

Herald Holiness

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WHOLE NO. 635

The Still Small Voice

ELIJAH stood upon the Mount of God (1 Kings 19), perhaps in the same place where Moses stood several centuries earlier, having received clear intimation that God was about to appear to him in some special manner. God's passing was accompanied by a wind so strong that it rent the mountains and broke the rocks, and by an earthquake which ground the ribs of the earth, and by a fire fierce and flashing; but God was not in any of these in the special sense that was promised. And after they had all passed, there came a still small voice which proved to be the real manifestation of God.

To the natural eyes and ears the three first appearances were much more impressive than the last, and much more calculated to stir the prophet, if he possessed very much of a leaning toward the spectacular. The marvel is that the prophet was not carried away with emotion so that he would be gone when the *voice* spoke. But if he had gone out directed by a mere wind and earthquake and fire he would have followed but a hazy vision and would have had to have guessed at the details of the mission which he was to fulfill. As it was, men and circumstances waited at the crossroads to do his bidding and he traveled and labored in certainty.

The wind and the earthquake and the fire stand for the human and the natural, the still small voice represents the true supernatural. The former do not stand for what is bad, but they do not stand for what is best. Rather they stand for the passing, for the incidental, for the "showy" in religion and life. The still small voice stands for the genuine, the real, the truly divine in religion and life.

The wind, the earthquake and the fire not only accompanied the passing of God, but they may have been caused by that passing. At any rate they were very closely related to God and His true manifestation, but they were not that true manifestation and were not absolutely essential to it.

There is a true mysticism and it is more important than shouting, laughter or tears. The inimitable "still small voice" of God brings clearer assurance and safer direction to the believer's heart than all the demonstration that the natural eye and ear are capable of perceiving. But though *still* and *small*, it is yet a *voice*, true, vivid and real. It is the antipode of deafness and nonentity. It is clear and assuring and sends the believer forth to call prophets and anoint kings. It is the actual basis for a perennial testimony and a never failing courage. It is that love which "beareth all things" in vocal form.

Let us have the tornadoes, the earthquakes and the fires, for these accompany the passing of God and we should delight in them as the clouds of His feet. Shouting, holy laughter and tears are familiar attendants at meetings with God. Marching, hand clapping and loud hosannas are

becoming to those who wait upon the King in the day of His triumph. But in all these there is of necessity an element of the human and the natural and there is constant danger that the percentage of these will become too great. The "still small voice" is all divine and happy the man who allows all else to pass until he hears it. "Assurance," the "Witness of the Spirit," the "Innermost life," or whatever the particular name applied to it, it can best be heard in the crevices of the silent mountains of "aloneness" with God to which followers of Christ should retreat as often as possible.

A Privilege, Then a Duty

IT really ought not to be necessary to preach that holiness is a duty to justified Christians; for they should all be so glad to hear that it is possible to be sanctified wholly in this life that they would get the blessing as a *privilege*. Indeed holiness is a duty, but it is a privilege first and it becomes a duty only when one fails to obtain it quickly when the first light dawns.

Conviction for holiness is quite distinct from the conviction for pardon which the guilty sinner experiences; so that it is possible for a Christian to go on and get sanctified wholly without ever experiencing a sense of exposure to hell because of depravity within. One description of that prayermeeting which led up to the sanctification of one hundred and twenty Christians in the "upper room" at Jerusalem says, "And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God" (Luke 25:52, 53). Thus it would seem that these Christians never experienced a conviction which stopped them from shouting over the joys of justification and yet they undoubtedly met the conditions and obtained the "fulness of joy" in entire sanctification by the baptism with the Holy Ghost and fire.

"Should a preacher preach that men will go to hell who do not get sanctified wholly, or should he preach on the beauty of holiness and urge people to seek the blessing from that standpoint?" He should preach on the beauty of holiness and urge Christians to seek it as a joy and privilege. But when there are indications that some are drawing back, he will do well to preach and warn that drawing back from the call to holiness will grieve God and bring on "backsliding and thus result in eternal loss."

Justified Christians are safe until they receive spiritual light on holiness, but from that moment they are in danger of backsliding and can make sure of heaven only by consecrating fully to God and obtaining the grace of perfect holiness through faith in Christ. Thus, holiness is a privilege—then a duty. But of course none of us can tell just where the line between privilege and duty is drawn in so delicate a matter as this, so we can do no better than to

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preach holiness as a privilege *and* duty and urge all Christians to press immediately into it.

NO WONDER THE PREACHER COULD NOT PREACH

THE PREACHER was struggling to "make a go" of his sermon and of the service and I thought there must be some cause for his evident lack of liberty and power, so I set in to discover wherein the cause lay. It did not take long to make the discovery, for out in front I beheld at least half a dozen of the leading people of the church asleep, or so near so that the impression was the same on the preacher. Then I saw a mother who had evidently decided to use that afternoon service as the time to "break in" her baby to the habit of going to church. Then there were two or three small children who were "not the least trouble" to their mothers, but who had found the church a convenient place to play. Then there were some of the brethren who could not be satisfied with the position of the shades nor with the arrangement of the ventilation so they must needs make repeated efforts to set matters right while the sermon was being preached.

When I had taken in the whole situation I was surprised that the preacher was doing so well under the circumstances. The fact is there are some congregations to which I do not believe there is a preacher anywhere who can preach with any liberty or satisfaction; then there are others that almost any preacher can do well before. The congregation has a great deal to do with either the making or the breaking of the preacher.

THE CHURCHES AND WAR

CONSIDERABLE attention has been directed toward the discussions of the Methodist Church in its General Conference at Springfield, Mass., on the war question. It looked for a time as though the church would be committed to a very radical pacifistic position which would make it a breach of discipline for any of its members to engage in any war; but the committee's report as finally passed is conservative. It declares the church's preference for peace and commends and requires that every effort be made to settle international disputes through diplomatic conferences, but it does not define participation in war as always and unfailingly unchristian.

The Philadelphia Yearly Meeting of Friends (Quakers) in its recent session reaffirmed the traditional position of that splendid body of Christians and added, "We believe that

the whole system of determining right by violence and destruction rather than by friendly conference and negotiation is fundamentally wrong, inefficient and unchristian. We call upon Christian people of whatever sect or creed to join in renouncing for the future all participation in war, and to seek through our national representatives such international organization as will supply peaceful methods of dealing with all international differences. We also urge upon Christians the consideration of inter-class and inter-racial problems and an effort to solve them through good will and understanding."

Thomas R. Marshall, former Vice-President of the United States in a speech in Chicago recently, said, "I want peace, but I want America to be in a position to preserve her institutions, homes, civilization and rights." He declared that he believes in peace but is not a pacifist. This is, perhaps, the conviction of the majority of Christians in the churches of America. If passing ecclesiastical laws, or other laws for that matter, would rid the world of war, there would not be a recognized body of Christians that would hesitate to "out-law" war. But in the present state of the world it would no more stop war for the people of this nation to advertise their decision to never participate in it again than the announcement that all householders had thrown away their locks and keys would put an end to theft: for nations become out-laws just as individuals do. We must not so soon forget the lesson which the "Rape of Belgium" in 1914 taught us and the world.

THE SUNDAY SCHOOL EDITOR RESIDENT

AT its meeting in December, the General Board arranged for the editor of the Sunday school publications of our church to become a resident of Kansas City and devote his entire time to the improvement of our splendid literature. Dr. Ellyson had to remain in Hutchinson, Kans., until the close of the school year. But today (June 2) he arrived in Kansas City and will assume the duties of resident editor of the Sunday school publications at once.

The reception which our Sunday school literature has received among our own people and our friends has fully justified the General Board in making arrangement for the very best possible editorial care for it and the present move will be welcomed and approved by our people. Our already good literature may now be expected to get better as the days go by.

Dr. Ellyson is a school man of many years experience, a preacher of rare ability, a theologian and Bible teacher of first rank and a clear and careful writer. It would seem that all these years he has been unwittingly preparing for the great work to which the church has now elected him.

While the major portion of his time is to be spent in the office, Dr. Ellyson will be available for camp meeting engagements, for Sunday school and preacher's conventions and for special services of various kinds, and our brethren who have the planning of such

occasions will do well to get in touch with him early and engage him for the dates required. In this particular branch of ministry Dr. Ellyson will render great service to the church and to the world.

Let us all pray for Dr. Ellyson and his staff that our Sunday school literature may increase its usefulness many fold under their care.

"TO THEM THAT ARE SANCTIFIED"

A DEFINITE objective has been reached when we or those to whom we minister have been saved from all sin, but there is apostolic precedent to justify the claim that there is a ministry especially for the sanctified. Growth in grace is a delicate privilege, and although it does take place under adverse conditions, it is susceptible to encouragement and responsive to cultivation.

And no one should feel humiliated for confessing his need of such help as he may obtain from others in Christ, for even in heaven the leaves of the tree of life are offered for the "health" of the nations.

Answering the question, "What is holiness work?" Rev. Joseph H. Smith says it is, "To win for this truth of cleansing from all sin, and the fulness of love in this present life, its rightful place not only in holiness churches and holiness meetings, but in all churches and theologies." "And we have, if possible, a still greater task and trust than this. And that is the developing of sainthood and a maturing of a wholesome saintliness in those who are truly sanctified. None are more susceptible to the advancing ministries of a progressive piety than those who are made free from sin. And none is in any more need of being ministered unto than those who (rid of the appetite for worldly things) cannot thrive without the strong meat of God's word. Yet there are few who know how to 'feed sheep.' For these cannot fatten, mark you, even upon the barb wire of cautions which is frequently rolled out to them from many ministries, or yet from the mere rehearsal of the truths whereby they were sanctified. How few there are who are skilled in the art of culturing their graces, developing their gifts, perfecting their conduct, and maturing their influence and service! True, they are in the school of providence, and are the subjects of fostering and chastening grace. True, too, they, as none others, are capacitated to work out their own salvation. But it is also true that the gospel contemplates a nursing mother and an admonishing father ministry for all saints to the very end of probation. And we are called to be such. For lack here, many may be developed farther as holiness people than they are as *holy people*. Both are right, just as both temperate and temperance people are right. But as we would be pained to see men advanced as temperance workers beyond what they are in temperate habits, so will we be zealous to see that our people are *advanced* not only in holiness work, but in all the graces, gifts and beauty of holy character."

THE GOSPEL OF CHRIST

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek" (Rom. 1:16).

WHEN D. L. Moody was with Grant's army at Richmond, the colored people held a jubilee meeting. The colored chaplain said, "Rejoice you mothers, you are free. That little child has been torn from your embrace and sold to some one in a distant state for the last time. Your hearts are never to be broken in that way again. You are free." They shouted, "Glory, glory to God!" "Rejoice you young men. You have heard the crack of the slave driver's whip for the last time. You positively shall be free." They shouted, "Glory to God!" "Rejoice young maidens. You have been placed on the auction block and sold for the last time. You are free, forever free." They shouted, "Glory to God!" Surely none of us would criticise these people for shouting over such good news, but don't you know that the gospel of Christ brings to us better news than the chaplain brought to the colored people on that occasion?

This is the gospel of life. For Jesus hath "abolished death and brought life and immortality to light through the gospel" (2 Tim. 1:1). It brings life, life more abundant. So that the truly regenerated and sanctified soul becomes a life center from which flows out an ever increasing stream of divine love and peace. What a mighty transformation!

It is the gospel of light. "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine into them." As light and heat energy are indispensable to the maintenance of the various forms of vegetable, animal and human life, so the newly regenerated spirit must have the divine light and heat for being and growth. "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

It is the gospel of love. "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 when His love is made perfect in us no journey will be too long, and no sacrifice will be too great for us to make at His bidding. It is not "how little can I do and make the celestial city?" but, "how much can I do for Him who has done all for me?"

It is a gospel of liberty. It is written that after the temptation, Jesus "came to Nazareth, where he had been brought up," and after the book of Esaias had been given to Him, He stood up in the synagogue, and read the following: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord" (Luke 4:18). When man, as a free, moral agent, by purposeful choice, acts in opposition to the divine will, his heart root qualities become perverted, and these in turn give rise to abnormal appetites, unholy desires and

THE NAZARENE PULPIT

affections, and evil tendencies and propensities, which enslave the soul, bind the spirit, and even disease the body. Satan having gained control of the human will, makes the lost an easy prey, and catching them in his snare, he hurries them on to that eternal death that awaits the finally impenitent. But when the seemingly helpless dupe of Satanic delusion hears the blessed gospel of Prince Emmanuel with the Holy Ghost sent down from heaven, and yields to its beneficent influence, and meets the conditions therein laid down, the chains of sinful indulgence are broken, the lacerated heart is healed, the rent spirit is restored, the captive is set free, the new life center is established, and the soul passes out of darkness and death over into light and life. Many who read these lines know by a blessed experience that this is true.

INTRODUCING THE PREACHER



Rev. J. A. Kring who occupies the Pulpit this week is a college graduate, editor of a church paper for sixteen years and a preacher of the Gospel for twenty-nine years, having preached from coast to coast. He has been a member of our church for two years, during which time he has done splendid work for our church at Billings, Mont., where he hopes to have the new building ready for dedication within a few days. He will conclude his pastorate with his Assembly June 24 and will then return to his beloved evangelistic work in which he has been so blessed for so many years. He is a strong, radical, safe evangelist who can bring up his end of the yoke anywhere. He should be kept busy the year around. He is a type that we very much need. Address him Box 1003, Billings, Mont., and engage him for a revival.—EDITOR.

But it does not end here, for the gospel we preach is said to be the gospel of power. The text says that "It is the power of God unto salvation to every one that believeth." The Greek *dunamis* in this passage, means not only power, but *strength* and *authority*. It has power over the mind. It superinduces conviction, repentance from all sin, both actual and original. It enables him to turn his mental, volitional, and emotional energies into the divinely appointed path. It gives him power over himself, power over his fellowmen, and power with God. It gives him strength to be, to do and to suffer. It clothes him with an invincible power for holy conquest, and gives him authority that three worlds must, and do recognize. Surely there is wonder working power in the gospel. They tell us that Thakombau King of Mibau, was a cruel, savage, South Sea Islander, a cannibal of the worst type, who reveled in

murdering hundreds of his subjects. But when the blessed gospel of the Son of God reached his island, it got such a hold on him that he finally yielded to its demands and was beautifully saved.

