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HERALD of HOLINESS

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WHOLE NO. 795

IF WE ONLY KNEW

By Haldor Lillenas

If we only knew that the smiles we see
Often hide the tears that would fain be free,
Would we not more tender and loving be
If we only knew, If we only knew?

If we only knew that the words we say
Oft may drive the peace from some heart away,
Would we speak those words in the self-same way
If we only knew, If we only knew?

If we only knew that some weary heart
Has been burdened more by our thoughtless art,
Would we cause the tears from those eyes to start
If we only knew, If we only knew?

If we only knew that in every life
Disappointments, sorrows and cares are rife,
Would we add more burdens unto their strife
If we only knew, If we only knew?

If we only knew, as we onward go,
Many things that here we can never know,
Far more patient love we would often show
If we only knew, If we only knew.

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HERALD OF HOLINESS

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

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THE CONDITIONS OF ENTIRE SANCTIFICATION

UNDER the type of "Entering into rest," the writer of the book of Hebrews gives some clear intimations of what we shall have to do to come into the grace and blessing of entire sanctification. In the first place, it is said that in order to enter into this "second rest," we must cease from our own works as God did from His. This means that we must die out to our own will and wish and name and reputation and consecrate and dedicate all our ransomed powers to God. It means that we must say a final "yes" to the whole will of God.

There is a decided distinction between consecration and abandonment. In fact the Bible does not teach the abandonment of personality at all. Consecration does not mean, "I give myself away." It means, "I give myself to God." It does not mean, "I am ready for God's will or anything else besides." It means, "I am ready only for God's will." In consecration we do not say, "I do not care what becomes of me." We say, "I am determined that God shall have His full right and way in me and with me." Genuine consecration is militant, rather than pacifical. The soldier said, "I am for peace. I am for peace so strongly that I will have it, even though I must fight for it." The consecrating Christian says, "I will be wholly the Lord's. I am so determined in this matter that I will be wholly His, even though the whole world shall be offended in me on this account."

In the second place, we are urged to "fear," lest we shall fail to enter into this blessed Canaan of spiritual rest which "Remaineth for the people of God." This means that we are to be so strong in our desire for the complete purging of our hearts from all inbred sin that we will pray for it, even with fasting and tears and the most sincere importunity. Casual, passing, general prayer for holiness never brings the blessing. Only that prayer which springs from a deeply burdened heart and properly expresses itself in groans and unremitting cravings is of sufficient force to bring one to the fountain of cleansing from inbred sin.

And finally faith is enjoined as the actual condition for possessing the coveted blessing. This refers to a definite, appropriating faith—a faith which simply reaches up and "takes" the gift which God offers. "I

can, I will, I *do* believe that Jesus sanctifies." It is not enough to simply "accept" the doctrine. It is not enough to believe that God is able and willing to do the work. It is the faith which believes that He does it and does it right now that brings the victory. "The cleansing stream I see, I see. I plunge, and oh, it cleanseth me." "For we which have believed do enter into rest."

EDITORIAL COMMENTS

There is always a war between devotion to principle and weak sentimentality. It is easier for the parent to give way to his child's whims, even though this may jeopardize the child's health, weaken his self-control and corrupt his morals than it is to maintain proper discipline. But discipline is the way of real kindness, although it sometimes almost takes a prophet to see it so. Weak sentimentality would lift the flood-gates and permit the refugees of all nations to flock hither to "the land of freedom." But our debt to the world requires us to restrict immigration to the capacity of our "melting pot," for we will lose our force the day we become a "hyphenated" nation. It is easier to weaken justice through "sob stuff" than to enforce penalty upon law breakers. But we must sustain our standards, even if the bootleggers do go broke and a multitude of gun men and "high moguls" are forced to grace the state prisons and the electric chair. It is easier to "let down the bars" and make the church "broad gauged" than to depend upon quality rather than quantity and strive for cleanliness rather than bigness. But we must keep clean, even though we must remain small. And it is easier to compromise the conscience and to become "anybody's dog that will hunt with us" than it is to maintain our personal lives on the high plane of Bible holiness and consistency with the highest ideals. But again principle must prevail over sentimentality and right rather than popularity must be strictly upheld.

A correspondent suggests that our ministers should use the utmost care in the matter of receiving people into our church. This does not mean that we are to develop a "hide-bound" attitude in this matter, but it does mean that we must possess our souls in patience and take care to indoctrinate and establish those whom we would receive into the membership of the Church of the Nazarene. It is really a high art to "make a Nazarene;" for a Nazarene is a special type of sanctified Christian. And instead of attempting to adapt the church to every Christian, we must seek rather to adapt Christians to the church. Men and women who do not earnestly seek the grace of holiness and who are reluctant to comply with the General Rules of our church are likely to cause division and strife if received into our connection. Let us all work hard to make Nazarenes and then be content to receive only such as we are really able to make. On the other

hand, we need all the Nazarenes there are, and if there are Nazarenes who are not yet members of our church, we should, if possible, seek them out and give them an invitation to come and go with us. We are doing some little to spread scriptural holiness, but we could do more if there were more of us. We want all the true Nazarenes to become members of the Church of the Nazarene.

The ship foundered and was lost. The disaster was chargeable to a careless workman who used a faulty piece of timber at the time the ship was being constructed. He thought it would not matter, since the most of the timber in the ship was sound. But it chanced that the rock struck right at the place where the weak piece of timber was. And it is thus in the building of a character. At any rate, if there are weak places, the enemy will find them and will strike us a blow right at the place where we are unable to stand it. Take no chances. Build your ship of life of sound timber all the way through.

Yesterday I stood by the side of the tomb of the "Unknown Soldier" in Washington, D. C. Here, you know, is interred the body of an unidentified soldier, brought back from the battlefields of France. He was chosen to represent the many American boys who were mangled by shells, disfigured by explosions or otherwise lost to their friends so that their lifeless bodies were either never recovered or else could not be identified. The tomb is of plain marble and bears no name or inscription of any kind. And yet it is better known and more frequently honored than any grave in the famous Arlington Cemetery, although that list includes Admiral Dewey and William Jennings Bryan. Two days before my visit Lindberg dropped a wreath from the skies to be placed upon the grave of the "Unknown Soldier," and upon the day of my visit men and women were there from many states and from many stations in life. It reminds me of Paul's paradox concerning the saint who is "Unknown, yet well known."

From where I sit to write these words, the National Capitol building can be seen, less than half a block away. When Henry Grady came here the first time and looked upon this splendid building, he thought he had beheld the source of the nation's greatness. But later he decided that the real source of the nation's greatness is not here at all, but in the homes of the humble, prayerful, righteous people of the land.

