year April 12 we have visited a number of churches and preached in two conventions.

We met in advisory board meeting May 10 and outlined work for the summer and already two tent meetings are in progress with a number more to follow as the weather warms up.

We have placed two splendid young men and their wives in the pastorate, Francis Ketner at Bridgeton, and Henry Heckert at Indian Head. This latter place has a new parsonage furnished. All our churches are now supplied with pastors. We are headed out at this time for an extensive trip—preaching in the tent at Wilmington then working at the District camp a week with the pastors, making improvements on the ground—then preaching at Trenton and Lambertville, N. J. (a new work), and on to commencement at E. N. C.

"He that helped us hitherto will help us all our journey through."

J. T. MAYBURY,
District Superintendent.

CUMBERLAND, Md.

This being our first report since the Assembly from our new field of labor we want to report victory for the church here, and the Lord is blessing in every department of the work. Although it was not easy to leave the dear saints in Bridgeton, N. J., who had loyally stood by us for the past two years, and had recalled us for the third year with an increase of salary, yet we felt and still feel more and more it was the will of the Lord for us to make the change. A finer class of Nazarenes would be hard to find than we found here in the Cumberland church. Although this church is not a year old yet they own their own parsonage and place of worship, and have done exploits in the work of the Lord. After we got settled in the parsonage the members marched in on us one night with their arms full of groceries and canned goods and unloaded on our dining room table. At the request of the church we held a two weeks' revival which proved to be a great success in building up the church as well as drawing the outsiders to church. The crowds were splendid throughout the meeting, and a number were definitely saved and sanctified. Several have already united with the church since our coming here and others are looking our way. There is a fine spirit of co-operation between pastor and people, and we are expecting the best year of our ministry. Pray for us.—H. I. Basham, Pastor.

BLOOMSBURG

Greetings from the saints at Bloomsburg. We wish to report victory for the church in "this neck of the woods."

God has wonderfully blessed us since our annual Assembly, especially in the way the folks are praying and paying. Our prayermeetings are seasons of refreshing. We expect to begin a tent meeting in Millville on June 12th to run for four weeks and while we have not succeeded as yet in engaging an evangelist for the first weeks of the meeting, God is still on the throne. He is the one to give a revival after all. Praise His name. Our budget is being paid monthly, and the other expenses of the church are being met promptly. Pray for us at this end of the District and we will do the same for you.—James M. Price, Pastor.

RICHMOND, Va.

Our work here in Barton Heights Church is progressing nicely. We received a great boost onward in the meeting. Brother Nielson, pastor of our Darby, Pa., Church held with us recently. God was with him as he preached, and the fruits of this meeting will be forthcoming in the months to come. We hope to have him back for another meeting in the future. On Sunday, May 22nd, District Superintendent, J. T. Maybury dedicated our beautiful place of worship which seats between 350 and 400 people. Pastor Ford, and a good representation from the First Church were present with us, as well as a number of pastors and members of the neighboring churches. Altogether over 250 attended. This work is but two months old, June 3rd. The dedication service was a time "ne'er to be forgotten." The dedication sermon was delivered in power and moved all. There is no doubt that the Lord will give us a good well established work in this section of this beautiful old southern city, if we are faithful and true to the call. The people in this immediate vicinity are taking a great interest in this new work. One man, not a Nazarene, who has been attending every service was seventy miles away at six o'clock one evening, but he rushed those seventy miles home, snatched a mere bite to eat, and hustled to the service but a few minutes late, so great was his desire to get to every service. Would that such zeal and desire would characterize all! Surely God has been working here, and has given us as members of this church those who for sacrifice, consecration and earnestness are seldom equaled and never surpassed. We believe that the Lord is going to honor their faith and sacrifice and give success. Their support of their pastor excels in every respect, and with God in heaven and such backers as these we hope to give the devil a stiff fight, and see the work here built up.—Byron H. Maybury, Pastor.

LANSDALE, Pa.

Since our last report two months ago the work has been steadily moving for-

ward. We have been refreshed with short visitations of Evangelists Roy Hollenback and Basil W. Miller. God bless these men of God. Sorry, however, to lose two of our best, Mrs. Fred Schwab and her sister Mildred Grosse, who have gone west to Colorado Springs for Sister Schwab's health. The family will follow later. Miss Grosse has so capably filled the Young People's presidency for the past five years. Her mantle has fallen on Naomi Winsh, who we believe will faithfully and ably carry on. Truly our loss will be somebody's gain. It did give us inward pain to separate but the tie is not broken. We have returned from our wonderful Assembly at Darby, Pa., with a larger vision and a God-blessed purpose to enlarge our borders—especially since hearing Dr. Goodwin and Brothers Corlett and Morrison. The latter's messages on "Achieving Faith" challenged us and we are now passing on messages on this vital and dispensational truth to the flock at our mid-week prayermeeting. Already we are achieving, for some souls who have been hanging fire through several revivals are now getting through to God in our regular services. The saints are realizing now more than ever that there is much land to be possessed even in Lansdale. Doors of usefulness are opening here and in the "regions beyond." Young and old are eager for service. We have assisted or had full charge of gospel services at Souderton in the new Mennonite Church; the Seamen's Church Institute, Philadelphia; and at the Norristown County Jail. The latter place has been most difficult to get into but because a certain "rector" told the chaplain that he would not show up Sunday as there were too many jail services anyway—the chaplain told us to come ahead, which we promptly did turning out about thirty-five or forty strong. At the close of the service many hands went up for prayer and the chaplain was so pleased and blessed that he put us right down then and there for a regular place on the gospel service program. He said he would be over some Sunday morning service and have a good shout with us. We praise God for such victories and for His blessing on the Storehouse Tithing Plan which is being faithfully carried out. Local, district and general budgets are being regularly paid and as sure as you are born we will pay at least \$500 on the parsonage debt this church year. It pays to follow Jesus all the way. The Lansdale flock love Him and co-operate with their pastor. God bless them.—C. E. Ryder, Pastor.

RICHMOND, Va., FIRST CHURCH

The work is moving along nicely here. In May we had an evangelistic campaign with Edward C. Oney of Ashland, Ky., as evangelist. God gave us a good meeting. Counting them as they came, there

were thirty-two at the altar, and some showed beautiful cases of being converted, also we had a week-end convention during the month, Rev. John Nielson preaching three afternoons. We all enjoyed his helpful messages, and he with Rev. Byron Maybury did some beautiful singing. We have taken in eight new members through the month of May. We will soon put up the gospel tent and expect to have a three months' revival with preaching every night. Pray for us that we may never cool off but keep at the front of the firing line."—Alfred Lorenzo Ford, Pastor.

ZONE 3, N. Y. P. S. RALLY

On Saturday the 28th we held our monthly rally with the Park Lane Virginia society. Mr. E. Arthur Armbruster, our Vice-President was in charge over half the time and although it was his initial attempt he was most successful. Miss Christine Williams presented a splendid program in behalf of the Washington First society. Park Lane retained the debating championship of the zone when they called upon their "acc" Miss Maude Mintzell to turn back Mr. I. B. Hill and Miss Hilda Pixton of Washington's John Wesley society both of whom did excellent. Miss G. Stevens, Mr. Harry Huber, Mrs. B. Steele, Miss Gertrude Smith, Mrs. L. Campbell and Miss Gwendolyn Smith all of the local society deserve much credit for their co-operation in this rally. Mrs. D. Mateer's solo, "I Would Not Want to Miss It," indeed filled us with a greater desire to press forward for the "calling of God in Christ Jesus." We were very glad to have Rev. G. W. Gottshalk and wife, Miss E. Boyd, Mr. Walter Miller and Miss L. Max of Philadelphia with us in this rally. Sunday the 29th will long be remembered off this zone. Rev. Gottshalk who was called for an all day meeting preached a wonderful message in the morning at our Washington First Church; his subject was "Spiritual Ideals." Brother J. H. Parker, our pastor there gave no altar call. The subject in the afternoon service held with our John Wesley folks was, "The Value of Personal Testimony"—a very spiritual meeting was held closing with one child at the altar for salvation. The president of the Philadelphia society, Brother Walter Miller had charge of a fine Y. P. service in the evening at Park Lane after which Rev. Gottshalk preached as the Holy Spirit brought deep conviction upon souls—the scenes which followed were like unto those of the old time campmeetings. One child came to the altar and received salvation, one woman seeker came forward and three fine young people. One, a young man and a stranger prayed through to salvation and promised to return to the next prayermeeting; one was one of our young ladies and she was gloriously sanctified; "praise God for a real name for a real experience." The other is without doubt one of the finest Methodist young ladies in our community and she too received her sanctification in a glorious manner. With tears in their eyes and the glory upon their faces they praised God and such a blessed time was had that it is impossible to give you readers more than a slight conception of it. We heartily

recommend Rev. Gottshalk to any pastor interested in young people "and you all ought to be." Jesus saves, sanctifies and keeps to the utmost right now and I praise Him for the privilege of being in charge of such a zone with such young people and pastors as we have here.—Everett McCowan, Zone President.

