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HERALD of HOPEINESS

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CHARACTERISTICS OF SCRIPTURAL EVANGELISM

SOUL tides usually come in at flow and begin straightway to ebb. This is not as it should be, it is just simply as it is. In the case of individuals, there are a few who "begin low, proceed slow, rise higher, strike fire" and pass out in a storm. But the majority begin soon to talking about their days "that used to be," and to intimate that the brightest day of their lives was the day when they were converted or sanctified wholly. And it is thus with collective movements like the primitive Christian Church, the Methodist movement, etc.

In the case of movements, the momentum of the beginning period usually bears the brunt of many onslaughts and enables the cause to "carry on" even after it has reached the place where it is consuming more than it is contributing. This is analogous to what is called "the law of inertia" in the material realm. But just as the pendulum will finally stop on center, and just as the heaviest machine will at last "run down," so a religious movement that does not stay in constant and vital connection with the Source of Truth and Power will become less and less meaningful until it at last ceases to be worthwhile at all.

Church leaders are now saying that the "day for mass evangelism" is passing. And while many take this as the sounding of a knell, the fact is it is but the climax of a tendency which has been apparent for twenty-five years, and is a consequence justly due; for unless the quality of "mass evangelism" can be improved, its passing will not be a very great loss. The "ordinary" evangelistic meeting of today is so shallow that it is a question if it does not do more harm than good.

Scriptural evangelism is characterized by deep seriousness and soul burden on the part of its leaders; by the sound, fearless, unctuous proclamation of the message of the Gospel; by the manifest work of the Holy Spirit among the unconverted; by the startled awakening of lost souls to the eternal danger to which they are exposed; by genuine, Bible repentance, which includes godly sorrow, complete breaking off with sin and with sinful companions, confession to God and to those whom we have injured, and restitution in word and deed for past misdeeds and injustices to the measure of our ability; by sincere and continued mourning on account of sin; by earnest secret and out-breaking prayer; and by the exercising of faith in God, resulting in glorious, conscious victory, evidenced by tears and laughter and shouts of victory.

In the Scriptural revival human leadership is humble, sane and unobtrusive. God, the Bible and the supernatural are the prominent factors. The revival which serves principally to advertise human leaders, and which is conducted in such a manner as to offer no offence to worldly moralists and the wicked elite is a hindrance to the cause of true religion. But whether it be of sufficient proportions to be called "mass," or on so unpretentious a scale as to be dubbed "personal," we must have strong, sound, aggressive, Pentecostal evangelism. Education, even "Christian education," is insufficient. For, much as men need light, they need grace more. And much as they are benefited by a "change of mind," when that change is from error to truth, they must have a "change of heart."

Evangelism is the word by which is designated that glorious combination in which men are "workers together with God" in the task of awakening men, "turning them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them who are sanctified."

HERALD OF HOLINESS

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"SEEKETH NOT HER OWN"

THE "charity" of the thirteenth chapter of first Corinthians is the perfect love of Bible holiness, and the qualities and characteristics described in this chapter are personified in those who are genuinely sanctified. And the requirements of this chapter are not only ideals toward which we are to strive, but they are standards which we must approximate. And to have this perfect love and to put it into practice is more than all gifts and talents.

Among other things, it is said that this perfect love "seeketh not her own." This means that sanctified Christians are not sinfully selfish. There is a certain self-love in the very constitution of man. This is not only not bad, but it is good and proper and holy. Jesus recognized this self-love and made it the measure of our love for others when He enjoined us to "love thy neighbor as thyself." Self-love is sinful only when it becomes dominant to such a degree that it would seek one's own good at the expense, or even to the neglect of the good of others. Sanctified Christians do not love themselves any better than they love others and they will not seek or willingly receive good for themselves when to do so means to cause loss to others. They will not willingly receive good to the neglect of others.

It is well for us to all stay off the judgment seat—judgment belongs to God. But it is well, also, that we should line ourselves up in the light of the requirements of God, lest the Judgment find us wanting. Perfect love is the only state and experience that promises us boldness in the day of judgment. Therefore we should use the utmost care to possess this wonderful grace. And if we find ourselves wanting the fruit which such love is declared to produce we should be immediately alarmed.

Do we find ourselves inclined to shirk our share of the labors and responsibilities of the home, the Church, the State, and of society in general? Do we find ourselves inclined to take advantage in buying and selling, and to take "short cuts" in trades to the disadvantage of others? If a preacher, do we find ourselves inclined to take the "lion's share" of the offering or to claim an undue proportion of the comforts and conveniences of entertainment? Do we

find ourselves inclined to "blow our own horn," and to accept credit which we should know is shared by others? Are we long on "self-advertising," in such a degree that we permit it to appear that we are "IT?" If we do or feel an inclination to do any of these things, it would be a good plan to go back and read once more that perfect love "seeketh not her own."

There is a certain sense in which one must not be unjust to himself, even as he must not be unjust to others. It is, therefore, proper that one should ask for what is his own. Paul did this when as a Roman citizen he claimed immunity from scourging, and at another time, on the same ground, when he appealed from a prejudiced court to Cæsar. Even the Master did the same when He refused to listen to the quibblings of persecutors who classed Him as "a wine bibber, a glutton, and a friend of publicans and sinners." And yet Christ enjoined us to surrender our own rights, when we can do so without the sacrifice of principle, for the sake of peace. This He Himself did when He paid the temple tax as an alien, when He could have claimed immunity as the Son. Are we willing to do that? Are we so permeated with love that we find it possible to have our claims ignored without feeling resentment? Can we see our honor go to another and still be patient and calm? Can we surrender a long cherished hope and still not sink into despair? Can we abide by the other man's computation of our merit and value? If we can, the day will come when the Father who seeth in secret will reward and promote us according to our worth. But in the mean time, perfect love "seeketh not her own."

THE NEW PRESIDENT OF OUR TEXAS SCHOOL

Editorial Correspondence

Within a few hours after we had heard that Dr. B. F. Neely had accepted the presidency of our school at Hamlin, Texas, we were permitted to interview the distinguished gentleman and to get from him, first hand, the story of his past and the prophecy of his future in relation to his new and important position.

Our school at Hamlin, Texas, was founded some seventeen or eighteen years ago. It has encountered many difficulties and has required much sacrifice on the part of its sponsors, but it has kept its doors open all the while and has accomplished a commendable service in the training of young people for the work of life.

The school is located pretty close to the Stake Plains of Texas. The elevation and aridity enable the vicinity to qualify as a refuge for those threatened with throat and pulmonary ailments. To a large portion of the people of this nation, Hamlin, Texas, is either "Out West," or "Down in the Southwest." Within the limits of the Hamlin District, the school is convenient to the San Antonio, Dallas and New Mexico Districts, and is rated by our General Board of

Education as an Academy and Bible Training School.

To the people of the country in general, Dr. Neely is simply a "Texas man." But in Texas he is "a West Texas man." The people in the territory which our school at Hamlin is designed to serve know Brother Neely. They have known him "from the beginning," and they believe in him as a Christian and as a leader. They love him and will gladly follow him. They have the man they want. And although we did succeed for a while in getting Neely out of Texas, we never could get Texas out of him. So he has the people he wants. It is indeed a happy combination. No time will be required on either side for "getting acquainted," or becoming adjusted. Each understands the other and the work will start off without delay—in fact it seems that it has started already. People have already subscribed \$1200 a year for a five year period to a fund for helping in the operation of the school. Brother Neely has arranged for his faculty and is to spend considerable time between now and the opening of school in touring the territory and securing students and money. He has a few campmeeting engagements which he must fill, but the school will have his thought and the major portion of his time right from now on. He will move his family to Hamlin soon, and will become identified with the work there in the fullest manner possible.

There is no doubt but that a new era has dawned for our school at Hamlin, Texas, and the Nazarene Movement in the South and Southwest will immediately feel the thrill of new life which this new regime will send through its channels. The hour has come for a forward movement "all along the line" in Texas, New Mexico, and the whole Southwest. This section has contributed its full quota to our movement in other sections, and now it is due this new renaissance on its own field. Dr. Neely will not only furnish trained and dependable leadership for our school at Hamlin, but he will contribute strength and blessing to the campmeetings, Assemblies and conventions throughout that whole general territory. He was and is needed there, and he will fill that need as no one else could possibly do. God is good to Texas Nazareneism in that He has returned to it its favorite son and trusted leader.

EDITORIAL COMMENTS

There is no use in asking, "Has the prayermeeting deteriorated?" But it might help some to seek an answer to the question, "Why has the prayermeeting deteriorated?" And in order not to complicate our answer, we are just going to say bluntly and unapologetically that we believe the preachers have preached and lectured the prayermeeting to death. Even in many Nazarene churches the Wednesday evening service has become just a poor preaching service instead of a good prayermeeting. Supposing that an hour and a half is allotted to the Wednesday eve-

ning service, our own judgment is that fifteen or twenty minutes of that time is a liberal amount for the leader, be he pastor, visiting preacher or layman, to occupy. The balance of the time should be given to prayer and praise, and every means should be used to "pass the worship around." Every member, even the one who is too modest to "push in" ahead of the old veterans who are forward always to "occupy the time," will have to admit that the old negro was correct when he said, "The meetings are always better when I take part in them." Brethren, isn't there any way at all that we can get away from the new, up-to-date lecture substitute and get back to the old-fashioned, sure enough prayermeeting? If we can, let's do it; for the old was better both in quality and in quantity.

It is easy for a church to become too large to be spiritually efficient—we speak of the church locally. For activity is a law of spiritual, as well as of physical life. And it is an art to keep all the people in a church doing something. First the preacher gets into the habit of doing practically every thing himself. Then there are a few old men and old women who get into the habit of leading all volunteer prayers and taking up all the time allotted for testimonies. Then there are a few who will do practically any thing they are asked to do, and the church gets into the habit of asking them to do it. And thus it comes to pass that in any good sized church there is so much talent and energy going to waste that the Kingdom of God is suffering for want of a "swarming time." The best place to develop Christian workers is the small and struggling church where everyone must do his best and do it every time in order to keep things going at all. If you are a member of a small, struggling church, be glad, you are fortunate. If you don't make good as a Christian there it will be because you are just no good to start with.

Some people ask, "Are there degrees in heaven?" Our answer is that there are. For Paul says, in the fifteenth chapter of First Corinthians, "As one star differeth from another in glory [that is in magnitude or brightness], so also is the resurrection." Just how the distinction between those of varying glory will be marked, we are not told. But one of the things that makes the stars show different degrees of brightness is their distance from us, and may it not be that our approach to Christlikeness will be the determining factors in heavenly promotions?

The duty of testimony is clear both in Scripture and in logic. Some say, "Oh, I let my life testify." But this is a false position. Let us say that honesty, truthfulness and courage are the cardinal virtues. Well we all know people who possess these virtues who do not profess to be Christians. So if we possess them only

because we have been transformed into the image of Christ, we ought to say so, and thus give Christ the glory. Otherwise, we take the glory ourselves. The usual way is to cease the testimony and then profess consistency on the ground that you have not claimed much. But the Bible way is to profess and then bring the life up to the standard.

Having asked a number of evangelists, some of them the oldest and busiest in the holiness movement, what they think of the outlook for evangelists, we have received the uniform reply, "The field is closing down." A good many holiness evangelists have remained in churches which as a whole are not friendly to holiness, believing that they have a message for the people in those churches. But these men are finding it more and more difficult, so they tell us. In our church there is no prejudice at all against evangelists—we like them. But it seems that our special need is for pastors and our call is for pastors and many splendid evangelists have gone into the pastorate. The result is that many pastors exchange with one another in the conducting of special meetings, and this is a splendid thing to do. And then the standard of requirements for evangelists has gone up. Churches that are able to afford it are finding "the best the cheapest," and when a mediocre evangelist is compelled to go to poor places all the time he finally starves out. Of course one of the natural results of the present situation will be the lifting of the standard for evangelists more and more, and for this we are thankful. Why should a church call an evangelist who is not the equal of their own pastor in preaching and soul-winning ability? But on the other hand, this is a poor time for a young preacher or a preacher who is not well known to announce for the evangelistic field. Some will be so pressed in spirit that they will do it in spite of anybody's advice, and if they are really in divine order, they will make good; for we must have a few, well qualified and genuinely spiritual evangelists all along. But this is a very good time for men and women of genuine piety and soul passion to enter the pastorate and "hew themselves out a kingdom."

The religion of the New Testament is not a "rule of thumb" affair. The bill of fare for eats and meats is exceedingly broad. The question of new moons and feast days is left with very few specifications. The exact cut of one's coat and the color of his hat are not quoted in the Bible "style book." And yet the proof of one's worthiness to be counted in with the "Conquering hosts of God" is found in the fact that he will take no advantage of his liberty in Christ, but with the greatest care will seek to keep His commandments and to "Do those things which are pleasing in His sight."

A correspondent wonders how anyone who is right with God and truly anointed with the Holy Spirit can build of wood, hay and stubble (1 Cor. 3:11) upon Christ, who is the true foundation. Personally, we think this is explainable upon the basis of judgment. That is, no one can be right with God and do any thing that he knows to be wrong. But very good people get off to lecturing on marital purity, the eating of pork, the wearing of neck ties, and many little insignificant things which make no difference one way or the other. And some very talented and sincere people get into obsessions about the Sabbath, about divine healing, about some question of prophecy, or about some interpretation of water baptism. These people are true in their hearts, but their works are straw and will perish. They will be saved, for they do love God, but their works will be burned up. Therefore, we must not watch our hearts only, but we must watch our heads as well.

We heard of a little girl who classed her brother as an infidel because he said he did not believe there is a Santa Claus, and there will be some who will doubtless question our faith when we say that we do not believe there is a single recent authentic instance of anyone's actually "speaking in tongues" in the sense in which the early Christians did it as recorded in the Acts of the Apostles. Mind you, we do not say that there is positively not a single such instance, but we say we do not believe there is such an instance, and in saying we do not believe this, we know we absolutely tell the truth. There has been a lot of "jabbering." It may be that there has been some tongues like the ones they had at Corinth in the days of Paul, but the evidence of the appearance of genuine, Acts of the Apostles tongues is about a million miles from being convincing. The fact is, there has been "Much Ado About Nothing" in this affair. Reports have come to the effect that in certain places men have received the gift which enabled them to testify and preach intelligently in languages which they have never studied. But whenever these instances have been sought out they have not been convincing. Speaking in tongues, seeing cloven tongues like as of fire upon the heads of praying believers and hearing a sound like a rushing mighty wind which filled all the house were all passing phenomena accompanying the early outpourings of the Holy Spirit, and it is misleading to continue to make capital out of them. The cleansing, sanctifying power of the Spirit is the primary thing and is the permanent gain of this dispensation over those which preceded it. But perhaps someone will quote "Forbid not to speak in tongues," to us; and to this we readily agree on condition that our objector will also become Pauline and testify, "I would rather speak five words with my understanding than ten thousand words in an unknown tongue."

"NOW IS THE ACCEPTABLE TIME"

By A. M. Hills, D. D., LL. D.

TEXT: *"And working together [with Christ] we entreat also that ye receive not the grace of God in vain. For he saith, at an acceptable time I hearkened unto thee. And in a day of salvation did I succor thee; behold, now is the acceptable time; behold now is the day of salvation"* (2 Cor. 6:1-2, R. V.)

Five solemn truths speak to us from this text.

I. Man is in peril of everlasting death unless redeemed by Christ. "But," someone asks, "how do you get that truth out of that text?" I answer it is involved in that little word "grace." No one needs grace but those who are in trouble. A great disaster has befallen our race. We became depraved by the fall of our first parents. Depravity plunged us all into individual sinfulness. Unless our sins are pardoned they will be our doom. Unless our depravity is taken away, we are not and cannot be wholly pleasing to God, and so we are unfit for heaven. We need, therefore, a cure for both, pardon for sins and cleansing from depravity.

II. There is grace in God for all. That first truth standing by itself, is like the plague of Egyptian darkness. This second truth is like the sun rising upon that darkness with midday splendor. No sooner had our first parents sinned than grace was promised through an atoning Savior. The very word "grace" is used in the Bible 122 times. The story of it goes ringing through the Holy Book like a chime of bells; and the last verse of the Holy Word, like the last note of an angel's song is "The grace of our Lord Jesus Christ be with you all. Amen!" It all means that there is a salvation in Christ abounding, free, all-sufficient and for all.

God has not likened it to some scrimp little thing. He has likened it to water that is piled up in the air miles high; water that falls in the rain, distills in the dew, and fills the ground beneath our feet; water that flows in creeks and rivers and fills ponds and lakes and gulfs and bays, and is miles deep in the oceans which cover three fourths of the earth's surface, and roll their ceaseless, surging waves around the world.

"Enough for each, enough for all,
Enough for evermore."

Old General Booth sang:

"O boundless salvation! deep ocean of love
O fullness of mercy Christ brought from above
The whole world redeeming, so rich and so free
Now flowing for all men—come roll over me.

"My sins they are many, their stains are so deep,
And bitter the tears of remorse that I weep
But useless is weeping. Thou great crimson sea
Thy waters can cleanse me, come, roll over me.

"Ocean of mercy, oft longing I've stood
On the brink of thy wonderful, life-giving flood
Once more I have reached this soul-cleansing sea
I will not go back till it rolls over me.

"The tide is now flowing, I'm touching the wave.
I hear the loud call of 'The Mighty to save;'
My faith's growing bolder, delivered I'll be—
I plunge 'neath the waters, they roll over me."

III. There is a time peculiarly acceptable to receive grace—a day to obtain salvation.

1. When God draws near the soul. Theoretically men can come to God at any time. But practically, "No man can come to me except the Father who hath sent me draw him." And when any soul feels an unaccustomed solemnity; a hunger of soul, a longing for salvation, that is the heavenly Father's drawing. Then He is longing to save, and His sovereign power and electing grace are at work. Mercy's door is open, and nothing then can prevent a man's salvation but his own wicked unwillingness. Jesus said sadly, "Ye will not come to me that ye might have life." God leaves every man free to accept, or reject, as he will.

2. When the mind is not engrossed by business. When the engineer is on his engine, handling the train loaded with five hundred passengers, and making fifty miles an hour, his hand on the throttle, and ear open to every sound of the machine, and his eye on the rail—that is no time to settle the destiny of the soul. When the bank cashier stands at his window counting money faster than unaccustomed eyes can read the figures, a long line of customers on the other side waiting for him, that is no time to prepare for heaven. But when business hours are over, and one is in the quiet of his home, or in the sanctuary with nothing to do but listen to the voice of God,—that is the accepted time.