Washington is the Mecca of Americans and this tourist season brings them here from every state in the Union. They are all here on purpose. They all want to stay longer. None of them is through seeing the places of interest. We ourselves move on today only because our time has fled. But it reminds us of that Fairer City on High where redeemed men will

some day gather to leave no more. It is the "City Foursquare," the Capitol City of God's wonderful universe. Let us all put it on our list and make it our goal. Let us meet and greet each other there, say a hundred years from today.

SPONTANEOUS DEMONSTRATION

Spontaneity does not mean results without cause. Rather it has reference to that open rewarding of secret seeking which the Master said the Father would make. And therefore spontaneous demonstration is much superior to formal, liturgical worship or even to "worked up" noise.

We do not deny that the liturgy may assist some people in reverence and devotion, and we cannot see but that "worked up" noise is at least just as good as "dead silence." But form so easily becomes formality and noise so soon becomes an end within itself that we cannot overlook the dangers of either.

On the other hand, genuine, spontaneous demonstration dies the moment it becomes intentional and thus escapes both the deadness of formality and the human ranting of mere assumed "freedom."

We would not forbid the ritual and we would not unchristianize those who "take their liberty" and shout and praise only because there are none to forbid. But we would place spontaneous demonstration on a much higher plane than either. We would tolerate the use of the ritual and approve the assumption of the natural attitude of praise. But we would commend and rejoice in the fact that "Christians have a right to shout" when God pours out His Spirit in special measure upon them. There are few better indications of the presence of God among His people than the refreshing sound of spontaneous rejoicing in the camp. Let us pray much in secret and these outbursts of uprising joy will not fail to occur among us.

When spirituality is at its best there is always more or less spontaneous shouting. When the vision grows dim the people either become quiet or the shouting becomes shallow and human. We must not attempt to remedy the shouting directly, we must seek only to maintain the best type of spiritual life in our own hearts and among our people and the shouting and rejoicing will be of proper quantity and of the true type.

The petition, "Lead us not into temptation," is an acknowledgment of our weakness and need and is an appeal to God to protect us. God is said to do what He permits, and since temptation arises largely from our circumstances, the prayer is that He will shield us, not only from the assaults of Satan, but from the pressure of circumstances beyond what we are able to endure.

OUR SCHOOL AT NAMPA

Editorial Correspondence

When the building program was launched by our college at Nampa, Idaho, the courageous leaders of the enterprise went out to the people of that educational zone and secured subscriptions covering the contemplated expenditures. But that section of the country straightway met with financial reverses many and severe, so that the payment of the subscriptions was delayed and in many instances made impossible altogether.

In the meantime, other buildings had to be constructed, interest charges piled up and the school has been forced to pursue its work handicapped by an enormous indebtedness during practically the whole course of its history. At various times attempts have been made to liquidate this indebtedness, and some progress has been made. But the debt has stood now for some time around the \$78,000 mark and liquidation has been so slow as to be indeed discouraging.

But just a few weeks ago, under the advice of General Superintendent Williams and Acting President DeLong, and in concurrence with the District Superintendents of the zone, and finally by approval of the trustees of the school and the District Assemblies of the zone, a committee was raised with the avowed purpose of clearing off the entire indebtedness and thus giving the institution a chance to do the work for which it was planned and planted. The committee consists of Rev. R. J. Plumb, pastor of Sellwood Church of the Nazarene, Portland, Oregon; Rev. H. B. Wallin, pastor First Church of the Nazarene, Spokane, Washington; Mr. O. G. Hauling, a merchant of Nampa, Idaho; Rev. A. G. Finch, pastor Church of the Nazarene, Ontario, Oregon; and Rev. A. E. Sanner, District Superintendent of Idaho-Oregon District. This Finance Committee has organized and is conducting its affairs on strictly business lines, and will appeal to the churches of that zone and to the friends of Northwest Nazarene College everywhere to rally now and put this worthy institution on its feet.

Rev. A. E. Sanner, Nampa, Idaho, is Treasurer of the Committee and besides being a man of known integrity and fidelity, he is bonded in excess of the amount of money he will ever have on hand at one time and is by every possible means charged with the responsibility of carrying out the plans of the Committee and of the people through the Committee. The proposition is on a guaranteed basis. That is, if the Committee finds that it is impossible for it to raise the money and to save the school, it will return the money to the donors. To this end, all funds received will be held in trust until a sufficient amount has been received to satisfy the claims against the school.

This is the plan for which the people of the Northwest have waited, and they will rally now and save this school to our church and movement. We need the

Northwest Nazarene College. In fact we must have it, if our movement is to endure and grow in the Northwest, and the plan adopted is without doubt the fairest and best possible.

In our own recent visit to Nampa we found much to encourage friends of the school, although we were convinced that the time has come when something drastic and unusual should be done. When we see a school run along for years under a pressure of debt, we are tempted to make the wish which the woman made for her sick husband when she said she wished he "Would get well, or something." We wish these schools would pay their debts "or something."

Another important thing for Nampa is the recent securing of Rev. J. C. Henson as business manager and field representative. Henson is the best there is in this position. He knows the finances of our schools better than any other man and he is devoted to the task of helping them out. He is economical and efficient in administration and wise and tactful in approaching those who should help our cause. And Henson's financial virtues are not on the outside, they are simply a part of the makeup of the man. He prays over his work and does it as unto the Lord. Henson is a genuinely spiritual man and his coming to Nampa is worth a hundred thousand dollars to the institution.

And I must not fail to mention the Acting President, Professor DeLong. He was brought up in the Nazarene movement and is seasoned for his task. When Dr. Morrison was drafted by the General Board for Executive Secretary, Professor DeLong was immediately seen to be the providential man to assume the administration of the school, and he is making good. He is a new man in the Northwest, but our people are for him unanimously and the students and faculty at the school recognize in him the "man of the hour."

But we shall watch with anxious interest the outcome of the present campaign for financing of the school, and we shall hope and pray that the Committee shall have the immediate, whole-hearted and continued co-operation of our people in the Northwest and of the friends of Nampa everywhere. For this effort to fail means for that institution to fail and to be closed, for the indebtedness is not in condition to permit unreasonable extension, and if this effort fails, no other could be organized in time to meet the demands. The churches of the Idaho-Oregon, Northwest, North Pacific, North Dakota and Minneapolis Districts will be solicited now very soon, and individuals who have this work on their hearts should get in touch with Brother Sanner at once. With only a slight accommodation of the phrase, it is "Now or never" with Northwest Nazarene College. The hope of the friends is that by the time of the General Assembly the school will be entirely free of debt. Shall we not all join them in prayer and in labor to this end?