A good many years ago I was holding a revival meeting in the Baptist church at Blackwell, Oklahoma. The power of God was on the meeting, and souls were praying through in the old fashioned way. There was living in the town an old man who was a slave to the drink habit and a confirmed gambler. He had lost something like two thousand dollars in his gambling activities, and was in a wretched miserable condition. His wife and daughter were attending the meeting, while he was spending his time at the gambling hell of the village. One night he was sitting at the gambling table with the money and cards before him, and right while they were in the midst of the game, he arose to his feet, threw the cards that he had in his hand down on the table, stepped to the bar and drank a glass of whiskey, left the building and started for home. For some reason his wife and daughter had locked all the doors before leaving for the evening service, and when he reached his home he was unable to get into the house. Seeing the light in the church building just a few hundred yards away, he started for the meeting. I saw an old man with a slouch hat, dirty clothes, and tobacco juice in abundance on his shirt soon enter the door and take a seat at the rear of the building. In a few moments I noticed he was in tears and deeply affected. He had not been inside of a church for several years, except once or twice to funerals. When I had finished the sermon, I gave the altar call and several persons, my wife included, went to the man and began to talk to him about the wonderful love of Jesus. I hurried to the scene and began to pray for the poor man. Both the pastor and myself prayed. While we were engaged in prayer, one who had been saved a few nights before, and who had done much gambling in the village with this poor man, kept saying: "Dad, Jesus will save you, for He saved me," but the old man kept insisting that there was no use, for there was no hope for him. Finally he threw that old hat to the ceiling and cried out pitifully that it was too late for him to get saved. But the converted gambler kept on insisting that God would save him and begged him to say that he would go with us. Just about the time that we had reached the middle of the second prayer, he affirmed that he would go with us and Jesus, and like a flash of lightning the heavens opened and he was beautifully saved. He kept us there till about two thirty the next morning. He would walk up and down the aisles and tell us how he had spent his money, and the way he had treated his wife and daughter, and then he would cry out, "Hurrah for Jesus." The next evening I saw an old gentleman right in front of me with clean clothes, a neat shirt and tie, and well combed hair and beard, and a shine not of this world in his face, drinking in the gospel like a fish would drink water. At first I did not recognize him, but later, while I was preaching it dawned on me that he was the man who had been saved the night before. Thank God for the transforming power of the Gospel!

Why We Teach the Eradication of Carnality

By A. M. HILLS, D. D.

NUMBER FOUR

VII. "What God has said about Perfection"—Continued.

REV. Harry Bisseker, M. A., of England writes judiciously on this subject as follows: "Our Lord's precept in Matthew 5:48, does not mean that our perfection is to equal the Father's perfection. (a) The word translated 'perfect' implies not *absolute* but *relative* perfection. Its strict signification is brought to its proper end:

"It is used to describe those who are *full-grown*, in contrast with those who are babes. (Eph. 4:13, 14). So in character, also it is employed to denote those who have attained that *completeness*, which they were created to realize. What it suggests, therefore, is only a perfection *relative to the end for which a person or thing exists*. (b) The true sense of our Lord's words is given in the paraphrase. 'Ye in your sphere should fully realize the end of your being, just as in His higher sphere, your Father realizes the end of His being. He calls us to a life of purity and perfect love. He who has it has the perfection which Christ requires.'"

John Wesley's doctrine of perfection does not mean that our perfection was to equal the Father's perfection (in every sense).

(a) To the disciple as to His Lord, it is simply a doctrine of perfect love. In a conference with clergymen, Wesley was asked: "What is implied in being a perfect Christian?" "The loving God with all our heart and soul and mind" was the reply.

(b) This perfect love, he goes on to teach, does not yield a man *absolute* perfection. "He still grows in grace, in the knowledge of Christ, in the love and image of God: and will do so, not only till death but to all eternity."

(c) Nor does it render its possessor immune from error. It does not imply, as some men seemed to have imagined, an exemption either from ignorance or mistake, or infirmities, or temptations. For this reason Wesley declined to use the term "sinless perfection."

(d) Nevertheless, he refused to treat such unintentional errors in a life of perfect love as though they were sins. "I believe a person, filled with the love of God is still liable to involuntary transgression. Such transgressions you may call sins if you please; I do not."

I am writing these lines within a few miles of a prominent preacher who ridicules Christian perfection, and makes light of being "filled with the Holy Ghost." He does it openly before his congregation, and publicly declared: "We run the Christian race with the Devil in our hearts, and the malignity of sin in our lives." It is perfectly safe to affirm that this is not the Christian life that God holds up to us as our ideal. It is not the perfection which God demands of us. To affirm that this is the best experience that we can have in this life is to insult the omnipotent Christ and the infinite Holy Spirit.

If we will permit Him to do it, He who

cast the demons out of the Gadarene, can cast the demons out of our hearts today, and the fiery baptism with the Holy Spirit will consume out of our hearts the "malignity of sin." We can then realize "the end of our being" and the purpose for which we were created. God is pleased to call this "perfection." "Wherefore, leaving the doctrine of the first principles of Christ, let us press on [be borne on] UNTO PERFECTION," (R. V.) thanking God for the privilege of walking with Him and serving Him with a holy perfect heart.

As we have already seen in 1 Cor. 3:1, 2, carnality keeps Christians in abnormal babyhood and childhood. But in Eph. 4:11-13, Paul tells us that "God gave apostles, prophets, evangelists, pastors, and teachers; [and we may add the Holy Spirit] for the *perfecting of the saints*, till we all attain to a *full-grown man*, unto the measure of the stature of the fullness of Christ, that we be no longer children."

Now, how can we reach this perfection unless the belittling, dwarfing "old man which is corrupt" is "put off" "crucified" "made dead" or "eliminated" out of our being. We are therefore forced to conclude either that God holds out to us a false hope of maturity and Christian perfection, or He has made ample provision for "taking away" from us the carnal mind. The former alternative is unthinkable; therefore we gladly accept the latter.

VIII. We are confirmed in our faith that *God will remove inbred sin from us in this life* by the teaching of the first chapter of the first Epistle of John. No passage of Scripture has been worse misinterpreted or more industriously used to defend the unscriptural doctrine of *necessary and continual sin*.

Let the reader remember that an evil sect of false teachers had arisen, who held that all sin or evil resided in matter or the body, and had nothing to do with our spirits. Therefore they taught that one could practice all enormities of vice and impurity, and still his

soul would remain innocent and uninjured. The practices of these teachers soon became as bad as their doctrines, and they literally wallowed in profligacy. The Apostle Peter wrote against them: "False teachers, who shall privily bring in destructive heresies, denying even the Master that bought them. And many shall follow their lascivious doings; by reason of whom the way of truth shall be evil spoken of" (2 Peter 2:1, 2). R. V. "Men that count it pleasure to revel in the day time . . . while they feast with you; having eyes full of adultery, and that cannot cease from sin; enticing unsteadfast souls; having a heart exercised in covetousness" (verses 13, 14). R. V. Jude described them as "wild waves of the sea foaming out their shame; . . . walking after their own lusts, and their mouths speaking great swelling words). (vv. 13-16). R. V.

When these vile teachers were urged by the holy Apostle and preachers to repent, they replied that *they did not need to repent*. When urged to give up their vile sins, they replied they had no sins, and never had any. The awful delusion of the Gnostics or Doceta, that sprang from heathen philosophy, akin to Christian Science of today, which also denies the existence of sin, was sweeping the churches from their moorings of faith.

When these false teachers were told that Jesus had a body, and yet was holy, they denied it, and said Jesus only had a *phantom body*, a body in appearance. He only *appeared* to die on the cross. His atoning death was only an unreality, an appearance. This heresy, unless met vigorously, would in time wipe out Christianity. So John wrote his First Epistle to meet this error and give believers the true grounds of assurance of salvation. He says "These things have I written unto you concerning them that seduce you" (1 John 2:26). "Little children, let no man deceive you" (1 John 3:7).

Now, with this introduction, concerning this heresy in mind, let us read the first chapter of 1 John and a few verses of the second and third chapters, and we shall understand why the apostle wrote as he did, and what he meant to teach.

At the opening he says in substance: You gnostics are utterly wrong, and do not know what you are talking about. We know that Jesus was no phantom man, for we have *heard Him* with our ears, and seen Him with our eyes, and *handled Him* with our hands. We ate and drank, and walked, and talked, and slept with Jesus, day after day for more than three years. We saw Him die on the cross for our sins. We saw Him many times after His resurrection. We saw him ascend into heaven, after giving us the commission to be witnesses for Him throughout the world.

When you say He was a phantom man you do not know of what you are speaking. *We simply know by years of personal experience and observation that He was a real man, and no phantom ghost.*

MY IMPRISONMENT

MADAME GUYON

*Love constitutes my crime.
For this they keep me here
Imprisoned for so long a time
For Him I hold so dear.
And yet I am as when I came,
The subject of this holy flame.*

*How can I better grow
Or how from my own heart fly?
Those who keep me here should know
True love can never die.
Yea, tread and crush it with disdain,
'Twill only live and burn again.*

*How am I then to blame?
He's always in my sight,
And having once inspired the Flame
He always keeps it bright.
For this they smite me and reprove
Because I cannot cease to love.*

"Don't Give Up the Ship"

By PROF. A. S. LONDON

THE above words were spoken by James Lawrence. He was in command of the "Chesapeake" and was challenged to fight the British frigate, "Shannon." He left Boston harbor and after a desperate battle was compelled to lower his colors. His dying words, "Don't give up the ship" have become proverbial. I am writing this article especially to the young men and women of our church. I am not an old man. In fact I am just as young now as I was when in my teens. For age is not determined so much by years, as it is by the mental attitude one has toward life. While not old, yet I have been here for several years and it is my opinion, based upon experience and observation, that it takes more genuine manhood and womanhood for young people to stem the tide of this age and be true to the principles of Christianity and the church than ever before in the period of time that has passed over my life.

It seems to me that there are more things to attract young people from the church and the path of right than ever before. We have many churches with but few young people connected with them and the tendency will be for those among our number to follow the crowd. Our standards of right are so much different from many denominations that the call is constantly given out to lower our standards of living for the sake of the young people, and in many places, we have ostracised ourselves from the people to such an extent that our young people feel embarrassed out with the public. A young woman recently said to me, "Professor, I am going back home. I love our church. I have been a member of the Church of the Nazarene for several years. But this fact is facing me; I am the only young lady in our church at home, there is a social side to my life, I do not feel like associating with worldly boys and girls, what must I do?" This young lady is probably facing the same question as many other young people of our connection.

Again, there is such a looseness of morals in our country today that it challenges the best in our young people to stem the tide and not be caught in the traps. We reach only twenty-five per cent of the young people of this nation with our Protestant churches, and we lose sixty per cent of this number by the time they reach the age of fifteen. A great statesman said just a few days ago that seventy-five per cent of the young people of this country who leave Christian homes and go away to college never return to their homes or to the church. This is tragical. I believe the title at the head of this article is timely, "Don't give up the ship."

It may be with all the conditions that are facing us today, that my article will be a help to many parents. You, too, are having to face new problems. Your children are drifting. You would give all you have to save them from the drift. In the community where you live, cheap, trashy and suggestive literature is prevalent in the school. The vile picture show is on your streets. Evil associates are thrown with your children. Your hearts are broken. You are crushed.

May I say to you as a father speaking out of his heart, "Don't give up the ship."

I recently heard a great Methodist Bishop say that he went one time for three days and seemingly could not find God. The battles were heavy. The burdens were many. Many of our readers may be tempted to give up and quit when the way seems dark. Many of us are burdened with financial propositions until it seems at times as if there is no way out. Hold steady and do not throw away your confidence in God. Light will come.

Many of our young people are bothered with doubts and give up because they come. "Doubts are always untrue. A direct denial is the best way to meet them." Hand your doubting over to Christ. Give it up to the Lord. Take a pledge against it. Your stronghold is in your will. God takes possession of a surrendered will and He will begin at once to work in you. Simply say: "I will not doubt again."

Again, you say, I have failed. And you have heard that there are failures in this Christian experience. Will you please read that great book written by Hannah Whithall Smith, "The Christian's Secret of a Happy Life"? She says, "There are very few, if any, who do not confess that, as to their own experience, they have at times been overcome and failed. And when a person enters upon the highway of holiness, finds himself sur-

prised into sin, he is tempted to be utterly discouraged, and to give everything up as lost; or else in order to preserve the doctrines untouched, he feels it necessary to cover his sin up, calling it infirmity and refuse to be candid and above-board about it." She says either of these causes are equally fatal to growth and progress in the life of holiness. "A sudden failure is no reason for being discouraged and giving up all as lost. The Christian life is a walk as well as a state. Christian experience is to be lived day by day and hour by hour. If you have wandered from your faith it can be regained. If you have failed, acknowledge it. Make an instant return to God. If you are down, get up.

"The same moment that you are conscious of failure, let that same moment find you confessing and conscious of forgiveness." Forget your wrong. The only remedy in every emergency is to trust in the Lord. Do it at once! Don't throw up the sponge and quit! It is not as much a calamity to fall down, as it is not to get up. "Don't give up the ship." Jesus Christ will see every one through that will surrender his all to Him.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18).

TREVACCA COLLEGE,
NASHVILLE, TENNESSEE.

The Climax of Revelation

By REV. WARREN W. CLAY

"Sanctify them" (John 17:17).

IN all the pages of God's holy Word, there is nothing that so completely reveals the will of God and plan of God for men as the prayer of Jesus recorded in the seventeenth of John. Nowhere is the possibility and necessity and nature of holiness so clearly revealed as here. Yet this, God's greatest holiness message to men, was not spoken to men nor by men, but here is the climax of the ministry of Jesus, just as He is about to become the sacrifice for men, He makes His final report to God, and God lets all the rest of the world listen in.

Beyond all question, this prayer is the greatest prayer that was ever prayed. It was offered by one who not only knew the needs of men as no other man ever knew but who also understood the will and purpose of God for men as no one else ever can know. It was offered by the one whose ministry would be, as long as time should endure, to make intercession for men, and in this prayer is focused the summing up of his earthly ministry and the beginning of His heavenly ministry at the right hand of God. And just as this prayer is the supreme prayer of the ages, so this expression, "Sanctify them" is the peak of the prayer, God's superlative in this urge of His character toward men. All the will of God for men centers in this prayer; and all the meaning of the prayer centers in this petition.

First, God reveals in this prayer the meaning of holiness. Satan today seeks to get men to evade and nullify this call of God to entire sanctification, but every excuse and

sophistry was foreseen, and guarded against by a clear cut statement of what Christ was praying for.

It was something that does not come at conversion. Christ declared that He was praying for His own; that they were not of the world; that He was not praying for the world. He told the Father that this experience was asked for those that had believed in Him and those which should after believe. It was to be given to those which kept the Father's Word. He, reminds the Father that those men who had been chosen out of the world were already commissioned as His ambassadors. Nowhere in the Bible is there any record of anyone receiving this experience who was not like these, already Christ's own, a believer in Him and separate from the world. First, conversion and next sanctification is God's unvarying method. No one, whether one who had never been saved, or one who had backslidden, ever got sanctified without following the divine order.

Another evasion was safe-guarded against by the declaration that *it was something that death could not bring them*, "I pray not that thou shouldst take them out of the world." Then it is attainable in this present life. Holiness is the glory, not only of heaven, but of earth. While holiness must come at death if not before, for "without holiness no man shall see the Lord," yet even then it is not death that sanctifies; but the blood.