N. Y. P. S. RALLY

Another month has passed and with it Zone Three N. Y. P. S. Rally, held at the John Wesley Church, Washington, D. C., on April 29. The societies present, Washington First, John Wesley, Capitol Heights, Md., and Park Lane, Va., were well represented. The new features on our program were the Zone Three choir under the direction of Rev. J. H. Parker and a Zone orchestra directed by Brother Marvin Cave. Several special numbers were rendered by each. Miss Booth, representing John Wesley society, gave a beautiful violin solo. On the John Wesley society program, there was also a song by the N. Y. P. S., an exercise and song by the Primary Department and a lovely piano solo by Florence King. Brother Meyers was called on to sing, "Keep Me on the Firing Line, Jesus," which is a favorite here. Park Lane Society gave us one of their typical prayermeetings that are held by their society. These prayermeetings are proving a great help to their community. Brother Marvin Cave, president of the society, and district president, told us about the contest they are having in their society. Sister Smith and daughter, Gwendolyn, played a pleasing piano duet. Sister Jessie Heath from Washington First society, sang "I Have Been Born Again," which was a great blessing to the people. A song that has been a blessing to the people the world over, "Rock of Ages," was effectively played on the violin by Chester Williams, accompanied by Rev. J. H. Parker. The next rally will be held at Park Lane, Va.—Reporter.

NEW YORK DISTRICT

The summer campaigns on the New York District are on. Rev. W. E. Lytle, lawyer-evangelist, is in Patchogue, L. I., in the midst of a revival. Rev. David H. Keeler and Miss Ruth D. Cooper are in charge of music and song. Rev. L. S. Tracy, is arranging a tent campaign in Elmira, to begin June 12th, with Rev. R. F. Whitehurst, evangelist. Buffalo, N. Y., is soon to be invaded. East Rochester is to witness a big campaign this summer. We are planning to carry the gospel of full salvation into Toronto, Canada, this year. The whole District is to have the greatest campaign effort ever put forth in its history. This is what the last District Assembly asked for and voiced in our sessions, and to back up their desire, the Assembly gave and pledged about two thousand dollars for Home Missionary work. Brethren, we are carrying out your wish, and shall invade every city and town on the District as fast as we can get to them and arrange for big campaigns. We need this Home Missionary money at once in order to continue this work, reach souls, and plant Nazarene churches in needy fields. Letters are reaching us from some of these large cities, asking me to hurry

to their city, and give them a Church of the Nazarene, where they and their children may go and hear the gospel preached. Shall we disappoint them? Pastors, if there is any of this money in your church membership, please gather it in and send it at once to our District Treasurer, W. A. White, Spring Valley, N. Y.

Ever since the District Assembly closed, we have been on the road, visiting churches, arranging for special efforts to be made for the salvation of lost souls, and the building up of our weak churches. God is with us, and our people are getting a vision of the wonderful possibilities and opportunities on our great District. Monday, May 30th, we dedicated the new Brooktondale Church of the Nazarene. The church needed two thousand dollars to clear off the debt; but the people gave so heartily, that in about fifteen minutes they had given twenty-three hundred dollars. That is the way our loyal Nazarenes give for the cause of God. Rev. M. J. Ross is pastor, and the church is doing a great work in this country settlement. It was a great pleasure to be in Brother Ross' home for a few days. God bless them richly. The New York District Campmeeting, Groveland Park, Beacon, N. Y., begins July 1st, with Rev. Louis A. Reed, evangelist, and the pastors on the District. Let every one rally to this Gospel Feast.

J. A. WARD, District Superintendent.

A HOLINESS REUNION

When any group of people awaken to a real need, they set about to find a supply for that need. Of late, there has been a growing sentiment in the Southwest that the Holiness people really needed a get-together meeting, and in response to an invitation to attend the Holiness reunion during the Berachah Home Anniversary at Arlington, some five or six hundred came from about ten different states and we had one of the greatest conventions of holiness people held in the Southwest for many years. There were some twenty denominations represented. Dr. H. C. Morrison and Rev. Bud Robinson did the preaching, with Mr. J. J. Douglas director of singing. The spirit of unity that prevailed throughout the five days' convention was simply wonderful. There was scarcely a service without seekers praying through to victory. There were several saved and sanctified between services.

The missionary talks and program put on Thursday will long live in the minds of those present. Rev. Joseph E. Bates, J. D. Scott, Miss Rudolph, Rev. and Mrs. Harry Wiese, Mrs. Ritz, Rev. Abels and Mrs. Hatfield were present as missionaries who had been in service on the foreign field.

The Berachah Family put on a program which resulted in five persons being saved at the altar and the missionary spirit mightily stirred the hearts of those present.

So delighted were the people with this convention, a committee was appointed to formulate plans for other conventions. The following report of the committee was unanimously adopted:

REPORT OF COMMITTEE

We recommend that there be held annually a meeting of all holiness people of

the Southwest, regardless of their denominational affiliation.

We recommend that the meeting for next year, 1928, be held at Arlington, Texas, in connection with the Anniversary of the Berachah Home.

We recommend further that the following Executive Committee be elected: J. T. Upchurch, A. P. Hunt, W. H. Vance, P. L. Pierce, J. A. Williams, R. E. Fletcher, J. M. Thompson, and that this committee may add to itself as many as they desire as Advisories. This committee shall set the date for the next Annual gathering, arrange for workers and expenses, and bring in recommendations for a permanent organization next year.—Signed—W. H. Vance, Chairman; I. L. Flynn, Secretary of Committee.

MY FIRST IMPRESSIONS OF NORTHWEST NAZARENE COLLEGE

By E. E. WORDSWORTH, Superintendent
Minneapolis District

The writer, being invited to preach the annual sermon in connection with the graduating exercises at our school at Nampa, Idaho, journeyed thither for that purpose. School life always has had a fascination to us and we hailed with joy the thought of seeing our Nampa College, its faculty, graduates, student body and friends. After an extended trip over vale and hill and across the Rockies we detrained at the beautiful city of Nampa.

Prof. DeLong escorted us over the school premises and we visited the dormitories, grammar school building, the present administration building, offices and chapel. Surely our hearts praised God

when we remembered what God had wrought!

We were ushered into the last chapel service of the school year which was in charge of Prof. DeLong, our good, capable, efficient and deeply spiritual acting president. We gave a few words of greetings from the Minneapolis District and assured the faculty and student body and board of directors that said District was a unit in standing behind our great school at Nampa. After this we listened to one of the best testimony meetings we have witnessed in a long time. Young men and young women sprang to their feet to give joyous testimony to saving grace and sanctifying power. Songs and shouts of victory interspersed the happy occasion. Many expressed their devoted love for their alma mater and some, recalling the fact that they would never return to the halls of the College as a student, wept copiously. Grim determination to go all the way with Jesus characterized the expressions of love to the Savior. It was a time of weeping, singing, mellowing, rejoicing, shouting and deepening of Christian purpose. Oh, how sweet the blessed occasion! Who can describe it!

At the close of this blessed testimony service Prof. DeLong, with dignified mien, performed a marriage ceremony and two happy hearts were made one.

It was a joy to meet many old friends and among them was Dr. Olive Winchester who once taught us theology at dear old P. C. I., North Scituate, R. I. She is without a question one of our very best teachers. We also made other friends and we found our splendid faculty and student body a company of fire-baptized men and women. Nampa College is a very spiritual school. The very atmosphere of holiness pervades it. Salvation often flows in the midst. At a very recent prayermeeting on Wednesday night the Spirit of God in a marvelous way fell on them. The students had been praying for a revival and the revival was on hands. During a praise meeting when the students were weeping, shouting, marching and praising God the conviction of the Spirit fell on the unsaved and twenty rushed to the altar. Nearly the entire school is saved now and a "clean sweep" was expected ere the school closed.

One evening we heard a splendid musical and on the following night we were wonderfully entertained with as fine a literary program as one would wish to hear. Great talent and training were evident on both nights. Our students go forth from Nampa not only converted and Spirit-filled but as cultured ladies and gentlemen. We are truly proud of them.

Our College is recognized by the State Board of Education and this closing year it had the largest enrollment of its history. It had 327 enrollment and we are praying and expecting 400 this coming year. The academy also will be fully accredited next year. And this year it had the largest enrollment in the history of the institution. Our Bible College will also be amplified next year. We have about fifty graduates this year from the various departments. Dr. J. G. Morrison is still our president and he is ably assisted by Prof. DeLong, the acting pres-

ident, Dr. Winchester and other great minds of the faculty.

Rev. J. C. Henson is now our active, efficient Business Manager. All that know Henson know that he is the man for the place. He has labored for many years in the capacity of a Business Manager and has demonstrated his worth and ability. He was formerly with Bethany-Peniel College at Bethany, Okla. While there the College liquidated its entire indebtedness. Leaving Bethany, Brother Henson went to our Eastern Nazarene College, and, although there less than two years, succeeded in putting across a \$60,000 campaign. He also served as Business Manager of Pasadena College. Brother Henson has not only been successful in securing funds for the capital debts of the institutions where he has labored but has also been unusually successful in running our schools without deficits by his careful, economical business methods and his ability to sell his Temporary Endowment plan to our people. This capable man is now employed for work in the Northwest Educational Zone, and every Superintendent, pastor and member of this territory should pledge him their loyal support. He expects to raise the capital debt of the College and to this end he weeps, prays and toils. God bless Brother Henson!

This is the time when we must all rally to the aid of our College in a financial way. There is a capital debt that is just

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about crushing us but if everyone will help and lift and pay and pray and boost we shall come out with banners flying and be able to look our creditors in the face and God will be glorified.

This sketch would not be complete without a word of commendation about Prof. DeLong whom we heard deliver a masterful baccalaureate sermon to our graduating class. It was one of the most impressive addresses we ever listened to. It was scholarly, intellectual, emotional and heart-searching. His exaltation of Jesus Christ as the great outstanding need of our generation and his charge to the graduating class will linger with us for many days. Dr. DeLong is one of our great school men and he has a great future.