THE SUPREME CHALLENGE OF THE CHURCH

By REV. ALPIN M. BOWES

THE late book, "Today's Supreme Challenge To America," by Rev. James F. Love, D. D., is one of the most timely appeals to evangelical churches of America. There is contained in this book a plainly defined challenge, a heart awakening appeal, which we will not be presumptuous in accepting as a special challenge to the Church of the Nazarene; particularly as we claim to have the great preparation for spiritual service, namely, the baptism with the Holy Spirit. Every minister especially should read this book, which our Publishing House will mail you for \$1.25.

But this is not a challenge for ministers alone; Dr. Love has defined the gospel challenge to every Christian man, as well, a challenge which every member of our church should hear anew. It is a challenge which will forever decide the perplexing problems of finances, individual responsibility, indifference to the distress of the world, neglect in seeking the baptism with the Holy Spirit, and lukewarmness in the home church.

Since all the readers of the *HERALD OF HOLINESS* may not read this remarkable book I will give herewith briefly the heart of the message for your benefit.

The Challenge is introduced with a graphic word picture of the "Times in which we live," which immediately becomes an incentive to active, grateful service. Then it is enforced by convincing arguments in the succeeding chapters as follows:

"The Historical Background," "The Distress of the World," "The Universal Outbreak of Depravity," "Direct Work of the Holy Spirit," "The New Opportunity in Europe," "The Sudden Rise of Democracy," and "What Then?"

To quote the author's own words: "The man who takes sober invoice of the times in which he lives is an exceptional individual. Few men wisely and faithfully appraise their own generation and circumstances. Memorials of the past and signs and prophecies of the future are the favorite symbols of many. The doctrines, promises, and prophecies of the Scriptures are often more esteemed than their commands. Things to come have a greater fascination than things to be done. The Scripture, it is true, tells us where we came from and where we are going to, and the latter ravishes the soul of the righteous; but the Scriptures are the pragmatic religious literature of the world. For each in his day and generation they prescribe plain duties to be performed as well as plain truths to be believed and glorious dreams to be cherished. The Scriptures condemn those who disobey them and quite as severely reproach those who do not discern the signs of their times. The man who serves his own generation does it by the will of God. If we wish to go with Christ through these marvelous years, and

wish at last to go to Him flushed with the joy of a large achievement which shall enrich eternity for us, we must see what He is aiming at in our day."

It is unquestionably admitted that the present time is the greatest opportunity of the Church and the individual Christian's greatest responsibility.

"Never was there a time when we could by the full discharge of our duty confer such blessing on the world and so distinctly set forward the cause of Christ in the world as now. This is the climax of three centuries of providential history for American Christianity and brings the American Christian public face to face with a mission to the world for which God has been nurturing it through these centuries. The way which we take at this time and the zeal with which we carry forward our Christian international service will declare our worthiness or unworthiness of the favors of God marvelously bestowed upon us in the years which are gone."

Also there is a remarkable significance, in view of our great opportunity, in the fact that God has abundantly supplied the American Church with the means for evangelizing the world. We have the men, the talent and the money, as well as the open door. "God by providences, and now by the most lavish outpouring of temporal blessings ever bestowed upon a nation, has been creating here a Christianity and establishing and equipping here Christian churches for the transport of Christianity to all lands. It is this mission of American Christianity to which the signs of the times point and to the fulfillment of which they would call us at this hour. Nothing that confronts or affects the churches of America at this time has more significance than this fact."

"Never in the history of Christianity were exhibited so many signals of the divine summons to foreign mission service peculiarly. Never before has Foreign Missions been made so specifically an American duty as it is today. Universal circumstances have lifted Foreign Missions to a new place of importance, vested it with supreme urgency, newly positioned America among the nations and conditioned it to meet the new necessity. Upon America, the only land where evangelical Christianity is held in full freedom and where in numbers and resources it is fully matched against its odds, is laid a weight of responsibility which no other nation has ever carried."

The Macedonian call is sounding from every land, "Come over and help us;" our young men and women are saying, "Here am I, send me;" and the dollars in many pocketbooks are saying, "Release me and I will send them."

"Though bewildered at our missionary hesitation, they do still in their thirst for the Water of Life and hunger for the Bread of Life hold out their hands to

us. With beseeching eyes they still look toward America for spiritual relief. Such an opportunity evangelical Christianity has never faced. The great, immediate, urgent need of those who have lost faith in and respect for decadent and false religions is evangelical Christianity as the only religious alternative. The props for religious faith which false religions supplied for millions have broken in the world cataclysm through which we have been passing. There is no help for these souls if evangelical Christianity does not supply it. These souls, broken, battered, disillusioned, disappointed, distressed, cannot in their exhaustion hold out and retain for us our opportunity if we hesitate."

I accept the following challenge as particularly applicable to our own church. Who among us can hear it and desire exemption from his full share in this sacred responsibility? "For a Christian to miss the new meaning of Foreign Missions in the signs of his times means that he fails to understand the new epoch which was born in 1918, and to adjust his life to its new duties. He loses step with Christ in His march through the years and is certain to fall short in service to his own generation. For the North American churches to miss this is to cheat Christ and themselves out of victories and triumphs for the gospel which are now possible for the first time in the history of the world and obtainable by American churches for the first time in the history of American Christianity. Moreover, these victories now possible to the American churches are possible to them only." This lays the responsibility upon them which they have never carried before.

Again, here is a clear assertion that Foreign Missions is not a side issue or a secondary duty. "To give ourselves at this time to other things and neglect Foreign Missions means to mistake secondary for primary duties, and doing so, to doom ourselves to walk bypaths alone instead of the highway of service and achievement with Christ. To suffer the churches at this time of world distress, and in the face of the ringing calls of Providence, to substitute small tasks for great, secondary matters for primary duties, to remain at old posts when Christ leads a new charge, is, of all times, a *tragedy*. The fact which today should grip the conscience of every American Christian, is that God is making an extraordinary call to foreign mission service, and that we may by heeding His call break all foreign mission records of achievement. There is no precedent to present circumstances in all the history of Christianity."

The Big Business of the Church is, as declared by this author, the service of Foreign Missions. "There is for serious and unbiased men no mistaking that Foreign Missions has been made the big business and that God is by many voices which have no other meaning calling us to it. Foreign Missions is not a thing which can at this hour be given a second place. There

are an urgency and an emergency in Foreign Missions at this time which do not pertain to anything to which American Christians are called. In the past, and for a good long time, God seems to have been patient while Foreign Missions waited on other things. Perhaps He withheld His imperative call until this hour, and even while millions died without the gospel, in order that we might get ready and, at the strategic moment in the world's history, be able to meet its cries and accomplish His purpose in the rescue of the nations.