Then there are some who minimize the scope of sanctification by saying that it means *separation*. Yet those for whom He prayed were not only separated from the

world, but as separate as Christ himself, a separation that was complete and final. Or using another phrase, by saying that holiness means merely "set apart," some seek to evade the work of heart-cleansing. But these for whom He prayed declared they had left all to follow Him, and Christ owned their consecration by telling the Father that He had set them apart to preach the Word as He had been sent into the world. Holiness does mean separate and set apart, but it is not the puny act of human volition. When God sends the Holy Ghost to the heart in pentecostal cleansing making it His temple, that separates and sets apart. You will not only have separated yourself to the world but the world will be a crucified, decaying, offensive, dead thing to you; and you will be "taboo" to Satan and all who choose his way. Holiness differentiates, through the Pentecostal presence of the Holy Ghost.

And that for which Christ was praying was something which God was to do and not through growth or environment, or lapse of time or human endeavor. "Sanctify them," He prays. Christ could sanctify Himself whatever that implies, but we must be sanctified, we cannot by any process sanctify ourselves. And only He to whom this prayer was offered can do the work, not the outgrowth of evil nor growth into goodness but wholly a supernatural work.

But Christ in His prayer does more than give the negative idea of the nature of holiness. He calls it by the name which has been the target for criticism—perfection, "That they may be made perfect in one." He declares that it is intimate union with God in holy fellowship. But these are but intimations of the fullness of the truth. The very essence of holiness, of its perfection, of its fellowship is love; and this is the climax of Christ's prayer. Listen as He prays: "I have declared unto them thy name." Christ did not give the world a new appellation by which the Deity might be addressed; but bearing in His own nature the essence of Deity, He revealed the dazzling brightness of that characteristic of God of which only glimpses had been seen, that which John condensed into that supreme definition of all time, "God is love." But Jesus does not stop with this statement; and that which follows is the most perfect definition of holiness that has ever been made: "That the love wherewith thou hast loved me may be in them and I in them." Perfect love; love that is the bestowment of love; love indwelling through a divine personality; this is the center and circumference of holiness. In such a heart is found no place for sin or self or the world. Such an experience can only come by a divine purification and a divine impartation.

Again, the prayer of Jesus reveals the necessity of being sanctified from God's viewpoint. Every blessing and benefit for which Jesus prayed hinges on the blessing of perfect love. He prayed that we might be kept, but perfect preservation can only be realized through a perfect salvation. "Keep through thine own name," He prays; and this name, this attribute of God that is to keep us in love, God's own nature imparted to us, and preserving us in love. Imparted perfect love is greater than the world's hatred or sin's allurements. He prays for fulness of joy,

which can only come through perfect love. He prays for the unity of His children; and that which creeds and denominations and force and eloquence have failed to bring about, is an accomplished fact when God's children are sanctified wholly. And His last and greatest request, that we may behold and share His glory, can only come to those whose hearts are pure like Jesus. A holy character is an indispensable condition of perfect fellowship with God whether in this world or in heaven.

Then too through this prayer we are assured of the possibility of holiness. We can have whatever Jesus asks for. Other prayers might fail to reach the ear of God but here is a prayer that there cannot be the shadow of a doubt but that it will be answered. If there were not another promise or word of encouragement in the Bible that we could be made holy, these two words of Jesus' prayer would be enough. Jesus is not asking outside the will of God, nor beyond the power of God. And He pleads the faithfulness of God, "through thy truth; thy word is truth." It is part of the truth of God and the word and plan of God that "we should be holy and without blame before Him in love."

Finally this prayer reveals to us the place that holiness must have in our ministry and message. If holiness is the only emphatic thing in this high priestly prayer of Jesus, it is the fullness of the will of God for men, we must give it first place in our church, in our preaching, in our testimony, in our life. The church that does not give it the first place is a disappointment to Jesus, dishonors the blood and despises the heart-cry of Jesus. A holiness preacher is not one who endorses the doctrine or mentions it occasionally. A preacher has no right to this blessed name unless he has the blessing, preaches the doctrine constantly and fully, leads others into the experience, and enjoys fellowship with all who have the experience. We dare not spend our time or money for the church which does not put holiness where Jesus puts it in His prayer, first. There are other doctrines which are wonderful and blessed and scriptural. The second coming of Christ is one that ought to make us enthusiastic; the ministry of healing cannot be neglected without loss to the cause of God; but the grace that sanctifies the heart and fills with perfect love must be first in life and teaching and worship.

Has this prayer of Jesus been answered in your life? If not, it can be. He who remembered you in that first prayer is still making intercession for His own. If you will come seeking this blessing, and consecrate your all, no power on earth or in hell can keep you from the blessing; for Jesus is praying that you may have it now, and His prayer cannot be defeated.

WINDSOR, ONTARIO.

A TESTIMONY

I want to thank and praise the Lord that He wonderfully healed me of asthma after suffering many years. One doctor said I had three different kinds of asthma and there was no cure for it, but praise the Lord in our Group Meeting of last September, Brother Langdon prayed and anointed me and the Lord heard the prayer of faith. I have not been the same woman since, praise His name. I want to say to the glory of God that Jesus is my Savior, Sanctifier, and Healer. Bless His precious name.—Mrs. J. H. Allen, Idaho.

Questions Answered

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

Q. Is it wrong for a Christian to tell things after other people when to do so it is necessary to use curse words?

A. It certainly is.

Q. Should the church that has no pastor attempt to pay up all apportionments?

A. Yes.

Q. Is it the duty of the District Superintendent to visit a church which has no pastor?

A. When the church is without a regular pastor, the District Superintendent is *ex-officio* the pastor and should look after the church personally or through some one whom he may appoint to do the work.

Q. Dr. C. F. Wimberly, in "Is the Devil a Myth?" says, page 155, "All the souls that have lived on the earth, good and bad, saints and sinners, Devil and demons, will stand before the Throne and be judged." He is referring to the final judgment of Rev. 20:11-15.

Dr. C. I. Scofield says, in his Reference Bible, page 1351, commenting on the above passage, "The final judgment. The subjects are the 'dead.' As the redeemed were raised from among the dead one thousand years before (v. 5), and have been in glory with Christ during that period, the 'dead' can only be the wicked dead, from the beginning to the setting of the great white throne in space." Is not Dr. Scofield's position more in harmony with the Word of God?

A. Yes, I think the latter statement is the better of the two. However, Dr. Wimberly is a strong teacher of Pre-Millennialism and holds, I think, about the same view of the subject as Dr. Scofield; so that in the statement above he probably did not mean that all souls would stand before God "at the same time" for the purpose of receiving sentence of reward or punishment, but it is a fact that all will appear before God at one time or another and the Great White Throne Judgment is the climax and close of the "comings" before Him which have been occurring during the thousand years of the "judgment period" which commenced with the appearing of Christ and the "Rapture of the saints." There will be no "General Judgment" in the sense that all will appear before God at the same time to receive sentence.

Q. What is the spiritual significance of Numbers 28:7, "In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering"?

A. In the customs of the ancients water or wine were poured out at the conclusion and in confirmation of a treaty or covenant. This stood for the same thing that the wine in the sacrament of the Lord's Supper stands for. That is it stands for the treaty or covenant between God and man which was ratified and confirmed by the pouring out of the blood of Jesus Christ.

Q. How many men, women and children crossed the Red Sea in the flight from Egypt and was Pharaoh drowned with his army?

A. The Bible says, "There were about six hundred thousand on foot that were men, besides children" (Ex. 12:37). Basing their calculations on this statement, scholars have estimated the total number as a little over three millions. It has not been possible to completely identify the Pharaoh of the Exodus in Egyptian history, so all we have is the statement in Exodus which does not make it clear as to whether the king was actually with his army or not.

Q. We have children going to High School and wish you would tell us how to harmonize the teaching that there were prehistoric animals and races of men with the Word of God.

A. All the facts of science and history are in perfect accord with the Bible, but there are many theories in school text books and in the brains of teachers that cannot be reconciled with the Bible. The theories are incorrect, the Bible is true. Still, I know you have quite a proposition to save your children's faith.

General Superintendent Goodwin's British Isles Letters

Our Church in Scotland

AT the close of the District Assembly which was held in Parkhead, Glasgow, the District Superintendent, Brother Sharpe, had arranged an itinerary among all our churches in Scotland and England. While we have but eleven churches in all, yet our people will be glad to know that the membership of the District now reaches nearly six hundred loyal Nazarenes. They are truly a fine people, full of devotion, heroism and vision.

On Tuesday evening, April 22nd, we visited Cathcart Road Church. Brother George Frame has been supplying the church there this last year. This seems to be a gracious field for our work and I predict a gracious future. Here we have no church building and the few people who are loyal to this enterprise are compelled to pay quite a good hall rent to secure a suitable place of worship. The place which they now use is quite commodious and offers a very good location for the gathering of the people. We had a very enjoyable service and the people seemed very responsive. Sister Sharpe is to supply the pulpit here until other arrangements may be made possible.

On Wednesday evening, April 23rd, we visited our church at Paisley. Here Rev. J. D. Lewis has been pastor and returns for another year. Brother Lewis had the meeting well advertised and although the weather was not altogether inviting, the house was nicely filled with people. Brother Lewis is doing a great work in Paisley. He was a source of great inspiration during the Assembly. Our people here worship in a nice little church building, possibly not as well located as might be desired, but it furnishes an opportunity of spreading the glorious gospel of full salvation. I believe our work has a great future in Paisley.

On Thursday evening, April 24th, we visited Uddingston, where Rev. Peter Clark has been serving as pastor for four or five years. Here we have a very fine location. Brother Clark has built a nice, neat church on the rear of the lot, with a view as soon as possible of building a larger building on the front portion of the lot. He has a fine class of people around him and our work is progressing nicely here. Brother Clarke has grown up with the movement and is becoming one of the strong characters in the future of our work. He is an able preacher and a man of strong parts. We spent a most delightful evening with this noble class of Nazarenes.

On Friday evening, April 25th, we visited Blantyre, where Rev. Jas. B. MacLagan has been pastor and returns to take the work for another year. Brother MacLagan is one of our licensed preachers, full of fire and vision and has done great work here in building up the church in the last year and a half. He is much devoted to the work and the people seem much attached to him. I believe that he has a great future in this field. We enjoyed our services with them most wonderfully and trust that they may have been encouraged along the way.

These four churches have sprung up in the small towns surrounding Glasgow. All of these four places could be reached by electric cars. Thus, we maintained our home with

Brother Sharpe while visiting these churches in adjoining Districts.

On Saturday, April 26th, we took the train for Dunfermline. We were greeted at the depot by the pastor, Rev. W. L. Telford, who took us to his home for lunch. Dunfermline is located in a hilly country. In California we boast of our climate, but here they have all kinds of "climb it." In fact, it would seem almost impossible to go to any part of the city without having to climb it. Although it stormed and rained Saturday afternoon, we had a neat little service in the Y. M. C. A. Building. Here we have no church and are compelled to hire from others. However, in the evening we occupied the room rented for our services and a nice congregation gave us a most excellent attention. At the close of the service several came forward to the altar and we enjoyed a splendid after service. Rev. K. McRitchie is to be the pastor for the coming year. I believe our work has a good future here in Dunfermline and Bro. McRitchie is a coming young man. He came to us from the Salvation Army a few years ago and has been serving the church at Perth the past year. We must pray that God will open the way for them to secure property of their own, where they can have more adequate quarters to carry on their services.

We reached Perth late Saturday night, but the brethren met us at the depot and took us to our resting place for the night at the home of Sister Robertson. Here we were beautifully entertained over the Sabbath and had a most excellent day with these dear people. Perth is situated near the northern portion of Scotland, but not far from the four bridges which cross the Firth of Forth. Perth is a beautiful city situated in the hills and offers a most gracious opportunity for an aggressive Nazarene preacher. Here we have a neat place of worship and a fine congregation of devoted people. We had three services on Sunday and I was greatly blessed in my worship with them. I shall not soon forget this precious fellowship and the heavenly atmosphere which filled all three of the services on Sunday. They are very anxious to secure a live, energetic young man to lead them on to greater things.

On Monday morning we arose early and on our return to Glasgow we visited Edinburgh, the old capital of Scotland. Edinburgh is situated on the hills which overlook the Firth of Forth and offers one of the most alluring visions of this attractive Scotland country. We visited the ancient tower situated on a very high elevation overlooking the city and the bay. The foundation of this ancient tower is said to have been laid before the time of Christ and has been surrounded with most thrilling romantic history. We also visited the palace of Queen Mary, Queen of Scots, which has a record of the kings of Scotland to the second century of the Christian era. These old historical places afforded many a mental thrill as our minds swept over the endearing history of Scotland but

we could not tarry long, as we were compelled to take the train to reach our next service Monday evening at Bellshill. Here William Wilkie is a successful pastor and is building up a good congregation. This service was especially full of interest, as many of the preachers of the District were present to bid us our last farewell.

Our next visit with the people of Parkhead and these surrounding churches has been full of interest and we trust not without profit to those to whom we ministered.

On Tuesday morning we left the home of Brother Sharpe for Ardrossan. Here we made our headquarters for two weeks, which seemed indeed like home to us. It could not well be otherwise with the extreme kindness and fellowship of the dear ones in this home. As we remarked to Sister Sharpe, we had remained in her home longer than even in our own home in Pasadena, with few exceptions, for a period of nearly eight years. We trust, however, it may be in the good providence of God to spend more time at our own home, where we can enjoy more study and research. But we can never forget the kindness of this precious home in Scotland. On reaching Ardrossan we were met at the depot by Rev. Robert Purvis, the successful pastor of our church here. He has been able to build up a fine congregation and the future of our work in Ardrossan is most promising. It was here that Brother Sharpe first served as pastor on his return to Scotland and I was much interested in my visit to the beautiful new church which was erected under his ministry. But as strange as it may seem, the old church where he first preached has become the property of the Church of the Nazarene and here our people worship and preach the same precious gospel that he preached. They are planning to enlarge the auditorium and beautify the inside of the church in the very near future. We had a most delightful service with them and the blessing of God was upon the meeting.

On Wednesday we journeyed enroute to Morley, England, where we were to hold our last services in the British Isles. Here Rev. J. Hutton Hynd, the brother of David Hynd, is pastor. They have a beautiful church edifice erected by the generous gifts of Brother and Sister Pawson, a nice large auditorium, with Sunday school rooms well adapted for Sunday school work. Brother Hynd is one of our young preachers and acted as Secretary of our District Assembly. He is very proficient as Secretary and full of vision for the Church of the Nazarene. We have a small church at Gildersome, not far from Morley, who united with us in the evening service, which gave us a fine congregation and we had a delightful service with them.

On Thursday morning we left for London, making ready to sail for America on Saturday. At Leeds we separated from Brother Sharpe, he returning to his home in Scotland. Truly we have a great people in the British Isles and our work has been well founded by this blessed man of God and we bid him Godspeed and pray the richest blessings of heaven upon him as he enters upon his larger

(Continued on page ten)

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

ANGER—THE MURDERER

By REV. R. PIERCE

SURELY anger is the germ of murder. From Cain down to the present, hateful anger has struck the blow that has killed its object. This awful spirit is constantly manifested in the worldling, because of the wickedness of the heart, but when displayed by the professing Christian it betokens the sure presence of carnality, and is just as deadly in its results as it is in the sinner. A good straight sermon on this prevalent and awful sin should fill the altar of any church with convicted souls.