NORTHWEST DISTRICT ASSEMBLY

One of the greatest Assemblies in the history of the Northwest District was held in Moscow, Idaho in their fine new church building lately completed under the able leadership of our beloved brother F. Arthur Anderson. The opening service Tuesday evening found the greater part of all the delegates and members of the Assembly on hand: this was a fine reception and very much enjoyed. After a good rousing song service led by Rev. H. B. Wallin, pastor of our Spokane First Church, an address of welcome was given by the mayor of the city, and Dr. Jones, pastor of the Methodist church, and also president of the Ministerial Association. Their remarks were very much appreciated and made us feel entirely at home. Moscow is a fine city and is blessed with one of the finest Universities in the Northwest, "The University of Idaho," and we were glad to know that the Nazarenes are well thought of and have a beautiful church building in which to worship. Brother Anderson has had two

years of success and is much loved by the people of Moscow. The Assembly was greatly edified and blessed under the leadership of our much loved General Superintendent Williams. His sermons and lectures will live in our memories we trust forever. May God spare our Brother Williams for many, many years is our prayer. The blessing of the Lord was upon the business sessions from the start to finish, and the night evangelistic services were crowned with altar well filled with penitent seekers and happy finders. Those who brought the evening messages were: Revs. J. G. Morrison, H. J. Elliott, Prescott Beals, our returned missionary, and M. G. Jobe, our pastor at Walla Walla, Wash., who preached the closing Sunday night, Dr. Williams' preaching in the morning and also conducting a beautiful ordination service, followed by a consecration and healing service, in the afternoon. Rev. Jos. M. Speakes was unanimously re-elected District Superintendent, also the District Treasurer, John Witt of Spokane, and Rev. O. A. Crawford, District Secretary, were re-elected, and all of this took place without one sign of a frown. Hallelujah. The District showed a very substantial increase by the splendid reports of the different churches, and with the spirit of love and harmony which prevails, we can look ahead for a greater year than ever before. Rev. Weaver Hess, pastor of our church in Yakima, Wash., invited the Assembly for next year which was gladly accepted.

N. E. FRANKLIN, Reporter.

NEWS IN BRIEF

Rev. S. A. Logan, whose address is Box 364, Denton, Texas, and who is known to many because of his evangelistic work in the South in years gone by, is very

sick of tuberculosis and is in great financial straits. Will not his friends remember him in prayer and in temporal kindness at this time?

Evangelists Fred and Byrdie Owen were recent callers at Headquarters. They are having splendid success in their revival and campmeeting work and are "true blue" Nazarenes. Brother Owen plans to go to Palestine in October and to spend several months in study in that wonderful land. We are planning to have him write a series of articles for the *HERALD OF HOLINESS*, covering his observations and deductions concerning the land and people which mean so much to us all. These articles should begin to appear along about Christmas.

Evangelist James Miller writing from St. Louis, Mich., May 30th states, "From the way it looks now we will organize with about forty-five or fifty members at this place."

Rev. F. Arthur Anderson, who has been pastor of our church at Moscow, Idaho for the last two years, spent a few days at Headquarters last week. Brother Anderson and family are returning to India this fall, his former field of labor.

Sister Ida Work of Riverside, Calif., who is a native of Holland expects to leave soon for her native land. In answer to prayer the Lord has opened the way for this trip and she greatly desires to be a blessing to the people of her country, and covets the prayers of our readers. Her address will be 178 Koning St., Appingedam, Holland, care of Mrs. Simon Wolfand.

Miss Marion Irene Kauffman arrived at Chicago on May 25th to bless the home of Brother and Sister A. H. Kauffman,

THE KANSAS CITY DISTRICT AND THAT FORTY THOUSAND

LEST we forget, I will offer a few suggestions to our pastors and churches. Our portion of the forty thousand is determined by our opportunity to secure subscribers.

1. Let the pastors canvass their membership carefully the first week in July and see to it that every family gets the *Herald of Holiness*.

2. Go to the office of the daily paper and find out how many families there are in the city. Order enough sample copies to give each family a copy. Organize a campaign committee to scatter the papers. With each sample copy, give a subscription envelope, asking the people to read the paper and if they desire to receive the paper regularly to write their name and address on the envelope, place the money within, and our workers will return within a week and gather up the envelopes. This will give the workers an excuse to meet the people and acquaint them with our work. The workers should keep on the lookout for Sunday school scholars. This campaign can be worked in the evenings after work. This stage of the campaign will occupy two weeks.

3. The last week of July should be given to "send a friend" the *Herald of Holiness*, and thus we can put on a campaign that will bring lasting good to our Zion. It can be done and we are the ones to do it.

Let the pastors, evangelists, Sunday school superintendents, begin now to talk for the *Herald of Holiness* campaign on the Kansas City District during the month of July.

N. B. Herrell, District Superintendent.

CHURCH NEWS

EVANGELIST B. T. FLANERY—"As it has been some time since I wrote anything to your good paper I will write a few lines to say that I have been busy during the past fall and winter until Feb. 22, when I closed a meeting at Allerton, Iowa, from there I came home, had my teeth extracted, took a bad case of flu, and was in bed for some time; now I am up and able to be in the battle. Since being shut out of the work I have had the opportunity of seeing some of the needy and open fields in upper Wisconsin. Some places have only a Catholic church, some only a Lutheran church and some none at all, others have only formality in the churches they have, while there are some people who have real salvation and others who are hungry. In a meeting I held two years ago an old man (a Swede) who was baptized when a baby and confirmed at twelve years of age, came to the altar and after weeping and repenting he trusted Christ to save him and arose with a shining face and

said, 'The old burden is all gone,' and there are many others who are hungry to be saved. There are numbers of new places where we could get in on the ground floor before any Evangelical church does and grow up with the people, and there is land as good as you generally find in many other parts of the country where it is out of reach of many poor men, which can be bought cheap and on terms less than rent in other parts of the country. I am not a land agent, but I know of land close to the railroad and with a school bus which takes the children to and from school, which can be bought for a small payment down and 30 years time on the rest if you want that long time. This land grows all kinds of grass, corn, potatoes, oats, rye, wheat, all kinds of vegetables, berries and fruits in abundance. So why not a number of good holiness people settle on some of this land, make homes and save rent and make a living. Anyone interested, write to me at Ojibwa, Wis. People who would do this could help do home missionary work in giving the gospel to people around them. It

costs not more than one-half as much to build a church in Northern Wisconsin as it costs in North Dakota or South Dakota, and the people are about the same. The Free and Wesleyan Methodist people are doing some good work and we have a few Nazarene churches, but oh the need—will you pray for upper Wisconsin?"

EVANGELIST J. M. WELLS AND WIFE—"We are glad to report victory through the blood. The doors of our church house here in Roby, Texas, have been closed for some time, no pastor or services. It looks as though the enemy was having his way. Please pray the Lord will send the right one here to resurrect and build up the work and we will give Him the praise."

ISLAND FALLS, MAINE—"Brothers D. S. Deware and Frank Smith of South Portland, Maine, have just closed a four Sunday meeting with the Reformed Baptist Church of Belvidere, Maine. To say they were good co-laborers would be putting it very mild for we found them excellent. Brother Deware's messages held the people and conviction from the first meeting to the last was very evident, while Brother Smith's singing was deeply felt by all and highly appreciated by the people. Together they proved themselves to be men of faith and prayer and good practical results were the outcome of our meeting settling and grounding many in the faith of a full gospel and helping others from sin to salvation. To God be all the glory."—S. H. Celan.

PASTOR C. L. BRADLEY, Flint, Michigan—"The church is enjoying a steady, healthy growth in all lines of the work. We have been worshipping in a fine basement church for the past two and a half years, which is all free of debt, and a fund of more than two thousand dollars in the bank with which to start the church building proper, which plans are well under way at this time. While the members are increasing both in the Sunday school and the church services, yet our aim is not numbers but godliness. We are reminded of the word of the Lord, 'Not by might, nor by power, but by my spirit saith the Lord of hosts.'"

PASTOR C. C. JOHNSON, Holdenville, Okla.—"Just closed a great revival with Rev. W. H. Minor of Bethany, Okla., who did some wonderful preaching. His messages were stirring and convincing; the meeting was a flame from the first to the last. About twenty-five prayed through either for pardon or purity and there will be some come into the church. Brother Minor reached a good class of people and he was liked by all that heard him. We had large crowds all the way through the meeting and feel it has been a great blessing to the church and to the town. The finances came easy and a good pounding and also a cash love offering of thirty-five dollars for the pastor. Pray for us."

CAMBRIDGE CITY, IND.—"The Church of the Nazarene here is still on the map and we want the world and especially the devil to know that we are staying there. The past few months have taken

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(Uncle Buddie)



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us through testing but the devil has a black eye. We finished paying for the lot we bought eighteen months ago and immediately traded it for a wider lot in a better place with \$650 cash towards the new church. That was answered prayer. Last Thursday night we all met on the lot for song and prayer and sod turning and it truly was a blessed time for God met us in that first service and already the spot seems holy. Work will begin immediately on the basement. Outsiders were surprised when we met the first payment on our lot and we surprised ourselves when we met the last payment. Our God did it, and He is going to send the means with which to put up the church. We'll get greater blessing out of trusting Him to send it from unseen sources than if we had plenty of ready cash for it. Our good pastor, Rev. I. F. Rodeffer, was unanimously recalled for his third year. No new man could have the burden of the work as he has. Three were saved in the Sunday night service a week ago, leaving only one in the young people's class who is unsaved."—Mrs. Roy Hollenback, Reporter.