"The clock of time has now struck the supreme hour. Delay is no longer tolerable. God is now sounding forth his trumpet. Disobedience and hesitation now declare our disloyalty."

Special emphasis is also given to the importance of the work of the church at home. No man can have a truly godly zeal for Missions and neglect his responsibility to the home work. "Before this discussion proceeds further, let us say with as much emphasis as we can, that there is no denial or disparagement of other duties. Attention should be given to every department of our home work. We think of no single department of the many into which we have divided our Christian task at home that is unimportant or which should be slighted. We are saying only that Foreign Missions, and not one nor all of these home departments, has by the exigencies of the past six years been lifted to a distinctly new, more significant and commanding place than it has held heretofore; and that no one department of the home task must, in view of this tremendous fact, for a moment be compared in urgency or claim with the all-comprehending and extraordinary duty of Foreign Missions at this hour.

"Moreover, so far as America is still unchristian, the conversion of the ungodly here must be the chief concern of our home work. Salvation and the offer of salvation is plainly the primary, the incomparably chief thing as place and duty are fixed for Christian men by the New Testament. Other things are important in their place, but their place is secondary, and always secondary to the supreme thing for which Christ died, and for which His Church exists,—the calling of sinners to repentance and the offer of salvation through the atoning cross of Christ. Other and secondary things will find their places, and will be cared for in due proportion when this task is made supreme. But to curtail the work of evangelization at home and abroad in order to make sumptuous provision for secondary things is to invite moral decay at home and mock at the predicament of a lost world."

Can God depend upon us? When I ask that question, I am ready to respond, "Here am I, Lord, send me!" "The moment has now come, and American Christianity with a strong home base faces its supreme and sublime mission. We shall now show to men and angels how God's favored people can meet a high hour of destiny with courage and loyalty, or we shall

show them how vain and disappointing have been God's peculiar blessing and dependence upon us.

"The home base of Christianity which does not support the work of Christ at a time like this is no base at all. If we have builded well, and God's favors have not been bestowed in vain, we shall at this hour launch and maintain such a foreign mission offensive as men and angels never witnessed."

A Large Undertaking for Foreign Missions is an advantage to the home work. "Every aspect of the home situation viewed impartially and seriously shows that American Christianity is ready for a great international Christian service, lacking only the mind to undertake it and the will to prosecute it.

"But if there is any lack in the home churches of that which qualifies them to meet home conditions, and to discharge their pressing obligation to the rest of the world, that lack is a *spiritual one* which Foreign Missions, more than any other activity, will supply. A large foreign mission program will not hurt anything that needs to be done at home. FOREIGN MISSIONS YIELDS peculiar and rich dividends to individuals and churches who participate liberally in it." Dr. E. C. Routh says, "Foreign Missions is the only enterprise which will float all the enterprises and lift them above the water line of danger. The appeal of Foreign Missions will more completely enlist for Christian service and more warmly bind to Christ and His program the men and women of our churches, and elicit more resources for all the work of the churches than any other appeal which we can make."

In his speech before the Missionary Conference in Washington, D. C., January, 1925, President Calvin Coolidge said: "The Christian churches and government have no greater responsibility than to make sure that the best, and not the worst, of which Christian society is capable shall be given to the other peoples. To accomplish this is the dominating purpose of your missionary movement. It is one of the most important, the most absolutely necessary, movements in the world today. We shall ourselves be the gainers, both spiritually and materially, by our efforts in behalf of those whom we shall thus help. The early Christians fairly burned with missionary zeal."

Our PERIL lies here. "The peril is not that we shall get for Foreign Missions money which is needed at home; the peril is that the spirit of selfishness and numbness will hold fast numbers of church members in its death grip, and dwarf the whole budget of church benevolences. The great need is an appeal so large, so unselfish, so commanding, so worthy and compelling, that it will touch the fountains of Christian generosity and release streams of benevolences which shall refresh every nook and corner of the home field and overflow in rivers of blessing to the uttermost parts of the earth. American Christians have all the money that is needed to meet all their financial obligations

to the kingdom of Christ. We have scarcely tapped the material and rightful resources of the kingdom of God which the hands of church members in this land hold. American Christians, as no other Christians in the world, are the stewards both of God's money and God's gospel which are now needed for God's cause. The first consideration is to find a work and a motive big enough and strong enough to break up Christian selfishness and to release for God's use and direction His part of that which, under His blessing, American Christian men have acquired. There is no other appeal so big, so strong, so true to the heart and commission of Christ, as the appeal for a lost world. When the churches of Christ take anything less than Foreign Missions for a leader for stimulating Christian liberality, they defeat themselves and the cause which they have promoted to the place which God has assigned to Foreign Missions."

As an illustration, Dr. Love recites an incident in the ministry of Dr. George W. Truett, when facing a debt of \$140,000 incurred for new building purposes, he stood before his people on a Sunday morning, and "pouring out his heart in passionate appeal for a worthy contribution to missions by his church, he reached a climax of Christian fervor in words like these which I can never forget: 'Let no man, woman or child in this congregation withhold his best from Christ for missions today because there is a debt on this church. I would rather stand bareheaded under our scorching Texas sun, or suffer Texas northers to beat upon my head in leadership of a missionary church, than to preach to a church which is not missionary in the finest temple that you could rear above my head.'"

Finally, here is his great climax to this thrilling challenge: "The call of Foreign Missions is a call to immediate action. Foreign Missions cannot wait longer. Never before this hour was the destiny of the world so pivoted upon immediate duty and upon the duty of American Christianity in particular. We must act and act quickly and decisively if we would discharge our obligation. Foreign Missions is at this time a duty and responsibility which cannot be deferred. Indeed, we doubt that there is in the history of evangelical Christianity of America a more tragic delinquency than the failure of the American churches to set Foreign Missions to the front of all their efforts and enterprises immediately after the armistice and to maintain Foreign Missions on an incomparably great scale during the past six years.

"These are not usual times. Foreign Missions has become an extraordinary duty. This is a supreme moment for using the home base to support a world campaign. We must engage the enemy now. The necessity for volunteers and for equipment of the army, for transport of men and supplies, is upon us in this very moment. Test of vision among our leaders, of kingdom loyalty and Christian world patriot-

ism, is being made. If American Christianity does not quickly respond to the loud call of God to press the battle of the ages to the gates, our glory will depart with our opportunity.

"Millions on the foreign fields are ready to make the great decision if only the missionaries be sent to them and the issue be pressed now. It is the readiness of the world as well as its needs that makes up the urgency of the hour for Foreign Missions.

"I hear the voice
Of one who calleth,
Calleth sweet and clear,
For men to reap for him
A harvest white,
Oh, soul of mine, rise up and answer him
Before the night,
The long night falleth,
And the day be gone, thy day be gone."