How clearly does Jesus bring out this fact and the danger of it in the Constitution of His Kingdom given on the Mount; when He said, (Matt. 5:21, 22), "Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Not only those who literally kill, but those who have *causeless* anger in their hearts are in danger of being driven to the act, and are liable to the same judgment that awaits the slayer. And so Jesus goes back of the act and places the guilt in the nature or motive behind the act.

There is a holy and justifiable anger that is free from all carnality. God is said to "Be angry with the wicked every day;" and Paul tells us to "Be ye angry and *sin not*; let not the sun go down upon your wrath"—do not make the Devil a bedfellow.

Anger is unjustifiable, there being no need for it or reason in it; in fact you cannot reason with an angry person. The cause is an inward complaint, and is always with the angry one, and when manifested harms self more than the one against whom it is manifested. The knowledge of this one fact should warn people against the evil. "Oh," you say, "I only get a little heated at the conduct of others." Beware; getting a little heated is on the way to the boiling point.

ANGER IS A KILLER.

1. *It kills all communion with God*, until it is repented of, and restoration to God is secured. There is only one thing a man with anger in his heart can do. Get down before God with a hearty cry, until you are broken up into humble contrition and able to say, "I forgive."

2. *It kills all true spirit of prayer*. Did you ever try to get down before God to ask Him for anything for self or others, after an outburst of anger? or even an inward anger against another still cherished in the heart? Did you get any satisfaction or peace? No! The heavens were as brass, and you know the reason was that you "regarded iniquity in your heart."

3. *It kills true fellowship*. A man given to anger has new friends; and if he gains any, they are of short duration. The poet has said of anger that it is

*"Senseless and deformed,
Convulsive anger storms at large; or, pale
And silent settles into fell revenge."*

4. *It kills all joy and peace*. Joy and peace being fruits of the Spirit they cannot exist where anger reigns. Where there is a lack of peace or joy in the professing Christian, you may know there is something in the heart that hinders the Spirit bringing forth His natural fruit. Oh, what a common sin this anger is, and how little do Christians think of its awful nature and results.

HOW TO DEAL WITH ANGER.

The fruit of the Spirit is the antidote for anger, and if these are flourishing in the heart and life, they will forever deal the death blow to this deadly sin.

Paul tells us that "anger" is one of the "deeds" of the old man, and that "anger, wrath, and malice" are "put off" when the old man is "put off." So this spirit of anger arises from the carnal condition of the heart. It is of no avail to say that you

"profess holiness" if you have a spirit that kills your brother. More's the pity; be honest; stop this professing until you quit your killing.

Solomon's prescription (Prov. 15:1) tells us how to deal with anger in others—"A soft answer turneth away wrath;" and tells us also what excites it, "Grievous words stir up anger." So there is a great deal of preventative work to be done on behalf of Christians in reference to this deadly trait. Holy love should keep us from using any "grievous words" that "stir up anger" in others. Let us not be a party to the display of anger in others by our unwise words, lest we be partakers of their sin.

Dear reader; when did you have a "spell" last; when did your last killing take place? Oh, have this fruit of the pit slain, for it blights, it withers, it kills—every tender thought and desire goes down under "this awful scourge."

LOS ANGELES, CALIF.

NOTICE TO DISTRICT N. Y. P. S. PRESIDENTS AND SECRETARIES

At a meeting of the Executive Committee of the General Nazarene Young People's Society the Department of Literature was instructed to ask that all of our District residents and Secretaries co-operate with us in sending to Harry M. Messenger, Department of Literature, 314 W. Superior Street, Chicago, Ill. papers which have been read in various District Conventions. From this material we hope to secure articles for the HERALD of HOLINESS and other helps which the Department of Literature can use in getting out pamphlets and other literature which will be helpful to the society as a whole, also furnish material for the young people's page in the HERALD of HOLINESS.

District Presidents and Secretaries please take notice and send on any papers, you may have on hand.

HARRY M. MESSENGER.

WEST NASHVILLE N. Y. P. S.

Nashville, Tennessee

The Young People's Society of the West Nashville Nazarene Church has just closed a series of services conducted by the young men's quartet of Trevecca College, this city. The quartet is composed of Brother W. F. Wiggs, Brother John McKay, Brother Durell Shelton and Brother L. S. Huff.

Brother C. B. Smith opened the rally Tuesday evening, May 13th, with an effectual address on Sin, stressing the fact that it is impossible to conceal sin. On Wednesday evening Brother Wiggs preached from Psalm 119:59, using David's life as an example for modern youth. Brother McKay, whom the Lord has called for service in foreign fields, delivered an inspiring sermon on "Preparation for Life's Work." These young men, under the hand of God, are able to sing the gospel as well as preach it. By their songs many souls were blessed. Brother Huff, a promising young minister, who has been called to mission fields as a medical missionary, brought to us a helpful message, trying to impress on our minds and hearts the necessity of becoming Christians while young. Brother Shelton addressed the Society Sunday evening on "Standing the Test," using his personal experience while in the service overseas during the recent World War.

We are blessed in having as our President Brother M. F. Turner, formerly President of the Kansas City First Nazarene Church Y. P. S. Our Society has grown in numbers and interest under his supervision. We hope to achieve greater things in the future for if we attempt great things for God, we have the right to expect great things from Him.

Our beloved pastor, Rev. T. C. Leckie, was with us in every service and added largely to the success of the rally.

A number of souls were saved and many blessed under the preaching and singing of these Spirit-filled young students.

May God's richest blessings rest upon each of our Young People's Societies who are endeavoring to advance the cause of Jesus Christ and hasten His return. Pray for us.

MRS. CHARLES A. SIMMONS, Reporter

DISCUSSION OF N. Y. P. S. TOPIC FOR JUNE 22D.

By D. SHELBY CORLETT

"The Baptism With the Holy Ghost" (Act 1:4-9)

There were two prominent thoughts in the closing ministry of Christ. 1st. The great commission to preach the gospel to all the world. 2d. The Baptism with the Holy Ghost which would prepare them for this great task. In this scripture lesson special emphasis is placed upon the necessity of the disciples waiting for the Holy Ghost.

I. THIS BAPTISM IS THE "PROMISE OF THE FATHER," verse 4.

1. Promised in the Old Testament. Joel 2:28-32.

2. By John the Baptist. Luke 3:16, 17.

3. By Jesus. John 14:16-26; 15:26; 16:7-15; Acts 1:5.

4. This promise is to the entire Christian Church Acts 2:38, 39.

II. CONDITIONS FOR OBTAINING THIS BAPTISM.

1. Asking, Luke 24:49.

2. Obedience, Acts 5:32.

3. Tarrying, Luke 24:49.

4. Consecration, Romans 12:1.

III. THE RESULTS OF THIS BAPTISM.

1. Purity. Matt. 3:11, 12, also Malachi 3:2, 3. Baptism always carried with it the idea of a washing, a cleansing. The Baptism of John the Baptist signified the washing away of the guilt of past sins. The Baptism of Jesus as prophesied by John the Baptist was to be a purging as by fire.

Peter testified that the hearts of the disciples were purified by the Baptism with the Holy Ghost at Pentecost. Acts 15:8, 9.

2. Power.

Not physical, intellectual or psychic power, but Holy Ghost power.

(a) Power to witness effectually. Acts 1:8.

(b) Power to win souls. Demonstrated in Acts 2: 41, 42.

(c) Power to live a holy, victorious life. Romans 5:2-5.

(d) Power to stand persecution. Acts 4:13-19.

Illustrations

There is a legend that the eloquent head of a monastery died, and that while his body was lying in state before the burial, one of Satan's imps took possession of the corpse, raised it to seeming life, and preached an orthodox sermon through the lips of the dead abbot. The evil spirit returned to pandemonium and boasted of his exploit. When asked by Satan whether he did not run the risk of converting some soul by his orthodox sermon, he replied, "Sir, do you not well know that orthodoxy without the unction of the Spirit never saves, but always damns?"

G. Campbell Morgan tells of an old preacher who had lost the revival fire of his youthful ministry—becoming worldly in spirit. They called him "The Old Stick." People would say, "Don't send him here." One day the superintendent told him he had no place for him—he must superannuate. When "The old stick" fully realized that he had lost his power, his place in the pastorate, he fell upon his knees and surrendered himself afresh to God. He received again the baptism with the Holy Ghost. The next time he preached, six were converted; the fire spread to the other charges everywhere he went. The people cried out, "the old stick's ablaze." Then everybody wanted him and he gave fifteen more years of effective service in the Master's kingdom.

"Genuine patience has the element of cheerfulness and helpfulness. It is never sullen or silent; it is the everyday practice of principles that are generous and ennobling, and the practiced demonstration of faith that makes always for hope and courage. The power to change eventually the very things that demand patience is patience."

No man has a right to do as he pleases, except when he pleases to do right.—SIMMONS.

NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

"THIS IS THE LORD'S DOING; IT IS MARVELOUS IN OUR EYES"

By REV. C. S. JENKINS

WE are praising the Lord today for His marvelous doings among us. The last of February I left Manjacaza to come to Swaziland for an operation at our mission hospital. Through prayer the operation was successful, for which we praise the Lord. After being at the hospital a little over two weeks I came on to our station at Peniel for the quarterly meeting of the missionaries and native workers. Never before in the history of our work has anything been seen to equal the outpouring of the Spirit which we have seen and felt in our midst. Praise the Lord forever!

On the first night of the meeting Sister Robinson preached from 2 Kings 13:19. God blessed her as she urged the native workers to hold on to God until victory came. This is what the missionaries at this station had been doing for weeks in fasting and prayer.

On Wednesday morning Brother Schmelzenbach preached from Isaiah 60:1, and again God honored the message. The afternoon session had been set apart for the reports of the native workers. As is the case many times when the Holy Ghost has His way, the program was all broken up, for the Lord had another plan. During the first season of prayer God began to convict some of the girls of the girl's home, and such a time of crying and weeping before the Lord! Of course victory came, and then such a time of rejoicing as we had never before seen in Africa! Such shouting and praising the Lord! The glory simply rolled in one billow after another until missionaries and natives were melted together into one great time of victory. It was marvelous indeed! We were never in a camp-meeting in the homeland which was more wonderful.

In the evening the missionaries met in a meeting for themselves. Dr. West leading. God blessed the meeting. At the same time the natives were having a meeting of the church. One of the native evangelists, Solomon, read some Scripture but did not get a chance to preach from it, as the Spirit of the Lord came down again, breaking up the program.

The next morning we had a meeting with the evangelists to do some business with them before they left for their homes. In the afternoon the missionaries had a meeting led by Sister Marshall who read the third and fourth chapters of Second Kings, making stirring comments on the fourth chapter. The Holy Ghost melted us in a precious way. Personally I never experienced just such a time. I shall never forget that meeting.

In the evening we had a business session, but it was hard to settle down to earthly things after living in the heavenlies for several days. Friday was another precious day. In the morning Sister Lovelace brought a stirring message from Psalm 126:6. In the afternoon the last meeting, Sister Tallackson brought a precious message from the twelfth chapter of Hebrews, emphasizing the work God has in chastisement. It was timely. Thus closed the most precious quarterly meeting we have ever had. Prayer has ascended for a break like this for years. We believe now God has done a new thing in Swaziland, and trust that the whole of the work will catch the fire as it spreads.

The following Sunday was a day of intense blessing in the church at Peniel. Sister Plankuchen brought a good message from 2 Kings 5. In the afternoon Sister Lovelace was appointed (?) to preach, but the Holy Ghost gave no opportunity. After the afternoon service we walked up on the hill and could hear many of the African girls pouring out their hearts to God on the hillside. In the evening the students of the training schools gathered in the church for their service. We had such a precious praise service. There was great liberty as we sang such songs as "My Sheep Know My Voice," "Freedom in Jesus" and "All the Way Along," which have been translated into Zulu by

Sister Marshall. These songs have the same effect upon the natives as they do upon you in the homeland. Sister Marshall is a great blessing to the work along this line.

We shall never get over this taste of heaven upon earth. We would not exchange this quarterly meeting for any campmeeting we ever attended in the homeland. Our training schools are places of real fire and blessing under the leadership of Sisters Lovelace and Schmelzenbach. The future workers are not only training in the Bible and other essentials but are kept under the fire, for we realize that workers who have not been baptized with the Holy Ghost will never stand the test. David, one of the sons of our Superintendent, brought a good message at this Sunday night service. He talks the language like a native, and having been brought up among them he knows all their ways.

This has been a mountain top in our experience, and soon we shall go back to our work in Gaza. We have a new vision of what God can and wants to do for the African. Our work in Gaza needs a mighty outpouring of the Holy Ghost. Will you not pray to this end? We will never be satisfied until all our people are sanctified wholly. We are sure that nothing else will give lasting victory to the individual heart and the work but the baptism of the Holy Ghost and fire. Amen! Pray for us!

ANNIVERSARY SERVICE AT CHAOCHENG

-By MISS GLENNIE SIMS, China

TEN years ago, on April 5th, this station was first opened by Rev. and Mrs. Kiehn. So we felt it would be pleasing to the Lord for us to have a praise service to remind ourselves and the people of what the Lord has done for us during these last ten years.

We began the service by singing "Praise God From Whom All Blessings Flow." Mr. Hsu, one of our faithful village preachers, led in prayer. Then I gave the reminiscence of the work from its early days. When Mr. and Mrs. Kiehn entered this city we had no property, no Christians, no schools, no Bible women, one evangelist on trial from another mission. Now we own property valued at \$15,000, including a nice, commodious church building, one foreign residence, a girls' school with over thirty enrolled, a boys' school with about fifty pupils. Besides these we have about a hundred boys in our village schools, a church membership of 138, with about one hundred probationers, several evangelists and Bible women.

The offering on that morning was \$20, Mexican. The native church is now sending out three workers, also supplies all of the oil for the church and outstations. We are glad to see the Christians taking a little responsibility.

The older school boys sang, "I Love Him," then Mr. Li, one of the evangelists, gave the obituaries of the three Chinese workers who had passed away, also made mention of the fifteen church members who had gone on before during these ten years.

The evangelists and school teachers sang a hymn of praise. This was followed by Mr. Yen's account of God's dealings with himself. He told how he first came into our midst as a servant, and later attended school for one year to prepare for the ministry. At the close of this first year he was taken very ill and was sent to a mission hospital. The doctor in charge said there was no hope for his recovery. It seemed to be tuberculosis of the throat and lungs. Mr. Osborn had a talk with him and showed him his privilege of trusting in the Lord. After very earnest prayer on the part of several he was marvelously healed. He has been preaching the gospel for several years now.

The school girls sang, "More Love to Thee, O Christ." Mrs. Chao, one of the charter members,

gave a short testimony of what the Lord had done in her own life. The small school boys then sang "Jesus Truly Loves Me." Then a song by some of the dear women was enjoyed. They do not appear on the platform very often and found a little difficulty in keeping the tune sometimes; but we felt they were singing from Blood-washed hearts. One boy and one girl from our schools then told "The benefits of attending a mission school."