SALT SPRINGS, OKLAHOMA, Ellendale Church of the Nazarene—"When we came here last fall we were a bit discouraged, having only four members that lived here who did not have to be worked over, and they were all women. But thank God they were four good ones of the highest type of Christians and loyal Nazarenes. We also had a good church building with a small debt on it. But there was no parsonage, which proved to be a great disadvantage to the work. But by the good Lord's help we got out and raised enough money to paint the church and pay \$211 on the church debt. The Lord was with us from the start and blessed our efforts and we have had people getting to God all along in our regular services, for which we praise God and give thanks to Him. Our revival closed last Sunday night, May 22, with Evangelists Chester Ashford and Other Prentice. These boys make a good team. They are Spirit-filled preachers and they draw the crowds. We had the largest crowds in this meeting in the history of this church. They were a great blessing to our church. There were thirty-two who prayed through to victory, and we feel very much encouraged. We are looking up and are expecting great things in the future."—Pastor J. W. Bruce and wife.

EVANGELIST JOHN T. HATFIELD—"Here we are once more. We still have something to report; we are still able for duty, and on the field, and pressing the battle. It's a hot fight. The 'old man' may be dead, but the 'old boy' is not, and if it was not for the dear Lord we never could make it; but our God is able, and we are willing to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. We have just closed another meeting at Downey, California, with Rev. Frank C. Fairley as pastor. Downey is one among the first towns where holiness was preached a half century ago, and from the history we have of those days, how the fire fell, and the glory came down, and people were swayed by the power of God like

grain in a wind storm. Surely something has happened since then, for we saw nothing of that kind while we were there. We heard about it; it was still in the minds of the people, and they were still sticking to their profession, but like broken down aristocracy they were living on the faded splendor of the past, but they soon saw their condition, and were ready for the altar and for eighteen days we kept them digging. They were a hungry set, and very faithful in their attendance. At the beginning very few could lead in prayer, but at the close, not a one but what could pray. At the beginning their faces looked like old faded photographs, but at the close they looked more like Aimee coming down the runway. It was a good meeting, more especially for the church, and we believe Brother Fairley will have a good time preaching to that church this coming year."

PASTOR C. C. SELLARDS, Webster City,

PASTOR W. A. CARTER, Durant, Okla.

Object Sermons

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—"We arrived here and took the pastorate of this church on October 8th, after serving the church at Bonham, Texas for three years. We found a faithful band of real Nazarenes here who are putting the work over for God. Brother W. B. Walker was our predecessor here and left the church in good condition and a lasting influence for good behind him. He is now pastor of our church at Texarkana, and is doing a great work there. Our work here seems to have made a steady progress from the beginning of the year until now, and there seems to be a blessed future for us. Our Sunday school has grown in interest constantly under the superintendency of our efficient leader, Willis Messer. Our N. Y. P. S. is gaining ground both numerically and spiritually with Brother Haley Messer as president. Our mid-week prayer meetings are well attended and are great feasts. The Woman's Missionary Society is wide awake and active. In fact all departments of the work are moving steadily forward. In our regular preaching service Sunday night we had six in the altar and four to pray through to victory.

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It seemed like we were in the midst of a great revival. God is putting his approval upon our work here. Rev. B. F. Harris of Sherman, Texas, held us a fine pre-Easter meeting and God blessed us with a number of souls. Brother Harris is a good preacher and keeps filled with the Spirit and proclaims his messages fearlessly. We deem it a great privilege to pastor this people who stand at the head when it comes to righteousness and loyalty. Our congregation also is blessed with talent. We have musicians and singers that are hard to beat, a ladies' quartet that we believe, is second to none on the District, and other singers worthy of mention. God has given us a band of young people with hearts aglow and with holiness instilled in their hearts and lives who are making their influence felt in our city, and we believe will be felt in our general work in the future.

In our financial affairs God has blessed us also. The finance has come steadily and easily. Only a few months ago we lifted the last mortgage on our property, which was a note against our parsonage, so now our property is all free from indebtedness. And we trust that God will see fit to give us a better church building in the near future. Pray that God may use us to his greatest glory while serving this good people at Durant."

EVANGELIST C. H. LANCASTER—"Just closed out a meeting at Alexander City, Alabama, with Rev. J. E. Smith, pastor of the Church of the Nazarene. Brother Smith has been working hard and pushing the work the best he could. We had hoped that the meeting would result in a substantial increase in membership and general interest but so far as we could see the meeting was a great failure. Our campaign with Brother Barber at Alabama City, Ala., was splendid. A goodly number were blessed and helped at the altar and the church was greatly helped. This meeting was a success from every

standpoint. The Nazarenes have a great future in Alabama City. Brother Barber is well liked by his people and is making the work go. He has some very fine people to help him carry on the work there. Some good people joined the church and I think there are others who will come in later. We are now engaged in a tent campaign in Northport just across the river from Tuscaloosa. The interest is fine. We have no church in Northport but the Nazarenes of Tuscaloosa are sponsoring these meetings with the hopes that we may be able to plant a Nazarene work in Northport. Rev. L. M. Blackburn is our pastor here and is standing by us and helping to push the battle on to victory. Also Rev. Lane a former pastor is helping us to make the meeting a success. After this meeting is over we pitch battle right in the city of Tuscaloosa. Let God's people pray for us."

PASTOR W. A. MENNEKE, Carthage, Mo.—"It has been almost a year since the **HERALD OF HOLINESS** friends have heard from me. Some of you dear people may think I have died or quit, but God and the devil and a few folks know that is not so. The reason I haven't been reporting is because I haven't had anything to report that I wanted you to know. What has been going on in Carthage, Mo., for the past year or more we have buried. But thank God, we feel now we have something to report to our many friends. Now I am not going back and tell you what this poor preacher went through with the past nine months, save to say I would not have undertaken it if I had not said years ago, 'Lord, if you will give me the blessing, I will go anywhere,' and when I accepted the call to Carthage, (recommended by our beloved District Superintendent, Rev. N. B. Herrell) I said 'yes' because I loved the Lord and the dear people of Carthage. Some said, 'Menneke, there is nothing to it. You had better stay in Coffeyville, Kansas, or go some other place.' But

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CHAPTER 1

1 Genealogy of Christ. 18 His conception and birth. 19 Joseph's misleading thoughts are satisfied.

THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā-hām.

2 A'brā-hām begat Y'saac, and Y'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'rēs and Zā'rā of Thā'mār; and Phā'rēs

17 So all the generations from A'brā-hām to Dā'vid are fourteen generations; and from Dā'vid until the carrying away into Bāb'9-lon are fourteen generations; and from the carrying away into Bāb'9-lon unto Christ are fourteen generations.

18 ¶ Now the birth of Jē'sus Christ was on this wise: When as his mother Mā'ry was espoused to Jē'seph, before they

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thank God for my friends who said, 'Mehneke, you can do it. Go on. We will pray for you.' Well thank God, the devil is defeated, God glorified, the Savior honored and the Holy Ghost moved in. The last battle was fought May 8 to 22 in a big tent, with the Rev. and Mrs. Will Nerry, backed up by a faithful band of prayers, and a pastor who said, 'We are going to have a revival or die on the field.' I tell you my friends, God was in Carthage, Mo. You talk about praying and singing and preaching. I'm here to say the Nerrys did it. And it took the right workers at the right time to save the day. I never witnessed such power in my life. And you talk about singing and preaching. The Nerrys sure did it, and such altar services and victories! Friends you ought to have been with us. The crowds were good in spite of the fact that many things were against us. But we stuck to the Lord and to each other, and 'Amened' our evangelists on, and believed 'God. And when God said it was enough for this time, the smoke cleared away and when we counted our seekers and finders, we had 117. Thank God. Amen, amen, forever. We never will get over it. Thank you, Lord. We did not pay our workers very much, but what we got came easy. Then Rev. Nerry, God bless his big heart, raised \$50 on the last night of the meeting to get the pastor a set of new tires for the car we are using in the Lord's work. God bless our dear Nazarenes and friends up and down the whole country. There is none like them, I don't care where you go. Now let's sum it all up and see what we have. 151 in Sunday school; over forty in N. Y. P. S.; about thirty in Junior N. Y. P. S.; good crowds attending the church services; a number of new members for the church; a beautiful spirit; and a church that I believe will stand by us a few years and help us to build a great city church that will be a blessing to the Nazarenes everywhere. So you see I did not quit or die, but feel like going after it harder than ever. Friends please pray for me, that I may be a blessing to our great church. I will meet you some day and tell you all about it."

PASTOR J. H. VANCE, Augusta, Kansas—"The revival at Augusta, Kansas, May 1-15, is a thing of history. The meeting from start to finish was a hard fought battle. The attendance was small all through the meeting, the attention of those that did come was fine. The singing by Prof. J. R. Hurst of Henryetta, Okla., was fine; the preaching by Evangelist W. R. Cain of Wichita, Kansas, could not be better. In all our work as a pastor we have never found two men more agreeable and pleasant to work with than these two evangelists. Rev. Cain is uncompromising in his declaration of full salvation from all sin by a two fold work of grace. He is not one of those whoop-em-up kind, that is seeking a lot of joiners who show no signs of spiritual life, but those who come in under Cain's preaching will be on a solid foundation if they will pay the price. He is my type of an evangelist. We had only a few who came to the altar in all the meeting. Two joined the church by letter at

the close of the meeting. The whole church was greatly strengthened by the preaching of Rev. Cain, and nearly everyone seemed to move up several degrees in the spiritual life. We have a small bunch of the salt of the earth at Augusta. The devil, the modern tongues movement, and others who will not endure sound doctrine have given us much trouble at this place, but thank the Lord, we are still in the fight, contending for the faith that was once delivered unto the saints. We stand for a salvation that makes one free from all sin by a two fold work of grace."