3. When the Holy Spirit is pressing truth home. Hannah Moore tells of a titled lady of England coming home late after a night of social dissipation. She found her servant waiting for her return reading a religious book. She exclaimed, "How can you spend your night till this late hour reading such dismal melancholy stuff?" Just then her eye saw on the page the word "eternity." God sent it like an arrow to her heart. She found no rest until she prepared for eternity.

When Hammond, the evangelist was preaching in the Opera House in Chatham, Canada, an infidel merchant drove over from a neighboring town to buy some goods. He thought he would step into the meeting a few minutes to get something to laugh at with his infidel companions. As he opened the door Ham-

mond spoke the words "Not fit to live, and not fit to die." The words proved to be an arrow from the bow of God Almighty that shot him through. He closed the door, went downstairs, got into his vehicle and drove home. But every rod of the way for ten miles, went the awful thought, "I'm a wretched sinner, unfit to live and unfit to die." The message stayed with him until he surrendered to the mighty Savior.

Such illustrations are innumerable. They show that while the Spirit delays and does His office work of convicting and pleading it is still the acceptable time for the soul to seek God and obtain salvation.

4. When a man has not so persisted in sinning against the Spirit that he is consciously abandoned of God, any pleading of the Spirit is still the accepted time. There are times and cases when men know that they have crossed the deadline, and that God speaks no more, and warns no more, and pleads no more, and that the door of opportunity is closed forever. There is nothing left of such souls "But a certain fearful looking for of judgment and fiery indignation" of an incensed God.

IV. Behold now is the acceptable time. There is a tremendous significance in that word "now." It marks the pivotal point on which life's battle turns. It is like the critical spot and moment in the battle of Waterloo when everything was won and everything was lost.

Carnal hearts bow in intellectual assent to the whole catechism of truths as willows bow to the passing wind; but when God says "now" they rise up in resistance as headlands to oppose the waves of the sea. Then is the supreme choice made when men are saved or lost.

Finney was once asked to address a public school. When God said "Now" a multitude responded, and out of that single audience there were known to have come forty preachers. Alexander the Great was once asked how he conquered the world. His prompt answer was, "By never delaying." So when God speaks to souls, and calls for decision, hell is defeated and heaven is gained "by not delaying."

V. This offer of salvation, this grace of God may be extended in vain. "We entreat you that ye receive not the grace of God in vain" (Text). "Looking diligently lest any man fail of the grace of God" (Heb. 12:15). "Let us fear therefore, lest haply, a promise being left of entering into his rest, anyone of you should seem to come short of it" (Heb. 4:1).

How wonderfully has this truth been illustrated on a scale so vast that all the world may read. God had promised Canaan to Israel. The promise had been cherished for four hundred years. The miraculous pillar of fire guided them. Tramp, tramp, tramp, the two millions marched across the wilderness to Kadesh, which means in Hebrew holiness. God said, "This is the land I promised to give Abraham and Isaac and Jacob. This is the land your fathers sighed for when

they were being lashed by Egyptian task-masters, and their baby boys were being fed to the crocodiles of the River Nile. There it is. Enter in now and take possession.

But through unbelief, they refused to enter in. They indulged for twenty-four hours in the luxury of rebelling against Moses and saying "No" to God. Then the Almighty swore in His righteous wrath that they never should enter in and they never did. They insulted God just once too many times and it was fatal.

An artist solicited the privilege of painting Queen Victoria's portrait. She kindly consented and appointed eleven a. m. on a certain day for the first sitting. The busy queen was there at the appointed time. The careless artist was ten minutes late. When he arrived he found not the queen, but her note saying, "Your Majesty's favor was extended in vain, and will not be repeated." His opportunity for fame was gone forever. When God makes an appointment to stamp His image and likeness upon a sinner's heart and he dallies with sin and Satan and refuses to comply, His Infinite Majesty may, with perfect propriety refuse to pardon the unprovoked insult, and never again repeat the royal favor.

A Christian lawyer was pleading with a young man in Boston to give his heart to God. The young man said, "No, not until next week when Moody comes." He had not gone a square before he fell through an open hatchway in the sidewalk and broke his skull, and was never conscious again. God said "now" and he refused, and was ever after ten minutes too late to gain heaven.

Drummond once said, "The departure of the soul from God begins when the believer gets the offer of holiness and rejects it. He thus turns away from God to face the perils of moral deterioration and death. It means moral suicide, and antemortem damnation."

A famous Doctor of Divinity said, "More people backslide here than in any other place in England. They come here and meet God face to face and get a vision of a life of holiness and blessed usefulness and refuse it. Their after life is ever on a lower plain and away from God."

O this word "Now." Jesus puts into it all the earnestness of His loving heart. Go to the cemetery and meditate. How many of all ages are sleeping there whose tombstones give no evidence that they sleep in Jesus. Why is it? It is because when God said "Now" they flippantly replied "Not now, tomorrow."

In my church in Allegheny, the wife of my senior deacon, "Auntie Zouloff," was a great Christian worker, wondrously used of God. One afternoon she met a young woman, a member of her Sabbath school class, on the street and pleaded with her to abandon her worldliness and give her heart to God. She triflingly

replied, "Oh, Auntie Zouloff, you are crazy on the subject of religion." That night she went to a dance and was stricken with a fatal sickness and taken home out of her mind, and never regained consciousness. She was ten hours too late.

O, if the dead could speak one sentence to the living, with united voice they would cry, "Seek salvation now."

I am sure God is pleased with this presentation of truth, for I have used it eighty times without a barren service, and once at Star Hall, England, fifty-eight fell at the altar and prayed through to pardon or sanctification. Even in this hardened age, there is a way to preach the gospel of full salvation by the help of the Holy Spirit that wins.

PASADENA, CALIF.

LEGALITIES VS. MORALITIES

By Rev. E. E. Wordsworth

CENTURIES ago the inspired penman voiced a profound truth when he said, "The letter killeth, but the spirit giveth life." The truth of this utterance is applicable to our day and dispensation. Some matters may be legally and technically right and yet be unethical and wrong. Even the civil courts of our land recognize this fundamental difference. A man's intentions and motives have weight and moral character its benign influence in courts of justice. Technicalities and legalities are only secondary in importance. Moral principles and values far outweigh subservient or lesser things. This is right.

That the church cannot function properly without law is a basic position to take. Without law we have no helm to guide our ship; no chart or compass for our gospel greyhound of the high seas. And, it must be said that the better the laws the better the functioning. Russia has a Soviet government. Her people colonize and in the colonies within her borders each one is practically a law unto itself. Bolshevism, anarchy, bloodshed are frequent in occurrence. The poor laws of the land in a large measure explain the tragic situations that obtain. In contrast with this our nation glories in her Federal Constitution and States Rights. There is a unity and a national spirit that bind us together. We are one. There is a confluence of nationalities but we become Americanized and seek American objectives. American idealism and opportunism alike find their appropriate rendezvous.

Liberty and license need to be contrasted. It is said of a man that he believed in having liberty in regard to gymnastics. He was going down the street one day and swinging his arms quite violently in his exercise, and accidentally hit a man on the nose. The victim of the blow seriously objected to such treatment, but the performer informed him that he had a right to his liberty and was taking it. The reply quickly came with heated utterance, "Where my nose begins your liberty ends." This leads me to say that in matters pertaining to the church, its rules, polity, and administration liberty and law should not merge into license.

We are somewhat in danger as a movement in some quarters, and some pastors and evangelists are in

grave error anent what is generally known as "radical" preaching, and the administration of church affairs. A definition of radical preaching in the minds of many would conform to over-emphasis and constant stress upon non-essentials. But "where my nose begins your liberty ends," is a trite utterance and we should "think and let think," as the great John Wesley said. "If thy heart be as my heart, give me thy hand" should guide us in our attitude toward those who differ in opinion, method and understanding. "What is that to thee?" is a fitting question when we differ on non-essentials, and legalities. To accuse a man of possessing a large amount of carnality because he differs in opinion is certainly an unchristian attitude. Why should we demand that everyone adopt our "shibboleth?" Can we not differ in attitude, opinion, method, position and action and yet be wholly sanctified! Paul and Peter had theological differences but each had the mantle of charity. Barnabas and Paul strenuously opposed each other but it worked out for the furtherance of the gospel, for two missionary parties sailed forth instead of one. Wesley and Whitefield parted company in perfect love. Brethren of the ministry and laity let us have more charity one for the other! Unity does not imply uniformity. Mental differences can exist with loyal heart union.

Some pastors and churches are great sticklers for technical and legal matters when no moral principle is involved. Strained interpretations of the Manual are resorted to to further their end. They will resort to legal procedures even though it ruin the church, grieve the Holy Spirit, insult noble Christian men, retard the progress of Zion, jeopardize the prestige of the local congregation in its influence in the community, sorely wound brethren of opposite views, and scatter some of God's dear flock. This procedure is frequently carried on under the guise of "holding up the standard." If this is "holding up the standard" then we do not understand the Christ who "was moved with compassion when he saw the multitude" and who wept over Jerusalem. I hear Him say, "Feed my lambs," "Feed my sheep." Mark you, He did not say "fleece" them. The gentle Jesus spoke soothing words to fallen Mary, prayed for the vacillating Peter, encouraged the doubting Thomas, comforted the heart-

broken Mary and Martha, permitted the loving Apostle John to pillow his head on His bosom, stopped the procession at Jericho to listen to the cry of a blind man, turned physician to heal the woman that pressed her way to touch His garment's hem, broke up the funeral of the widowed and childless woman bereft of her boy, wept at the grave of Lazarus and restored a fond brother to sorrowing hearts, kissed the Son of Perdition beneath the olive boughs at the hour of betrayal, healed the wounded Malchus and as surgeon restored his ear, said to physically courageous, but morally cowardly Peter, "Put up thy sword," prayed for his enemies on the cross, "Father forgive them, for they know not what they do," and gave His life's precious blood to ransom fallen man while nature was draped in mourning, and the golden sun hid His lovely face in shame, and rocks trembled in fearful

agony at the death-knell of the God-man. Three worlds looked on the tragic scene while He was taken from prison and from judgment and the thorn-crowned Jesus pillowed his dying head on His pulseless breast and commended His beautiful spirit, unblemished and holy, unto the Heavenly Father. Judaism, ceremonialism, rubrics and mere liturgies hurried to their grave that infinite grace and wonderful divine love might abound like ocean waves to cover man's sin. Law and legalities have met their moral Master, type and shadow beheld anti-type and substance, figure is displaced by reality, prophecy is fulfilled, and the bleeding Victim of gray Golgotha's hill has ushered in moral values, and the greater supersedes the lesser, and moralities give legalities a lesser sphere.

MINNEAPOLIS, MINN.

WHY WE BELIEVE IN OLD-TIME RELIGION

By Mallalieu A. Wilson, M. A.

SOME people have supposed that we like "old-time religion" for the same reason that some people prefer old-fashioned cooking, old-fashioned flowers, or nineteenth century styles in clothes. Such an explanation is superficial. Undoubtedly there is a tendency in most people to attach a highly sentimental value to those objects and customs with which they were familiar in childhood. There is no reason, however, for assuming that this tendency is inherently stronger in holiness people than in others. While it is true that many of us are critical of certain features of so-called modern life, we are by no means critical of all modern changes. If we do not drive the latest model automobile, it is more likely to be due to our lack of cash or lack of credit than to any particular admiration for the old oxcart. If we are farmers, we invest in the most modern labor-saving machinery we can afford. If we work in an office, we want modern typewriters, adding machines, and any other equipment that will help us with our work.

It is no wonder, then, that our critics accuse us of being inconsistent in proclaiming our devotion to religion of an ancient type. If we have no reason for our religious preferences other than that we prefer old-fashioned things in general, the charge is justified.

But there is another reason—a sensible one. We believe in old-time religion because we believe that in Jesus Christ the world received not only its greatest Example but also its greatest revelation of religious truth. We have no sympathy with that view of Jesus which teaches that He was a product of evolution—wonderful, indeed, but capable of being surpassed as evolution progresses further! Jesus was not a product of evolution. We do not look for a greater teacher to come ever. We do not expect the teachings of Christ to be superseded by higher and nobler ones for the

simple reason that there can be no teachings higher or nobler. What law of human conduct could be higher than "Thou shalt love thy neighbor as thyself"? How could we surpass the "Golden Rule"?

If we have any right to call our religion peculiarly old-fashioned, it is only because we have tried to stay closer to the teachings of Christ and the early Christians than have some others. It is only as we succeed in doing this that we may legitimately boast that our old-fashioned religion is superior to any of the newer-fashioned ones.

Do we not sing, "It was good for Paul and Silas"? Yet too often, I fear, we think of the distinguishing marks of old-time religion as being merely the peculiarities of some preachers we happened to know when we were children. A preacher who talks rapidly, runs up and down the platform while preaching, lambasts other churches with more vigor than discrimination, and loudly proclaims his adherence to the political, social, and economic prejudices we have long harbored will too often be hailed as a really old-fashioned herald of the gospel. I do not know whether Paul and Silas would always be recognized as such or not. I doubt if either would have been enthusiastic about any of our political parties or political men. I do not know whether they would have been orthodox in their views on capitalism or not. I even doubt whether their pulpit delivery would have been marked by perpetual motion and locomotion.

If some of us have been careless in our conception of the meaning of old-fashioned religion, it is certainly not strange that those outside our ranks should likewise have a misconception. It would seem to be the purpose of advertising to publish the most attractive features of our work. Some may think that to advertise a preacher as old-fashioned will attract outsiders.

Undoubtedly some are attracted, but judging from comments I have repeatedly heard from outsiders, such an advertisement is often a decided liability. Perhaps we have been deluded into thinking otherwise by the sentimental attachment for the familiar to which we have referred above. We should remember that most people who sing about the "Old Oaken Bucket" prefer to draw their water from a faucet.

Again our looseness of thinking on this subject has led some of us to draw unwarranted conclusions on various other topics and proclaim them as part of our religious belief. Even if we do believe in old-time religion, it is not thereby necessary that we believe the classical education of the nineteenth century to be superior to the more varied education of today. Just because we believe that religion reached its ideal of perfection two thousand years ago, is not sufficient cause for assuming that medicine, art, sociology, and literature are necessarily deteriorating in this century.

Even in the realm of religion we should be careful not to let our reverence for the old frighten us from taking advantage of new means of spreading and conserving the gospel. The fact that Paul and Silas traveled afoot is no reason for our refusing to use modern means of conveyance. The fact that our fathers worshiped in brush arbors without comfortable seats, without Sunday schools, without young people's organizations, without any equipment to speak of is no excuse for our scorning that which might be blessed to the furthering of the gospel.

By all means let us cling to the old-time religion. Such reproach as may come with it let us bear cheerfully. But let us have a better reason for it than a mere inertia, which is akin to laziness, or a thin sentimentality—such as a baker appeals to in his slogan "The Kind Your Mother Used to Make."

Let us emphasize that we believe in it, not because it is old-fashioned, but because it is supremely best. Let us condemn that which we find objectionable in modern life not because it is new but because it is bad. Then we may more intelligently sing:

*"Give me the old-time religion,
It's good enough for me."*

BETHANY, OKLA.

THE CURSE OF LYING

By REV. R. H. M. WATSON

ONE of the great evils of the day is lying. Men get the habit of lying like cigaret smoking, or liquor drinking. It grows on them, and they finally become habitual liars. Men lie for convenience, lie for profit, lie about their business; join the church and lie about religion. One of the greatest curses today, is liars in the ministry, and the most unreasonable lies I have ever listened to were told from the pulpit. For instance, I have heard men

preach that we cannot live here without committing sin, and in the same sermon, urge the people to give up sin and turn to God. There is no class of men on earth that can tell a lie so ridiculous and get away with it as the ministry. You may take the most brilliant statesman in this country, and let him go out and stump his state, and tell the people that what we need is a high tariff, but that it is impossible to have it, but that we must have it or we will go on the rocks, but that it is a political impossibility, but that we simply must have it while of course we never can, and school children would laugh him out; but a preacher will kneel down (or more likely stand up), and say a prepared prayer, and read some scripture, and in his speech, ridicule the possibility of living in this world without committing sin, and in the same sermon invite the people to give up sin and accept Christ.

Sin has built every prison, every machine of destruction. It has caused every war, all the blood shed, all the debauchery, all the divorces. It has broken up every home that has made ship wreck, it has caused all the heartache, and all the suicides, and has damned every soul in hell that has ever gone there or ever will go there. The idea therefore of any church or minister defending sin is most ridiculous.

God save us from the lying preacher, and from the lying church member. The man who lives in the church, and remains an outbroken sinner, is a liar. His life is a lie, his conduct is a lie, he is a perpetual liar. He is a liar because there is no truth in him.

Lying parents teach their children to lie. They teach them by example. They will speak ill of a neighbor in the neighbor's absence, and in his presence pretend to be his friend.

When Abraham went to sacrifice his son, he explained to the young man that it was God's order, and Isaac immediately submitted himself, because he had never known his father to lie, but parents tell their children now if you do this or that I will punish you, but the child has caught them in so many lies it sees no danger, and goes right on violating its parents' command and is unpunished. No wonder David said, "This their way is their folly, but their posterity approve their saying." God save the children from lying parents.

Society is run today largely on lying. Few are what they pretend to be. Most women hide their faces behind paint and powder. Old time modesty is on the run. It is no longer a welcome guest. "Men love darkness rather than light because their deeds are evil." Men and women who pretend to be clean and modest, but who are secretly unclean, are as filthy liars as ever filled the devil's slave pen. The curse of lying is felt in every walk of life; but there can be no salvation without truth, and truth will live forever and triumph at last.

MERIDIAN, MISS.

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Twenty-one

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

I. Read Your Bible Through Section

1. For the Morning Watch, 1 Cor. 1-5.
2. For Personal Meditation, Eccl. 11—Songs of Sol. 8.
3. For the Evening Devotion, Josh. 1-8.

Do you have a little sanctuary for your time of devotion? When God told Moses to build the tabernacle, He gave as the reason for it, "That I might have a place to dwell in." If you are to enjoy and understand the Word it will be necessary that you keep the Holy Spirit that inspired it in His sanctuary, your heart. He is both the Originator and the Interpreter of the Scriptures. It is His Word and He knows how to unfold it. Every Christian should look to the spirit to take of the things of the Word and show them unto him. So that they become his very own. A personal illumination for you individually. It is impossible to know the things of God fully without the aid of the Holy Spirit. We need the Divine Teacher for the Divine Book. Will you let Him interpret for you?