Miss Vieg gave the closing remarks, she read the last verse of the gospel of Mark: "And they went forth and preached everywhere, the Lord working with them." She reminded the people that while the Lord had done much for us during these years, still only about one hundred of the villages have been reached. There are still about four hundred waiting for the gospel. What He has done should be an incentive to us all to go forth with more zeal and try to do more during the coming years.

I am sure all enjoyed the service, and many went to their homes rejoicing that they had been among the number sought and found. As a token of the Master's approval upon the service several went into the little inner room for prayer—some to seek Him for the first time, others that they might draw nearer to Him.

A GOOD FIRE STARTED

By REV. CARLOS H. MILLER

We have gone steadily onward. A fire has been started that will not easily be put out for a while. We had a series of meetings during "Holy week" with unusual interest and blessing on souls, and a full house. We do not count converts until after they have been on trial and we can see developments of grace working in their lives. There are a number of solid and faithful members who are making good. This has been here on Gaona street, where we have the larger place. The Sunday school also has been blessed in increased attendance and interest.

The street work is having its share of blessings. The people listen with respect, and some few have followed on into the halls. A new stand near the home of our Brother Comandu has developed into another mission, Comandu clearing out a room and inviting the people in. Preaching once a week there by Brother McHenry. The people fill up the room and yard space in front. Several from there have been converted during our Gaona meeting. They will form a nucleus in that neighborhood. This has developed from the street meetings held close to his home.

Our student classes are well attended, meeting on Monday, Wednesday and Saturday. Eight separate classes meet during the week.

We shall do our utmost to keep the fire burning and spreading. The days are wicked and trying, the air seems charged with devils after every newborn soul, and those who are reaching out after God meet with much opposition. The spirit of the people is against God and godliness in its genuine form. Pray for us that we may be true to the end.

WHAT MAKES A MISSIONARY A FAILURE

By MISS MARIA L. GIBSON

1. Lack of adaptability to persons and surroundings.
2. Unwillingness to serve and a desire to lead.
3. Lack of executive ability.
4. Bad temper.
5. Lack of love—13th chapter of First Corinthians.
6. General insubordination to those abroad and at home.
7. Nervousness.
8. Failure to realize that the body is the temple of the Holy Ghost, and not taking proper care of the body in nourishment, sleep and proper exercise and recreation.

BRITISH ISLES LETTER

(Continued from page seven)

field as Superintendent of our work in other parts of the British Empire. We may thank God for such a beginning and trust that God will enlarge our borders until a sweeping revival shall blaze forth throughout the British Isles. We must have a church in Belfast, Ireland, a strong church in London and then we should never stop until we plant our banners in the great city of Paris and even in Rome. I would like to tell you of my few hours in London before sailing on Saturday, May 3rd, but time will not permit. I must close.

THE LORD HEALS TODAY

By P. H. LATOURETTE

I WAS afflicted for more than two whole years, and suffered the loss of the use of my legs which rendered me helpless so far as getting around or working was concerned. When I walked I would have to use a walking stick, and if I made any progress in the attempt, my wife would have to assist me also. Many times have I fallen on the street, or in the yard, and could not get to my feet again without assistance, several times I have lain for some moments waiting for some one to give assistance. I could not get into the house without help, and the doctor told me to have my house lowered so there would be no climb for me. He could not do me any good and he is considered one of the best in the city; but medical skill seemed too limited for my afflictions.

Being a Methodist for over fifty years, and having been converted, and having received the baptism with the Holy Ghost I was a believer in divine healing. There were no healing meetings that I knew of except at the Nazarene church. They have a healing service every Friday and after fasting and praying for my healing one Friday afternoon December 28, 1923, wife and I went to the healing service. When we reached the church, assisted by my wife on one side, and my walking stick on the other side, I managed to climb the steps into the tabernacle which would have been utterly impossible had I undertaken it alone. We enjoyed the service greatly for the Spirit of the Lord was there. When the opportunity was given for those who wanted to come to the altar to be anointed for healing I arose with assistance and went. While being anointed by the pastor Rev. E. E. Mieras, Brother Nording praying, with others calling on God, I felt something like a steel jacket suspended out of the sky slip down over my body to my hips, and seemingly lifting me up, and instantly I felt the healing power go through me, and I walked away rejoicing in the good use of my legs. Four months have gone by and I am walking, and working and praising God. I was 78 years of age February 17th after I was healed. Wife and I have joined the Nazarene church, and we never go to a service but what we stop and look at the steps of the tabernacle and think of that wonderful day. He is with us still, all glory to God. He is just the same today.

SACRAMENTO, CALIF.

NEW MEXICO DISTRICT ASSEMBLY

The Eleventh Annual Assembly of the New Mexico District, which convened at Portales, New Mexico, May 14-18, was decidedly the greatest and best in the history of the District.

The opening sermon was delivered Tuesday evening under the tent, by Rev. Mrs. Grace Roberts from the text, "Come thou with us, and we will do thee good." This was a most refreshing service for the tired pastors and delegates who had arrived during the day.

On Wednesday morning the business of the Assembly was begun at the Baptist Church. The welcome address by the mayor of Portales was appreciated by all. Our beloved General Superintendent Williams assumed his duties in his inimitable way. He expressed his desire that two characteristics be outstanding throughout the Assembly; First, that we put God first, giving no place to selfishness. Secondly, that there be co-operation. And we have never seen these characteristics more beautifully manifested than during this Assembly. God was with us from first to last. There was shouting, singing, praying, rejoicing. The divine manifestations were

Uncle Buddie's Good Samaritan Chats

Dear Good Samaritans:

I bade you goodnight in our last letter as we were leaving Redding, California, but before going to sleep we pulled up in sight of beautiful Mt. Shasta and that snowcapped peak stood up in the moonlight in such splendor that we were made to worship God. Mt. Shasta is 14,380 feet high and is one of the beautiful mountains of America. The railroad station at the foot of Mt. Shasta is Sisson, here we take the trail for Mt. Shasta, and we are 3,554 feet above sea level and 435 miles to Portland and 337 to Frisco. In the early days before we had a railroad through the country a man by the name of Sisson built a tavern here in what is known as Strawberry Valley as a mountain resort, and it became very famous as a tavern in the early days.

The beautiful Sacramento River has its source on the southwest slope of Mt. Shasta and flows 350 miles south and empties into Suisun Bay which is an extension of the San Francisco Bay and about one mile west of Sisson the state maintains one of the largest trout hatcheries in the state. Here are hatched millions of trout annually. Standing between Sisson station and Mt. Shasta is Black Butte which is 6,250 feet high and is almost as round as a ball and it stands up there in the sunshine and glitters in its black robes and makes man to wonder what God can do next. I don't wonder that the Psalmist and the prophets all sang and wrote about the mountains. To stand in the presence of Black Butte and behold his black walls as they glitter in the golden sunlight and then look over his black head and see Mt. Shasta towering into the clouds 14,380 feet high and his head draped in snow, man wants to stop and take off his hat and say there is no limit to the power and glory of God.

Mt. Shasta is so large that it takes a fast passenger train four hours to pass by it. From Sisson we pull on north to Weed where we are 3,465 feet above sea level with a population of 2,901; to Portland 423 miles, to Frisco 348. Weed is situated at the base of Mt. Shasta where is located the great lumber mills; Weed is the junction of the Southern Pacific Roads, one line leading 127 miles northeast to Klamath Falls, Oregon while the other line travels on due north toward Portland. At Weed the travelers make connection for or from Klamath Falls and Klamath Lakes and Crater Lake National Park. The Crater National Park is situated in the Cascade range and is sixty-five miles north of Klamath Falls, Oregon; and is reached by auto during the season of July to September.

I am traveling on north of Weed and am coming in sight of those wonderful Siskiyou. My, my, it seems that as great as God is He must have needed help to pile up those mountains. Our train zigzags on the great mountain side and at one place you can look down the mountain side and see your track in three places; and at one point there is one tunnel directly above another, here we pull up to a height of 4,125 feet and at this point it looks like doing the impossible, but God really knows just what man can do. We used to doubt the ability of man to do things, but we have quit that nowadays.

Here we start down the northern slope of the Siskiyou and in a short time we cross the Oregon and California line and in seventeen miles we

drop down 2,233 feet. Here we pull into Ashland, Oregon, a beautiful city of 1,872 feet above sea level, population 4,283; to Portland 342 miles and to Frisco 479 miles. Ashland is situated at the base of Mt. Ashland which is 2,535 feet high and here is a division of the Shasta route where many of the railroad men make their homes. Ashland is a great health resort, the water of the wonderful Mineral Springs is piped into the city at a cost of \$175,000 and is said to be equal to those of Carlsbad and other famous watering places of Europe.

Ashland is a city of churches and lovely homes and fine people; a place where they grow apples and peaches and pears as fine as are grown on the face of the earth. But we travel on northward and come to the beautiful city of Medford, altitude 1,399, population, 5,750; to Portland 329 miles and to Frisco 442 miles.

Here the beautiful Rogue River valley is twelve miles wide. Medford is one of the finest shipping points in all southern Oregon and their prize apples and pears bring the finest prices in America and Europe. This is a beautiful city with fine homes and splendid business blocks, a city of good churches and schools. Medford is also the northern entrance to the Crater Lake National Park and is reached by auto and is eighty miles north of Medford. The lake lies in the crater of an extinct volcano 6,000 feet above sea level and it is six miles in diameter and is 2,000 feet deep with precipitous walls rising over 1,000 feet from the water's edge. Crater Lake is recognized as one of the foremost wonders of the world.

We leave Medford and pull on north passing the beautiful little cities of Central Point, Goldhill, Rockpoint, and Rogue River and on to Grant's Pass. Here we are 962 feet above sea level, a population of 3,151, Portland 297 miles and Frisco 474 miles. In the early fifties when U. S. Grant was in charge of the Oregon troops he battled with the Indians and drove them through this pass and the railroad afterward made their tracks to follow this trail and the town and valley take their names from the battles that were fought by Lieutenant Grant when he drove the Indians south through this beautiful pass.

The famous marble halls of Oregon also known as the Josephine County Caves are immense caverns hollowed out of a limestone mountain which lies thirty-six miles south of Grant's Pass and can be reached daily by auto. The caves are so marvelous that the government has made them into a park, but from Grant's Pass we pass on north up that wonderful Rogue River valley which contains 1,000,000 acres of as fine fruit land as our great nation affords. Here we travel along the beautiful Rogue River for thirty or forty miles and we pass through a dozen little cities and some great red salmon fishing fields. We slow up at Roseburg, Oregon, altitude 487 feet, population 4,381; to Portland 190 miles and to Frisco 573 miles. Roseburg is a division on the Shasta route and is a city of fine homes, good churches and fine schools, and is located on the Unipqua River and is one of the finest trout rivers in the great Northwest. Roseburg is the center of fine berry raising and prunes, in fact all kinds of fine fruit and dairy ranches surrounded by dark green hills.

In love,

UNCLE BUDDIE.

varied and beautiful—first like the cloud burst, then like the summer shower.

The daily lectures to preachers, by Dr. Williams, were surely great, and were calculated to inspire the preachers to greater effort. In fact they made one feel that he could hardly wait to get back to his field of labor and try to put in practice the good things received.

Rev. J. P. Roberts and wife of Pilot Point, Texas had charge of one service and stirred the Assembly in behalf of Rest Cottage.

Our dear brother, C. W. Davis and wife, who have given four years, to the New Mexico District, are leaving for other fields of labor. They have done nobly, and God has graciously blessed their serv-

ice. We love them, and pray God's continued blessings on them as they go.

Rev. John F. Roberts and wife are their successors, and we feel that they are God's choice for this great field. Under their able leadership we believe the District will forge ahead to greater accomplishment.

On the last night of the Assembly our retiring Superintendent C. W. Davis brought a stirring message. The altar was filled with seekers and many prayed through to pardon or purity.

Thus the Assembly closed, and pastors, delegates and visitors returned home full of fresh zeal to begin another year of conflict and victory.

W. A. HUFFMAN, Reporter.

TENT CAMPAIGN CHICAGO CENTRAL DISTRICT

We are now entering on our tent campaign for the summer. We will have between twenty-five and thirty meetings commencing and closing in the month of June. The first tent was put up May 18th at West Frankfort, Ill., a town of twenty thousand. Evangelist E. E. Turner and wife are assisting Rev. M. F. Fitch, our pastor at Benton. We are also starting at Granite City, a town of some fifteen thousand, which is one of the cities in the largest section of population in the District. Rev. L. J. Rise and wife are the workers in this tent meeting. Rev. Stephen C. Johnson and Rev. I. G. Young are commencing a meeting at Lawrenceville, Ill., and will continue over the 8th, and Dr. E. T. Adams of Wilmore, Ky., assisted by Singing Evangelist Poilit and wife of Wilmore will continue this meeting over June 29th. Rev. R. L. Morgan and Singing Evangelist Frieda Mauritz are starting in a Home Missionary meeting at Pana, Ill., under a tent. Rev. L. G. Milby and his good church are putting on a Home Missionary meeting at Mora, Ill., under a tent, starting June 1st. A little later this same tent will be taken to Clinton, Ill., where Rev. J. L. Cox and wife will put on a good campaign. Over at Peoria we have a tent up and have leased a lot right down in the heart of the city of one hundred thousand. We already have a fine crowd of people here but no organization. Over at Rock Island we also have a fine nucleus and have a Mission where we are going to put on a meeting with the Werkhauser party soon. We are starting June 1st at Elgin, Ill., a town of thirty thousand with Rev. Ralph Bauerle, under a tent. Rev. Laurence Howe and his good people are putting on a tent meeting with the Harvey church. Rev. C. R. Pearson is the evangelist. Rev. W. G. Schurman, pastor of Chicago First Church is going to have a summer campaign in his church, starting June 1st. Rev. P. A. Dean and B. T. Flanery will start a good campaign at St. Croix, Wis. Our good pastor, Rev. J. W. Waltz and Geo. McGhee are starting a Home Missionary campaign at Eau Claire, Wis. A little later in June Rev. Oscar Hudson and Prof. J. W. Lowman are putting on a campaign in Milwaukee. We are also putting on a good campaign in Pontiac. Will any who may read these lines pray that God may give us souls.

E. O. CHALFANT, District Superintendent.

REPORT OF EASTERN COLORADO-WYOMING DISTRICT

The Sixteenth Annual Assembly of the Eastern Colorado-Wyoming District has gone into history as one of the best if not the best. The church at Canyon City royally entertained. Dr. Williams' messages were full of "truth set on fire." We can never be the same after hearing him. The singing was of the best, aided by a small orchestra and a host of saved and sanctified singers. Sister Byrdie Owen, Brother and Sister E. F. Dunn, Brother and Sister Crane and Sister Anderson all favored the Assembly with heart stirring special songs.