AMANDA SMITH'S THIRD BLESSING—"SANCTIFIGUMPTION"

By Rev. E. E. Wordsworth

DR. DANIEL STEELE of Methodist fame was wont to call Amanda Smith "the saint in ebony." She had a black skin but a pure white soul. God called her up from slavery in the Southland and ushered her into His ministry, and in that ministry she excelled as a true and faithful gospel minister. She sang and preached before some of the crowned heads of Europe before she passed on to her reward. She once exclaimed, "Oh, that my body were transparent glass that others might see nothing but the image of Jesus." Her life was untarnished and her spirit was almost divine. We would like to hear her sing once more, "He Rolled the Sea Away." This colored saint of God coined a compound word that she was pleased to call, "sanctifigumption." It is a very fine word indeed! What she meant was sanctified common sense. So in this article we will discuss the subject of sanctified common sense. In particular we have in mind to mention a few things that are militating against our work in some quarters and it is time somebody spoke out in meeting. We are sure that our remarks cannot have a general application to the movement, but refer to the exception rather than the rule.

1. Unwise evangelism. Perhaps, broadly speaking we have two distinct types of evangelists, namely, the radicals and conservatives. We need both. The conservative needs the radical, and the radical the conservative. One is a balance wheel to the other. Each one is indispensable. The danger of the conservative man is that he will not be as bold as he ought to be to denounce sin, expose carnality, unsheathe the sword and reprove with authority. We say it is a danger. The danger of the radical type is that of extremism in utterance, and unfeeling attitude, an unsympathetic stand for convictions as he sees them, an intolerant position with respect to others' judgments, a rule or ruin program. To object to this man's program is to endanger your head. Peter's sword quickly removes the ear of Malchus. It is true the motive is right—it is in defense of the Christ—but poor Malchus is suffering the loss of an ear just the same.

Some evangelists seem to glory in fighting other denominations. If we are going to do this, then let us cease to ask favors of them when we want to entertain an Assembly or a convention. Some pastors

are inconsistent at this point, too. We will not gain anything by speaking unkindly of other churches. It is plainly an unchristian attitude and it smacks of Nazarene egotism and sectarianism. The Lord rebuked John for this spirit and called it carnality. Pentecost cured him of his trouble.

Any destructive method is to be condemned. The evangelist must be a builder. He must attract rather than repel. He must win rather than drive. Moist eyes and a tender spirit and a winsome manner will draw men to God. People want sugar, not vinegar. Yes, we must preach the truth and hold up the standard but if we are going to catch fish on our line it will not be accomplished by throwing rocks into the river. An evangelist wrote us recently, "I see the gathering clouds in our horizon and I am greatly alarmed, and I am praying God to raise up men that will sound the alarm." He spoke of the "peeling and blistering kind of menace." I am sure that the "peeling and blistering" type of evangelism is doing us much harm. It is time to call a halt.

2. Novices in the pastorate. Paul warned against novices in his day. Hear him! "For if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." This is a very striking passage and throws light upon us. Several things may be noticed about a novice. (1) He lacks family government; does not know how to rule his house. Too many pastors have chaos at home. (2) In danger of spiritual pride and conceit; unteachable. (3) Easily ensnared by the devil and subject to falling into condemnation and reproach. (4) Frequently lacks a good report of those from without. This may mean he is careless about business transactions; does not pay his bills promptly; undue familiarity with the opposite sex; unwise in general deportment; a careless tinker in the things of God; no system in carrying on his work; a loiterer and jack-of-all trades and a busy-body; but not a student, a man of prayer, reading, thought and spiritual intelligence and wisdom.

Perhaps by contrast we can see better what a novice

is not. Hear Paul again. "A bishop [a bishop of souls: a pastor], must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous." Notice now the qualifications of a bishop [a pastor]: (1) He must be blameless; irreproachable; not guilty of anything wrong; above censure for moral conduct. (2) His marital relations must be scriptural and pure. (3) Vigilant: attentive to avoid danger; cautious; watchful. (4) Sober; that is, self-possessed, calm, steady, sedate; must not lose his head. (5) Of good behavior. (6) Hospitable. (7) A teacher. (8) No striker, not even in the pulpit. (9) Unselfish. (10) Patient, even with those who oppose your program and reject your plans. (11) Not a brawler; not quarrelsome or causing an uproar in the church, but a peacemaker. Paul says this is what a pastor "must" be. He uses the imperative "must." Less than the "must" classifies him as a "novice" and unfit for the ministry. Better pray, "Lord give me Amanda Smith's third blessing, 'sanctifigumption'," and pray until the answer is received.

A prayer: Our gracious Heavenly Father, thou art a lover of all mankind; thy love was manifested in the gift of thy beloved Son, Jesus Christ, our Savior. When we were guilty and undone Thou didst have mercy upon us; when we were wayward Thou didst seek us as sheep gone astray. In all of our rebellion and stubbornness Thou didst yearn over us, and in tenderest mercy call after us. Gently Thou didst seek and woo us from our vain wanderings and sinful indulgences. Thy love hath reached us. Thine arms have lifted us from the quagmires of iniquity and the snares of the world and we are Thine. We praise Thee for Thy forgiveness and measureless love and compassion. We feel our unworthiness and indebtedness to Thee. Give us Lord more of Thy Spirit. Teach us to love men as Thou dost love them. May our bowels of compassion be like Thine! Help us as evangelists to preach Thy truth tenderly, effectively and in a winsome way. May we draw men to thee! Poor, crushed, broken-down humanity, torn by sin and wounded by the arch-fiend of hell, is bruised and slain. Give us wisdom that we may win and save them. As pastors, help us to teach men how to live. May we instruct their unlearned and lead them to Calvary's bleeding Cross. Give us a shepherd's love for his sheep, a father's care for his children, a mother's love for her offspring. Help us to feed Thy flock. Many are sickly and need the tender shepherd's care. It is ours to be gentle and sympathetic. Jesus, thou Christ of infinite love, make us true and faithful under-shepherds. May we love thee more and more and bring our flock at last into Thy heavenly fold. All this we ask in Christ's name. Amen.

OUR OLD MAN. ROMANS 6:6

By Evangelist W. G. Bennett

THE Apostle speaks of our old man with reference to a malady with which the entire human race has been afflicted since the Edenic fall.

Paul frequently uses personality to describe condition. "I am crucified with Christ." Here he describes the destruction of a bad ego. "Nevertheless I live," meaning the new man; by this personality, "our old man" he means the same thing that God had in mind when he said, "And God saw the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually."