TELEGRAMS

SEATTLE, WASHINGTON.

All missionaries returning from China landed Monday evening well and happy. Accorded hearty greetings by our churches of Seattle and vicinity over Tuesday eve-

ning period. Hayne and Smith family left this morning for California Assemblies, Simms for Minneapolis. Miss Vieg remained here.—D. L. Wallace.

MARSHFIELD, OREGON

Rev. A. S. Dean, evangelist, is acting as pastor of the Marshfield Church of the Nazarene until our new pastor arrives. Brother Dean is a clear, forceful preacher of the doctrine of entire sanctification. Can recommend him to any church desiring an evangelist.—E. H. Campbell.

MUNCIE, INDIANA

Sunday, June 5, District Superintendent Montgomery organized nice class of twenty-two members, following three weeks' revival held by Rev. and Mrs. O. B. Gray at Yorktown, Indiana. The Grays accept pastorate. Pray for baby church.—Mrs. Clarence Umberger, Secretary.

Achieving Faith

BY REV. J. G. MORRISON, D. D.



THE AUTHOR

PERHAPS no subject has been discussed more, written on oftener, preached upon as much as "faith." Small wonder for "without it we cannot please God" or properly approach Him. With faith "all things are possible." How much then, we need to study faith, its angles and aspects. How necessary to sit at the feet of those who have made this subject a special study, praying as we search and dig, "Lord, increase our faith."

Dr. Morrison has made a special and intensive study of faith. For years he has searched the Scripture, meditated, prayed, preached and read other writers along this particular line. Thousands have read his lectures and have been edified thereby. Hundreds have requested that these lectures be published

in book form. Here they are!

These messages are both inspirational and doctrinal, and extremely practical. In spite of the comprehensiveness of this treatment of the subject of faith, Dr. Morrison never loses sight of the fact that a theoretical faith never saved a soul or won a lost sinner to Christ. He emphasizes the objective side, the practical end of faith—works. **Achieving Faith** is his title and slogan. Faith that accomplishes, that dares, that overcomes.

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KANSAS CITY, KANS.

Just closed a good two weeks' meeting at Quindaro Church, Rev. E. G. Anderson evangelist. Preaching excellent, also the special singing by Mrs. Anderson. Attendance fair and several seekers at altar.—E. D. Russell, Pastor.

ANNOUNCEMENTS

NOTICE—At this time we are engaged in the battle at Wann, Oklahoma. We have some time open we could give to any church needing evangelistic singers.—Jack and Ruby Carter, 900 East Side Boulevard, Muskogee, Okla.

NOTICE—After nine happy years of evangelism (and I believe I have had a measure of success), I have accepted the pastorate of our Richmond Hill Church at Brooklyn, N. Y. I will be on the field July 1. After this date my address will be 108-05 Ninety-fifth Avenue, Richmond Hill, N. Y. I am clearing my slate of all evangelistic meetings except campmeetings in June, 1928.—Roy L. Hollenback, Cambridge City, Indiana.

NOTICE—Any Nazarenes living in towns or communities on the New Mexico District where there is no church, and where a pioneer meeting is wanted or seems advisable, please notify us. Box 1035, Artesia, New Mexico.—E. E. Hale, District Superintendent.

NOTICE—The Rev. Thomas M. Scott and party will be in Texas for the summer. They have a large 40x60 new gospel tabernacle, and will give you a good meeting. Those who are wanting an old fashioned revival can secure these splendid workers by addressing them in care of N. E. Scott, 305 Bois D'Arc Street, Hillsboro, Texas.

RECOMMENDATION—This is to recommend to you Rev. Rufus H. Click of the Arizona District, Church of the Nazarene, a man of splendid character, good reputation, and a preacher of the old fashioned gospel, enthusiastic, and will do you good. Call him,—he should be kept busy.—C. E. Toney, District Superintendent, Arizona District.

NOTICE—I am now ready to enter the evangelistic field, having pastored the Church of the Nazarene for the past two years at New Brighton, Pa. I have served as evangelist prior to my pastoral labors. God always gave me many souls. Anyone desiring my services may

address me 724 Ninth Avenue, New Brighton, Pa.—O. F. Ring.

NOTICE—The Preachers' Meeting of the Michigan District has been changed from the camp grounds to the Grand Rapids Church, the date remains the same, June 23 to 30. Preachers and wives expected. Each pastor bringing an offering from his church to take care of the expenses.—S. D. Cox, District Superintendent.

RECOMMENDATION—Rev. H. W. Welch of Olivet, Illinois, who has recently left the Ohio District, Church of the Nazarene, is educating his children in Olivet College and is entering the evangelistic field. There is no better man in the movement than Brother Welch. He is as true as steel, a sacrificing brother, and is an efficient evangelist. We are going to use him much on the Chicago Central District. Any District or any church calling Brother Welch will receive good service. Brother Welch comes for free will offerings. Address him: H. W. Welch, Olivet, Illinois.—E. O. Chalfant, District Superintendent.

NOTICE—After the middle of July I have some open dates that I would like to place with pastors in the Southwest or Northwest. Or I will consider calls from anywhere. For reference I refer any who may be interested to Rev. H. H. Hooker, District Superintendent, Jasper, Ala. Address me at 512 North 18th Street, Birmingham, Ala.—C. H. Lancaster, Evangelist.

CAMPMEETING CALENDAR

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 10 to 19, Seventh annual campmeeting of the Howard County Holiness Association, Interdenominational, Kokomo, Indiana. Workers: Paul S. Rees, E. W. Black, Prof. R. A. Shank. For further information address W. C. Davidson, Secretary, 1128 N. Kennedy Street, Kokomo, Indiana.

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 infor-

mation, write V. O. Shaw, Secretary, 818 Merkel Ave., Marion, Ohio.

June 16 to 26, Buffalo Lake Campmeeting, Buffalo Lake, Minnesota. Workers: A. F. and Leonora T. Balsmeier. For further information write Rev. Wm. H. Dietzman, Camp manager, Buffalo Lake, Minnesota.

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; camping 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, Haselton, N. Y.

June 24 to July 4, Fletcher Grove Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers: Preston E. Kennedy, Will Hill.

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. Kuip, and Rev. J. B. Chapman, evangelists; Rev. C. C. Rinebarger, musical director. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. For other information, E. T. French, 466 Main St., South Manchester, Conn.

June 24 to July 3, Nebraska State Holiness Association Campmeeting, Lincoln, Nebraska. Bethany Park on Cotner Boulevard. Workers: Rev. Joseph H. Smith, Rev. John L. Brasher, Will Yates and others. For information write Rev. A. Jacobs, 2100 E Street, Lincoln, Nebraska.

June 26 to July 10, Twelfth Annual campmeeting, Trevecca College campus, Nashville, Tennessee. Special workers: W. M. Tidwell, Z. T. Johnson, H. H. Wise, John T. Benson, Jr., College orchestra.

June 26 to July 10, Manville, Illinois.

SATAN'S SUBTLE ATTACK ON WOMAN

By J. G. Morrison, D. D.

An indictment of the present tendency among women toward worldliness; a plea for womanhood to return to her dignity and proper sphere; a warning to the church and the present age.

This twenty-four page pamphlet strikes right from the shoulder at a condition which has brought much comment from the secular as well as the religious press. Something must be done! The future of our home life, our national life, yea our civilization depends largely upon the type of womanhood we are producing. The dangers confronting the church and the world along this particular line are set forth in these pages. Get the book, scatter it broadcast. Notice the special prices in quantities.

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Workers: H. N. Dickerson, H. P. Jensen, H. W. Morrow. Singers: C. E. Sharrow and wife. Address Wilder Hoobler, Manville, Ill., for further information.—Ira Leonard, President.

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 Karline 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. 2. Workers: T. C. Henderson, T. M. Anderson, John Thomas and wife, Wilmore, 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: C. W. Ruth, Donnell J. Smith, Rev. and Mrs. Arthur Groba. For further information write Rev. D. A. Prescott, Red Deer, Alberta.

July 1 to 10, New York District Campmeeting, Groveville Park, Beacon, New York. Rev. Louis A. Reed, M. A., of Long Beach, Calif., evangelist. For particulars write Louis B. Reed, 122 Cornelia Street, Brooklyn, N. Y.

July 5 to 17, Whetstone Valley Camp, Wilmet, South Dakota. Rev. Frank E. Arthur, evangelist; Rev. and Mrs. H. F. Nyhus, singers.—James Cameron, Clerk.

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 8 to 17, Aura Holiness Campmeeting, Aura, New Jersey. Preston E. Kennedy in charge.

July 8 to 18, campmeeting of the Smith Mills Campmeeting Association, North Dartmouth, Mass. Workers: William Heslop and wife, Rev. Martha Curry, Rev. Mabel R. Manning. For further information write Abram Boomer, Jr., Superintendent of grounds, 70 Ocean Street, New Bedford, Mass., or Miss Annie M. Cunningham, Secretary, 194 Tremont Street, New Bedford, Mass.

July 8 to 24, Hillsboro, Texas, corner East Elm and Abbott Streets. Workers: Thomas M. Scott, N. E. Scott, the McMahan sisters, J. W. Crawford, Kate Collins. For information address N. Edward Scott, 305 Bois D'Arc St., Hillsboro, Texas.