The report of the pastors showed a fine growth. Great revivals were reported. The report of District Superintendent Rev. D. I. Vanderpool showed five new churches organized, other churches strengthened; old debts were paid, nearly \$53,000.00 raised for all purposes, membership increased from 1030 to 1325. Rev. D. I. Vanderpool was unanimously elected to succeed himself but declining the office Rev. C. W. Davis was elected to fill his place. We all regret that Brother Vanderpool could not remain with us. The Assembly passed resolutions of appreciation for his untiring and successful labors on the District.

Rev. Wm. Eckel's presence and messages were a great help and inspiration to us. The Assembly enthusiastically endorsed and adopted the new budget system and accepted our apportionment of the General Budget. The Young People's Rally Sunday evening led by Rev. Milo Short, newly elected District President, was a spiritual feast. The power of God was present throughout the sessions and a beautiful spirit of unity prevailed. The night services blest the saints and brought many seekers to the altar of prayer. A crowded house, a great message by Brother D. I. Vanderpool, a full altar, the praying of saints, and the shouts of happy seekers brought a fitting close to this great Assembly. God be praised.

W. H. PARKER, Reporter.

"I received my first copy of the HERALD of HOLINESS the other day and have read it with great joy. God has wonderfully blessed me and I shall pass it on and I am going to do all I can to bring more members into the HERALD family. May God's richest blessings rest upon each one affiliated with the paper, the richest and best of all church papers printed."—Mildred Eubanks, La.

SUNDAY SCHOOL LESSON REFERENCE

JUNE 15. THE RETURN AND THE REBUILDING OF THE TEMPLE. LESSON: Ezra 3:8-13; 6:14, 15.

GOLDEN TEXT: Comfort ye, comfort ye my people saith your God. Isa. 40:1.
Devotional Reading: Psalm 126.

JUNE 22. REFORMS UNDER EZRA AND NEHEMIAH. LESSON: Neh. 8:1-3; 8-12.

GOLDEN TEXT: Return unto me, and I will return unto you, saith the Lord of hosts. Mal. 3:7.
Devotional Reading: Hosea 14:1-8.

JUNE 29. REVIEW: REHOBOAM TO NEHEMIAH. LESSON: Micah 4:1-5.

GOLDEN TEXT: Righteousness exalteth a nation: but sin is a reproach to any people. Prov. 14:34.

NEWS NOTES AND COMMENTS

By L. B. WILLIAMS

A Daily Vacation Bible school announces the following subjects to be taught: "Methods of Publicity and Finance," "Dramatization and Pageantry," "Sewing," "Woodwork," "Worship and Memory Work," "Organization and Discipline," "Music," "Basketry," and "Methods of Teaching." A Bible school would naturally use the Bible as a text book, and for some of these subjects the Bible is an excellent text; but one is somewhat curious to know what book, chapter and verse will be used to teach some of these subjects. Probably for woodwork the story of Noah and the ark could be used; for basketry, the story of Paul's escape by being let down over the wall in a basket; for sewing the story of Adam and Eve's sewing fig leaves together might be used; but for dramatization and pageantry, it does appear that they will have to go outside the Bible for a text, unless by a stretch of the imagination they use Elijah and the prophets of Baal.

Dr. Percy Stickney Grant, leading Modernist of the Episcopal church, New York, said in a recent sermon that the idea of hell did not come to us from the people who gave us culture—the Romans and the Greeks. He says the idea seems to have come from the Egyptians and Persians, and then from a lot of different sects in Rome before the time of Christ. He concludes by saying: "There is nothing Christian about hell. Is not the idea of endless punishment becoming modified all the time? In fact, isn't it being given up by the Christian Church?"

If there is nothing Christian about hell, then Christ indulged in a lot of idle talk for He has considerable to say along this line. It's a pity he did not get His culture from a better source, the

Greeks and Romans. Let's see, it was the Romans that gave that high degree of culture that made thousands enjoy having the early Christians covered with pitch and set on fire. It really is not that the idea of eternal punishment is becoming modified that should disturb anyone—it is the fact of hell that should cause alarm.

The *Christian Advocate* is responsible for the following: A negro preacher was preaching a rousing sermon for the purpose of getting a big collection. In his remarks he cried, "Bruddern, dis church am got to walk."

"Let 'er walk, brudder; let 'er walk," came in unctuous tones from the amen corner.

Warmed by this encouragement the preacher yelled, "Dis church am got to run."

"Let 'er run, let 'er run," was the enthusiastic assent from the front seat.

"Dis church am got to fly, brudders; dis church am got to fly."

This eloquence brought from the seat of honor the hilarious response, "Let 'er fly."

"And," continued the preacher, "it am gwine ter take money to make dis church fly."

Then from the amen corner came the low, mournful words, "Jest let 'er yalk, brudder, jest let 'er walk."

The daily papers tell us of a country church in the middle west, not being able to support a pastor, has installed a radio set with loud speaker. On Sunday morning the congregation assembles and "tunes in" on the services of a fashionable church in Omaha. When the Omaha congregation sang the little country church chimed in. When the Omaha preacher preached the country congregation listened, or snored just like the Omaha congregation. When the Omaha pastor said, "We will now lift the offering," the country deacons passed the plates. All went well until some one of the baser sort set up a nearby broadcasting station and began to fill the air, or ether, with stuff not suitable for a Sunday sermon. Now the local broadcaster is threatened with indictment for disturbing religious worship. There is always some one to take the joy out of life.

"Europe is at work. The spirit of the people has changed. There is renewed vitality and hope. Real leadership is being shown by rulers and governments. There are more signs of improvement than at any time since the war." This is the report that John R. Mott brought back from his recent trip to Europe, the Near East and Northern Africa.

Dr. Nicholas Murry Butler, President of the Columbia University seems to have encountered considerable difficulty as a result of his recent speech in which he attacked prohibition and especially the eighteenth amendment and the Volstead Act. He says the eighteenth amendment was never legally inserted in the constitution at all. And this in spite of the fact that it followed fifty years of argument and deliberation among the people. was adopted by a vote of 262 to 128 in the House of Representatives and was ratified by the legislatures of forty-six out of the forty-eight states. He argues that the prohibition law cannot be enforced and intimates it will become null through the process of the public's general disregard. But he does not and dare not apply his principles to the laws against the use and sale of morphine, cocaine and heroin. He says that since he has given utterance on the subject he has received many letters and telegrams giving hearty approval, and now Fred B. Smith, chairman of the Committee of One Thousand, asks him if any of these are from the leading educators of the country, leading men in industry or leaders of social reform. The fact is this great educator has simply "slipped a cog" and given an entirely unworthy utterance which he will be called upon to defend and which will belittle him the longer he sticks to it. In fact, he has taken a position that is so anarchistic that even ordinary "wets" will find it necessary to repudiate him. Whiskey always gets those into trouble who try to help it out.

WASHINGTON, D. C.

God in History

One of the most remarkable books that we have seen in many days. Written by Dr. E. E. Helms, pastor of the First M. E. Church, Los Angeles, Calif.

Dealing especially with the World War, Waterloo, Gettysburg and American History, the author shows how God's hand was present and turned the tides of battle when to all appearances might was triumphing over right. To show how God makes "the wrath of man to praise him" and "moves in mysterious ways His wonders to perform." Dr. Helms cites many instances, apparently authentic, not generally known except perhaps by those who have made a special study of history.

The book should be read by every minister, but laymen as well will enjoy it and profit thereby.

Sixty-eight pages, paper binding. Price 50c.

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

"We have been without the HERALD for some time and surely do miss it. May it continue to preach "full" salvation until Jesus comes. It surely is a blessing to my soul."—Mrs. Otis Strain, Colorado.

REVIVAL AND CHURCH NEWS

"ASHLAND, KY., CHURCH OF THE NAZARENE is still forging ahead. Attendance is good, souls are finding God and a few members have been received lately. The Sunday school and Woman's Missionary Society are doing excellent work. We have had blessed times in our shop and factory meetings. This is a thriving city and there is a great future for our church. We hope soon to have a better place of worship. The church has called us for another year by a strong majority and we feel that we should stay."—W. T. Mason and wife, pastors.

"HOLDENVILLE, OKLA., SUNDAY SCHOOL under the leadership of J. A. Campbell has reached an enrollment of 244, regular attendance 167. But we expect to have a regular attendance of 200 by the first of next quarter. We have from 125 to 150 out to Wednesday night prayermeeting and on Sunday nights our new church will not hold the people. We are to have another revival in July with L. M. Payne of Bethany, Okla., as evangelist."—C. C. Johnson, pastor.

"OUR REVIVAL AT TALLULA, ILL., May 18-28 was a good victory. Pastors Milby of Decatur, Gallup and Cornelius of Bethel Church, Dist. Supt. Chalfant and Song Evangelist Freida Mauritz of Decatur assisted our local workers and were owned and blessed of God. On the last Sunday Bro. Chalfant preached with power, some souls were at the altar and during the day we raised \$270.00 which cleared our nice church and parsonage of all encumbrance."—J. D. Roach, pastor.

"NEWCASTLE, IND., has just closed a revival with Evangelists Jarrette and Dell Aycock which was a great success. The question with us is not how to get the crowds, but how to accommodate them when they come. Many people prayed through to real victory. The Aycocks are fine evangelists and build the church in every department. This is a tithing church and the Lord is supplying every need. The Woman's Missionary Society is doing fine and the Sunday school has attendance of from three to four hundred. From 150 to 200 attend our prayermeeting. Our people are loyal to the church and the pastor. They not only pay his salary, but give him many donations as well. Best of all God is blessing us in the old fashioned way."—F. E. Robinson, reporter.

"WICHITA FALLS, TEXAS LONG LOOKED FOR REVIVAL with the Moore-Campbell evangelistic party was a great success. These workers won their way among our people and also with the High School and various organizations in the city where they were privileged to sing and preach. Bro. Moore did great preaching, taking us up the elevator of experience until we stood where we could see the city which is 1500 miles square—our eternal home. We are now looking forward to our Summer Camp in which Dist. Supt. Allie Irick and wife will be the leaders. The Lord has given us scores of souls during the three years that we have been pastors here."—W. H. Phillips and wife, pastors.

PASTOR CLIVE WILLIAMS OF KUNA, IDAHO, writes: "This church was organized in October 1923 with nine members and we were immediately called to the pastorate. The people began praying over the building of a new church. In November we selected lots, the people began to pledge and to give and before one could realize it we had commenced the building. While few in number, the people had a mind to work, and Dr. Thos. E. Mangum of Nampa preached for us in the new church twice on Easter Sunday. April 22 Evangelist T. C. Etherton of Colo. and Miss Laura Dean of Nampa began a revival with us which resulted in thirty-six seekers. On May 4 Dist. Supt. Sanner dedicated the church free from debt. At the close of the revival we took thirteen into the church. Etherton is a good evangelist. The musicians and singers from the college at Nampa were a great help to us. We have been called to this pastorate for another year."

PASTOR J. K. DAVIDSON OF GREENBERG, ARK., says, "The work here is moving forward. Sunday school

attendance is improving, a good spirit of prayer manifest in the prayer meetings and we cannot seat all the people who come to the Sunday night services. The N. Y. P. S. is doing a good work. These people recently gave their pastor a new suit of clothes. Interest is growing at Union Valley. A young woman was sanctified and joined the church there at our last appointment. Interest is also growing at Pickens Chapel. We are expecting revivals at all these points. Last week we traveled 126 miles, 106 of it on foot, searching out places to preach between our appointments. We located three such places and found a few Nazarenes who are on fire, among these was Sister Glomer Clark, sister to Tapley our pastor at Beebe."

WRITING FROM ARKANSAS CITY, KANSAS, on May 26, Evangelist L. L. Hamric says, "Meeting great here. Was to have closed last night but could not stop. Will run another week. Three great services yesterday, a number prayed through to victory. Pastor Miller fine and standing nobly by the work and workers. Will send some subscriptions to the HERALD of HOLINESS at the close of the meeting."

REV. J. L. PETERSON, 354 E. 17TH ST., NEW YORK CITY, writes, "A year ago May 20 eleven of us met together in the First German Baptist Church with the purpose of conserving the work in New York City. We have kept together and added to our numbers. Souls have been to our altars. One of our number has said, 'It is not so much the quantity, but the quality that counts.'"

"PLAINFIELD, IND., revival is on with Evangelist Howard Sweeten and Singer F. H. Benjamin at their best. Crowds are increasing and we are expecting a good old fashioned revival. We are planning a great day for June 8. The Nazarene band from Indianapolis is to be with us, also Dist. Supt. Short and the pastors and people from the Indianapolis churches are coming to give us a lift."—H. J. Balnas, pastor.

"THE WOODWARD COUNTY, OKLA., Holiness Association held its all day meeting in the Church of the Nazarene in Woodward, the County Seat on Tuesday, May 6. There were three services with great crowds and wonderful outpourings of the Spirit. This was the fifth meeting for the association which has fifty-five members. with Rev. Grade of the U. B. Church as president. Rev. J. J. Holmes brought the message in the morning and the writer in the afternoon and evening. Two precious souls were sanctified during the day."—J. M. Edgar.

"THE CHURCH AT OAKES, N. D., was organized a year ago with four members and has now increased to fifteen. Several souls have been saved and baptized with the Holy Ghost and fire. Many have been healed. We are sure that there is a great work before us and since the rented mission is too small, we believe that God wants us to have a chapel of our own and we are praying and planning to that end."—R. L. Hobza, pastor.

"THE TWELFTH ANNUAL CAMPMEEETING of the Miami Valley Holiness Association will be held at Dayton, Ohio, July 17-27. W. R. Cox of Greensboro, N. C. and T. B. Roberts of Wilmore, Ky., will be the evangelist and Chas. C. Mourer of Cincinnati will lead the singing. Ministers and their wives will be entertained free. For further particulars address J. L. Kennett, 3 N. Kilmer St., Dayton, Ohio."

TWO NEW CHORUS NUMBERS

(Four pages)

We have just issued two chorus numbers. (not Anthems) suitable for small or large choirs, the grade is easy and medium. Price 5c the copy, 40c the dozen, \$3 per 100.

"SPECIAL SACRED SONGS

NO. 2"

125 Numbers. Sunburst Covers. You would have to purchase \$20 worth of ordinary song books to secure as many excellent new specials as are here found under one cover. Price 60c, Two for \$1.

LILLENAS PUBLISHING CO.
27 N. Bradley St., Indianapolis, Ind.

DIST. SUPT. HERRELL says, "It was our pleasure to deliver the commencement address at God's Bible School at Cincinnati this year. There was a fine graduating class of sixty-five young people who are going out into the whitened harvest field for souls. This school is a center of revival fire. They had a large student body this year. On May 25 we organized two more new churches. Both have good buildings and good pastors with Sunday school going. One is at Greenville, the other near Clarksville, Ohio. We have bought a new parsonage at Hamilton, Ohio. The District Campmeeting at Columbus will be held July 24-August 3. COME."