Jeremiah had the same thing in mind when he said, "The heart is deceitful above all things, and desperately wicked." Jesus had the same thing in mind when He said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Paul describes our old man, as the flesh, as the body of sin and frequently uses the personal pronoun, I, and always has in mind inbred, inherited sin. Paul was no modernist, contending for the natural upward trend of the human race.

He knew that so far as man was concerned degeneration and not evolution was the inevitable law of life. He speaks of our old man under this figure, not because he is actually a personality, but because he is so much like a personality. Every unsanctified man knows himself to be at heart a veritable Dr. Jekyll and Mr. Hyde.

First, I want you to note our old man is not the devil. Many blame on the devil acts for which they are responsible. Our old man is not the devil, but he is like the devil, and originated from the devil. It was the stroke of a master hand when the devil inoculated the moral blood of the human race with his own nature, and twisted the moral mechanism of man, until men will carry out the plans of his satanic majesty with very little overseeing on his part. I would not like to discourage any method of reform that will help to alleviate human suffering and sin. But I have not the least doubt but that the devil laughs in glee when he sees the church turn from definite salvation plans to programs of entertainment, education, moral reform, or even movements that only benefit the physical conditions of the race. He knows that all this is only an effort to purify the streams of human life, while the fountain head is reeking with filth, and further, that in spite of all their efforts, the race will drift back into heathenism. The religion of Jesus purifies the streams of life by purifying the fountain head. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Second. The old man is not to be confused with the body, or physical appetites. He operates through the

body and enslaves and depraves the appetites of the body. "Neither yield ye your members as instruments of unrighteousness unto sin." This latter injunction they could not have obeyed if sin and their members were identical. Writing to men in the body he says, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Sin then is not a part and parcel with the body.

Third. Our old man is not to be confused with human nature. Human nature is that nature that distinguishes men from brute creation. We speak of it as bad, and it is, but only because it is fallen. It was not originally bad, it is not necessarily bad. Jesus was a perfect human being. The grace of God is sufficient to purge human nature from all sin, so that "As he is, so are we in this world." Marvelous, but true! "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

If as some contend the old man was to be a life companion of the regenerated man, the flesh lusting (striving) against the Spirit, and the Spirit against the flesh, our lot would be a sad one indeed. The old man is crippled, destroyed in the experience of entire sanctification, which is accomplished by the fiery baptism with the Holy Ghost. This means more than simply an ecstatic emotional state or feeling,—it is indeed emotional. It means more than suppression or counteraction of inherited sin. If language means anything it means that the crucifixion and destruction of our old man is as real as his existence had formerly been in the heart. No truly regenerated man ever doubted the existence of a sin principle in him that required constant effort to control. And no truly sanctified man ever failed to note the marvelous change of the attitude of his heart toward temptation and sin when sanctified, while formerly there was a leaning toward, now there is a recoil from temptation.

VICARIOUS FAITH

By REV. G. O. CROW

And Jesus seeing their faith said unto the sick of palsy, Son, thy sins are forgiven (Mark 2:5).

THE healing of the man sick of the palsy is an instance of vicarious faith. By vicarious we mean something done for and instead of another. The vicarious sacrifice of Jesus Christ means that Christ suffered in our stead, and died for our sins. This palsied man received both forgiveness of sins and healing of body through the faith of the men who brought him. Seeing their faith, He said not to them, but unto the sick of palsy, "Son, thy sins are forgiven."

Other instances of vicarious faith are the following: There came to Jesus in Capernaum a centurion beseeching him and saying, "Lord, my servant lieth in the house sick of the palsy, grievously tormented," and He said unto him, "I will come and heal him." On

another occasion there came from Capernaum to Cana of Galilee a nobleman whose child was sick and he besought Jesus that He would come and heal his son, for he was at the point of death. Another instance where the father's faith prevailed for an only child is the one which occurred at the foot of the mount of Transfiguration. Jesus threw back the healing of the demoniac boy upon the faith of the father. Still more striking is the faith of the Greek woman in the district of Tyre and Sidon.

Vicarious faith begins by making the needs of others its own. Fellowship of woe precedes vicariousness in faith. The affliction of the child is the continual grief of the parent. The sinless One carried away the world's sin by taking it unto Himself. He was made sin for us.

Vicarious faith also works in salvation. For when Jesus saw the faith of the men who brought their palsied friend, He did not begin by commanding the sick man to take up his bed and walk, but by announcing the forgiveness of his sins. Seeing their faith, He saith to the sick man, Son, thy sins are forgiven. However startling it may seem, this man received the forgiveness of his sins through the faith of others. It is true no man can be saved by proxy, but it is also true we are saved vicariously. There is a human as well as a divine element in the process of soul-birth, and every man's salvation begins in the faith of another.

Vicarious faith never despairs. It seeks desperate cases, and delights to bring the palsied and devil-possessed to the feet of Christ.

Vicarious faith is the foundation of all prevailing intercession. How often the Apostle Paul besought the prayers of his spiritual children. The power of such prayers may be gathered from the promise of Christ to His people. "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Faith reaches the perfection of its power in vicarious exercise. It seems in its concern for others to attain a divine quality and to command divine power.

Doubtless some will say, surely there are limitations to faith. If by limitations is meant conditions, then there are limitations. That for which faith is exercised must be in the will of God, and must be assured to the soul by the spirit of God.

KALAMA, WASH.

Titling is the application of the same principle to one's money that Sabbath keeping applies to his time. In both cases order prevails over chaos and this constitutes improvement. And yet paying the tithe no more destroys the spirit of liberality than Sabbath keeping destroys the spirit of the service during the six days of the working week.

Department of Bible Studies Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Twenty-five

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

I. Read Your Bible Through Section

1. For the Morning Watch, 2 Cor. 6-9.
2. For Personal Meditation, Isa. 27-36.
3. For the Evening Devotion, Judges 14-21.

The Early Morning Devotion may be a means of inspiration for the entire family. What is more beautiful than a Christian family in communion with God. Let the Bible have the first place in your home. The Word of God is a family Book. "These words, . . . shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7). Paul directs our attention to a noble case of family Bible teaching in 2 Tim. 1:5. Also read 3:14-17. A studied Bible and a bended knee is the need of our homes today. If we see that the minds of our children are filled with the Word of God they will be fortified for many battles in later life. May we keep the family altars burning.

II. A Choice Verse to Hide in Our Heart for Each Day *The Doctrine of the Lord's Supper*

Sunday, 1, It is a memorial instituted by our Lord, 1 Cor. 11:23.

Monday, 1, For the same, 1 Cor. 11:24.

Tuesday, 2, It is a New Testament ordinance, Luke 22:20.

Wednesday, 3, It is to be partaken in a reverent appreciation, 1 Cor. 11:27.