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

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

The Doctrine of the Second Coming of Christ

- Sunday, 1, That He will come, Acts 1:11.
 Monday, 1, For the same, John 14:3.
 Tuesday, 2, That He will judge when He comes, John 5:28.
 Wednesday, 2, For the same, John 5:29.
 Thursday, 3, That we will be caught up, 1 Thess. 4:15.
 Friday, 3, For the same, 1 Thess. 4:16.
 Saturday, 3, For the same, 1 Thess. 4:17.

PART TWO. THE VISION OF OUR LORD

Our Savior the Judge of the Whole Earth

"Shall not the Judge of all the earth do right?" Gen. 18:25.

The past and present do not tell all our Lord's history, for the future holds still greater glories concerning Him. His greatest offices are still to be acted out. He has not served as a Judge or King yet. Doubtless many precious truths about Jesus are yet unrevealed. As the future unfolds we will enjoy many beauties of Our Lord that we have not dreamed of.

The Old Testament Judges. From the Patriarchal times the fathers of the families and the elders in the

tribes were judges. In the wilderness Moses alone was the judge until Jethro advised a division of this work among the groups of thousands, hundreds, fifties and tens. After this Moses only acted as a judge on the most important cases. For several hundred years Israel was ruled by Judges. In the days of the Judges justice was administered by those whom God raised up, men of wisdom and valor (Judges 4:5). Samuel had a well organized circuit in judging Israel. After the monarchy was established the king acted as the judge. Many of the prophets bitterly opposed injustice in the courts, especially bribery and false witnessing.

The duty of the judge was to execute absolute justice, showing no impartiality to rich or poor (Ex. 23:6-8; Deut. 16:19). He must not be swayed by popular opinion (Ex. 23:2).

The history of the times of the judges has often been repeated in human experience. This is the story of the Book of Judges: Sin and disobedience, punishment, repentance and God-given deliverance.

We learn many valuable lessons from the Book of the Judges. They were God appointed (2:16, 18). The Lord was with them. When Israel cried God raised them up. The Spirit of the Lord came upon them (3:10). They were raised up from their own brethren, and often were seemingly weak and insignificant means were used; as the ox-goad, a jaw-bone, a woman and the least man in the family. Think of Gideon and his pitchers, (earthen vessels—self). The pitchers were, 1. Empty, signifying surrender and obedience. 2. Filled with light. 3. Broken, sacrifice. 4. Borne by those who looked on the leader. 5. And every man was in his place. 6. And by those who blew trumpets,—witnessed. The Judges were victorious no matter how great or strong the enemy were, God always delivered them (2:18). The work of the Judges usually was a contest with heathen gods, and always was a triumph for Jehovah. The Judges were the spiritual ancestors of the prophets.

The New Testament Judges. There was a time when Jesus did not act in the capacity of a Judge. "And he [Jesus] said unto him, Man, who made me a judge or a divider over you?" (Luke 12:14). "I judge no man" (John 8:15). By becoming the Son of Man He became fit to be our Judge, for He could sympathize with us. And He also made us fit to be associated with Him as judges. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels? how much more things that pertain to this life?" (1 Cor. 6:2, 3). This being true we should judge righteous judgment (John 7:24).

The Scripture clearly reveals that the time will come when Jesus will act as the Judge of the whole world. "The Man of the Cross is the Man of the Throne." Jesus will preside as the enthroned Judge.

The Father hath committed all judgment to the Son (John 5:22, 23). The reason for this is that He has become the Son of man (v. 27). His judgment reaches to both the quick and the dead (Acts 10:42). A special day is appointed for this great event (Acts 17:31). His judging will be final, just and according to every man's works (2 Cor. 5:10; 1 Peter 1:17). We quote the following from Ralston: "The fact that Jesus Christ is to preside as final Judge in that great and notable day, not only harmonizes with the principles of the mediatorial scheme, but is strikingly adapted to the condition of the people to be judged. To the saints, what joyful assurance will be derived from the fact, that He, whom they meet upon the throne of judgment is the same compassionate high priest who bore their sins in His body on the tree! On the other hand, with what guilt and shame the rejecters of the gospel . . . be compelled to stand as criminals before the bar of Him whom they have scornfully rejected and derided!

Many do not seem to recognize that we may pass a judgment here before we have to come to the final judgment. Some men's sins go before them to judgment while the sins of other men follow them to the judgment. 1 Tim. 4:24. We may pass from the carnal struggling of Rom. 7 to the place where there is no condemnation to them which are in Christ (Rom. 8:1).

THE LESSON ILLUSTRATION

A young woman of wealth had a friend who was a lawyer. He was informed that there was a technical error in the title of the inheritance to all she possessed. He told her that he would fix this up for her. She promised to let him do this, but neglected it and put it off that she might have time to enjoy her wealth. As trouble began to appear she rushed to her lawyer friend for help. But he could only inform her that she was too late as the case had come up in court and was contested. And he also had to inform her that he was no more a lawyer but was now sitting in the chair as her judge who could only decide against her case. Jesus is now our intercessor (lawyer) and interested in getting us a clear title to the skies. If we neglect to have this done for us the time will come when He will be our Judge.

"TILL THE DAY BREAKS AND THE SHADOWS FLEE AWAY"

By JENNIE D. HODGES

*When breaketh the morn on that heavenly strand,
And the long earthly shadows are past;
When are lifted the mists and the day-star shall rise,
Sin and darkness'll be vanquished at last.*

*There's a glint in the east that betokens the dawn,
Redemption will then be complete;
When with bodies immortal we stand with the King,
Casting down our own crowns at His feet.*

AUGUSTA, ME.

DID YOU KNOW



That a devotion to Missions, means a passion for humanity? It is the same passion that moved God to send His Son into the world to die for men, and the same passion that moved Jesus Christ to come and suffer and perish for poor mortals. To help plant the gospel in the benighted lands that know nothing but darkness and sorrow, is to manifest the same spirit that

Jesus manifested, when He came to earth. *God had but one Son and He was a foreign missionary.*

Did you know that when you plead for missions, when you preach about missions, when you support, or beg of others to support the cause of heathen redemption, you are assisting that noble band of martyrs and heroes who have carried the torch of spiritual light to the "uttermost parts" in dispelling darkness dense as Egypt? You are linking up men like Livingstone, who literally died on his knees, praying for Africa; with Melville B. Cox, who, a martyr to the fever of Liberia, sent home as his last word: "*Though a thousand fall, let not Africa be given up!*" We do but speed the torch handed on by Carey, Morrison, Moffat, Paton, and a thousand others, when we push this holy cause. These men never faltered, shall we? They, many of them, laid down their *lives*, shall we hesitate to lay down our *gifts*?

Did you know that carrying on Missions, is the proclamation of the good news, *where it is news*? Whether at home or abroad, if there is a place where the gospel is not known, there it is the missionary cause to let it be known. It was a young American from Tennessee who penetrated the barred doors of Tibet, and preached the good news of love and salvation and healing to the sin-laden, suffering humanity of that hermit kingdom. Dying there alone, far from home, sick with smallpox, this daring herald of the cross uttered with parched lips this sublime message for the home church, "*Let others come, that these who have never heard may hear the good news!*" Shall we make his sacrifice valueless, by failing the great God, who has thus opened the way, with one of His martyrs?

Did you know that supporting missions is simply making God real in those far away lands where He is not known? A missionary is "one sent." Who sends him? Jesus Christ does, for He said, "Go ye into all the world and disciple all nations." If He has not called us in the homeland *to go*, He has called us *to send* someone. Over a hundred young men and women here at home are now waiting the opportunity to go. If they feel called of God to devote their *lives*, surely God has called us to send them. Shall we falter, shall we hesitate? Shall we not give as freely of our *means*

as these young men and women, willing martyrs to this holy cause, have given of their *blood, nerves and brains*? Your General Board has the plans all laid to send these new heroes and heroines, just as soon as the church gives the necessary money. Shall we not, with a glad cry to God for help, arise and send them? *Where there's a will there's a way!* Can it be that we lack the will?

THE GENERAL BOARD,
J. G. MORRISON, *Executive Field Secretary.*

HOME MISSIONS

A SPLENDID opening presents itself in one of our largest cities of the Southland to build up a strong society of the Church of the Nazarene. The large center of population is strategically located for an aggressive program of future development of our church. We have the open door, able, consecrated workers to push the battle, some local help that will mean a great deal to us if accepted now, and the call of God to plant second-blessing holiness in "all the world." While our chief business is to preach holiness, the planting of a strong church in this splendid city means a constant stream of salvation, the uniting of our converts into a "salvation army," possessed of a Pentecostal passion for soul winning; a thriving Sunday school where thousands may hear the Word of God taught by genuinely regenerated and sanctified teachers; a young people's society where thousands of splendid young men and young women may be trained for holy leadership in the Church of the Nazarene and the kingdom of our God; and multiplied thousands of dollars raised for world-wide evangelism.

For this purpose we need thirty or more persons to contribute \$10.00 each. Ten dollars a week from the Department of Home Missions for at least thirty weeks will put this project across. To all who contribute \$10.00 we will assign a week. Let us hear from the friends of home missions at once. Remit to The Department of Home Missions, 2923 Troost Ave., Kansas City, Mo.

Send this card:

Department of Home Missions:

Desiring to help plant a thriving church in home missionary territory I contribute \$..... and agree to pray daily for the work and workers.

He that defers his charity until he is dead is, if a man weighs it rightly, rather liberal of another man's goods than his own.—BACON.

A LAYMAN'S VIEWPOINT OF THE ADVANTAGES OF A BUDGET

By ELMER H. KAUFFMAN

What happens when you start a Budget

WHENEVER a man or a woman or a family or a church starts a budget they seem to have the same experiences at the beginning. They are surprised to learn how much money it takes to carry on the average regular expenses. But as they study the situation they find ways and means of spending each dollar more carefully. They find some places where they were wasting money and they find other places where they can spend it more wisely.

When a person starts to tithe his income he has the same experience. He finds ways and means of making the *goc* go as far as the dollar did before he started tithing. In addition he not only gets the blessing from the Lord but he also finds ways and means of increasing his income. You will seldom find a tither who can be persuaded to give up the idea.

You will seldom if ever find a person or a church who has once adopted the budget system that could ever be induced to go back to a haphazard way of handling their own or their Lord's money.

The Church Budget

A church budget not only controls the spending of every dollar but it enables the Finance Committee or the Board of Stewards to find ways and means of increasing the financial income of the church.

Example: Last year one of our churches raised approximately \$5,200 for all purposes. They have about 60 members. Nearly all the members are working people. In some families both the man and the wife work. Of the \$100 a week budget for the church, approximately \$17.00 a week goes for the district and general budgets. The remaining \$83.00 goes for the pastor's salary, for the upkeep of the church, repairs, coal, janitor, payments on the mortgages and every other expense that must be met throughout the year.

Once a month the Financial Secretary reads a report of the finances of the church. Usually there is a small surplus in the treasury. Occasionally there is a deficit. When there is a deficit the pastor and the Board of Stewards solicit new members or a new friend for a subscription to the budget. In this way the budget is kept up to date all the time. *You can ruin the spiritual life of the church by handling the finances in a negative way.*

There are only two ways of handling finances. You can handle them negatively by criticizing your people for not bringing in enough money to pay the expenses of the church; or you can handle them in a positive way by praising the people for doing so well.

You can solve the financial problems of any church if you establish a budget and then give your members a chance to contribute regularly. They are going to give the money anyway because expenses must be met. Why not provide a system and encourage every member to contribute regularly every week. The envelope system has made it possible for many small struggling churches to take care of their finances regularly.

It is true that there are some advantages to congregational and spontaneous giving. We do not want to give up this method of giving entirely, but there are also many additional advantages to the budget method of giving.

Our experiences seem to indicate that a combination of both these methods is a happy medium. A regular budget for expenses and a regular weekly pledge from every member every week and then a special offering once every quarter to bring up all arrears. This plan will supply the treasurer with sufficient funds every week.

Surely the good Lord knew what He was talking about when He said, "Bring ye all the tithes into the storehouse."

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER, *Evangelist*

The American Church owes a deep debt of gratitude to Bishop Asbury, whom Wesley ordained Bishop of the Methodist Church in America. In his early ministry he was forced to walk hundreds of miles to his appointments; one year he rode horseback two thousand miles and preached three hundred times; he would be forced to sleep on the damp ground; and many times he swam rivers to get to his next appointment. He was a moral Caesar, who pursued the most arduous tasks as most men do their pleasures. His was the solemnity of an apostle. His hours of retirement and prayer neither business nor company ever broke into. The secret of his success as a student is due to his rigid adherence to a systematic method. His method when not traveling was to rise at four o'clock every morning, spend two hours in prayer and meditation, two hours in reading and study, and one in recreation and conversation. Ten hours out of sixteen were spent in reading the Hebrew Bible and other books, and in writing. He retired to his room at eight o'clock and spent another hour in prayer. Even while traveling he read from fifty to sixty pages a day and always studied the Bible in its original languages. His salary was sixty-four dollars a year. His clothes were often threadbare. But through it all he remained true to God, to his vision of a sinful American wilderness and to his call to preach the gospel.

A most extraordinary case is told of how God answered a mother's prayer in saving her son. The mother lived in the north of England, with her two sons. One day her little boy of some seven years of age disappeared. The mother began to pray that God would return him to her. The little lad was playing on board a ship, fell asleep, and when he was found it was too late to return to shore with him. The old captain, a rough, hardened old man, said, "All right, lads, we'll keep him. I need a cabin boy." Years passed by, but never would the captain allow the lad to go ashore or otherwise communicate with home. The mother prayed each day for her boy and for God to protect him. At the age of seventeen, the young sailor did something which displeased the captain. In mid-ocean the next morning the boy was placed in a small boat, with but food for one day, and told to row west all day. Late in the evening the boy saw a large island; but much to his horror he was met by savage warriors, who led him at once to their king. The king ordered, for they were cannibals, that the boy should be prepared for dinner on the following feast day. When the time arrived, and he was undressed for the killing, behold he was but a mass of curious decorations—he had been tattooed by the sailors from head to foot. This unusual thing caused the men to call the king before they should kill him. When the king arrived he too was dumfounded, and instead of killing the lad, he ordered that the boy should be a companion of his own son about the same age. During the years each day that old mother kept on praying for her lost son. The lad watched his chances, and when alone one day he took a small vessel, well laden with supplies, and started away. On the second day a ship sighted the small vessel. When the boy had been rescued, they asked him where he wished to go, but when they learned that he wanted to go to England, they said that they were sailing to Boston. When the young man landed in Boston, on the street he found lying a small handbill, which upon reading he found to be an announcement of a meeting where the preacher bore his last name. He went, and that night was converted. It was later found out that the minister was his older brother. Happy then was their reunion. This young man was called to preach, and up to three years ago was pastor of a church in western Canada. The course that God used to achieve these results was far from ordinary; but a mother had prayed faithfully during the years; and if needs be God would have wrecked a universe to answer her prayer.

One Sunday morning in the midst of a sermon, Spurgeon stopped and said, "That man in the gallery, who keeps his shop open on Sabbath days, had better cease from doing that." And then, even himself amazed at these strange words spoken without thought, he proceeded with his sermon. The next Sunday morning the same words forced themselves from his lips, but he added a reference to the daughter being left in charge of the shop. Again on the third Sunday he mentioned, without aiming to, the same family and said, "Today you had better accept Christ as your Savior." At the close of the message a father and mother and their daughter walked to the front of the room, and spoke to Mr. Spurgeon, and told him that each morning when he had spoken so strangely they were in the gallery, and that on one day the daughter had been left at the shop. The entire family accepted Christ as the result of a minister being true to the leadings of the Spirit. How many times have we failed in touching hearts because when the Spirit led us to use the winged arrows, silent leadings, we refused to do so.

George Muller, the man of prayer, who by this means alone fed thousands of orphan children, tells of a case where one morning the cook came to his room after the breakfast meal had been prepared, and said, "Mr. Muller, there is nothing left for dinner for the children." He called the workers together for a time of prayer. They asked God to send food for the thousand children for the noon meal. They had prayed but a short while, when one looked out of the window to the road that led to the city. To their amazement three or four large dray wagons were seen coming toward the orphanage. They backed up to the delivery room in the rear, and unloaded tons of food as a gift from the largest wholesale house of the city. Everything that they needed God had abundantly supplied. Mr. Muller never asked men for money; he prayed to God, and God put it into their hearts to give what was needed.

In Chicago on Sunday morning a well-built burly lad knocked timidly on the door of the office of a Sunday school superintendent. In a stammering voice he asked permission to teach a class, stuttering all the while. The superintendent replied that the young man would be unable to make the class understand him. Then he asked if he would get a class of his own if they would give him space to put it. Of course to this all were ready to agree. The next Sunday morning to the amazement of all the lad entered followed by about thirty of the raggedest and dirtiest street boys one could see. The teacher stammeringly asked where he could put his class. In one year from that time this stuttering boy had a Sunday school of his own of a thousand pupils. The success of this boy consecrated to the work of the Lord was marvelous. From one city to another he went, teaching, preaching; nations called for his services; buildings were too small to accommodate the massive audiences, so large tabernacles were constructed for him; revivals followed his services; a school for girls was built; it was estimated that this man alone spoke to more than 50,000,000 people during his ministry. In his late twenties, he became the leading evangelist of his century; the girl school became the celebrated Northfield institution. This is the history of Moody, when God came into his heart and life. Marvelous are His ways.

The soul of man knows that God will never forsake his own life which He hath quickened in it. He will never deny those ardent desires of a blissful fruition of Himself, which the lively sense of His own goodness hath excited within it; those breathing and gaspings after an eternal participation of Him are but the energy of His own breath within us; if He had had any mind to destroy it, He would never have shown it such things as He hath done.—DR. JOHN S. ...

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WORLD NEWS, NOTES AND COMMENTS, TERSELY TOLD

By REV. C. E. CORNELL

The shadow of a great rock in a weary land.—Isa. 32:2.

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.—Isa. 30:15.

"What is my next duty? What is the thing that lies nearest to me?" That belongs to your everyday history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. You would know your duty, if you thought in earnest about it, and were not ambitious of great things.—GEORGE MACDONALD.

Of all animals the snake is incontestably the most formidable enemy of man. In India, 19,408 persons, according to official statistics, died in 1925, from being stung by snakes, while tigers, which are so much feared, had only 974 victims to their credit.

If you drive an automobile, and live in California, you used more than 585 gallons of gasoline last year. Maybe you used more, or less, but that is your average, as figured by State Controller Ray L. Riley, who says there were 1,493,972 registered cars in the state last year, which used 859,325,904 gallons of gasoline.