"WE HAVE JUST CLOSED A FINE MEETING AT ILLINOIS BEND, TEXAS and will begin another at Paducah, Texas, June 20. We want this to be our greatest year's work in every way."—W. T. Given (The Happy Doctor) and wife.

"DENNISPORT, MASS., the little church on the cape, is still on the map. These dear saints here have stood true to holiness for years and are still shouting the battle on. We recently held some evangelistic services in which the blessings of the Lord were manifest. Also were blessed in reading, singing and praying in the homes of the people of the town. Left the little band encouraged in the Lord and determined to press on."—Mary Custance and Annie S. Allen.

"EVANGELIST W. R. WILKINSON OF CHEANUTE, KANSAS, has just closed a meeting in Neodesha in which a number were saved and some were healed in answer to prayer. Bro. Wilkinson preached with power in the evening services and gave interested chart studies on the prophecies in the afternoon. He is God sent and Holy Ghost filled."—E. L. Askins, reporter.

"THE MEN'S BIBLE CLASS OF THE FIRST CHURCH, NASHVILLE, TENN., has grown from twenty-five to an enrollment of nearly one hundred under the direction of Prof. A. S. London who has been the teacher for the last nine months. At a recent banquet given Prof. London, he was presented with a bouquet and a nice offering and more than thirty men gave talks in which they commended the teacher and spoke of the inspiration which they had received from the class."—N. W. Moore, reporter.

WRITING FROM DUNFERMLINE, SCOTLAND, Frank Clark says, "We enjoy the HERALD of HOLINESS very much and hope to see its sale spread on this side very soon. Gen. Supt. Goodwin was a great inspiration to us and I believe that much of his vision was transferred to many in this district Nazarenes on this side believe in our leaders."

FROM JERUSALEM, A CHRISTIAN & MISSIONARY ALLIANCE missionary writes, "I am sorry to say that our dear Brother Thompson passed away Jan. 1. I am his successor. I appreciate your sending us the HERALD of HOLINESS. I enjoy its messages and its theology as well. Bro. Kauffman, your Jerusalem representative, and I have been across Jordan for a trip, returning only three or four days ago. We have a very blessed fellowship in the Lord."

MRS. ANNIE TETRICK OF SHAWNEE, OKLA., sends her subscription and says, "I don't want to miss a copy of the paper, I believe it is the best that's published. Jesus saves, sanctifies and satisfies just now. We love the church and every member of it, especially the Editor of the HERALD of HOLINESS. My husband and I were associated with him in the evangelistic work twenty-three years ago and were with him in many a hard fought battle." The editor remembers these dear friends and associates of his early ministry and prays for them often. They are getting along in years now, but this editor thinks of them most lovingly as "old war horses" who will die in the harness.

FROM LAKE CHARLES, LA., Pastor W. D. McGraw writes, "The tent meeting held here by Dist. Supt. Akin and wife, April 26-May 11 was attended by large crowds and there were a number of bright professions. A Nazarene Mission has been organized near where the meeting was held and this pastor appointed as superintendent. Preaching services are held on Friday and Sunday nights and a Sunday school is held at three in the afternoon. There were fifty present the first day. The pastor's salary has

been raised ten dollars on the week. Sunday was Cradle Roll day in the Sunday school at the church. The attendance broke all previous records, twenty-seven certificates were given to the babies, the pastor baptized twelve babies and four adults and received seven into the church. At the conclusion of the message three came to the altar and prayed through. We have received twenty-six members into the church since we came in November."

EVANGELIST OSCAR HUDSON writes: "On May 26 we closed a great revival of two weeks' duration, with the West Side Church, Decatur, Ill., Rev. J. L. Cox, pastor. The crowds were excellent, exceeding, we were told, anything the church had known. God honored His word and, after the first few days souls crowded the altar every night. Conviction was deep and pungent. They usually came to the altar with streaming eyes, lifted their faces and often their hands to God and prayed in agony, confessing their sins and making restitution, until blessed deliverance was wrought in their hearts. A healing service at 2:30 Sunday afternoon witnessed an unusual manifestation of the Holy Ghost. More than twenty testified to being healed of various diseases. Among them were two afflicted with deafness, and one who came on crutches, threw them down and leaped and danced, shouting the praises of God. Some were sanctified wholly and this service was an uplift to the whole church. We received a few subscriptions for the HERALD, got some good folks lined up for membership in the church and succeeded in boosting the pastor's salary \$5.00 per week. We opened last night at Springfield, Ill., where Bro. Gallup is pastor. A large crowd greeted us and we started with a swing of victory."

GEN. TREASURER ANDERSON writes: "I have just returned from Little Rock, Ark., where we had a great evangelistic and missionary convention with our church, of which Rev. M. E. Borders is the pastor. It is truly wonderful how the Lord is blessing Brother Borders in his ministry in Little Rock. Sixty members have been received since the first of the year. Ten united the last night of the

convention. A special missionary offering of \$1,000 was received on Sunday afternoon. This church is making wonderful progress. They have a choir of about fifty voices, under the direction of Prof. Reed, who is a most excellent leader. A woman's missionary society was organized with forty members, others indicating they were going to join. They have a large host of splendid young people. It is indeed refreshing to get into a church where there is a holy enthusiasm and inspiration. Our people in Little Rock have a wonderful vision and they are planning for great things. Brother Borders is proving to be the right man for the place. Under his able leadership the church is going forward by leaps and bounds. We bespeak a great future for our church in Little Rock."

REV. J. W. SLATON, COVE, OREGON, announces that he and his wife are ready to accept engagements for camp meetings, tent meetings, and other revival meetings beginning at once. Those needing help should address them at once. They are members of the Baptist church and preach Full Salvation.

"WE BEGAN A MEETING AT WILMINGTON, N. Y., May 6th. This is a town in the heart of the Adirondack Mountains, beautiful for scenery, and well located among the lofty mountains that lift up their heads in praise to the God of creation. Here the Nazarenes have a good church building, a fine Sunday school, some true and loyal people, and a few holiness folks that ought to be in our church, and I believe will be in time. They hold a camp meeting here every summer. Thus in the camp meeting, and during the year in the Nazarene church God is working for the salvation of lost souls. The possibilities of our church in this town are good; but it has been neglected, and I trust that this year the District will do something for this part of the State. We had a fine meeting, with seeking souls, and waves of grace and glory from the Lord of our salvation. The church was greatly helped, and caught a vision of what our church is doing and what it stands for in the world. Sunday, June 1st, we open the summer tent campaign, beginning in Victoria, Va. Pray that God may give us souls and Nazarene churches all over the District." —J. A. Ward, evangelist.

FROM GRANDFIELD, OKLA., Pastor E. B. Hackley writes, "All departments of the church here are functioning efficiently. A well located site has been purchased and a modern church edifice which will have a value of \$8,000.00 is being erected. The summer revival led by Evangelist A. F. Balsmeier and wife will be held in the Community Tabernacle July 9-27."

PASTOR F. N. DEBOARD, ERICK, OKLA., says, "We are moving on nicely. Last Sunday was a very gracious day. Sunday school attendance is increasing rapidly and is now the largest we have had since I came to the work. Two at the altar for sanctification Sunday night. On with the good work."

CONCERNING SUBSCRIPTIONS, I had written an item mentioning a list of seventeen from Willingham at Olivet, Ill., and two lists of forty-six and fifty-two respectively, from Brother Bud Robinson and was about to "pass on" for this week, when a note came to my desk from the Circulation Manager which read as follows:

"Just received another list of 76 HERALD subscriptions from 'Uncle Buddie.' He also states, 'Since the General Assembly I have gone over 1600 and I am now pulling for 1700. I go after 'EM and I get 'EM—See how it is done? Do you ketch on? If Dr. Chapman is there, please give him my love. I hardly ever get to see him. Tell him that I said he is now one of the finest editors on the face of the earth.'"

PASTOR J. S. EMMERT OF QUANAH, TEXAS, says, "The Lord answered prayer in our two weeks' meeting which has just closed. There were forty-eight professions, some were lined up for membership in the church and we feel that the people understand us better than ever before. C. H. White was our evangelist and did splendid work. We believe the Lord is going to give us more good material for the church here."



Review of New Books

Upon books the collective education of the race depends; they are the sole instruments of registering, perpetuating, and transmitting thought.—H. ROGERS.

THE SUCCESSFUL SUNDAY SCHOOL AT WORK. By C. S. Leavell. Geo. H. Doran Co. 271 pages; price \$2.00.

The results of eleven years investigation and practical experience in directing successful schools are set down in this book. It has a three-fold appeal in its thorough treatment of every ramification of Sunday School activity; its practical suggestions for the solution of problems confronting the aggressive school and the inspirational tonic found in one chapter; "The Glory of the Accomplished Ideal." Every worth-while book is worth many times its cost to an appreciative reader, and this volume is no exception, especially to pastors and superintendents.

STUDENTS' HISTORICAL GEOGRAPHY OF THE HOLY LAND. By Dr. Wm. Walter Smith. Geo. H. Doran Co. Price \$2.00.

A veritable treasure-house of geographical information to pastor, teacher or Bible student. This book has twelve chapters giving vivid descriptions of different localities in Palestine, with numerous illustrations. Besides this, forty-one Bible maps. From the standpoint of essential value to the Bible student, this book should occupy a place with a Bible Dictionary as one of the first requisites for intelligent study.

Any of the books reviewed on this page may be ordered from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. Prices quoted include postage. Write us about any book which you may have in mind. We can supply any book in print at publisher's retail price.

The New YEAR BOOK is ready

¶ We take pleasure in announcing the completion of the second Year Book of the Church of the Nazarene. A year ago when the new venture of publishing a Year Book was launched there was some doubts as to its success; but the hearty reception given it and the many words of commendation have encouraged our General Secretary, Rev. E. J. Fleming to prepare a second volume.

¶ The Year Book contains much valuable information relating to the reorganization of the general interests of the church and their consolidation into a General Board. It contains articles by representatives of our different schools, rescue homes, orphanages, etc., also directories of our General Officers and Boards, District Officers, Pastors in Charge of Churches, Ordained and Licensed Ministers, Commissioned Evangelists, and Missionaries on the Field. 96 pages in all.

Prepaid, 25c

NAZARENE PUBLISHING HOUSE 2109 Troost Ave., Kansas City, Mo.

Send 25c

for these two new booklets
By Rev. W. E. Shepard

Twelve Modern Heresies

Christian Science, Millennial Dawn, Mormonism, Sabbatarianism, the Tongues Movement and other dangerous heresies which have and are continuing to ensnare many sincere souls are explained and confuted in this booklet of 32 pages. Every Christian should not only read it but circulate the book as widely as possible.

Single copy, 10c; 12 copies, \$1.00
(We pay the postage)

Problems of the Sanctified

One of the most practical and helpful books in print. The author has a way of analyzing the temptations and problems of the sanctified soul and of showing the way to continued victory. Every newly sanctified believer should be privileged to read this book. Pastors and evangelists should see that it is put into the hands of all such persons. Those who have been in the experience for years will very likely find much new light and encouragement from this booklet.

Single copy, 15c; 12 copies, \$1.50.
(We pay the postage)

NAZARENE PUBLISHING HOUSE 2109 Troost Ave., Kansas City, Mo.

EVANGELIST JACK LINN is making good preparation for his camp meeting at Oregon, Wis., August 1-17 and is giving extended announcements of it. He has published a little bulletin of information and all who think of attending the camp will do well to write Bro. Linn at Oregon, Wis., for a copy of it.

REV. P. L. PIERCE OF DALLAS, TEXAS, out of sympathy for the editor sent the following lines taken from the "Expositor" and adapted by us by simply using the word "Herald" where "Expositor" formerly appeared:

TO OUR CONTRIBUTORS

"The editor sat in his uneasy chair:
His thoughts ran on apace:
How can I crowd a yard of report
Into a foot of space?
'Tis three to one, you surely see,
The thing cannot be done.
Therefore the poor editorial 'we'
Will have to 'cut 'er down.'
And now, dear HERALD contributors,
That nothing may go wrong,
Please send ideas one yard deep
But only one foot long."

REV. GRANT CHRISTMAN IS DEAD

Just as we were about to go to press we received notice of the death of Rev. Grant Christman at his home in Endicott, N. Y. on May 23. Bro. Christman was a good preacher and a wonderful Bible teacher. I was once associated with him in the camp meeting at Beacon, N. Y. He was widely known through his correspondence courses in Bible study and through his books. His late book, "Best Things in the Bible" is a treasury for lovers of truth. It is being distributed by our Publishing House and is having a good sale.

Bro. Christman had been sick for some time and continued to send out testimonies to the keeping power of God whenever he had the opportunity. Let us pray for Sister Christman in her bereavement.

J. B. CHAPMAN.

Greek-English New Testament

Being the original Greek text with a literal interlinear translation. A boon to ministers and Bible students unable to read the Greek text. The Greek is given in one line and directly below each word is the English translation thereof.

The Interlinear Translation brings to view certain points of interest that no other translation has ever pretended to give. Take for instance the word "master." This word is used in the Authorized Version to translate six different Greek words, all bearing different shades of meaning. The word "judgment" in the Authorized Version stands for eight different Greek words in the original; and so of many others.

Page size, 4 $\frac{3}{4}$ x 7 $\frac{1}{2}$ inches. Durably bound in cloth boards.

Prepaid price, \$2.50

Interlinear New Testament with Lexicon and Synonyms

This edition has, in addition to the interlinear feature, the Authorized Version in a parallel column on each page. Also a new Greek-English New Testament Lexicon supplemented by a chapter explaining the synonyms of the New Testament with a complete index to the synonyms. Page size, 6 x 9 $\frac{1}{2}$ in. Prepaid price, \$4.00.

NAZARENE PUBLISHING HOUSE
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ANNOUNCEMENTS

WARNING: Beware of a man of foreign descent (claims to have come from Switzerland some 16 years ago), rather small of stature, light complexion, pleasant face, smooth talker, irregular teeth, dressed as a common laborer and apparently about forty or forty-five years of age. He gave his name as Turner here and said he was from Salt Lake City. On various pleas he seeks to get money from our people.—C. A. Brown, pastor, Pittsburgh, Pa.

ANNOUNCEMENT: "I have been feeling for some time that the Lord would have me engage in intercessory prayer in behalf of any who might desire my help in presenting them before the throne of grace." This is in a letter from our dear Father L. F. Cassler, Strong Home, Fort Scott, Kansas, and knowing his strict unselfishness and complete dependability, I am passing it on to our readers as an announcement. Write Brother Cassler about your troubles and cares. He will give you Biblical advice and will help you to prevail in prayer. Wherever correspondence is solicited, be sure to enclose postage.—J. B. Chapman.

NOTICE—North Dakota-Minnesota District: The Board of Examinations will meet at Fessenden, N. D., Tuesday, June 17, 1924, at 2:00 o'clock p. m., for the examination of licensed ministers and deaconesses in the course of study. All who wish to be advanced in their studies, or who may have school records to present, will please be present for examination.—H. G. Cowan, Chairman of Board.