Thursday, 3, For the same, 1 Cor. 11:28.

Friday, 4, It shows forth the Lord's death until He comes, 1 Cor. 11:26.

Saturday, 5, It is an obligation to partake, 1 Cor. 11:25.

PART TWO. THE TWENTY-FIFTH WEEK'S VISION OF OUR LORD

Solomon's Man of Wisdom Our Lord

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1:30, 31).

In studying the Book of Proverbs carefully we will find that we have much more in it than Solomon's praise of wisdom and a string of wise proverbs. For the Holy Spirit has given us another vision of our Lord in his words. All through the Book of Proverbs

the wise and the foolish are contrasted, and he is not doing this to show his appreciation of wisdom only. For his wise man is not a mere scientist, a man of understanding and learning, but his wise man is always the pious and godly man. The foolish is the sinner. In a general way what is said about the wise man may be applied to Jesus, for He was the very embodiment of all true wisdom, and some of the verses can only be properly interpreted by applying them to Him. We will note some of the most significant ones.

Jesus the Man of Wisdom. One of the titles for our Lord is the Word. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). The term word, Logos, means a thought or concept, an expression or utterance of thought. This expression is particularly applicable to Christ for in Him are found all the elements of wisdom. He is the very expression of God. He is true wisdom. The Christ is "the thought" of God. His coming to the world was God expressing Himself to us. He is the Alpha and the Omega, the beginning and the ending. Jesus is the whole Book of God. In Him we may spell out all our need. In Him are hid all the treasures of wisdom and knowledge. Col. 2:3. Why be in darkness and ignorance of His will? "If any of you lack wisdom, let him ask of God" (James 1:5). We must remember that He is the "only wise God" (1 Tim. 1:17). Wisdom, the Son of God was with God from the beginning, before the creation. Before the world was, He was.

The childhood of Jesus was a continual unfolding of wisdom. "And Jesus increased in wisdom and stature, and in favor with God and man." All His days were marked with profound wisdom. Even His enemies admitted that, Never man spake as He. Those who came to confound Him were always defeated. "When they heard these words they marveled, and left him, and went their way. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions" (See Matt. 22). His words are infinite and inexhaustible. A sentence from a Jewish Rabbi, Ben Axai, reads as follows: "As whole caravans may light their lamps from one candle without exhausting it, so myriads of tribes may gain wisdom from the great Book without impoverishing it."

We do Proverbs 3:13-18 no violence by applying them to our Lord. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every-one that retaineth her."

Proverbs 8 and 9 is a wonderful personification of wisdom. It contains a prelude to the incarnation, the story of redemption and an invitation to receive our Lord. If we do not apply this scripture to Christ we must strain it at every turn, for 8:22-31 can apply to none other than the Eternal Son of God. The early Church fathers sought to find the wisdom of Proverbs in the Trinity. And Tertullian probably following earlier precedent identifies wisdom in these verses with Christ. Note the last verses of chapter eight. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death."

Arnot calls the opening verses of chapter nine "The Marriage Supper in the Old Testament." The close of the chapter shows Christ's rival, the foolish woman bidding for the youth to drag them down to hell. May we avoid her ways and follow the Man of Wisdom.

THE LESSON ILLUSTRATION

Years ago an auctioneer was bidding off an old blackened, dirty-looking violin. He claimed it was a very fine old instrument—a genuine Cremona, made by the famous Antonius Stradivarius himself. It was very rare, worth its weight in gold. The people doubted him. He explained that his name was not on the earlier makes. But he could get only a very small bid. A stranger stepped up and picked up the instrument, dusted it, changed the strings and reached for the bow. It was whispered, "Paganini, the master musician." As the bow touched the strings a soft, exquisite harmony filled the room. He played until the audience laughed with delight. As he stopped the people began to bid hastily for the violin, "Fifty guineas," "sixty," "seventy." Finally it was bought by Paganini himself for one hundred guineas in gold. That very evening he held the vast audience spell-bound with that dirty old despised violin. It took the master's touch to reveal the hidden value. There is much music and harmony hidden in almost every life, but it takes the touch of the Master to bring it forth.

BUILDING THE CHURCH THROUGH THE SUNDAY SCHOOL

What One District Has Done

By A. E. SANNER, Superintendent Idaho-Oregon District

AFTER a district home missionary campaign under a tent, in La Grande, Oregon, we organized a new church October 13, 1924. In surveying the city, looking forward to the planting of our church, we noted that there was a large section of the city in which there was no Sunday school, but many homes and many children. We were not able to secure any property at the beginning, but were able to rent a chapel which was unused, but rather poorly located at one side of the section above referred to. Our new pastor, however, at once took up the Sunday school work, and while he worked hard at his pastoral office, yet the Sunday school was made much of, and this line was emphasized to secure the children and through them the people,

so that notwithstanding the poor location of the chapel, a Sunday school was built up past the hundred mark, and fine congregations were gathered for the services, and the work prospered right along, with gracious revivals. A good corner location was then purchased in the heart of this section where the need was great, and soon a splendid chapel seating three hundred was built, with full basement and plenty of Sunday school rooms, also a parsonage, the property being valued at about \$9,000. It was my privilege to dedicate this property February 13, 1927, just exactly twenty-eight months after the organization of the baby church. The Sunday school played a great part in the development of this work, and has won the recognition of the entire city. And the church is just now ready to do its greater work.

We also had an example this past year of what some real Sunday school activity can do for a church which had fallen into a rut. The Sunday school at X—I understand had for years around thirty or forty in attendance, and this figure seemed the maximum, and all hands seemed to feel satisfied that that was all that could be done. Many times the pastor had urged a renewed Sunday school activity, but was always met with the response that the Sunday school was as large as they could ever hope to make it in that small town. This past winter, however, the pastor succeeded in instilling into the church the idea that they could build the Sunday school if they would, and inspired them to a real effort to do so. The result was that they put the school past the hundred mark, and the young people's class alone had some thirty-five or more enrolled, and became a most interesting time and place when it was in session. A revival campaign followed later resulting in the salvation of a goodly number, and a fine class united with the church.

Another one of our new churches has had a good pastor wise enough to play hard the Sunday school card. We started with nine members and no property at all. In less than a year a new church was built in a good location. But the vision was not large enough. Soon the Sunday school and the services crowded the room, and this past year the church dug a full basement under the church building, and now all the available room is occupied with a live Sunday school. Needless to say that church has trebled and almost quadrupled. Several other churches have also dug out full basements and are getting ready to take care of enlarged Sunday school programs. As they do so, in that proportion will they also increase and grow.