This, then, is of faith, that everything the very least, or what seems to us great, every change of the seasons, everything which touches us in mind, body or estate, whether brought about through this outward senseless nature, or by the will of man, good or bad, is overruled to each of us by the all-holy and all-loving will of God.—E. B. PUSEY.

There are 87 women scientists, including chemists, zoologists, physicists, botanists and pathologists, employed in the government departments in Washington.

A Hamadryad, or king cobra, from New Guinea, has been added to the Zoological Garden in London. It can strike to a height of six or seven feet and inject 20 drops of venom, two drops of which cause death.

Nearly 500 whales were taken in Alaskan waters last year.

If the housewives in the United States were paid for their home services at the rate of \$15 a week, the payroll would amount to \$17,000,000,000 yearly.

Many of the 10,000,000 inhabitants of the Philippines are being converted to the wearing of hosiery.

General Chang has ordered 4,500 Bibles and 6,000 New Testaments through the agency of the American Bible Society in China for the officers and men of his army.

The barn where John Wilkes Booth stabled his horse, and from which he fled after the assassination of President Lincoln, has recently been sold by the War Department for \$4,950.

The Treasury Department recently destroyed \$500,000 in counterfeit money which had been captured by the Secret Service over a long period. There were 20,000 counterfeit coins.

In June, 1875, an accident to one of the experimental "harmonic telegraph" instruments causing a vibration to be reproduced on a similar instrument in the next room gave Alexander Graham Bell the idea for the telephone.

Professor Rolla, principal of the Institute of Chemistry, in Florence, has related to the Science Congress at Bologna how, with the help of two assistants, he succeeded after four years of research, and 3000 experiments in crystallization, in identifying the element hitherto known as "No. 61." This new element is called Florentium and is said to be the rarest element on earth. But Florentium has not yet been isolated; and to obtain a small fraction of a gramme it is estimated that 10 tons of mineral containing "terra rara" must be treated, at a cost of something like \$50,000.

California has an Indian population of 18,913 and the total individual and tribal property owned by these Indians is worth \$17,520,000. These statements were made by the Commissioner of Indian Affairs in appearing before the House Appropriations committee. More than \$12,000,000 of the Indian wealth is individual, the rest being tribal. The individual wealth consists mostly of lands which are valued at more than \$6,000,000. Timber is the next source of wealth, being credited with a value of \$3,418,000. Individual Indians have funds in banks amounting to \$464,000 and they own stock on their farms worth \$751,000. Nearly all of their tribal wealth is in land.

The following facts and figures taken from the *Weekly Underwriter* are of more than usual interest:

One death in every eleven results from an accident.

One person in every six suffers a spell of sickness during each year.

One person in every nine meets with some form of accidental injury each year.

Fifty-seven automobile accidents occur every hour; 1,370 every day; 500,000 every year.

Automobiles kill 22,500 persons each year, which is at the rate of 62 every day.

More than 7,000 persons are killed and 50,000 injured each year as a result of fires; 6,000 drown.

More than 7,000 passengers, trespassers and employees are killed each year in railroad accidents.

One person dies of illness every 30 seconds; 120 every hour; 2,280 every day; 1,051,200 every year.

One person is accidentally killed every six minutes; 10 every hour; 240 every day; 84,600 every year.

Twenty-three persons are accidentally injured every minute; 1,380 every hour; 33,120 every day; 12,088,800 every year.

Japan is to manufacture airplanes. The Mitsui Company, a large Japanese mercantile firm, and one of the most active and wealthy concerns in the world, has obtained the rights to the Brequet type, and with a capital of 10,000,000 yen (\$5,000,000) opened a factory early in 1927. In this connection it is interesting to find the Japanese awarding a medal to Chuhachi Ninomiya for a model of an airplane. The model was made thirty years ago and was submitted to the war office, but at the time was refused recognition as impractical. Ninomiya says that he conceived his idea without suggestion or imitation. The model has now been pronounced practical though far behind the later-day machines.

How shall we rest in God? By giving ourselves wholly to Him. If you give yourself by halves, you cannot find full rest; there will ever be a lurking disquiet in that half which is withheld. Martyrs, confessors and saints have tasted this rest, and "counted themselves happy in that they endured." A countless host of God's faithful servants have drunk deeply of it under the daily burden of a weary life—dull, commonplace, painful, or desolate. All that God has been to them He is ready to be to you. The heart once fairly given to God, with a clear conscience, a fitting rule of life, and a steadfast purpose of obedience, you will find a wonderful sense of rest coming over you.—JEAN NICOLAS GROU.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

JUST HOW WISE ARE WE ANYHOW?

HOWARD was only five years old, rather young to start to school, but then he wanted to go very badly, and the teacher agreed to take him. So, he had a nice new lunch box in which his mother packed his sandwiches and fruit each morning. There was a pencil box too, with its bright colored pencils and crayons. Best of all was the new primer. It had pretty pictures in it, and little, short words which the boy must learn. He learned very fast, too. In a few weeks he was reading some of these words, and writing them nicely. Howard's father was a very busy man. He was president of a large manufacturing business, which kept hundreds of men at work. In his big offices were some fifteen or twenty clerks and stenographers. But though he was so busy, and had to keep his hand on all the parts of this big business, he found time each night to ask Howard about his lessons for that day. The boy would open his book, point out the new words he had learned, then show his father how nicely he could write them. The father was greatly interested. One night the boy looked up into his face and said, "Father, I am so sorry you have to work so hard."

"Why, son?"

"Well, I can see that you would like to know as much about these words as I do, and if you didn't have to work so hard, you could go to school with me and learn how to read and write them," said the boy. The father smiled. Then he took the little fellow in his arms and explained that he had learned these words long ago, and had since spent years in school and college work. "The reason I am so interested in these lessons now is because my own little boy is learning them," he said.

"What a silly little boy Howard was," you are thinking. "Surely he ought to have known that his little lessons about the cat, and hen, and pig would be child's play, just foolishness to a man who could manage such a big business as his father did. Perhaps it wasn't so much silliness as it was just plain ignorance. But then, the little boy wasn't so different from a lot of grown people. This is what I mean. God made a very wonderful world and placed us in it. Very naturally we want to learn all we can about it. So we find men digging into its soil, and breaking up rocks, and studying its plants and animals. Some things the Lord made are so tiny that the human eye cannot see them, so men make instruments called microscopes, which help them to see some of these things. Other things, like the sun and stars are too far away for the human eye, so men make telescopes which seem to bring the heavenly bodies nearer, and they study them in this way. They even make instruments which will measure the billions of miles between us and the stars, and others

which tell what the sun is made of. Because they have been able to do such things, a lot of men feel pretty proud of themselves. "How nice we human beings are! What knowledge is ours! What great wisdom we possess!" they cry.

Well, we have found out a very remarkable lot of things, *considering who and what we are*. But from God's standpoint, who knows everything about His universe, what we have discovered about it must seem very very small. Our knowledge is just a tiny part of the whole truth, it is so small a beginning, that it must look like child's play to Him. And even the truths we have learned, truths which seem very wonderful to us, are sadly mixed up with error. This is why the Bible tells us that God, looking down on man's boasted wisdom and knowledge sees it as something so pitifully small and imperfect, that it is very small and weak and childish, and sometimes nothing more than foolishness in His sight. Just as Howard's primer lesson about the hen who choked on a green pea, seemed pretty childish and silly to his father you know.

There is another thing in which Howard makes me think of some grown folks. Because he had learned to read and write a few easy, simple words, he thought he knew more than his father, the successful manager of a big business. Well if you will stop to think about it a moment, you will realize that there are lots of grown folks like that. Here is a big world, a universe, full of marvels. God had the wisdom and power to create it. And he has the wisdom and power to keep it running. That is a big business, isn't it? When you read about big business men in the future, remember, and I say it reverently, our God is the greatest business manager of them all. Yet there are people who have learned a few very simple, very easy primer lessons about God's big world and His big business, and their little learning has puffed them up with pride. Pretty soon they think they know more than He does. His book, the Bible, is full of mistakes, they tell us. It is out of date; behind the times, and they are too smart to believe what it says. Poor, poor little primary beginners! But some of them do not stop here. They end up by telling us that there isn't any God anyhow. And now we do feel sorry for them don't we? And we can understand what Paul means when he says, "the wisdom of this world is foolishness with God."

Now you are to conclude from this that boys and girls must not study and learn all they can. Of course they must. God has given us minds and we ought to be ashamed of ourselves if we do not do all we can to strengthen and inform them, and store them with all the knowledge possible. But after we have studied for years and learned all we could in that time we should not forget that we have mastered but a few easy, beginner's les-

sons in comparison to the great unending store of God's wisdom. That will keep us humble and sensible, and level headed.

A well known professor of astronomy took some friends into his observatory one night. He showed them many of his fine astronomical instruments, and explained their use. Then he let them look through his telescope, and told them many interesting things about the moon and stars.

"I don't see how you learned it all. If I had all that knowledge stored away in my brain I should be tempted to have the big head," said one lady.

The professor smiled, "If you would be honest enough to recall a few little facts, your case of big head would be cured quickly," he said.

"What facts?" she asked curiously.

"Well," said the scientist, "when I remember that men have made instruments which will measure the distance to the sun, tell us what the great body is composed of, and what it weighs, I am impressed with man's great wisdom. But when I reflect the next moment, that with all his wisdom and skill, he has never yet been able to understand the lighting system which a common little lightning bug carries around in his body, then I am impressed with the fact that man's knowledge is very limited."

"Is that really true about the lightning bug?" asked another friend.

"Yes, scientists have put those little fellows under the microscope. They have watched, studied and analyzed them, but no one can exactly explain their tiny electric light plant, or how they turn the glowing golden point of light off and on."

"That seems hard luck, to be able to reach out to the sun, and then be held up by a lightning bug," said one of the men.

The professor smiled again. "That is a very good way to put it," he said. "It goes to prove that human wisdom is a very disappointing, imperfect thing, hardly dependable enough to pin our hopes to."

What is the conclusion of the matter? This: that while the things we have learned about this wonderful universe are pretty big lessons for us, we mustn't forget they are little primer lessons after all. That is bound to be true as long as our wisdom is baffled by a lightning bug, isn't it? Next time I will tell you something else very interesting along this line.

(To be continued)

Whose "voice" is the most attractive to you—the voice of God, coming it may be, from some uncouth, perhaps common vessel? Or is the voice of human intelligence, the cultured but unchristian voice, the silvertongued voice of human "show," the voice that draws your undivided attention? We read of those who "know HIS voice" (John 10:5). It is safe to listen to Him.—*Gospel Herald*.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In my last letter I left you as we were closing up on the Northern Indiana District. On May 9 I made a run into Chicago and preached at night for Brother Schurman in the First Church. There was a great storm on and yet we had a large congregation. Brother Joseph H. Smith was with us as he was to open the National Convention the next day in the Chicago Evangelistic Institute. We were glad to meet him and hear him pray one more time. At the close of the service Brother Westfield and Brother Rinebarger ran me to the depot and I caught the train for St. Louis. Had an hour and a half's wait for trains but at 9:00 I boarded the Southbound Katy Flyer headed for Arlington, Texas, to attend the anniversary. I reached Arlington about 10:00. Dr. H. C. Morrison had been there then for a couple of days and the Convention was under full headway. This was one of the most interesting conventions I have been in for several years. We had large crowds and I judge not less than a hundred preachers were in attendance. On Friday we had a great missionary rally. Brother Joe Bates came across from San Diego, Calif., and spoke on China, and Brother and Sister Wiese, returned missionaries, spoke on China. Miss Rudolph spoke on India. Brother J. D. Scott and his wife came up from San Antonio and Brother Scott brought us a great message on Central and South America. I have never heard missionary speeches that touched my heart as these did I don't think.

We had some interesting times at this convention. One afternoon Miss Upchurch brought us a great solo using the word "ALONE" and as she sang Miss Birdie Cagle drew the picture of Christ clinging to the rocks, his face down and his robes flowing about his body. I don't think I have ever heard a solo and saw anything that was worked out so beautifully. The Berachah Home put on one service and Brother Ferry was dressed up like an eastern shepherd. There were two young ladies with their Eastern costumes and Miss Upchurch sang "The Ninety and Nine," and the old shepherd would come out from behind the canvas and look for his Lost Sheep. Looking all over the great platform and behind various things he finally went back into one of the little rooms in search of his Lost Sheep, and when he came out he had a young lamb in his arms, had just been brought in from the fold that day. It was the most touching thing I have ever seen, and it seemed that the crowd literally went wild as Miss Upchurch sang "The Ninety and Nine" and Brother Ferry found his Lost Sheep and brought it back in to the sheep fold. I have

never heard any more touching thing in my life than that of the little lamb. It was beyond description to try to describe the feeling and the scene that took place, but the Berachah Home is doing a great work. One day Brother Morrison was preaching and he said, "Now some of you people have come here to see a Rescue Home but I want to inform you now that this is a well-kept Female College, and these young ladies are in a great Female College." After their examinations I think thirty or more of the young women received their diplomas on that occasion. During this convention we reorganized the old Southwestern Holiness Convention.

We plan to meet again next year at the same time, and as we had a hundred preachers this year we are already making plans to have two hundred there next year, and have Dr. Morrison to preach once a day to the preachers. They have called Brother Paul Rees, and he as the readers may know belongs to the Pilgrim Holiness Church, and then they are going to secure one of the leading Free Methodist preachers of the United States, and they have called me back to represent the Nazarenes, so the Lord willing, next year we will have a Southern Methodist, a Free Methodist, a Pilgrim Holiness and a Nazarene Convention. I think Dr. Morrison did the greatest preaching that I have ever heard him do. He was more loving, gentle, and tender than I have ever seen him, and Brother Johnny Douglas led the great choir, and precious little Johnny has developed into one of the great singers of the country. We had people there from California, Arizona, New Mexico, Oklahoma, Arkansas and Texas. It was a very great gathering. The Berachah Home gave the people not less than 600 good meals a day and I am sure there wasn't a meal served but what in a restaurant would have cost from fifty to sixty cents.

At the close of this great convention Brother Wiese, the new superintendent of the Dallas District, took this old soldier and we made a run on Monday, May 16th to McKinney, Texas, where our beloved brother J. N. Cooper is our splendid pastor. We had two nights in our church in McKinney and on the second night we had two beautifully saved. Brother Cooper has a most excellent band of people. There were two young ladies brought us a duet that could sing in any church in this nation, and I was delightfully surprised when I saw the young ladies of McKinney church. Every young lady was dressed in full sleeves and their dresses came up to their necks. This was wonderful when we see the condition of the various churches and people of our day. I don't think I have ever stayed with any man two days where I have enjoyed myself more than the two days I was with Brother Cooper. I will never forget Monday and Tuesday

of the 16th and 17th of May, but on Wednesday morning we were up early and beloved Brother Wiese and this old soldier got in the car and made a run to Sherman, Texas, where our good pastor Brother I. L. Flynn had advertised largely for an all-day meeting. Brother Cooper and his wife came over and brought a crowd from McKinney and our Brother Redwine and wife brought a number of their people from Denison, and Brother Redwine led the singing for the all-day meeting; he is a most beautiful leader. In the afternoon a young lady from his church, a Miss Hopkins, brought us a very great solo, and I was perfectly delighted with the young ladies from these churches. You take McKinney, Sherman and Denison and the young ladies were so well dressed that you would have almost imagined you had left the United States. To see a young lady stand up and sing with her face shining and the glory on makes us think of the good old days.

As I have been preaching all over the country I have been telling our good Nazarene girls that the time would come when they should organize a Young Ladies' Society and have for their pass word "More soap and less dope." I am not sure but they will organize yet. In the afternoon service in Sherman we had a half dozen in the altar and the most of them when I left had prayed through and had good victory. I met many old friends at Sherman that I had known in years gone by, among them our beloved Brother George Davis that used to work with Brother Hayhurst out in the old Howe Tabernacle. I was glad to see him and his good wife and to hear their beautiful testimony as to the saving and sanctifying grace of God. After the afternoon service they took me to the interurban station and I boarded the interurban for Denison, Texas, where at 8:00 I got a fast train called the Texas Limited that threw me off in Kansas City on Thursday morning about 8:00 a. m. This was a splendid trip for me because I was unusually tired and I got a sleeper and at 9:00 I rolled into my berth and slept all night long. I woke up just outside Kansas City, got up and got my breakfast and when I reached the depot Brother Percy Lunn met me with a car and drove me to the Publishing House where I spent one delightful day. On Thursday at noon Brother Percy Lunn and his wife had prepared a great dinner for his brother M. Lunn and wife, Brother D. S. Corlett and wife, and this old Sub-Hustler. We drove to the home of Brother Percy and had one great dinner; our fellowship was most beautiful. After dinner we drove back to the Publishing House and I am now dictating a Good Samaritan Chat, and getting ready to preach tonight in the First Church where our good pastor is Rev. G. M. Hammond. In perfect love and all for Jesus.

UNCLE BUDDIE.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



INTERESTING YOUNG PEOPLE IN BIBLE READING

THE Daily Bible Reading Course which appears each month in the *N. Y. P. S. Journal* is being used by a number of the young people of the church. In recent weeks we have had a number of interesting reports from different societies and individual members who are pursuing the course, stating that they are receiving great profit from the reading of the Bible, as outlined by this course.

It seems that the Bible, God's holy Word, is not receiving the time and attention it should receive in this day of rush and hurry, with things pressing for our time from every angle. But if we are to develop strong characters and devout Christians we must have daily contact with God and His Word. Nothing can substitute the reading of the Bible in the life of the young Christian if he is to "grow in grace and in the knowledge of our Lord and Savior." It is from the Bible he gains his knowledge of Christ; of what Christ will be to him, and also what he should be for Christ. It is from the Bible that he gains his knowledge of how he should live, and walk, of how he should conduct himself. God's will for him is revealed in the Bible, as well as it being a great source of spiritual light to his heart. The knowledge of the Bible will give the young Christian a foundation upon which he may stand when the trials are oppressing him. This knowledge will be a source of inspiration to him when he is tempted to give up the fight. This knowledge will be an effective means in the hour of temptation, for the "sword of the Spirit which is the word of God" he may overcome, for we must always remember that the greatest weapon Christ had when fighting the battle of temptation in the wilderness was, "It is written." So we make no apology for getting our young people interested in the reading of the Bible.

Our one regret is that more of our people are not systematically pursuing this course, of daily and consecutively reading the Bible. The course as outlined by the General N. Y. P. S. Committee covers the entire Bible in its narrative form in two years. It gives a complete scripture narrative for each day, an outstanding or key verse is emphasized for memory or meditation purposes, and a short crisp comment making application of the scripture read. We trust that more of our young people will become interested in this Daily Bible Reading Course and read the portion of the Bible outlined with us each day. As a matter of fact it will not do the older people any harm to pursue the course with us. Some are using the outline as the basis for their family worship finding it to be very helpful. Full information may be secured from the Publishing House. Also secure a sample copy

of the *Journal* which will show you the value of the course.—D. S. C.