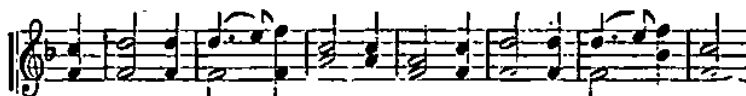
July 10 to 24, Minneapolis District Campmeeting, St. Paul, Minn. Dr. J. W. Goodwin, evangelist; Mrs. Leta D. Anderson, soloist; Miss Nina Johnson, pianist. Minneapolis First Church orchestra. For further information address E. E. Wordsworth, 1911 East 36th, Minneapolis, Minn.

July 13 to 24, Spring Park Campmeeting, Racine, Wisconsin. Workers: Theo. and Minnie Ludwig, Mr. Stevens. For further information write F. C. Hilker, 1825 Clayton Avenue, Racine, Wisconsin.

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 14 to 24, Fifteenth Annual Nazarene Campmeeting, College campus,



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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 21 to 31, Warsaw, Ohio, Annual Warsaw Holiness Campmeeting, in the new tabernacle. Special workers: W. W. Loveless, Dr. W. H. McLaughlin, Mr. and Mrs. C. C. Chatfield, song leaders. For further information write the secretary, Adah Shepard, Warsaw, Ohio.

July 28 to August 7, Fourth Annual Campmeeting of the Ohio District, Columbus, Ohio. Workers: Rev. F. W. Nease, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. B. D. Sutton, Rev. Charles A. Gibson, Vaughan Radio Quartet. For further information write Rev. Orval J. Nease, 146 King Avenue, Columbus, Ohio.

July 28 to August 7, Arkansas District Campmeeting, two miles north of North Little Rock. Workers: John Fleming, Bona Fleming, C. C. Rinebarger. For information write Anna L. Oliver, Secretary, 715 Magnolia, North Little Rock, Arkansas.

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 August 7, Park Lane, Virginia on the Lee Highway. Evangelists: Rev. B. F. Neely of Oklahoma, Dr. John Hunt of Media, Pa. One mile from the national capital. Fine accommodations. Special attraction, Saxophone Quartet composed of the Misses Neely. For other information write Rev. C. R. Mateer,

Box 395, Rosslyn, Virginia or Phone Clarendon 1036.

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.

July 29 to August 7, Waco Annual Interdenominational Holiness Campmeeting, Waco, Texas. Rev. Harry S. Allen, evangelist. For further information write John W. Beresford, Secretary, or C. V. Bailey, Vice President, both of Waco, Texas.

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.

August 4 to 14, Campmeeting of the First Illinois Holiness Association, Sherman, Illinois. Workers: A. L. Whitcomb, J. E. Hewson, Haldor Lillenas and wife, Della B. Stretch. For further information address Mrs. Julia Short Hayes, 2217 East Capitol Avenue, Springfield, Illinois.

Aug. 5 to 14, Frankfort, Ind. The fifth annual campmeeting of the Pilgrim Holiness Church, Indiana District. Workers: T. M. Anderson, G. Arnold Hodgkin, 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, 128 W. 24th St., Anderson, Ind.

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.

August 12 to 21, National Park Holiness Camp, National Park, New Jersey. Workers in charge: Bona Fleming, John Fleming, Burl P. Sparks, singer.

August 12 to 31, Atlanta, Texas.

Workers: Dr. R. T. Williams, the Latham sisters, musicians and song leaders, with other local workers. Mary E. Perdue, Secretary.

August 18 to 28, Thirtieth Annual Campmeeting, Vincennes Spring, Tenn. Workers: Dr. A. O. Henricks, S. W. Strickland, Miss Ruth Harris, song leader. Joe T. Hall, Secretary-Treasurer, Dyer, Tennessee.

August 18 to 28, Thirty-eighth annual campmeeting of the Kansas State Holiness Association, Wichita, Kansas. Workers: Rev. Charles H. Babcock, E. E. Shelhamer, T. M. Anderson, Mrs. S. P. Nash, Harold Chapman, Prof. B. D. Sutton and wife. Address W. R. Cain, Secretary, 515 South Vine Street, Wichita, Kansas.

August 19 to 28, Drainesville, Virginia. Campmeeting. Workers: Rev. John Norberry, evangelist; Mrs. Marion Birrell, song leader. For further information address Anna L. Hyatt, Secretary, 163 Adams Street, N. W., Washington, D. C.

August 19 to 28, New Mexico District Campmeeting, Hagerman, New Mexico. Workers: Bud Robinson, with a number of other preachers and musicians as helpers. For information write E. E. Hale, District Superintendent, Box 1035, Artesia, New Mexico.

August 27 to September 6, Local Preachers' Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers: Rev. and Mrs. Theo Elsner, Richard G. Flexon, Jr.

Aug. 28 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, 491 N. High St., Chillicothe, Ohio.

August 28 to September 4, Thirty-second annual campmeeting of the Southern Indiana Holiness Association, Oakland City, Indiana. Workers: J. B. McBride, Ira Akers, C. C. Rinebarger and wife, A. Emerson, president. For information write Mrs. Warrick Yeager, Secretary, 518 South Hall Street, Princeton, Indiana.



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September 19 to 20
Georgia Sept. 29 to Oct. 2
Florida Oct. 5 to 9
Dallas (Tazarkana, Texas) October 12 to 16
Hamilin (Wichita Falls, Texas) October 19 to 23
Mississippi November 2 to 6
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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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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. 28 to 30

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AELINE ANDERSON
Jeffersonville, Ind. June 10 to 26

JARRETTE AND DELL AYCOCK
Beaumont, Texas June 16 to 26
Crowley, La. (Ebenezer Camp) July 1 to 10

C. H. BABCOCK
Jamestown, N. D. June 16 to 28
Mt. Lake Park, Md. July 1 to 11
Douglas, Mass. July 14 to 24
Toronto, Ohio (Hollow Rock Camp)
July 28 to Aug. 7

Wakefield, Va. Aug. 5 to 15
Wichita, Kans. Aug. 18 to 28
Blackwell, Okla. Aug. 29 to Sept. 4
Thomas, Okla. Sept. 15 to 25

MRS. CARRIE BARBIEUR
Morristown, Ind. June 5 to 19

J. L. AND CHRISTINA BATES
Colony, Okla. June 24 to July 10
Jester, Okla. July 15 to 31
Reed, Okla. Aug. 5 to 21

P. P. BELEW
Ladoga, Ind. (Tent) June 14 to July 3

J. W. BOST
Waldron, Ark. July 1 to 14
Walters, Okla. July 16 to 31
Bethel, Okla. (Temple, Okla., P. O.)
Aug. 4 to 21

NAOMI BOST
Post City, Texas June 4 to 10
Waldron, Ark. July 1 to 14
Walters, Okla. July 16 to 31
Bethel, Okla. (Temple, Okla., P. O.)
Aug. 4 to 21

FRED BOUSE

Whiting, Ind. June 5 to 26
Anderson, Ind. June 29 to July 10
Farmstead, Ind. July 11 to 31
Auburn, Ind. Aug. 7 to 28

C. C. BURTON

Monroeville, Ind. June 5 to 19
Parker, Ind. June 22 to July 19
Kendallville, Ind. July 20 to Aug. 14
Selma, Ind. Aug. 17 to Sept. 4

M. M. BUSSEY AND WIFE

Vancouver, Wash. June 13 to 19
Tacoma, Wash. (Camp, 5210 S. Union Ave.,
South Tacoma, Wash.) June 23 to July 3

W. R. CAIN

Ironton, Ohio June 12 to 26

JAMES E. CAMPBELL

Marion, Ohio June 5 to 26
Vermillion, Ohio (Camp) July 19 to 24
Johnstown, Pa. (Camp) July 26 to Aug. 7
Alexandria, Ind. (Camp) Aug. 12 to 21

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Shelbyville, Ind. June 5 to 26
Anderson, Ind. July 1 to 17
Warsaw, Ohio (Camp) July 28 to Aug. 7
Radcliff, Ohio (Camp) Aug. 14 to 28
Columbus, Ohio (3rd St. Mission)
Aug. 28 to Sept. 11
Durand, Mich. Sept. 16 to Oct. 2
Ellet, Ohio Oct. 3 to 16

W. F. CLEHORN

Howe, Texas July 29 to Aug. 7
Oakman, Ala. (Care J. R. Rutledge)
Aug. 12 to 28

MARVIN S. COOPER

Kokomo, Ind. (1237 S. Ohio Ave.)
July 3 to 24
N. Indiana District (Goshen, Ind.) August

ERNEST COYELL

Viborg, S. Dak. (Tent) June 12 to July 10
Lambert, Minn. (Tent) July 14 to Aug. 6
Jamestown, N. Dak. (Assembly) Aug. 10 to 15
Jeffers, Minn. (Tent) Aug. 20 to Sept. 5
Mora, Minn. (Tent) Sept. 11 to Sept. 30

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Forestburg, Texas Aug. 12 to 28

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Pomona, Calif. Oct. 2 to 18

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Wilmington, Mass. (Spring Lake Camp)
August 6 to 14
Delanco, N. J. (Local Preachers' Camp)
August 26 to Sept. 5

R. P. FITCH

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Indianapolis District (Home Mission work)
July and August

BONA FLEMING

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Ingersoll, Okla. Aug. 26 to Sept. 4

JOHN FLEMING

Barberton, Ohio June 5 to 19

Salem, Ohio June 21 to July 3

No. Little Rock, Ark. July 29 to Aug. 8

National Park Camp, New Jersey, Aug. 12 to 21

L. N. FOGG

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Venice, Calif. Sept. 4 to 26
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Eagle, Idaho July 14 to 31

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West Chester, Pa. July 8 to 31
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JIM GREEN

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Counelly Springs, N. C. (Camp Free)
Aug. 7 to 14