NOTICE: The District Assembly of the Montana District of the Church of the Nazarene will convene at Billings, Montana June 18-22. General Superintendent Goodwin will preside. We extend an invitation to all holiness people throughout the state to attend this meeting. For further particulars write the pastor Rev. J. A. Kring, Billings, Montana.—W. G. Bennett, District Superintendent.

NOTICE: Mr. and Mrs. Calhoun and Misses Ruth Fish and Katherine Hilburn, Nazarenes and students of God's Bible School, Cincinnati, Ohio, are to do evangelistic work in Nebraska this summer. They will be available for engagements after June 15 and may be reached at Broken Bow, Nebr.

NOTICE: The Denver First church in the next six months expects to hold a tent meeting in Longmont, Brighton and Littleton, Colo., places from two to seven thousand population. If any have relatives, friends or acquaintances in any of these places, will you advise the writer. As we did last year at Golden, Colo., we expect to put in each of these places a good, self supporting church, and at least one more in Denver. Pray for us.—A. G. Crockett, 1337 Kalamath St., Denver, Colo.

IMPORTANCE NOTICE

We are glad to announce that the month of May showed a very substantial increase in gifts to foreign missions. It is truly wonderful how the Lord heard and answered prayer. We believe it has come as a result of the faithfulness of our friends in praying about this need. We are confident that if all of our churches and all of our people will get under this burden for the next three of four weeks the full amount needed will be received. May we express to our pastors and our people our sincere appreciation of their co-operation in this time of need. E. G. ANDERSON, Treasurer.

REQUESTS FOR PRAYER

"Please pray that the dear Lord will heal my mother's eyes. She is blind."—A reader, Indiana.

A brother from Virginia requests prayer that he may be sanctified; also healed, and that his financial needs may be supplied.

Prayer is requested by a brother in Kansas for the healing of his wife.

A brother from Tennessee desires prayer for the healing of himself and wife.

CAMPMEETING CALENDAR

June 5-15. Corcoran, Minn. Annual campmeeting of the Hennepin Co. Holiness Association. Workers, Rev. Theo. and Minnie E. Ludwig, evangelists, Rev. E. E. Wordsworth, song leader; Sylvester Ludwig, cornetist, Miss Emilie Lovejoy, pianist. For information address H. W. Miller, secretary, Onseo, Minn.

June 6-22. Grand Island, Nebraska. Tent meeting to be held under the auspices of the Church of the Nazarene. Workers, Evangelist, R. R. Still of Sioux City, Iowa, Mrs. Esther Williamson of University Park, Iowa will have charge of the singing.—F. K. Smith, pastor.

June 20 to July 6. Viola, Wisconsin. Beulah annual campmeeting of Laymen's Holiness Association. Workers, Rev. Preston Kennedy and others. Address, John J. Armstrong, secretary, Gillingham, Wisconsin.

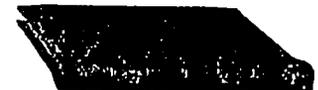
June 20-29. Jamestown, N. Dakota. North Dakota Camp Meeting Association at Beulah Camp. Workers, J. L. Brasher, Rev. Charles M. Dunaway, Dr. S. A. Danford, Fred Canady, song leader; Stella McNutt, Children's leader. Young People's Conference, Thursday and Friday, June 19-20. Free bed and meals for all young people attending at the Bible Conference. \$1.00 Registration fee. G. A. Finch, Superintendent of the grounds, Jamestown, N. D.; F. W. Gress, Secretary, Steele, N. D.

June 25 to July 6. Wilmington, N. Y. Annual Camp Meeting of Wilmington Holiness Camp Meeting Association. Workers, Geo. J. Kuntz, Fred Suffed, J. C. Long, John Weightman, evangelists; Mrs. Fred Suffed, leader in song; Belle B. Burns in charge of children's meetings. Address, Mrs. F. Warren, secretary, Haselton, N. Y.

June 25 to July 6. Sawyer, N. D. The North Dakota-Minnesota District Camp Meeting will be held on the beautiful camp grounds. Workers, Rev. W. I. Swaney of California, and a strong company of workers will be in charge of the services. Those desiring tents, floors, bedstead springs, strawticks, or any other equipment write at once to W. L. Brewer, P. O. Box 362, Minot, N. D. or J. J. Larsen, Sawyer, N. D.

June 27 to July 6. North Reading, Mass. Fourth Annual campmeeting of the New England District, Church of the Nazarene. Workers, General Superintendent J. W. Goodwin and H. F. Reynolds, Rev. F. C. Smith of Portland, Maine will have charge of the music and singing. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. Other information E. T. French, 10 Story Ave., Lynn, Mass.

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Specimen of type

The Philistines

I. SAMU

And they answered, Let the ark of the God of Is'-ra-el be carried about unto Gath. And they carried the ark of the God of Is'-ra-el about thither.
9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and 'ho

R.C.c.
Ex. 7.
E. 11.
E. 11.
2 or, reproo
Judg.
Ex. 12
2 Heb. 4
Deut. 4
ch. 7.

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July 4-13. Letts, Indiana. First Annual Campmeeting of Decatur Co. Holiness Association (Interdenominational). Workers, Rev. John E. Hewson, evangelist, Miss Edith Dearmin, song leader, Miss Thelma Atkinson, pianist. Tents 10x12, \$3.00 for ten days or \$1.50 for five days, meals twenty-five cents. All who plan to come to tent please notify as soon as possible. Mrs. Lena Holcomb, R. F. D. No. 1, Westport, Ind., secretary.

July 10-20. Allentown, Pa. The Annual District Campmeeting of the Pilgrim Holiness Church of the Pennsylvania and New Jersey District will be held at Beulah Park. Workers, Seth C. Rees and G. Arnold Hodgkin as evangelists, with the workers of the District. You are invited to enjoy this feast with us. For further information write, W. I. Crider, Nelson Ave., Allentown, Pa., and S. J. McIntyre, 719 Center St., Bethlehem, Pa.

Dayton, Ohio. July 17-27. The Twelfth Annual Meeting of The Miami Valley Holiness Association will be conducted on the Gospel Tabernacle grounds on West Third Street in Dayton. Workers: W. E. Cox, T. P. Roberts, Charles Mourer, evangelists; and Rev. C. B. Raisch, Rev. C. T. Moore, Rev. Atville Haines, Rev. Prince Riley, and other local talent will assist in the meeting. Address J. L. Kennett, 32 North Kilmer Street, Dayton, Ohio.

August 4-14. Wichita, Kansas. Thirty-fifth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers, Rev. H. C. Morrison, Rev. Geo. B. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Professor Kenneth Wells and wife.—W. R. Cain, secretary.

August 8-17. Leslie, Maryland. The Seventeenth Annual Holiness Camp of the Washington-Philadelphia District, Church of the Nazarenes will be held in Copson Park. Workers, Evangelist J. C. Hanson, District Superintendent J. N. Nielson and the pastors of the District. Write to D. E. Higgs, 800 Woodley St., Baltimore, Md., or W. D. Shelor, Lansdale, Pa. for information.

August 8-17. Glassboro, New Jersey. Holiness Campmeeting. Workers, Rev. Jack Thornton, Thornton, Indiana, Rev. G. L. Helsby, Denton, Md., Rev. R. W. Ives and wife, returned missionaries. Rev. John Hankins, Millville, N. J., Rev. Raymond Hankins and wife, Glassboro, N. J., and others of the District.—H. B. Marshall, Glassboro, N. J.

August 21-31. Sharon, Okla. Camp Meeting under the direction of the Woodward County Holiness Association. Workers, Miss Clara A. Meeker of Enid, Oklahoma as evangelist.—C. Grunewald.

August 22-31. Normal, Illinois. Annual Campmeeting of the Central Illinois Holiness Association. Workers, Rev. J. B. McBride, Rev. Andrew Johnson, evangelists; Rev. Frank Watkins, song leader, Mrs. Della B. Stretch, children's leader.—Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 28 to September 7. Eldorado, Ill. Twenty-first Annual Campmeeting of the Beulah Park Holiness Association. Workers, Rev. Charles Babcock, Joseph Owen, R. A. Shank and wife, Rev. Mayo Bowles in charge of the work. Address J. W. Keasler, Omaha, Ill. for information.

DEATHS

MALONE—Emma Brown Malone was born at Pickering, Canada, January 20th, 1859, her father having moved there from Vermont. The family moved to Cleveland in 1866, and Mrs. Malone attended Cleveland schools, graduating from West High School. She always marked her conversion from the meetings of D. L. Moody held in Cleveland in the late 'seventies. She and her mother began attending the First Friends Church about 1882. Her activity in the work of the church made its beginning in the leadership of the Sunday Afternoon Young People's Meeting. J. Walter Malone had come to Cleveland in 1881, and their work together in the church resulted in their friendship and love. They were united in marriage January 19, 1886. Mr. and Mrs. Malone together began the Cleveland Bible Institute in 1892, in a house which they themselves had rented for that purpose. In the thirty-two years of its growth, Mrs. Malone has not only taught Old Testament, but has been the Treasurer for the entire period. More than fifteen hundred students have been under her instruction.

Emma Malone was recorded a minister of the Gospel by Cleveland Monthly Meeting about 1890 and she and her husband were pastors of this church for nearly thirty years, becoming Pastor Emeritus a few years ago because of failing strength. She not only took an active part in the church life but often did the preaching, and the edification of all. She was frequently invited to preach in other churches as well as to give special Bible Lessons. She was always interested in Foreign Missions and for years served on the Board of the Friends African Industrial Mission, having helped to organize it. For a number of years she was one of the Clerks of Ohio Yearly Meeting. With all of these interests, Mrs. Malone never neglected her family. She raised six children, three sons and three daughters, all of whom survive her. Her home was always a center for many friendly and religious gatherings. Also hundreds of persons in every walk of life came to her home seeking counsel and friendship and spiritual help. She was quick to discern the needs of such inquiring ones and always sympathetic in her counsel and advice.

Mrs. Malone had been in poor health for some time. She became confined to her bed in January while in Florida. It was necessary to bring her to Cleveland to the hospital for care and treatment. An operation became necessary on April 2nd. She gradually failed and fell asleep May 9, 1924. The funeral service was held in First Friends Church, May 12, conducted by Rev. Homer L. Cox, the

present pastor, and Rev. C. W. Eutler, President of the Cleveland Bible Institute.

SMITH—Maretta H. Smith, the wife of Joseph A. Smith, was born Nov. 18, 1850, at Princeton, Iowa. She went to her Lord April 24, 1924. At that time of her death she was a teacher in Kingswood Holiness College, Kingswood, Ky. For nearly seventeen years she had been associated with her husband in the educational work of the Church of the Nazarene and the Pilgrim Holiness Church. She was the daughter of Thomas and Sarah J. Hubbard. In 1863 she moved with her parents to Colorado, where she was converted and joined the M. E. Church Jan. 19, 1868; a few years later she was sanctified wholly. From the time of her conversion until the time of her death she lived a consistent Christian life. She married first Edmond M. Innes, who died when their only child, Mrs. Ida L. Edgbert was a babe. Later she became the wife of Joseph A. Smith, who was at that time a member of the Colorado Conference of the M. E. Church. To this union were entrusted two children, Mrs. Mabel A. Wise and Frank H. Smith, both of Pekin, Ill. Beside the host of students and friends who will always cherish her memory, she leaves a husband, two daughters and a son to mourn her loss.

TUCKER—Annie May Tucker was born Aug. 17, 1887, died May 5, 1924. Her age being 36 years 8 months and 18 days. Sister Tucker was married to W. L. Tucker Sept. 29, 1914. She was converted at Sapulpa, Okla. Sept. 20, 1922, and a short time after was sanctified and united with the Nazarene Church at that place. She soon after moved with Brother Tucker to Hominy, Okla. and united with the Hominy Church, and was one of the most consecrated loyal Nazarenes it has ever been my pleasure to meet. She was untiring in her labors for the Master, and was always found at her post of duty. She will be greatly missed by the church at Hominy, especially around the altar where she worked so faithfully helping the lost to God. Sister Tucker suffered greatly during her many weeks of illness, but she bore it patiently, until God called for her in the hospital at Oklahoma City, and took her to live with Him. She leaves a husband, a mother, two daughters, two brothers and one sister, and other relatives and friends to mourn their loss. Cheer up bereaved ones, the parting will not be forever for those who know her Christ. "Just a little while to stay here, just a little while to wait," and we shall meet her just inside the eastern gate. The funeral was conducted by her pastor in the Nazarene Church of Hominy, Okla. after which she was laid to rest in the Sapulpa cemetery to await the resurrection morn.—W. H. Barlow, pastor.



Publisher's Paragraphs

"Let another praise thee, and not thine own mouth; a stranger and not thine own lips. Prov. 27:2. In spite of the fact that our time is taken up,—to a large extent—with the buying and selling, charging and crediting and the thousand and one details which enter into the daily routine of a business establishment, we are just human enough to appreciate a word of commendation and encouragement. For this reason and also because of the fact that we are sure it will hearten and please our friends to know that our sincere efforts to give efficient and satisfactory service are being recognized, we are publishing just a few expressions recently received in our mail.

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26 And whosoever liveth and believeth in me shall never die. Believest thou this?
27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
29 As soon as she heard that, she arose quickly, and came unto him.
30 Come and take away both our place and nation.
31 And one of them, named Ota-phas, being the high priest that same year, said unto them, Ye know nothing at all.
32 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.
33 And this spake he not of himself: but being high priest that year, he proph-

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TELEGRAMS

PORTLAND, OREGON

Just closed a fine Assembly North Pacific District, General Superintendent Goodwin presiding, fine attendance. Rev. E. J. Lord re-elected District Superintendent. Rev. H. D. Brown was approved as a proper person to organize an interdenominational fundamental league of Christianity.—Libbie Beach Brown, Assembly reporter.

LITTLE ROCK, ARKANSAS

Notice to Arkansas District: Brother Oliver was forced home on account of illness. He first came down with a terrible case of malaria fever, later broke out with smallpox. We must stand by our sorely afflicted Superintendent. Let all the churches on the District send their Superintendents' Apportionment at once.—Rev. M. E. Borders.

DES MOINES, IOWA

I am changing my address from Olivet, Ill. to Des Moines, Iowa, P. O. Box 489. As a result of conflict in dates, I have June 15-29th and July 31st to Aug. 10th open. Write me at above address or wire me 521 6th Ave.—J. E. Gaar, evangelist.

SYLVIA, KANSAS

Yesterday a record breaking day in interest and attendance. Over four hundred at morning service. Great Children's Day program followed by offering for Missions. Best Sunday school on Kansas District and church fully awakened in general interest of church. One of the best years in history of church.—S. H. Erwin, pastor.

JONESBORO, ARKANSAS

Rev. R. A. Thornton's eldest son, Rush, was run over by an automobile Thursday, ten thirty. He was operated on about 1:00 p. m., died three-thirty. Never regained consciousness. Pray for family. Financial assistance greatly needed.—R. H. M. Watson. A. S. London.

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Lansing, Michigan June 27 -- July 6

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from over the District will be in attendance
and contribute to the success of the Camp-
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