A WORD OF APPRECIATION

There are many of our local societies that are regularly contributing to the support of the General N. Y. P. S. expense. Some of them have paid their full quota of ten cents per member or forty cents per year for both the active and associate members in advance. We surely appreciate this co-operation upon the part of these societies. It shows an interest in the work of the N. Y. P. S. and also it is fostering a closer union between our societies and the General work of the N. Y. P. S. The fact is there is no General work apart from the local societies. If there were no local and District societies there would be no General N. Y. P. S. So the General N. Y. P. S. is simply the interests of the local societies in a general way.

We want a co-operative effort upon the part of the entire membership of the N. Y. P. S. to pay in full their quota for the first half of the year 1927 during the month of June. It will be easier to pay for the first two quarters now than to pay for the entire year a little later on. So may we not urge each local society to make an effort to pay their full quota during this month. Send your offerings to the General N. Y. P. S. Treasurer at 2923 Troost Avenue, Kansas City, Mo. You will receive a receipt and your society will be credited with the entire amount given. A society that loyally supports its District and General interests now, will be the church that will loyally support the District and General interests in the future days.—D. S. C.

HENRYETTA, OKLAHOMA

Most stories that are told, most books that are printed, all have new themes, new plots, new characters, new background, new scenes, times, places, and things to look forward to, but our story, our report is not new. The characters are the same. We love to repeat the same old, old story that Jesus our Savior is still King and reigns supreme in our lives and hearts. We are glad to repeat it, the more we tell it the sweeter and better it gets. We still report victory, Christ is our leader and helper. We still give away five hundred of our *Henryetta Nazarene* papers each week to everybody on the streets, put them in cars on the street, take them to offices, cafes, hotels, the hospital, and scatter them to homes in the country, mail them to our friends who are not here, and already this work has brought an increase in our church services. When we give them away we ask people to come to our church. We had to stop delivering the hundred copies of the *HERALD OF HOLINESS* we were putting out every week, as the party who furnished them ran short

of funds. If any who reads this report would like to see the *HERALD OF HOLINESS* put in different homes in our town and country please send us the papers and we will be glad to give them out. Our membership is about the same, around thirty. Our attendance is holding good. Several are gone for the summer, but our average runs close to twenty-seven and up as high as thirty-five. We still use the *Journals* and like them fine, could not get along without them. The comments, the lessons, the daily Bible readings, and so many helps in them are inspiring to every member of our society. We believe them to be God-sent to us to help us become better men and women. They have so many uplifting and high ideals. Even some members of our church that do not get to attend our Young People's Society buy them to read and study at home. We use between thirty-five and forty each month. Each person has a *Journal* and is given a certain part. Then he goes home with his Bible, and *Journal* and studies it out and comes back prepared to give us all its story and some comments of his own. Also we mail them to a member or two who are in school. Our daily Bible reading contest is getting along fine. We have about a dozen taking and reading regularly. Our visiting committee goes regularly to the hospital, and every place they know about anyone being sick. Sometimes they take flowers, some take a *Henryetta Nazarene*, and some go to pray. One time we know about, one girl from the Junior and Intermediate Society went to the hospital and sang a song for the sick men. On Sunday night, April 17, we had no Young People's or church services, but the three societies had prepared an Easter program. The church was crowded. An electrical storm came up, but no one faltered in the least. The attention of the audience was perfect. Glory came like the flashes of lightning, and the full resurrection of our Savior Jesus was presented. Everybody got blessed. We took a missionary collection and received \$30.15. Our former president, Miss Lois Hurst, and our present vice president, Mr. W. V. Niell, were united in holy wedlock at a church wedding Monday evening, May 16. We extend to them our heartfelt wishes and prayers for their new work together for God.—Eliza D. Ables, Reporter.

THY WILL IS BEST

Not my own will, but Thine be done,
Was all the prayer of God's dear Son,
Amid His suffering, and His pain,
Willing to die for others' gain.
Though scoffed, reviled, and mocked by man,
He carried out redemption's plan;
Meekly he bore and murmured not,
A mighty victory for us wrought.
In all things, whether great or small,
May we obey when Thou shalt call;
Resigned, submissive, let us be
"Till Thou shalt call us home to Thee.
—Heart and Life Bulletin

Sunday School Lesson

June 10

By M. EMILY ELLYSON

LESSON SUBJECT: Peter Teaches Good Citizenship.

LESSON TEXT: I Peter 2:11-17; I Peter 4:1-5.

GOLDEN TEXT: *Love worketh no ill to his neighbor* (Rom. 13:10).

IN this lesson Peter gives some practical teaching of how we should live. The Epistle itself has been called "the child of many tears and of much sorrow." It was written at a time when an intense feeling of disgust was being felt for those who had embraced Christianity and this spirit was being manifested by severe persecutions. Peter is here trying to inspire them to hopefulness and show them how to live in the midst of unfriendly environment. He defines clearly the character of a good citizen. In other words he emphasizes the truth that a fountain cannot send forth sweet and bitter water at the same time.

The "new birth" as the words imply, is a new life. This new life springs from a new heart which desires cleanliness and purity, a different standard of living from what has been practiced. Love dominates the life instead of old selfishness, and shows its nature in its delight to plan and sacrifice for the best good of others. One cannot be depended upon to be loyal to others and to the laws of the country who is not devoted to God. This then is the first step toward good citizenship. Born into the family of God, which constitutes us sons of God and gives us the family traits, the family characteristics.

One of the main characteristics of a child of God is the absence of sinful practices. "He that saith he abideth in him ought himself also so to walk, even as he walked." "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth." As pilgrims and strangers we are enjoined by Peter to "abstain from fleshly lusts which war against the soul." Fleshly lust is here used in a broad sense having reference to anything the practice of which would ruin spiritual life or render a person incapable of keen spiritual perception.

The intemperate use of our legitimate appetites slowly but certainly destroys the finer sensibilities of the soul and disqualifies the individual for social life as well as being good citizens of a community, for everyone is to be a minister to others through the purity of his own life. There is no way to answer the criticisms of the world but by a life of holiness for though it is true that the Christian is a citizen of another country even the heavenly land, yet heavenly citizenship is manifested to the world in loyal earthly citizenship.

It is by well doing that we are to put to silence the ignorance of foolish men. A careful upright life is an unanswerable argument in favor of our

holy faith, so if we would help to establish Christian principles in our communities we must submit ourselves to every ordinance of man for the Lord's sake, for these laws are for the punishment of evil doers and the praise of them who in obedience to the laws build up the morale of the people and offset the influence of those who speak against the laws and lawmakers.

Peter sounds a timely note of warning in this lesson relative to the use of our freedom, which properly defined has its boundaries, and a true Christian will live within the laws governing righteous conduct. He will recognize the inalienable rights of others and respect those rights. There is nothing more distressing to a church than the free lance spirit so frequently exhibited among Christians themselves. Such things as borrowing property and not returning it until injured or half worn out, being too free to express our opinions upon a matter which we have not investigated. Much damage has been done to the church by carelessness along the line of debt making, professed Christians not living within their income. Do not many of us misuse our freedom? Let us watch carefully our own lives and apply the rules laid down in this lesson to our conduct, knowing that membership in the church of Christ should make for the highest earthly citizenship.

Peter tells us in the latter part of this lesson that the spirit that took Jesus to the cross, should be duplicated in His disciples. There must be a willingness to suffer for a righteous cause, and great patience manifested toward those who cause the suffering. We do not need to condone crime nor should we apologize for the weakness of those who indulge in wrong doing, but toward the individual we should display a desire to help him overcome those tendencies which lead him astray. There is no material out of which Christians are made but sinners, and if we become impatient with the wrong doer, we will fail to gain his confidence and be unable to lead him to see the higher plane of living. We should be armed with the *mind of Christ*.

Our attitudes should all be governed by the fact of a reckoning day, when all our earthly activities will be weighed in a holy balance and a just recompense given. Relatives and friends will think strange of our ideas on many subjects, but we are to measure our positions with judgment day procedure, for upon this is based our eternal welfare.

Christian friend, we do not have to do so much talking, our very lives are a rebuke to sin in any form if we are whole hearted Christians. The rising tide of worldliness surging around us demands genuineness of Christian character whose key note will be purity of heart and simplicity of life.

NORTH INDIANA DISTRICT HOME MISSIONARY PROGRAM

By the time this reaches our readers the first payment will come due on eight gospel tents. These have been bought on a fifty per cent down payment plan, the rest to be paid within sixty days. Someone suggested to us in our recent tour with Uncle Buddie that it is one

thing to get pledges under such circumstances, but quite another proposition to get the cash to do the thing that has to be done. We are so grateful to God and to the loyalty of our people for ability to announce that by May 10th (ten days before the first payment was due), we had enough cash on hand, not only to make the first payment but to pay every dollar we owe on the tents. Hence these, together with a couple of old ones the District owned before, and a few we are borrowing from the churches, making thirteen in all will be in full sway by the time you read this, and not a dollar indebtedness on one of them.

One of the most remarkable and pleasant surprises with which we have met since the blessings of God made possible the enlargement of our Home Missionary program for the summer, was the way in which He helped us to secure able, efficient workers within so short a time. This means that many people are praying and believing God for success in a common interest and enterprise, and it is impossible for one member of the group to exactly keep pace with and expect all that the others pray to pass.

Our people believe that God expects laymen as well as specially called preachers to win every soul possible and do all in their power to lift up the fallen. This condition makes it easy to appeal to them on Home and Foreign Missions, for they know that they are investing in souls when they take part in such work.

We do not have enough cash on hand to operate the tents at present, but the Board has not planned the program beyond the Home Missionary allowance, and our churches are responding beautifully on this line. There are a number of small churches that will not be able to come with all of their General and District budget for the year, but they will do their best. The strongest churches on the District are no more loyal, and no more delighted to make such investment in souls than many of these are. Watch them grow. We have planned a good long tent meeting with good workers for almost every small church in the District. A number of these are young, but have favorable surrounding, and only need a chance to get before the people of the city. Such plans forbid the planting of as many new churches as we might get otherwise, but we believe will give us more classes that will be an asset to the cause of God in every sense of the word. Will each reader please breathe a prayer to God for the salvation of many hungry souls in these tent campaigns?

J. W. MONTGOMERY,
District Superintendent.

NORTH PACIFIC DISTRICT ASSEMBLY

The North Pacific District Assembly was held at Vancouver, Washington, May 18 to 22, 1927. It was a large, and in many ways, a wonderful Assembly. We were favored with not only the presence of our stalwart and beloved General Superintendent R. T. Williams, but also with Dr. J. G. Morrison, Prof. Russell V. DeLong, acting president of Northwest Nazarene College, Dr. Thos. E. Mangum, head of the hospital and sanitarium at

Nampa, Idaho, Rev. Clive Williams, field representative of the sanitarium, J. C. Henson, the new business manager of Northwest Nazarene College, Evangelist and Mrs. M. M. Bussey, and others. We will only have to mention the names of Evangelists Earl and Mrs. Wilde to assure our readers that the Ninth Annual Assembly, from the musical standpoint, surpassed all of its predecessors. What singing! Who that heard it will ever forget it?

The preaching was of an exceptionally high order. Williams, Morrison, Wilde and Dean—what a quartet of exponents of the rugged, old time, full gospel. There were seekers almost every night, and a landslide on the closing Sunday evening, when Earl Wilde unlimbered his gospel forty-two centimeter and shelled floor and galleries with fatal consequences to sin and the devil.

The attendance was fine throughout, but especially so all day Sunday when the large First Presbyterian Church was crowded beyond capacity. The courtesies shown the Assembly by the Chamber of Commerce, the Preachers' Association, the Presbyterian and Methodist pastors in particular, and many of the business houses, were greatly appreciated by that body. Brother and Sister A. J. Schocke, the entertaining pastor and wife, cannot be over praised for the splendid manner in which they organized and carried out the multitude of details, great and small, involved in properly caring for a gathering of around two hundred delegates besides a small host of visitors.

Rev. DeLance Wallace was re-elected District Superintendent; Rev. D. Rand Pierce, District Secretary, and Dr. F. D. Luse, District Treasurer. Mrs. Edith Whitesides will again head the W. M. S., and Rev. Carlton D. Jones will preside over the destinies of the District Sunday school interests.

The statistics showed an increase in all departments of the work with one small exception. Over \$4,000 was raised in cash and pledges towards the final liquidation of the capital debt of Northwest Nazarene College. The Assembly endorsed the HERALD OF HOLINESS forty thousand subscribers campaign, and set its goal at one thousand.

The missionary and educational anniversary rallies were times of great inspiration and enlargement of vision. The W. M. S. has done surprisingly well the past year, but plans greater things for the next. Our pastors and leaders have turned their faces towards the new Assembly year determined to believe God for the best year, by far, the North Pacific District has ever known.—D. Rand Pierce, Official Reporter.

OHIO DISTRICT ANNUAL ASSEMBLY

The ninth annual gathering of the Ohio District Assembly at Troy, Ohio, May 11 to 15, was superlative in every way. From the preliminary meeting of the District W. M. S. Monday evening, May 9, to the last service on Sunday night it was one continuous source of inspiration to all in attendance. The whole-hearted hospitality of the people of Troy was a revelation, and from hence-

forth in Nazarene circles Troy will be famous for its warm hearted, generous Christian population. Pastor Millard R. Fitch and his efficient entertainment committee had every detail organized to work like a clock.

The sessions of the Assembly were held in the commodious auditorium of the Christian Church, while the various committee meetings were amply accommodated in the Sunday school rooms. General Superintendent John W. Goodwin was master of every situation. His sane and thoughtful preaching, accompanied by the endorsement of the Holy Spirit, carried conviction to every heart. His administration of the business of the Assembly was characterized by sympathy, patience, impartiality, and dispatch. He easily won and held the confidence and respect of all. Generous and tolerant in non-essentials he gently but firmly maintained the standards of the church.

District Superintendent Charles A. Gibson was there just like a bell sheep. It seems that by some means he had succeeded in packing the Assembly with his friends. The election of the District Superintendent for the coming year was made the order of the day for Thursday morning, May 12. It was decided that nominations should be by ballot. Everybody voted including Brother and Sister Gibson, 164 votes in all, of which Brother Gibson received 162 while the other two votes were scattering. The Assembly decided that Brother Gibson was nominated all right, and on motion the election was made unanimous. It was conceded to be one of the most remarkable elections on record. Such unanimity of confidence is certainly unusual. Brother and Sister Gibson expressed their appreciation in touching words and all hearts melted into unity and love. It was good to be there.

The Assembly decided to change the time of its annual meeting to August or September. This made it necessary to elect the delegates to the General Assembly this year. It was voted with great enthusiasm to invite the General Assembly to meet at Columbus, Ohio, in June, 1928.

The reports for the year showed a gain of seven newly organized churches, one of which starts out with a membership of 112. The net gain in membership on the District was 659.

A number of distinguished visitors were introduced to the Assembly and contributed not a little to its success by their addresses. Among them were Rev. E. J. Fleming of Kansas City, Mo., our General Secretary, and the following District Superintendents, E. O. Chalfant, Chicago; S. D. Cox, Michigan; C. J. Quinn, Indianapolis, and L. T. Wells, Kentucky. Rev. T. W. Willingham, president of Olivet College, gave an inspiring address setting forth the work, the ideals and the needs of that institution. Prof. Willingham has made himself popular in this District.

We were especially favored in having with us during the entire Assembly the Vaughan Radio Quartet of Lawrenceburg, Tenn. It would be difficult to use extravagant language in describing the inspiration received through the singing of these splendid Christian young men.

Whenever the business of the Assembly seemed to lag or become a little wearisome, all that was needed to liven things up was to call for a song from the quartet. It was a common thing for the shouts of the saints to drown the voices of the singers, but it did not bother these boys. They seem to be used to it. The quality of their music, the character of their songs together with the unassuming manner of these men combine to make them immensely popular with our people.

Most of the pulpits of the city were thrown open to Nazarene preachers on Sunday. Dr. Goodwin's sermon Sunday morning was a masterful exposition of Christ's love for His bride, the church. His ideals for the church, the provision made for the attainment of these ideals, and His plan to come soon to claim this glorious bride for His own. The text was Ephesians 5:25-27. It was estimated that over a thousand were present at this service. The large church was again filled in the afternoon to hear the address of Dr. Goodwin to the class of five who were ordained elders. Three deaconesses were consecrated at this service.

District Superintendent Charles A. Gibson preached a stirring evangelistic sermon Sunday night in which he sought to estimate the inestimable value of the human soul.—Reporter.

MINNEAPOLIS DISTRICT

This month we begin our report from Ashley, N. Dakota. At this place Brother Victor Cooke has labored for four years and has done faithful service there. We now have the M. E. Church in which to hold services and Brother Cooke is much loved by his people and the community. Sister Cooke stands nobly by in the battle for God.

Next we visited Oakes, N. D. Pastor Seevers is leaving for Ohio and the Southland. During the year he has been greatly used of the Lord and his church deeply regrets his leaving. Brother Bertrand Peterson was called as the pastor but he is thinking about going to Nampa College and may not accept.

From Oakes we went to La Moure. Brother Hilborn the good pastor is closing his pastorate at this place. Hilborn is one of the best men to be found anywhere, and is a real teacher of the Word. Brother and Sister Wesseling have been called to this pastorate.

On to Valley City we sped and here we found our loyal church and pastor doing well. Pastor Nyhus was recalled unanimously. He is greatly loved by his people and under God he has accomplished a great work during the past year and the end is not yet.

We now journeyed south to South Dakota. At Mitchell we detrained and had a service with our church here. Pastor Armstrong has served this church for a few years and he is a prince in Bible exposition. He was recalled but he is feeling the pull to evangelistic work.

We next visited our Loomis charge where good Brother and Sister Stout have prayed and toiled and sacrificed for the kingdom. The work has prospered under their effective and Spirit-filled min-

istry. They were recalled for another year.

At Plano Brother Cunningham was recalled amidst tears of rejoicing and the peculiar divine blessing of God. The pastor is one of God's choicest saints. Much beloved by all.

At Beulah we found Pastors Crooker happy and blessed. Our Beulah church thinks the Crookers are all right, and they are. They will return for another year. We had a good time with this church and we still feel like going on.