RALPH C. GRAY

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LEE L. HAMRIC

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Lawton, Okla. July 3 to 17
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Wellington, Texas (Camp) Aug. 4 to 14
Sulphur Springs, Texas Aug. 19 to Sept. 4
Tyler, Texas Sept. 7 to 18

B. F. HARRIS

Gainsville, Texas June 4 to 19
Groston, Texas July 1 to 10
Klondike, Texas (Shilo Camp) July 13 to 29

N. J. HEPBURN

Bucklin, Mo. July 17 to Aug. 14
Brynsville, Mo. Oct. 2 to 30

WILLIAM HESLOP AND WIFE

Gary, Ind. May 31 to June 5
Dunkirk, Ind. June 23 to 26
Smith Mills Camp, Mass. July 8 to 17

LEE HILL

Mesa, Ark. June 26 to July 10
Sutton, Ark. July 15 to 24
Arkansas Dist. N. Y. P. S. Convention
Aug. 2 to 7
Bella Chapel, Ark. Aug. 12 to 21

ROY L. HOLLENBACK

Marion, Ohio (Camp Carmel) June 16 to 26
Indianapolis, Ind. (Salem Park Camp)
July 1 to 10

URAL T. HOLLENBACK

Auburn, Pa. (care Camp) June 17 to 26
New Ringgold, Pa. (Evangelical Church)
July 4 to 17
Norristown, Pa. Oct. 2 to 16
Darby, Pa. Oct. 23 to Nov. 6
Bloomsburg, Pa. Nov. 7 to 20
Bridgeton, N. J. Nov. 21 to Dec. 4

OSCAR HUDSON

Ottawa, Kans. June 10 to 26

AARON HULSE

Oklahoma City, Okla. (Harmony Church, Tent)
July 10 to 31
Letona, Ark. Aug. 8 to 29
Bradford, Ark. Sept. 2 to 23
Nashville, Kans. Oct. 1 to 15

J. ROSS HURST

Okemah, Okla. July 17 to 31
Okmulgee, Okla. Sept. 4 to 18

JAMES AND JESSIE HUNDLEY

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June 17 to 27

ALLIE AND EMMA IRICK

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Jasper, Ala. June 23 to July 3
Olive Hill, Ky. (Camp) July 8 to 18
Goddard, Ky. (Mt. Hope Camp)
July 21 to 31
Cambria, Ill. (Camp) Aug. 4 to 14
Bonnie, Ill. (Camp) August 19 to 29
Millport, Ala. (Camp) Aug. 31 to Sept. 12
Thomas, Okla. Sept. 15 to 25

A. H. JOHNSTON AND WIFE

Coshocton, Ohio June 9 to 19
Salem, Ohio June 20 to July 3
Dayton, Ohio July 21 to 31

LUM JONES

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June 14 to 26
Sawyer, N. D. (Camp) July 7 to 17

New Rockford, Mo. D. July 18 to 31
 Peniel, Texas (Camp) Aug. 4 to 14
 Shawnee, Okla. Aug. 15 to 28

LULA KELL
 Washington, Pa. June 13 to July 4
 Wadsworth, Ohio July 8 to 31
 Mineral City, Okla. July 26 to Aug. 7

J. A. KRING AND WIFE
 Kalamath Falls, Ore. May 29 to June 29
 Grants Pass, Ore. June 26 to July 17

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 Bloomington, Ind. June 15 to 19
 Mohawk, Ind. June 23 to 26
 Peoria, Ill. July 3 to 17
 Carmichaels, Pa. (Camp) July 21 to 31
 Sherman, Ill. (Camp) Aug. 4 to 14
 Connersville, Ind. Oct. 2 to 10

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 Oregon, Wis. June 5 to 26
 Chesterville, Ill. June 28 to July 10
 Oregon, Wis. July 29 to Aug. 17

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 Butler, Pa. June 28 to July 17
 Uhrichsville, Ohio July 22 to Aug. 7
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 Cordova, S. Dak. (camp) June 14 to 26
 Litchfield, Minn. June 28 to July 10
 Racine, Wis. (Spring Park Camp) July 13 to 24
 Hector, Minn. July 26 to Aug. 7
 Nokomis, Ill. Aug. 9 to 21

WILL H. LYNN
 Post, Texas (Grassland Camp) July 29 to Aug. 14
 Dalhart, Texas Aug. 18 to Sept. 4
 Gould, Okla. (Brownlow Church) Sept. 6 to 18

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 Washington, Pa. June 12 to July 4
 Wadsworth, Ohio July 8 to 17
 Mineral City, Ohio July 19 to 31

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 Barterville, Ky. June 29 to July 11
 Mt. Olivet, Ky. July 15 to 25
 Hollis, Okla. July 27 to Aug. 7
 Hallville, Texas (Noonday Camp) Aug. 11 to 21
 Oakland City, Ind. Aug. 24 to Sept. 4
 Cincinnati, Ohio (Norwood Camp) Oct. 2 to 23

J. A. MACCLINTOCK
 Connersville, Ind. June 5 to 19
 Milton, Ky. July 4
 Hazelton, Ind. July 29 to Aug. 7
 Portsmouth, Ohio Aug. 14 to 28

ARTHUR McNAUGHTON
 Tingley, Iowa June

L. C. MEISER
 North Little Rock, Ark. June 5 to 19
 Neodesha, Kansas June 21 to July 6
 San Angelo, Texas July 7 to 17
 Cherokee, Okla. (Camp) Aug. 28 to Sept. 4
 Chillicothe, Texas (Hayhurst Camp) Sept. 5 to 13
 Sterling, Okla. Sept. 13 to 18
 Hugo, Okla. (E. Okla. Dist. Assembly) Sept. 21 to 25
 Hominy, Okla. Sept. 27 to Oct. 2

L. G. MILBY
 Marion, Ind. June 5 to 26
 Augusta, Ky. July 1 to 17
 Dunkirk, Ind. July 20 to 31
 Lafayette, Ind. Aug. 7 to 28

JAMES MILLER
 Chicago, Ill. (Care 11155 S. Fairfield Ave.) July 3
 Lynn, Ind. July 10 to 24
 Hope, Mich. (Camp) July 31 to Aug. 14

JULIUS MILLER
 Poplar, Mont. June 16 to July 7
 Franklin, Minn. July 13 to 24
 Ortonville, Minn. July 26 to Aug. 7
 Jamestown, N. Dak. (Minneapolis District Assembly) Aug. 10 to 14

W. H. MINOR
 Wichita Falls, Texas June 5 to 19

ARTHUR MORGAN AND RUBEN BRIDGEWATER
 Minneapolis, Kans. June 15 to July 3
 Hutchinson, Kans. (Peniel Church) July 7 to 24

WADE L. NELSON
 Bridgeport, Okla. July 29

WILL E. AND LILLIE E. NERRY
 Montrose, Iowa June 5 to 19
 Canton, Ill. June 26 to July 10
 Science Hill, Ky. July 17 to 31
 Highway, Ky. Aug. 7 to 21

E. F. NEELY
 Jonesboro, Ark. June 5 to 19
 Caro, Mich. (Camp) June 23 to July 3
 Pontiac, Mich. July 10 to 24
 Clarendon, Va. (303 E. E. Terrace) Camp July 29 to Aug. 7

Batesville, Ark. (Camp) Aug. 11 to 21
 Antlers, Okla. Aug. 28 to Sept. 4

EDWARD C. ONEY
 Warren, Ohio June 5 to 19
 Youngstown, Ohio June 26 to July 10
 Salem, Ohio Aug. 7 to 21
 Akron, Ohio (First Church) Oct. 16 to 30
 Bradford, Pa. Nov. 6 to 20

G. F. AND BYRDIE OWEN
 Algona, Iowa June 5 to 19
 Pierson, Iowa June 26 to July 10
 Ft. Dodge, Ia. July 12 to 24
 Climbing Hill, Ia. July 29 to Aug. 7
 Bath, Maine Aug. 28 to Sept. 11
 South Portland, Maine Sept. 18 to Oct. 2

FANNIE PAYNE EVANGELISTIC PARTY
 Denver, Colo. (District Assembly) June 15 to 19
 Phippsburg, Colo. (General Delivery) June 23 to July 10
 Hayden, Colo. (General Delivery) July 14 to Aug. 14

DWIGHT M. PEFFLEY
 Dayton, Ohio June 5 to 19
 Millersburg, Ohio June 22 to July 10
 Eaton, Ohio July 11 to 24
 Letta, Ind. (Letta Camp) July 29 to Aug. 8
 Cooperdale, Ohio Aug. 14 to 29
 Toledo, Ohio Sept. 1 to 25
 Walbridge, Ohio Oct. 2 to 23
 Darling Run, Ohio Oct. 30 to Nov. 13

J. E. AND ADA REDMON
 Indianapolis, Ind. (North Side, 1231 N. Holmes Ave.) June 19 to July 3
 South Bend, Ind. (Care Rev. L. W. Collar, 3412 S. Michigan St.) July 8 to 24
 California, Ky. (Carthage Campmeeting, care J. R. Moore) Aug. 19 to 28

LAWRENCE REED
 Coshocton, Ohio (Camp Bethel) June 9 to 19
 Sebring, Ohio (Camp) July 15 to 24
 New Albany, N. Y. (Seren Oaks Camp) July 31 to Aug. 14
 Richland, N. Y. (Camp) Aug. 21 to Sept. 5
 Cumberland, Md. Sept. 10 to 26

LEWIS J. AND ETHEL RICE
 Mattoon, Wis. June 12 to 26
 Madill, Okla. July 17 to 31
 Kingston, Okla. Aug. 4 to 21