From here we motored to Carthage. Pastor Driskell from good old Kentucky, has labored among them. He not only likes good corn bread and hot biscuits and sorghum molasses, but he also enjoys old-time religion. His good wife sings and gets the glory down. We enjoyed our visit with them. They will not return however, to Carthage, but are open for work elsewhere on the District. The Driskells are O. K.

At the Heber church we found Sister Edwards on the firing line. She will remain at Heber another year. Her good husband let me ride with him in a drizzling rain in his topless Ford and the headgear of this old preacher that trip with shawls and what not would have been interesting to the camera man.

We had planned to visit Mt. Pleasant church on this trip but the roads, on account of heavy rains, made it impossible so we remained with our Loomis church on Mother's day morning and had a delightful service. A Romanist was gloriously converted and the tears ran freely down his face. It was such a sweet and mellow service.

At Corsica, S. D., not many were out on account of bad roads. Here Brother Culver has pastored the flock for the past year. He is a dear brother and although busy in many ways he has found time to labor much for the Master during the year. He is town clerk, editor of the local *Corsica Globe*, pastor and Christian. He is a hustler for God. He is talking of evangelizing next year. Lyman Smith has been called as pastor.

At Platte we failed to have a service on account of continued rains, but we praised God for the rain. South Dakota surely needs it and a good crop is in sight and this greatly cheers our people who have suffered much in the past years on account of crop failures. We had a fine visit with the pastor. His people desire him to return. Brother McDonald is a coming young man in our movement. He has a good future.

Westward we now hastened to Kimball. Here we found Pastor Miller and his good wife and the new baby in the parsonage. Daddy and mamma and five children now make the perfect number. The latest arrival is surely O. K. Well, you know every baby is sweet and this one is the sweetest. Pastor Miller has had a good year and his church would be glad to have him remain with them, but he needs a place where the family necessities can be better cared for. Our Kimball church is composed of some dear people, but they are poor.

From here we went to Freeman and Turkey Valley where Pastor Swalwell has labored hard. Swalwell is a humdinger and a fine pastor and indefatigable work-

er. He gets things done. "On with the battle," is his cry.

We made a trip next to our Sioux Falls church. Unwise evangelism had temporarily disrupted this church, but they are on their feet again. We found Brother Jeffries in a meeting with them and the Spirit of God was beautifully present. For this we most devoutly praise God. Sister Percy is a good Christian woman and loves the Lord and the Church of the Nazarene sincerely.

From South Dakota we now hastened back to Minnesota and on to the N. Y. P. S. convention in Brother Schaap's church. Well we all know that there is something doing if Brother Schaap is around. He and his people had made every preparation for the comforts of the delegates. It was a great convention, in fact it was unquestionably the best Minnesota has had and the end is not yet. Sub-district president Mittlestadt of Fergus Falls presided with grace and ability and the entire convention was permeated with the divine presence and glory.

Southward we sped again to Rosholt and Claire City, S. D. Brother Bates is much beloved and was recalled unanimously. Marsh of Claire City, has labored faithfully for a few years but will be changing this year.

We next visited Tuttle and Robinson, N. D. Pastor Bickmore, the converted ranchman, is indescribable. Things move when Bickmore is around. Pastor Elliott of Robinson will be moving this year. They have sacrificed much for this work. He has recently done some fine work at the Flasher charge.

We were invited to preach the baccalaureate sermon for the Jamestown Holiness Academy, so we spent a Sabbath in Jamestown, N. Dakota. Dr. Wiley, the principal, has toiled hard for this school. We had a chapel service at the academy in the afternoon and it was a precious service. In the evening we addressed the graduating class. A number of pastors visited with us during the Sabbath and the day was truly a high day. We heard Pastor Davis preach a good message in the morning on, "A workman that needeth not to be ashamed."

At this writing we are westward bound. Enroute to Nampa, Idaho, we will stop off at Billings and Laurel and we will report later.

A new church has been organized at Hewitt, Minn. This is due to the labors of Evangelist Hegstad. Other churches are in the making.

Remember the District camp at St. Paul, Minn., July 10-24.

E. E. WORDSWORTH,
District Superintendent.

COLORADO-WYOMING DISTRICT

Our Assembly year is nearing its close, and we are glad to report that it has been a good year in the work of the Lord. Our churches have been supplied with faithful and efficient pastors throughout the year. They have lived good, worked hard, preached well, prayed earnestly, and have seen gracious victories. Amen!

Our campmeeting, District Convention and group Conventions have indeed been gracious times of blessing and salvation.

Many good revivals have been held during the year, and a number of our best evangelists have labored with us. Nearly every church has had a revival of salvation, and many good people have united with us. Five new churches have been organized, and other preaching points have been opened, where we hope to see churches organized before long. Five new church buildings have either been completed or are well under way of construction.

A beautiful spirit of unity and fellowship prevails among our people. It would be hard to find a more loyal, big hearted, noble set of Nazarenes than we have on the Colorado-Wyoming District. We have not quite reached the goal, but we are nearing our full quota of the forty thousand subscriptions to the *HERALD OF HOLINESS*. While some sections of the District have had a financial pull, yet our budget is coming on real well, and our year will close with a splendid report from the District Treasurer.

Our District Assembly convenes at Denver First Church June 15-19th, with General Superintendent Reynolds presiding and Evangelist J. B. McBride doing the night preaching. The Assembly will be preceded by the W. M. S. District Convention. This will open on Monday night, June 13th, and continue through the next day. Dr. and Mrs. Reynolds and Brother McBride will be the special speakers in the Convention.

The Eastern Colorado Campmeeting will be held this year at Olivet August 18-28th, with Evangelists Fogg of California, and Dickerson of Kentucky. Miss J. Hester Fisher of Oklahoma will have charge of the singing.

We are doing our best to keep the world out of our ranks and to press the battle for God and souls. Pray for us that as a District we may be spiritual and aggressive.

C. W. DAVIS, District Superintendent.

ARKANSAS DISTRICT

The Ministerial and N. Y. P. S. convention recently held at Bentonville was a rare variety of inspiring speeches and discussions, benefiting all who listened, and spurring them on to greater efforts and achievements. Two climaxes were reached each day in the form of great Gospel messages from Dr. C. H. Babcock. We have heard very few men who could equal this great man in pulpit ability.

Our District Superintendent, Brother Oliver, opened the services on Wednesday morning and kept things moving in an efficient manner over the following Sabbath. Speeches were made and subjects which were vital to our interests, were discussed by the visiting brethren.

Thursday was almost all given to the special interests of the District. A large map was displayed showing the locations of our churches; and the towns, cities and places where we have none. It was very interesting, and got a grip on our people. It was shown that there are eighty towns whose populations range from 1,000 to 22,000 with no Church of the Nazarene; out of eighty-five county seats, more than seventy have no church; and out of seventy counties,

forty-two have no Church of the Nazarene.

The last day of the convention was given over to the young people, and a great time was enjoyed. The District N. Y. P. S. in this state is young, but they are gradually coming to the front under the efficient leadership of Rev. Lee Hill. We are discovering much splendid talent in our youth, and the future looks propitious.

Rev. Euland Simpson, secretary-treasurer of the District organization, was present and led the singing, and, with his wife, did some great special singing.

On the closing day a set of resolutions was passed by the convention wherein the church at Bentonville, under the leadership of Rev. C. C. Cluck, was heartily thanked for their kind hospitality; that an expression of heart-felt thanks be given Dr. Babcock for his wonderful sermons; that appreciation be expressed to Rev. and Mrs. John Oliver, Lee Hill, Euland Simpson and wife, for their untiring services during the entire meeting. —J. K. Davidson, Reporter.

ARIZONA DISTRICT

I feel that I must let the people know that we are alive on the Arizona District. We have heard the command "Go up and possess the land," so we are marching on the enemies' territory, and have the devil on the defensive line. We have crossed the front line trenches and are now taking new territory.

Immediately following the Assembly, we purchased a nice new tent and have kept it busy most of the time. Our first meeting was a siege battle in Yuma, Arizona, a town of some ten thousand inhabitants, a growing flourishing town. Here we had a good revival with some seventy-five professions, and many new friends for the Church of the Nazarene. We waged the battle for two weeks with our local church of Somerton, then Professor J. J. Douglass came to us and rendered valuable service, and endeared himself to the people. Here we left a fine band of Nazarenes, with the idea of completing the organization within the near future. They have secured a place of worship, and have a progressive Sunday school of about seventy-five members. We have placed a very fine young man of our own number, Rev. Leslie Wright, in charge. God is with them and they are having seekers in their regular services.

At the close of the Yuma meeting it seemed to be wisdom to move to Somerton, only fifteen miles down in the valley, as a number in that section were under conviction and seeking God. The battle was waged here for two weeks. Here Miss Ruth Lanier joined us and rendered beautiful service with her guitar and singing. This resulted in twenty-five additions to the church at Somerton making forty-five since the Assembly. The last day the services ran all day, three services with no preaching and some seventy-five seekers, closing out in a blaze of glory.

From here we moved the tent to Tucson for a home mission campaign. This town has been closed to Nazarenes and an ordinance against tent meetings in

town, but we began to pray about it. God opened the door, and gave us one of the choicest locations for our tent. The blessings of the Lord were upon us. Crowds and interest increased from the beginning and God gave us a real landslide, and helped us to start something here the devil will never be able to stop. At the close of this campaign, we organized with thirty-two charter members, and many others straightening up and getting ready to come in. We rented a nice modern church within one block of where we held the campaign but it is insufficient for the crowds that are coming, many are turned away each Sabbath. The Sunday school will soon reach its one hundred mark, also a live N. Y. P. S. meeting, in fact this is a live church throughout. People are stirred, and there are complaints that people cannot sleep for the noise. We are persuaded to believe that a real live child will be heard from. Professor Douglass and Miss Ruth Lanier were our assistants in this campaign and rendered wonderful service. We were very fortunate in securing for this church Rev. L. M. Payne of Bethany, Oklahoma, for pastor of this flock, and we predict a great future for Tucson.

Myself and Miss Ruth Lanier next joined Pastor Colvin at Glendale for two weeks. This was a hard fought battle, but God gave some victory, seekers, and finders, and a nice class in the church the last night.

The work is progressing nicely all over the District, seekers in almost all of the regular services. There are many fields yet untouched, the doors are opening, and people calling, towns and cities of over two thousand inhabitants with neither church nor Sunday school of any denomination. This is not a burnt over district, we are on the ground floor. We are greatly handicapped for lack of tents and funds. At present we could be waging the battle in five new fields if we only had tents. Many workers are looking this way, and wanting to come, but we have not sufficient equipment. Truly the field is white unto harvest.

Please pray for the new District Superintendent and this new field.

C. E. TONEY, District Superintendent.

FLORIDA DISTRICT CONVENTION

The second mid-year Preachers' Meeting of the Florida District, Church of the Nazarene was held at the North Side Church at Miami, Florida, May 4, 5, 1927.

Rev. J. L. Roby, the pastor, spoke a few words of welcome, and then followed an altar service. God graciously came on the scene. The papers read were interesting and helpful. Ladies of the church entertained the visitors, and with one exception all the churches of the District were represented.

The young people's orchestra furnished the music, which was much appreciated. These young people are doing a splendid work in the church. The second afternoon of the meeting Brother Roby conducted a healing service. The Lord has been blessing, and there have been some remarkable cases of healing in his church. The Christian fellowship of the meeting

was blessed. The last evening of the meeting we had a praise service and love feast, and as we broke bread one with the other our souls were blessed.

Even though the financial depression is heavy, and the hurricane crippled us considerably our pastors are optimistic and looking to God for the victory. We are going forward and taking new territory for our King.

After the meeting Brother Roby and his orchestra visited the Tampa Church, where Rev. Warren Brown is the pastor and held an eight days' meeting. God honored his efforts, souls were saved, and a number added to the church. To God be all the glory.—Ida M. Lindsay, Secretary.

ALABAMA DISTRICT

These are days of glorious battle and victorious conflict in Alabama. The devil is against us, but God is with us and for us and as long as we obey Him continuous victory will be ours. If our people will work and remain humble and prayerful there is nothing that can stop us short of our goal. Remember we have only five more months before our Assembly and for us to reach our goal means that every pastor must be paid in full, the budgets raised in full and the District reach not less than three thousand souls and receive not less than six hundred members. We are now pulling the grade and every member should either pull or scotch and shout by the grace of God we will make it.

Our revival with the Cordova church was a success with about fifty to pray through and a fine class received into the church. This was said to be the best revival in the history of the church. We have a fine class of people in Cordova with the greatest crowd of young people I have seen anywhere. Pastor Franks preaches to a great crowd every Sunday.

The revival in Birmingham, with Oscar Hudson was a hard fought battle, with great victory. The church received a fine class. Brother Hudson ran by Cordova and preached one night in our revival to a large congregation with about fifteen to kneel at the altar and the most of them prayed through.

The Platt revival with our Dora church was victorious with many to pray through and a class of twenty-three came into the church. They are now in Gadsden in a home missionary campaign. They report fine crowds, good interest, and some praying through. They say they are there until the victory is won.

Evangelist Lancaster reports some victory with Pastor Smith in Alexander City. He is now in Tuscaloosa for a siege campaign. Evangelist Kemp is with Pastor Heathcock at Parrish, and they are having fine crowds and souls praying through. He next goes to Smith at Sylacauga.

We are now in the beginning of a siege campaign in Carbon Hill with large crowds, best of interest and the promise of salvation like a river before the tent comes down. Let everybody pray and believe God for flood-tides of salvation on the Alabama District this year.

H. H. HOOKER, District Superintendent.

CHURCH NEWS

DALLAS, TEXAS, Central Church—"A great meeting is now in progress here with J. Warren Lowman and wife as evangelists and singers. Last Sunday morning service was one of great blessing. While the evangelist was singing 'Amazing Grace' people started coming to the altar crying and pleading for help from God, lining the altar and front seats with seekers with the saints of God praying and shouting the victory. The morning service closed at 1:30 p. m., with almost everyone prayed through. The next service beginning at 2:30 was also one of victory with souls in the fountain. At seven o'clock the N. Y. P. S. had a very inspiring program followed by the evening service, at which time the evangelist preached on 'The Judgment,' closing with about fifty souls in the altar. Brother and Sister Lowman surely have the anointing of God upon them. Brother R. M. Parks, the pastor, is at his best conducting the song service. Pray much."
—M. M. Snyder.

BATESVILLE, ARKANSAS—"Since the last report we have been having some real Spirit filled meetings. God is certainly blessing Batesville. We are in the battle for God and expect to win. Brother Henry, our good pastor, has been preaching some fine sermons. We truly believe his messages are sent from God, for one cannot sit under his preaching without feeling the very presence of God. We are expecting a great revival, beginning May 26 and holding to June 12, but first we want it to begin in our own hearts. We are praying that God will save at least three hundred souls. Help us to pray to this end. We have a splendid Sunday school. It is growing all the time, and God is wonderfully blessing in the teaching. Our N. Y. P. S. is coming along fine. We have a fine Spirit filled, God-serving young man for our president, and a fine bunch of young people, although some are not saved, but we know God is able to save them all in the coming revival. Oh, that our young people would get saved is our heart's cry. Pray for our revival."—Myrtle Richardson, Reporter.

NORWOOD, OHIO—"While you are reading, let us draw your attention to what is being done in the Berean young married people's class at the First Church of the Nazarene, Norwood, Ohio, corner of Floral Avenue and Smith Road. On January 1, 1927, we had an enrollment of seven, on May 22, we had enrolled ninety, with sixty-eight present. We not only boast of our class and the wonderful growth, but our teacher, Brother Charles B. Hail, who is so competent and instructive. We enjoy his teachings and the class discussions. If you are near Norwood, pay us a visit. Our class has not only grown in number but some have been led to Christ, for which we praise the Lord. Our aim for the first Sunday in July is one hundred present. We will not be satisfied with anything short of that."—Olive Rietzke, Reporter.

TULSA, OKLAHOMA—"The birthday of First Church of the Nazarene, Tulsa, will

long be remembered by those in attendance on Sunday, April 3, 1927. The organization of this church was the outgrowth of a work known as the Central Nazarene Mission, which was organized by Mrs. Viola Dawson and Mrs. G. F. Haun. God had marvelously led in this work from the day Mrs. Dawson began to pick up children in the neighborhood not attending Sunday school and formed classes in her home and later organized the mission to care for the increasing numbers. Rev. Ray Davis was later called to conduct a revival meeting, which was honored of the Lord from the day the revival began. God gave a great number at the altar and many happy converts. The finances and all needed help came easy. Rev. S. H. Owens, after several visits made a final visit with a view to look the situation over to see if the work would justify the organization of a church, was fully persuaded that the time was ripe. Sunday, April 3, after Brother Owens had preached a wonderful sermon under the anointing of the Lord, the organization was perfected with a membership of 19. Since this we have



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taken in three others with a great future before us. A. B. Bracken and wife of Sapulpa, Oklahoma, were appointed to supply the pastorate until the Assembly. Rev. Bracken is a brother of A. K. Bracken, president of Bethany-Peniel College. Rev. T. L. Taylor, of Ada, Oklahoma, has been called to conduct a revival beginning May 29. Let everyone pray that God will give this needed field a mighty revival."—Mrs. A. B. Bracken, Reporter.

MINDEN, LA.—"We rejoice at the results of a meeting that started May 1, and continued through the eighteenth. Nine persons were wonderfully saved and four beautifully sanctified; as is always the case, many failed to pray through but we haven't quit praying for them. Praise God. There were six additions to the church. The Lord used Rev. H. T. Isgitt, our beloved pastor, exceptionally well, and the glory is still on. Our beloved superintendent was engaged in a far distant field at the time and could only be with us one night, but we were all blessed with his presence and able help at the altar. Amen. We were also blessed with the week end visit of Miss Sadie Jophrian, a teacher at the Louisiana College located at Ruston. Miss Jophrian played the organ for us during her stay, and we shall never forget nor cease to pray for her as she enters the missionary field. Saints everywhere pray for this small church."—Reporter.

EVANGELISTS W. R. PLATT AND WIFE—"These are very busy days for us. We attended the Institute at Trevecca College in January. After the Institute we felt led to go to Millport, Ala., for a few services. There was so much sickness we did not have large crowds, but the Lord met with us and saved several, and the saints were blest. Brother J. D. Shelton invited us over to Columbus, Miss., and we were there for several days. The crowds were small, several in the altar but no one saved. Our next appointment was at Jasper, Ala., in the mission, and we had good crowds. At first the battle was hard but we kept on fasting and praying until the victory came. There were several either saved or sanctified. We left the Mission and went to First Church. The battle was hard for at the close of the meeting at the Mission, Mrs. Platt was taken very sick with tonsillitis and I had trouble with my throat. We prayed and did our best. The good pastor was so faithful and with his church held on in prayer until the victory came. The last Sunday of the meeting there were eighteen to pray through. Twenty-four were taken into the church. Our next meeting was at Townley with Brother Reid, where we had a good revival. About forty prayed through and we took a nice class of twenty-six into the church. We went to Dora from Townley, where we had another good meeting. Quite a few prayed through. Twenty-three united with the church. We are now in Gadsden, Ala., under a tent. This is a new place and we have been here more than two weeks. On Saturday night twelve knelt for prayer and nine prayed through. We are

praying for a new church. Pray for us as we pass along."

CARNEGIE, OKLAHOMA, Spring Valley Church—"We have just closed a three weeks' revival with Rev. W. F. Cleghorn of Bethany, as evangelist. His messages were filled with the power of the Holy Ghost, sinners were convicted and many hard hearts broken up, there were fifteen saved and reclaimed and ten sanctified, all adults but one, and he a boy of twelve years, who was saved and sanctified and has a bright experience. We feel the work done has been deep and substantial. We feel encouraged as a church to press on in the fight. Three united with the church, others are coming in soon. The crowds were said to be the largest in the history of the church, numbers were turned away on Sunday nights and the finances came easy. We have a great people who know how to pray, pay and stay by the church and pastor. We feel encouraged to stay in the fight against sin and the devil."—Mrs. Minnie Manvin, Pastor.

PASTOR FRED M. WEATHERFORD—"Oakland First Church is drawing to the close of another Assembly year. Two revival campaigns have been conducted during the year. The first one has previously been reported. The last one was directed by Revs. Jarrette and Deil Aycock. Sister Aycock was ill during the entire series. This very seriously retarded the effectiveness of their usual revival activities. But with this handicap Brother Aycock netted us some good fruitage for the kingdom. He is one of the most practical, stabilizing evangelists with whom it has been my privilege to labor. He undermines the faith of none, yet there was that faculty in the appeal of his ministry under God, that was successful in winning some for whom the church has been praying for years. During the year the church has paid over \$800 on the building indebtedness. The district and general funds have already been paid in full. In addition the flourishing W. M. S. of which Mrs. Weatherford is president, has raised over \$700. For the year's average the Sunday school, under the able leadership of Zura E. Bells has maintained second place in the district for attendance. The Y. P. S., under the direction of Erlin Crewdson, has come in for a goodly heritage in the forward strides of the church. During the past three years the membership has increased by 150% net. During the past twelve months, not counting six Sundays devoted to revivals or special effort, there have been forty-seven seekers in forty-four Sundays at our regular services. The church has called us for another year, and very generously voted us a four months' leave of absence during the ensuing year, which time, in the providence of the Lord we expect to visit European countries, Palestine being the major attraction. As a personal testimony, I have room for nothing but a fervent Holy Ghost ministry. I appreciate my pastor, the editor of the HERALD OF HOLINESS."

PASTOR V. P. DRAKE, San Diego, Calif., First Church—"We are closing our second year in the pastorate with these good

people, and it is as it should be, the best. Preaching has been a pleasure indeed, and pastoral visiting has become a greater joy as we have learned each year better how to lay siege on this particular field of service. We have had two revival meetings this year, the first held by Evangelist I. M. Ellis already reported, and the second has just closed. This last campaign was slated with evangelist Lee L. Hamric to begin April 17th, but feeling the need was great the church engaged Rev. J. A. Kring, who was in this city, for the month of March, to conduct a series of pre-revival services, giving special messages on Prevailing Prayer and Achieving Faith. God greatly blessed these messages which were continued each evening for five weeks. Brother Kring is one of our strong Bible teachers and evangelists, straight and definite, yet tender. This was our first time to meet Brother Kring, but in my fifteen years as pastor I have labored with no one whom I take greater pleasure in recommending to our people. Rev. Hamric came on schedule time and for three weeks poured his very life into his messages. God blessed the truth and a goodly number sought and were saved, reclaimed or sanctified. The statistics of this long campaign are not startling, but much good and lasting results were obtained. Brother Hamric is one of God's choice prophets, and a real successful soul winner for more than twenty years of unbroken service. We can't have too many such men. Brother Scott May, our regular chorister led the singing for the first part of our campaign and did it well. He blesses the people with his strong voice and victorious expression. Brother George W. Ledford and wife came in for the last two weeks of the battle and took charge of the music. They are great singers and splendid musicians and are on fire for God. While the meeting was not as far reaching in immediate results as we had hoped for yet there was much added strength that will be invaluable in the coming year. We are closing a good year with a fifteen per cent net increase in membership, and our district and general budgets overpaid. The Sunday school, under the direction of Mrs. V. P. Drake,

and ably assisted by Miss Olive Crane, shows nearly fifty per cent increase in enrollment. We have accepted the recall for another year and shall labor hard to fulfill our calling as a faithful shepherd. To God be all the glory."

EVANGELIST J. A. RODGERS—"In the

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God defends his church.

these are things that I hate, saith the LORD.
18 ¶ And the word of the LORD of hosts came unto me, saying,

E.C. 27.

CHAP. 6

1. PRO. 2. 15.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no op-

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past three months we have labored on six different fields. The first part of February we were with our good pastor, R. F. Heinlein, at Mannington, W. Va. He is a man full of faith and fire and is doing the job. Here God gave us a wonderful meeting with 271 at the altar seeking God in the old-fashioned way, forty joined the church and the pastor said twelve more came in right after we left. Our crowds were fine; some were standing every night rain or shine, some nights many were turned away. From Mannington we went to Oil City, Pa., with our pastor, Isabel Myler. She is small in stature but large in faith. This meeting was just over two Sundays, but it was a real meeting. There were seekers at the altar every service, sixty-one claimed definite victory and eight joined the church. Our next meeting was in Andover, Ohio. This was on a new field under the auspices of the Church of the Nazarene at Cherry Valley, Ohio, with our pastor, Rev. Howard Smith. He has a great church and they have a great pastor. This also was a short meeting, there were somewhere around seventy-five seeking God and many happy finders and we got several members for the church at Cherry Valley. We went from here to our

church at Uhrichsville, Ohio. Brother Whitsell is the pastor, a young man who prays the glory down and then believes things to pass. This was a fairly good meeting, fifty-six sought God for holiness or pardon and fifteen joined the church. Our next meeting was in Bradford, Pa., with Rev. Martha Skuse. This was really a great meeting; old sores were healed, hurt feelings were forgotten. Over one hundred sought God and shouted the victory over the new found joy. A fine class of members were received into the church. Our last meeting was just for five days in Warren, Ohio, with Rev. D. D. Palmer. In these five days fifty-one claimed definite victory and eight joined the church. Brother Palmer said some of the hardest cases he knew of prayed through on the last Sunday. In all of these meetings we secured a nice list of subscriptions for the **HERALD OF HOLINESS.**"

EVANGELIST LEE L. HAMRIC—"Here we are in a glorious revival in Los Angeles, California, with the Graham Church. Bless God. The heavenly fire is falling, souls are digging through to victory. We have just passed the second Sunday. It was great, fine crowds, seven or eight souls prayed through, such rejoicing; one

more week yet. We will send a full report later. On with the old time gospel of holiness."

BERNIE, Mo.—"We are glad to report victory at this time and to report that Bernie Church continues to move forward and our hearts are made glad to have our pastor, Brother Hughes, with us again. He was struck by lightning May 3 and the good Lord blessed him and made him able to preach for us Saturday night, May 21. He brought us a short message, and then dear old father Hundley made a short talk and the good Lord opened the windows of heaven and poured us out a blessing. I believe the dear Lord is going to give us a good old fashioned revival at Bernie. Pray for the church at Bernie that an old time revival may break out, and many souls may be saved and sanctified."—Mrs. T. H. McGovern.

PASTOR R. J. KIEFER, Ashland, Ky.—"A new day has actually dawned in Ashland, Ky., and the church is marching on. We just closed a remarkable revival campaign with Evangelist Theo. Elsner and wife of Brooklyn, N. Y. There were forty different seekers at the altar for pardon or purity. Some things were accomplished in this meeting that have been needed for a long time. There was much confession the first Sunday morning and old troubles of long standing were straightened out and the atmosphere was cleared. Some of the members state that the church is now in the best spiritual condition they have ever known and they believe the foundation has now been laid for a great church in Ashland. All felt that a new day has dawned and consequently Tuesday night, May 17, was set apart as 'New Day' night. At this service \$8,500 was raised for the purchase of a new lot payable in one year. \$2,700 of this amount was raised in cash and paid on the lot and the First Church of the Nazarene of Ashland, Ky., is now in possession of the deed. Praise the Lord. There are buildings on the lot at the present time bringing a rental of \$70.00 per month. This lot is beautifully located in the center of Ashland opposite the City Park. We are expecting, the Lord willing, to build a beautiful commodious brick church perhaps next spring. Everybody is rejoicing and working to that end. The Elsner Evangelists rendered splendid service and have many warm friends in Ashland, and finances came easy. Our Sunday school is still growing and we are now cramped for room. Our young people are holding street meetings and a special service at the church on Friday nights. We do not forget to give God all the glory. Remember us at the throne of grace."

BRIDGEPORT, CONN.—"We have recently taken up the duties of pastors of our church at Bridgeport, Conn. God is wonderfully blessing our souls and causing us to see beyond the present to glorious things in the future. Last Sunday our hearts were much encouraged by having with us our dear missionary Sister Kiehn. After a very inspiring missionary message it was not difficult to raise our General apportionment and to go a bit beyond,



IT CAN BE DONE! It is being done! Never before in the history of the Church of the Nazarene has there been the concerted effort, the zeal, the enthusiasm and the optimism that now characterize the movement to raise the subscription list of the Herald of Holiness, our beloved church paper, to 40,000.

It is letters and reports like the following that encourage us to believe that we shall reach our objective.

"We are for the 40,000 subscriptions to the Herald of Holiness as shown by deeds as well as words. Our quota is 52 subscriptions and we now have 74 with more to follow. So you can say that Boulder church is 140% for you in this campaign." M. C. Campbell, Pastor, Boulder, Colo.

"Huntington church has her quota of 200 subscriptions. We believe we have a champion subscription salesman, one man having secured 90 to date since January 1st. We are after another 100 subscriptions. Why stop with a 40,000 campaign?" R. L. and Pearl Rich, Pastors, Huntington, Ind.

At a District meeting of the Dallas District, early in February an organization was effected to carry on a District-wide Herald of Holiness campaign. Rev. Ivan L. Flynn was appointed Field Secretary and they were off. Special letter heads were printed headed with the slogan, "40,000 Subscriptions to Herald of Holiness" and the District goal, "800 New Ones on the Dallas District by March 27." Every pastor on the District received a letter and a printed circular telling just how to carry on the campaign. These people meant business. Following the letter, Brother Flynn planned to send two or three follow-up post cards to each pastor.

Mrs. Bertha Fox of Anderson, Ind., a loyal, wide-awake worker writes: "Through the nineteen sample copies of the Herald of Holiness which you sent me last week my Sunday school class of Junior girls have obtained seven subscriptions. I think I shall have a few more to send in next week." That's training the children in the way they should go.

for which we praise the Lord. Bridgeport is a beautiful city with masses of people all about us and we can see no reason why a strong Church of the Nazarene cannot be established here. In the name of the Lord of Hosts we have set up our banners and our hearts beat high with anticipation. Our God still lives and we will trust Him."—Raymond W. and Augusta B. Visscher.

PASTOR M. M. SHORT, Kansas City, Mo., Grace Church—"In reporting for the first time since leaving Brooklyn, New York, last September, we can say that this year has been the best year of our life. The spirit of harmony and divine manifestation has prevailed throughout the year. We have had blessed fellowship with our people. There are not many of us and none are rich in this world's goods, but some of the salt of the earth belong to Grace Church. The church gave us a lovely reception and pounding when first we came among them, and twice since then they have repeated the pounding. At first, for the winter, we had light housekeeping rooms and lately rented a little house near the church. In some way the people found out we had no furniture and they began to supply our needs; not only our own people but so many of our precious friends scattered over the city have been so good and kind to us, until we have had to begin to refuse for lack of space, beds, chairs, rockers, everything. We find it pays to trust Jesus. It is remarkable how the Lord has blessed and helped. We don't understand it. We hope to be able to glorify His holy name for His gracious mercy and love and care, and we appreciate the love and esteem our friends have shown. We are trusting God for a revival soon with Rev. N. J. Hepburn as the evangelist. Hungry hearts are all around us who need our Savior. Pray for Grace Church and Kansas City."

PASTOR WM. M. G. GREENE, Brooklyn, New York, G. E. Miller Church—"We have just closed a most wonderful revival of three weeks which was conducted by Evangelists James Hundley and wife. Before beginning, the church conducted a week of prayer preceding the revival and surely the presence of God was very marked among the few that came, and God gave evidence that He was with us. On the first day of the revival the heavens opened upon us and all through the week the saints were touched under the mighty preaching of this precious man of God as he poured out from his inmost soul the truth of God, for he came to us when we needed help most and on Sunday the eighth, we had an old fashioned Methodist love feast and it seems that God so came to us that every difference and secret sin were confessed and everyone was happy and rejoiced and fellowshiped one with another. Glory to His name. Many souls were reclaimed and sinners were saved during this revival although there were not the number we were hoping to see around the altar. We closed on the twenty-second, and oh, what a glorious day it was and at the night service many backsliders were reclaimed and gave their testimony and sinners found God. Sister Hundley con-

ducted a few children's services and many of these found Christ as their Savior. I want to state that Brother and Sister Hundley were of great blessing to the pastor and people, for our God is a present help in the time of trouble, and while the devil has besieged us God is giving victory. Hallelujah, and new folks are coming in among us and we are looking to God. We were pleased to have with us many friends from surrounding missions for there are many, and also their co-operation. God bless our brother and

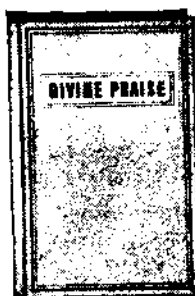
sister and give them success. Pray for me that God will help me and take me through for I have no other desire but to follow the meek and lowly Nazarene."

EVANGELIST F. L. McDONALD—"Just closed a fine two weeks' revival at Greenfield, Indiana, with Rev. George Moore of Mohawk, Ind., to lead the singing. His fine music was a great drawing power. Many people of different denominations attended and helped push the work. Many fine folks prayed through on differ-

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ent lines. Older members said it was the best spiritual revival they had had for many years. When the spirit of the Lord can have its way folks soon pray through in the old fashioned way. Folks attended the meeting from six different towns. We have conducted six revivals and helped in two since our Assembly, also was pastor of one place for three months or more, until we got it to going. So you see we have been busy. Please pray for us."

DEATHS

BROWN—Miss Emma Brown was born in East Fairfield, Crawford County, Pennsylvania, September 12, 1869, died March 11, 1927. She was a member for years of the Cochranton M. E. Church where the funeral services were conducted. At the time of her death she was a member of the Church of the Nazarene of New Galliee, Pa. Miss Brown was converted in a tent meeting held by Rev. Imhoff in 1907 and later

sanctified. Her great desire was the glory of God and advancement of His kingdom. The large circle of friends and relatives feel keenly the absence of one who lived entirely for others. For the last five years Miss Brown has taken the place of mother in the home of Mrs. F. M. Fry who was her sister and was taken to heaven five years ago. Rev. McKisson conducted appropriate services at the home. Brother W. O. Nease delivered the sermon using the text, "Blessed are the dead who die in the Lord." Surely heaven is richer though we keenly feel the absence of this child of God. The funeral services were concluded in the Cochranton M. E. Church with many friends and relatives present. Thus passes from this stage of action one who lived well, leaving encouragement for us who remain to fight the good fight of faith.—T. Thomas McKisson, Pastor.

JOHNSON—Rev. Buford Clarence Johnson was born in Barron County, Kentucky, April 22, 1872, and departed this life May, 1927, age 55 years and 17 days. He met his death in a tornado which wrecked his home completely. A grandson, four years old, was also killed.

Brother Johnson came to Kansas when about nine years old and lived in and around Hutchinson for over twenty years. He was converted in 1901 and sanctified in 1906. Soon after he began preaching and continued until his death. He united with the First Church of the Nazarene at Hutchinson in 1909. He became pastor of the Second Nazarene Church upon its organization in 1910 and served as pastor until his death. He was married to Miss Viola Brown in 1898. To this union seven children were born, one dying in childhood. Brother Johnson was highly esteemed by all who knew him. He was a faithful pastor, a noble husband, a good father. One of his sons said, "If we do not make it through, it will not be father's fault." He always manifested a Christ-like spirit. Funeral services were held at the First Church of the Nazarene. The large attendance, and the many beautiful floral offerings, bespoke the regard with which Brother Johnson was held among his friends, and in his community. The writer officiated at the funeral, and was assisted by other pastors, friends of Brother Johnson."

COTNER—Miss Opal Lovene Cotner was born five miles west of Flasher, N. Dak., January 16, 1917, departed from this life to be with Jesus, May 16, 1927, being ten years and four months of age. She first witnessed to the saving power of Jesus last July, during our revival meeting. In January of 1927, while praying around the family altar, God seemingly opened up the heavens and richly blessed her soul. She testified to having seen Jesus and Abraham and her grandparents along with several others. She was a very bright child, exceptionally gifted in prayer, and always had a testimony. Opal was a wonderful little worker for the Lord and it seemed natural for her to tell other children about His saving grace. It seemed that her one desire was to go on serving Jesus and to get into closer communion with Him day by day. Her last words were, "Yes, Lord, thy will be done," after having observed a motto of the Lord's prayer, which was hanging on the wall. Those remaining to mourn the loss of their dear daughter and sister have that hope within of seeing her in the land beyond the skies; they are: Mr. and Mrs. C. L. Cotner, Lester age 16, Wilma age 13, and Raymond age 4. The body was laid to rest in the Fair Hill cemetery, Rev. R. L. Hobbs, pastor Church of the Nazarene, officiating.