C. C. RINEBARGER
 North Reading, Mass. June 24 to July 4
 Douglas, Mass. July 14 to 24
 North Little Rock, Ark. July 28 to Aug. 7
 Ramsey, Ind. Aug. 13 to 21
 Oakland City, Ind. Aug. 26 to Sept. 4

J. A. RODGERS
 Pittsburgh District June 1 to Aug. 21
 Andover, Ohio Aug. 28 to Sept. 18
 Youngstown, Ohio Sept. 25 to Oct. 12
 Cleveland, Ohio Oct. 16 to Nov. 6
 Brazil, Indiana Nov. 13 to 27

PERRY R. ROOD
 Rio Grande, Ohio (Tent meeting) June 9 to 26

C. W. RUTH
 Gordon, Neb. (care Campmeeting) June 17 to 26
 Red Deer, Alta., Canada, June 30 to July 10
 Sebring, Ohio July 15 to 24
 Toronto, Ohio (Hollow Rock Camp) July 28 to Aug. 7
 Gaines, Mich. Aug. 26 to Sept. 4

N. B. SHADE
 Richmond, Va. June 20 to 30
 Beaver Dam, Va. July 10 to 20
 Park Lane, Va. (Camp) July 29 to Aug. 8
 Knobsville, Pa. Aug. 14 to 24
 Columbia, S. C. (Tent) Sept. 1 to 11
 Plant City, Fla. (Tent) Sept. 18 to 30
 Avon Park, Fla. (Assembly) Oct. 5 to 9
 Blacksburg, S. C. Sept. 12 to 17

R. A. SHANK AND WIFE
 Kokomo, Ind. (Camp) June 10 to 19
 Mt. Olivet, Ky. (Camp) July 15 to 25
 Romeo, Mich. (Camp) Aug. 5 to 14
 Kampsville, Ill. (Camp) Aug. 18 to 28

E. D. AND WINNIE SIMPSON
 Meza, Ark. June 26 to July 10
 Albia, Ark. (Maple Shade Camp) Aug. 18 to 28

C. W. Sooter
 Waynesville, Mo. June 22 to July 10
 Dixon, Mo. July 15 to Aug. 7
 Tuscumba, Mo. Aug. 12 to 28

BURL SPARKS
 Salem, Ohio June 21 to July 3
 Bloomington, Ind. July 16 to 31
 National Park, N. J. Aug. 12 to 21

D. M. AND EVA SPELL
 Denison, Texas July 17 to 31
 Quanah, Texas Aug. 4 to 21

FRED ST. CLAIR
 Cheney, Wash. (Tent Meeting) June 5 to July 10
 Portland, Ore. (Tent Meeting) July 31 to Aug. 28
 La Grande, Ore. Sept. 4 to Oct. 2
 Princeton, Idaho Oct. 9 to Nov. 6

E. H. STILLION
 Ashabula, Ohio June 5 to 19
 Wellsville, Ohio June 23 to July 10
 Corydon, Pa. July 11 to 24
 Kyrletown, Pa. July 31 to Aug. 14
 Pittsburgh District Aug. 18 to Sept. 4

HOWARD W. SWEETEN
 Argo, Ill. June 11 to 37
 Moberly, Mo. June 27 to July 11
 Freeport, N. Y. (Long Island Camp) July 14 to 24
 Toronto, Ohio (Hollow Rock Camp) July 28 to Aug. 8
 Circleville, Ohio (Camp) Aug. 11 to Sept. 5

ELWOOD TAYLOR
 Argo, Ill. June 5 to 26
 Crab Orchard, Ky. July 31 to Aug. 14

T. L. TERRY
 Marlinton, W. Va. June 5 to 26
 Indianapolis District July and August

JOHN THOMAS
 Red Rock, Minn. (Camp) July 1 to 10
 Kittanning, Pa. July 14 to 24
 Moores, N. Y. Aug. 1 to 14
 Rochester, N. Y. Aug. 16 to 28
 Clarksburg, Ont., Canada Sept. 9 to 18

I. N. TOOLE
 Grand Rapids, Mich. June 12 to 26
 Grafton, W. Va. July 31 to Aug. 14
 Hopkins, Mich. (Camp) Aug. 18 to 28
 East Palestine, Ohio Aug. 31 to Sept. 18
 Alliance, Ohio Oct. 2 to 16

R. L. MORGAN
 Roxana, Ill. June 1 to 19

JESSE UHLER
 El Dorado, Kans. June 5 to 26

N. B. VANDALL
 Princeton, Ind. June 22 to July 3
 Bentleyville, Pa. (Camp) July 7 to 17
 Pittman, N. J. (Camp) July 20 to Aug. 2
 Findlay, Ohio (Camp) Aug. 11 to 21
 Mt. Lookout, Ohio (Camp) Aug. 25 to Sept. 4
 Rochester, Pa. Sept. 9 to 18
 Baltimore, Md. Oct. 2 to 16
 Brooklyn, N. Y. Nov. 4 to 13
 Carmichael, Pa. Nov. 20 to Dec. 4

H. W. WELSH
 Hamilton, Ohio June 1 to 20
 Olivet, Ill. June 21 to July 1
 West Liberty, Ohio July 3 to 17

R. F. WHITEHURST
 New York District June and July
 Magnolia, Ark. (Warnock Springs Camp) Aug. 4 to 14

EARL F. WILDE AND WIFE
 Portland, Ore. (District Campmeeting) July 21 to 31

EVIL SPEAKING

The following two booklets should be read by every Christian. No theme is more timely and no subject more neglected than the one presented here. Churches, evangelists, campmeetings, etc., should circulate both these publications by the thousands of copies.

The Serpent's Fang. By S. L. Flowers. A forty-seven page booklet dealing with every phase of that "unruly member," the tongue—"Talkativeness, Idle Words, Backbiting, etc. It also contains Wesley's sermon, "The Cure of Evil Speaking," which is published separately in pamphlet form. Price, 15c, postpaid.

The Cure of Evil Speaking. By John Wesley. A 16 page pamphlet containing this helpful sermon.

Price, 2 for 5c; 20c a dozen, postpaid.

NAZARENE PUBLISHING HOUSE
 2923 TROOST AVENUE
 KANSAS CITY, MO.

"World-Wide" Evangelistic Program - 1927

CHURCH OF THE NAZARENE

"The Whole Gospel to the Whole World"

YOUR

It may be just a coincidence but it is a singular one—that this possessive adjective is altered so little in the change from the second person to the first person, plural (your—our). At least there's a parallel here. If you should summarize your own interests, confining yourself to essentials you would find but little variance between them and the essential interests of the other man or woman or of groups of men and women.

Folks are prone to speak disparagingly of their ability or lack of opportunity. Before indulging in this we should remember that we have a very large influence in our church. The Scripture tells us that, "One shall chase a thousand." Lone individuals have done wonders in state-wide reform and in initiating agitation for good that has been national in its results. In other words you cannot divorce yourself or any other individual from responsibility. And you cannot isolate yourself from membership in the community, the state, the nation, the world. You are here and take part in life's activities you must, exert an influence you will, whether for weal or woe.

The heart of every true child of God throbs with pity and solicitude and yearning for the unsaved millions at home and abroad; for struggling churches, for worn out veterans of God's great army. The needs are so great; the means to help are so meager.

How can we get to the needy that we may help them?

JAN.
\$17416.62

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MAR.
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APR.
30726.06

MAY
\$17827.95

JUNE

JULY

AUG.

SEPT.

OCT.

NOV.

DEC.

of system of regulating expenditures according to income. It is nothing more or less than a soberly, prayerfully, intelligently constructed arrangement whereby every activity of the church will get its proportionate share of every dollar that is raised. So when you contribute One Dollar to the General Funds you are spreading this Dollar over eight different activities and you are helping to meet eight different needs, every one urgent. Out of every dollar you contribute

75¼c goes for Foreign Missions
4½c goes for Church Extension
3½c goes for Home Missions
3½c goes for Ministerial Relief
5½c goes for General Superintendents
1½c goes for General Contingent Fund
3½c goes for General Assembly Fund
3½c goes for General Publicity Fund.

During the month of May, 1927 the sum of \$17,827.95 was received for the General Interests. We came within \$505.05 of "victory." Let us put forth a special effort to send this amount over and above our June requirements of \$18,334.00.

PRAY—PAY—HELP WORK THE PROGRAM

These squares represent amount needed each month. The steps indicate amount received. "Keep on Building."

JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
18333.00	18333.00	18334.00	18333.00	18333.00	18334.00

We are leading you right up to the answer which is ORGANIZATION.

The Church of the Nazarene is organized, simply that it may carry on its program of giving the whole gospel to the whole world. The administration of the church centers in a General Board which collects and disburses money on the Budget Plan. This Budget is merely a chart

(GENERAL FUNDS)

Expenditures

Amount and Percentage

FOREIGN MISSIONS

\$165,600.00

75.28%

\$220000.00
\$201666.00
\$183333.00
\$165000.00
\$146666.00
\$128333.00
\$110000.00
\$91665.00
\$73332.00
\$55000.00
\$36666.00
\$18333.00

CHURCH EXTENSION	\$10,000.00	4.55%
HOME MISSIONS	\$7,000.00	3.15%
MINISTERIAL RELIEF	\$7,000.00	3.15%
GENERAL SUPERINTENDENTS	\$12,000.00	5.45%
GENERAL CONTINGENT	\$3,400.00	1.54%
GEN. ASSEMBLY EXPENSE	\$7,500.00	3.41%
ADMIN. and PUBLICITY	\$7,500.00	3.41%