MAYES—We are deeply grieved to relate the passing of our dear friend and brother, I. L. Mayes. Born in Arkansas March 31, 1848, he passed away at his home near Cora, Oklahoma, March 7, 1927, aged 78 years, 11 months, 7 days. By the death of Brother Mayes the church receives a severe blow, as it was through the strength of his efforts that the Church of the Nazarene at Cora, Oklahoma, was founded. Moving into the Cora neighborhood several years ago, neither Sunday school nor church services of any kind were held at that place. Mr. Mayes put forth untiring efforts to organize a Sunday school in the Mound Ridge schoolhouse which, with God's help and the prayers of a few true Christians, soon became known as the Cora Nazarene Sunday school, of which he was superintendent up until a short time before his death, though failing in health about a year ago, he was unable to attend services regularly. Like the true Christian soldier that he was, he did not stop with the Sunday school but soon had a revival started out of which grew the Church of the Nazarene at Cora of which he became a member and a true and faithful worker. Always punctual at the services, ever ready with an open purse to help further a good cause, spiritual though firm in his convictions for right, he stood out a friend to his fellowman, a good neighbor and loved by all. He will be greatly missed in the community in which he lived. Though we by the will of God submit to Him, knowing that our loss is heaven's gain and our brother has gone home to claim a well earned reward. The funeral services were held at

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terested. They are not entertainments but spiritual, evangelistic messages told with the aid of objects.

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the home March 9, conducted by Rev. D. E. Palmer, pastor of Cora Nazarene church, assisted by Rev. Ted McWilliams of Mangum, Oklahoma. The remains were laid to rest in the family lot in the Union Center Cemetery near Dacula, Oklahoma.—Mrs. Rosa Kilmer, Teacher of Bible Class.

WEBSTER—Mrs. Isabelle M. Webster was born in Carolina, South County, Rhode Island, July 6, 1857, and died at the home of her daughter, Mrs. Charles Lasell in Providence, March 5, 1927. She was reared in a Christian home, one of thirteen children; was converted at an early age, and was baptized and joined the Baptist church in her girlhood. Coming to Providence about twenty years ago, she has been identified with the holiness work ever since, and about two and a half years ago joined the People's Church of the Nazarene. We have known her for many years and her life and testimony were always happy and victorious. During the two months of her last illness she was constantly testifying to the goodness of the Lord to her, and exhorting the people to get ready to meet Him. Our pastor, Rev. George D. Riley, conducted the funeral service, taking as his text, "I go to prepare a place for you." Two duets which Sister Webster had wished to be sung, "Never Alone," and "I Will Meet you in the Morning," were rendered by Mrs. King and Mrs. Vale. Sister Webster's husband died five years ago. She leaves two sisters, three daughters, two sons and several grandchildren.—Rose E. Angilly, Clerk.

KAHN—Edward Kahn, practically all his life a traveling salesman and for many years a member of the "United Commercial Travelers," died at sixty-three years of age, April 5th in Memphis, Tenn., at the home of his step-son, C. H. Rockett, and was buried in Greenwood Cemetery, Shreveport, La., April 7th. The funeral was conducted by his pastors, Revs. Geo. M. and Ina Lee Akin in the First Church of the Nazarene, Shreveport. Brother Kahn, of Jewish parentage, was born in Evansville, Ind. His father and mother, Mr. and Mrs. Joe and Caroline Kahn were Orthodox Jews, born in Germany. Her father was a Rabbi. Edward Kahn was united in marriage with Mrs. Eva Rockett March 16, 1904. They lived happily together until he passed to his reward. Brother Kahn was beautifully converted to the Christian religion and to an experimental knowledge of the saving grace of Jesus Christ last November while he and his good wife were alone in their room at Beaumont, Texas. He was later sanctified wholly and joined the Nazarene church at Shreveport, where his devout wife was already a member. Brother Kahn, even before his marvelous conversion, was a very fine type of courteous, big-hearted, broad-minded manhood, whose word could be depended upon and whose friendship was genuinely true. It was a sad time for his companion, whom he almost idolized and who was so unusually devoted to him, when on Feb. 9th she heard that he was stricken with heart trouble in a hotel away from home and that the doctors gave no hope of his permanent recovery. Besides a host of friends, the near relatives left to mourn his departure are: his wife, Mrs. Eva Kahn; two step-sons, Carson and Joe Rockett of Memphis, Tenn.; four sisters, Mrs. Fannie Rau, New Orleans, La.; Mrs. Sam Van Cleft and Misses Helen and Ida Kahn of Memphis, Tenn., and one brother, Abe Kahn of Vicksburg, Miss. The deceased and his wife have been close friends of the writer and his family for several years. Sister Kahn having been sanctified and joined the church during our pastorate at Shreveport. A thousand blessings of comfort and encouragement to our dear sister in the Lord who is bereft of her loved one! May she find great consolation in the fact that God has heard her effectual fervent prayer in his behalf, and in looking forward to the "Glad Day" when there will be a happy meeting just inside the gates over there. Let us remember "It won't be long, it may be soon."—E. G. Theus.

HUTCHINSON—Mrs. Susanna Elizabeth Hutchinson was born in Bath County, Virginia, May 31, 1855, departed this life April 1, 1927. She was reared on Kerr's Creek, Rockbridge County, Virginia. She was the daughter of the late George William and Elizabeth Brooks; was married to William Gorgan Hutchinson of Lexington, Virginia, November 23, 1876. To this union were born four children; three boys and one girl. Rev. James Myers Hutchinson of Portland, Oregon; Rev. John Edwin Hutchinson of Pasadena, Calif.; George William and Nora Hutchinson of 1801 Ninth Ave., Huntington, West Va., with whom she made her home. Mrs. Hutchinson has been a Christian since about fourteen years of age. She has been a resident of Huntington, West Va., for about twenty-one years, and a member of the Pilgrim Holiness Church, 20th Street and 9th Ave., being one of the first members taken into this church. Besides her children, she is survived by seven grand children and one adopted grand child, and one brother, James David Brooks. Funeral service was conducted at the Pilgrim Holiness Church, J. C. Brillhart, pastor, officiating. Interment was made at the Lexington, Va., cemetery.

BUTCHER—Jacob S. Butcher was born in Brooklyn, New York, November 18, 1846, of godly parents, who held on in prayer for him in spite of a wayward life of sin. In his fiftieth year he was gloriously converted in the old Bedford Tabernacle. God instantaneously delivered him from the taste of alcohol and a pernicious habit of profanity, which were his besetting sins. Two weeks after his conversion he was sanc-

tified wholly, and walked with God from that time on without a break. His life was peculiarly exemplary. He was trustee and treasurer of Bedford church for many years, and the inspiration of the entire church. How we all loved "Uncle Jake" and what great unction rested upon that large soul in so frail a body. He came down to the river of death in triumphant faith, and his last words were, "I'm going home." His tongue was paralyzed, but he tried to sing with us "Jesus Paid it All." As a church we can never regain our loss, but in anticipation of the Resurrection Morn, we say "Goodnight, beloved, sleep and take thy rest."—J. R. Gibson.

DIPBOYE—Ella Newton Gibson was born in Drew County, Ark., May 5, 1858. When still a mere child her parents moved to Washington County, Ark., where she was reared. She married R. V. Dipboye at the age of 26. To this union two sons were born, both of whom are still living. She was converted about the age of twenty, and united with the M. E. Church South. She lived a patient, humble, devoted Christian the rest of her life. Twenty years ago, she was sanctified, and united with the Church of the Nazarene, of which she remained a faithful member until the last. She departed this life May 19, 1927, at Waldron, Ark. Her age was 69 years and 14 days. She suffered untold agonies during her illness, but bore it patiently, and was perfectly resigned to the will of God. She leaves to mourn their loss, two sons, C. W. Dipboye of Pampa, Texas, and Rev. C. C. Dipboye of Waldron, Ark.; two step-sons, Hon. J. J. Dipboye, of Van Buren, Ark., and R. V. Dipboye, of

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Wetumka, Okla.: two step-daughters, Mrs. Amanda West, of Westville, Okla., and Mrs. Jennie Hall of Conway, Ark. All four of the boys were present at the funeral which was conducted by Rev. J. H. Houston, pastor of the Church of the Nazarene of Waldron, Ark. It is very hard to part with our dear mother, but we realize that our loss is her gain, and expect to meet her "Just inside the Eastern Gate."—C. C. Dipboye.

TELEGRAMS

TEXARKANA, ARKANSAS

Have been in new building since March 6. Church making gratifying progress. Last Sunday greatest day in history of church, 298 in attendance. Revival begins June 5.—W. B. Walker, Pastor; N. O. Catterton, Sunday School Superintendent.

GEORGETOWN, ILL.

Olivet College closed greatest year in history with its best Commencement and campmeeting. Best crowd, best spirit, most spiritual program. Masterly baccalaureate sermon by Dr. Chapman. Paul Rader delivered remarkable commencement address. Evangelist Bona Fleming and Bud Robinson never preached better. Haldor and Bertha Lillenas satisfactory leaders in song. President Willingham has given satisfaction in all departments. Current obligations of school paid in full, one thousand dollars in bank. Campmeeting expenses of year paid in full, twenty-seven hundred dollars raised for next year's camp. Outlook fine for new school year. Next semester opens September 13.—E. O. Chalfant.

KANSAS CITY, Mo.

Latest from China is that our six missionaries are to arrive on Steamship President Lincoln or Grant, Seattle,

Washington, June 6. Mail addressed Headquarters forwarded them immediately.—H. F. Reynolds.

NAMPA, IDAHO

Telegram relative to the out of debt campaign for Northwest Nazarene College in HERALD of June 1, should have read seventeen thousand instead of seventy thousand. Pray that we may turn this typographical error into a glorious reality. Total now subscribed is twenty-one thousand dollars.—Russell V. DeLong, Acting President Northwest Nazarene College.

MANNINGTON, WEST VA.

California, Pennsylvania, Pittsburgh District, Southern Zone N. Y. P. S. convention unanimously voted best yet. Two hundred present in delegations from Ohio, West Virginia, and Pennsylvania. Fer-vent evangelistic message by G. Howard Rowe, and inspiring address by Basil Miller. Convention papers reflect aggressive spirit of this District.—Ralph D. Schurman, Southern Zone Chairman.

LAUREL, DEL.

Evangelist E. Arthur Lewis came here with his big tent and co-operative evangelism plans. These demonstrate that people are reached who otherwise would not be. Entire sanctification preached with wonderful clearness of application. Seekers and finders. Children's choir a delightful feature. Meetings a great blessing to the Laurel Nazarenes.—Hattie E. Goodrich, Pastor.

CHARLOTTE, NORTH CAROLINA

Owing to mistake in regard to meeting at Salem, Ohio, I have the space between June 18 to July 8 open.—Burl Sparks.

ANNOUNCEMENTS

NOTICE—We plan to spend our vacation in revival meeting and would be glad to correspond with any church or District Superintendent desiring our services.—E. C. Elmore, Pastor, Churubusco, Ind.

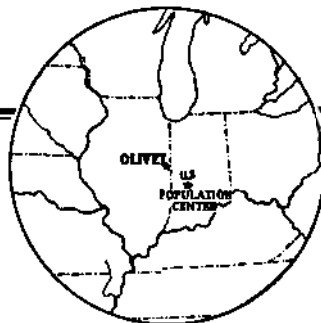
NOTICE—I have some open dates for meetings during the summer, can give references if desired.—J. D. Edgin, Ozark, Ark.

"PLEASE PRAY for brother who is saved and sanctified, that he may be healed. He is beyond a doctor's help."—Mrs. M. E. D., Kansas.—"Pray for a brother of mine at Shreveport, La., who is addicted to the use of liquor and whose wife is very much discouraged."—F. B. R.—"Pray earnestly for the healing of my mother who is very sick."—L. C. T., N. Mexico.—"Pray for the healing of a sister who is in very poor health."—Mrs. G. M., Ark.—"I desire the prayers of praying people that I may stand true to God."—W. G. L., Ga.

RECOMMENDATION—Rev. A. McNaughton is open for work in the evangelistic field. He is a good stirring evangelist, a man of prayer and faith. Address him care of Rev. J. O. Schaap, North St. Paul, Minn.—E. E. Wordsworth, District Superintendent.

NOTICE—The Colorado-Wyoming District Assembly will be held June 16-19th at First Church, Denver, located at Corner Tenth and Kalamath Sts. General Superintendent Reynolds will be the presiding officer, and J. B. McBride the Assembly evangelist. We are asking all our brethren over the District to observe Friday, June 10th as a special day of fasting and prayer that God will make this an unusual time of salvation and power. The Assembly will be preceded with the W. M. S. Convention, beginning on Monday night, June 13th. For entertainment, address the pastor, Rev. D. I. Vanderpool, 121 W. Fourth, Denver, Colo.—C. W. Davis, District Superintendent.

WEDDING BELLS—A quiet but unique wedding was solemnized at the home of the bride's parents, Mr. and Mrs. James W. Gilbert, Plainville, Kansas, on



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FALL TERM OPENS SEPTEMBER 13, 1927

May 23, when Rev. G. Chester Morgan, pastor of the Church of the Nazarene at York, Nebraska, and Miss Rose Adell Gilbert were united in marriage. Evangelist Mack Anderson officiated.

NOTICE—I will be enroute to Sawyer, North Dakota, for the camp there and I have from June 30 to July 5 that I could give any church a few days' Rally.—Lum Jones.

NOTICE—On account of my wife's poor health and being located in a heavily irrigated district, I was obliged to give up my work as pastor of the Church of the Nazarene at Chandler, Arizona, and seek higher and drier atmosphere for her. I am entering the evangelistic field and shall appreciate calls to hold revival meetings.—Rufus H. Click, Wickenburg, Arizona.

NOTICE—Because of another tent meeting announced for same time, my New Ringgold, Pa., date has been cancelled. I have open time for a second blessing holiness meeting after July 1. Wire or write me as per slate or Frankfort, Indiana.—Ural T. Hollenback.

SLATE OF REV. J. G. MORRISON FOR OHIO

July 12	.....	Ironton
July 13	.....	Portsmouth
July 14	.....	Cincinnati
July 15	.....	Hamilton
July 16	.....	Middletown
July 17	.....	Franklin a. m., Dayton p. m.
July 18 and 19	.....	Toledo
July 20	.....	Gallion
July 21	.....	Marion
July 22 and 23	.....	Mt. Vernon
July 24	.....	Columbus, First Church
July 24	.....	Columbus, Warren Ave.
Aug. 4	.....	Campmeeting

CAMPMEETING CALENDAR

June 8 to 13, Montevideo, Minnesota. Twelfth annual campmeeting of Chipewa Holiness Association. Workers in charge: Rev. Theodore and Minnie E. Ludwig, Karl Delsing, secretary, Montevideo, Minnesota.—A. G. Dahl.

June 9 to 19, Coshocton, Ohio, the campmeeting of the Bethel Campmeeting Association. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, A. H. Johnston and wife, Anna E. McGhie. For further information, write R. K. Gamertsfelder, Secretary, 338 North 8th St., Coshocton, Ohio.

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

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

June 17 to 28, Jamestown, N. D. North Dakota Interdenominational Holiness campmeeting. Twenty-third annual camp at Camp Beulah. Workers: C. H. Babcock, John Paul, S. A. Danford, Mrs. S. A. Danford, Fred Canady. For information, write to Rev. Nathan L. Rockwell, Superintendent of Grounds, Jamestown, N. D., or to Rev. F. W. Gress, Secretary, Steele, N. D.

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

June 23 to July 4, Wilmington, N. Y. Holiness campmeeting. Workers: Fred Suffield and wife, Geo. N. Busell, Albert

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

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June 24 to July 4, North Reading, Mass. Seventh Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Rev. H. V. Miller in charge; Rev. George B. Kulp, and Rev. J. B. Chapman, evangelists; Rev. C. C. Rhinebarger, musical director. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. For other information, E. T. French, 468 Main St., South Manchester, Conn.

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

June 26 to July 10, Manville, Illinois. Workers: H. N. Dickerson, H. P. Jensen, H. W. Morrow. Singers: C. E. Sharrow and wife. Address Wilder Hoobler, Manville, Ill., for further information.—Ira Leonard, President.

June 28 to July 10, Chesterville, Ill.

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

June 30 to July 10, Red Rock Camp, seven miles south of St. Paul, Minn., on State Highway No. 8. Workers: T. C. Henderson, T. M. Anderson, John Thomas and wife, Wilmore, Ky., Lloyd Nixon, Geo. G. Valentine, H. Morse Skinner. For information, write A. P. Andrews, Newport, Minn.

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

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

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

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

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

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

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

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

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

July 14 to 24, Fifteenth Annual Nazarene Campmeeting, College campus, Pasadena, California. Workers: Earl E. Curtis of New York, C. E. Hardy of Los Angeles, John Moore, song leader, Melza Brown, leader of young people's services, Mrs. Bertha Schwab, leader of children's services, Vernon L. Wilcox, pianist. For particulars address secretary, Rev. W. C. Frazier, 1228 N. Sierra Bonita Avenue, Pasadena, California.

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

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

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

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

July 29 to Aug. 14, Oregon, Wis. Fourth Annual Hallelujah camp. Workers: Rev. Tilden H. Gaddis, the Musical Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. For information, address Rev. Jack Linn, Oregon, Wis.

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

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

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

Aug. 11 to 21, Sale City, Ga. Holiness campmeeting. Workers: Chas. A.

Gibson, O. J. Nease, Frank Watkin, Mrs. Frank Watkin. Special singers, The Vaughn Radio Quartet. For further information, write W. W. McCord, 412 Harrison St., Toledo, Ohio.

August 12 to 31, Atlanta, Texas. Workers: Dr. R. T. Williams, the Latham sisters, musicians and song leaders, with other local workers. Mary E. Perdue, Secretary.

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

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

August 18 to 28, Thirty-eighth annual campmeeting of the Kansas State Holiness Association, Wichita, Kansas. Workers: Rev. Charles H. Babcock, E.

E. Shelhamer, T. M. Anderson, Mrs. S. P. Nash, Harold Chapman, Prof. B. D. Sutton and wife. Address W. R. Cain, Secretary, 515 South Vine Street, Wichita, Kansas.

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

August 27 to September 5, Local Preachers' Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers: Rev. and Mrs. Theo Elsner, Richard G. Flexon, Jr.

Aug. 28 to Sept. 4, Circleville, Ohio. Mount of Praise annual campmeeting, under the auspices of the Churches of Christ in Christian Union. Workers: T. P. Roberts, Howard W. Sweeten, Chas. L. Slater. Corresponding Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

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2 A'brā-hām beget Isaac; and Isaac beget Jācob; and Jācob beget Jūdas and his brethren;

3 And Jūdas beget Phā'rē and Zā'rā of Thā'mār; and Phā'rē

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

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

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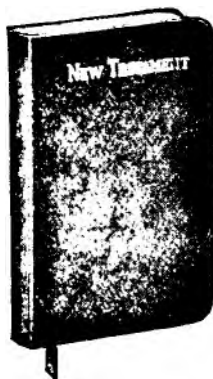
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