A PRAYERMEETING SPOILED. A PRAYER-MEETING BLESSED

By REV. C. E. CORNELL

The prayermeeting at Brightville was held on Thursday night. Almost everyone thought that Thursday night was a favorable night for the mid-week prayer service, as the other churches of the little city held their prayermeeting on Wednesday night, and this afforded the members of the other churches opportunity to once in a while attend the prayermeeting at the Nazarene meeting house.

Dr. Trueblood, the pastor, was an exceptionally wise prayer-meeting leader. He tried to steer clear of ruts, have something fresh, keep his hands off and let the Spirit lead. He gave continued evidence of careful preparation. His prayermeeting "talks" bristled with keen, intelligent thinking. They fed the soul as he opened the Scriptures that the common people might understand. Dr. Trueblood was a praying man himself, with a kindly face and a countenance that beamed and glowed. His voice was, at times, a little raspy, but generally he spoke very pleasantly. His reading of the Scriptures was not perfunctory, commonplace or in a sing-song sameness. He placed emphasis where emphasis belonged, and made the Scriptures "stand out" in excellent beauty and meaning. His reading of the Book of all books was refreshing and exhilarating.

Dr. Trueblood did not talk the meeting to death. He

avoided longwindedness and seemed always to have in mind that there were "others" who might refresh the meeting by what they would say. The pastor usually asked for testimonies. He would say, "There are, no doubt, a number who would like to tell of the dealings of the Lord with them, or who would enjoy giving a personal experience to salvation. Please be definite and *not too long*." Dr. Trueblood knew that almost without exception, those who took part in prayer or testimony were richly benefited. He wanted to have as many as possible go away saying, "That was a splendid prayer service."

But strange to relate, several took no notice of the pastor's leadership or his suggestion. He had wasted his breath as far as they were concerned. The first one to arise was a dear old saint, who had had a most wonderful experience during the week, and she "felt" that the church would be signally edified if she would relate it. So away she went on a long spiel lasting 11½ minutes. Then followed old brother Snodgrass who was a little deaf, and maybe did not hear the pastor's announcement "not to be too long," so he sailed in, beginning forty years ago, when they had the big revival, and by the time he got through, twenty-two minutes had slipped by. Then Mrs. Lightface must sing her experience. She only sang seven verses, if time had permitted she would have sung the other verses, but cut it short with seven. By this time the spiritual thermometer had fallen to nearly zero and the pastor's purposes were all defeated. After awhile, the meeting closed—but *not in a blaze of glory*. The prayermeeting was spoiled both for the pastor and the people. Leadership counts for but little in the average church. It ought to count for more or else set aside the leader and run the thing harum-scarum.

Occasionally, however, Brightville had a "rattling good" prayermeeting. The leader was obeyed to the letter, yet there was a delightful liberty. Scores spoke of what Jesus had done for them; their testimonies were brief, intelligent and spiritual. The longwinded folk boiled down, Sister Lightface only sang one verse and followed that with a shout; it lifted the meeting. Things were moving, hilarity took the place of lethargy and stupidity. There were shouts, hallelujahs, laughing and crying. God was there and He was honored. The meeting closed on time about 9 p. m. or a little after, everybody went away happy in the Lord, and resolved to be back next Thursday night.

PASADENA, CALIF.

THOUGHTS FOR THE DEVOTIONAL LIFE

"Come ye apart"

By BASIL W. MILLER, Evangelist

JESUS was a master painter of word pictures. His teachings abound in descriptions. He said, "the kingdom of heaven is like—" We see the painting of the sower going forth to sow—stony ground, the hard wayside, the choking thorns, and the good ground. Here hangs the scene of the sea, men fishing with their nets, good and bad all drawn in to be separated in the end. Here is the landscape, the birds sail through the blue, the hills are carpeted with the flowers, all gorgeous in their royal apparel—"Yet Solomon in all his glory was not arrayed as one of these." There from the walls of His art gallery is suspended a pastoral scene. In the far distant background, the dim-outlined mountains, the cool spring bubbling up nearby. The sheepfold, the ninety and nine safely sheltered, and out through the night goes the Good Shepherd into the tangles of the briars, down the yawning chasms. He brings back the lost sheep. "All we like sheep have gone astray." There stands the scene of the "Pearl of Greatest Price." Here is another picture entitled "The Lost Coin." In that nearby room is His masterpiece; the lights from the sky opening above focused just right, an old father and mother, the country home, the winding road, the gloom of an evening, the dying sun playing with iridescent tints on the western

clouds, over the hill drags a lad clothed in tattered garments. Underneath this is the name, "The Prodigal Son." Pilgrims, if you have never passed through the Master's art gallery, and lingered by these scenes of renown, your soul has missed one of its grandest inspirations. As you pass through, take time that the shades and tints, the dim outlines, the bold strokes of the painter's brush, may all appear in their natural beauty.

Would it not be well for us to learn to pray as William DeWitt Hyde taught the boys to pray? "Give me clean hands, clean words, and clean thoughts. Help me to stand for the hard right against the easy wrong. Save me from habits that harm. Teach me to work as hard and play as fair in thy sight alone as if all the world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and to grow more like Christ. Amen."

"One of the best known prescriptions for despondency is the one God wrote in the Garden of Eden—work! Rich or poor, no man finds happiness in this world, or in any other, without work. The most miserable people are the idle people. . . . The person who dedicates his life to noble work is on the pathway to earth's greatest glory. And this shall be his song:

*The joy is in the doing,
Not the deed that's done;
The swift and glad pursuing,
Not the goal that's won.*

*The Joy is in the singing,
Whether heard or no;
The poet's wild, sweet rapture,
The song's divinest flow!*

*Is there a flaw in the marble?
Sculptures, do your best;
The joy is in the endeavor—
Leave to God the rest!"*

—SHANNON, *The New Greatness*.

One who reads through the Bible is often struck with the numerous times when the writers speak of rejoicing in the Lord, and thoughts of a similar strain. In numerous places this rejoicing is spoken of as a song, "Let us sing unto the Lord a new song," or in heaven, "They sang a new song." Moses speaks of the earth as praising God, "In his temple every whit shouteth glory." David heard, "the sea roar and the fullness thereof," "the trees of the field clap their hands," "thou makest the outgoings of the morning and the evening to rejoice." In the temple Isaiah heard the same song of glory and holiness as the angelic choir chanted, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." God gives this same "new song" to His redeemed children. It is a "new" song, a "holy" song, a "celestial" song.

"Moses wist not that the skin of his face shone while he talked with him" (Ex. 34:29). Moses, fresh from the mountain of vision, where he had gazed on as much of the glory of God as was accessible to man, caught some gleam of light which he adoringly beheld, and a strange radiance sat on his face. This experience teaches us that the loftiest beauty of character comes from communion with God. If you want to be pure and good, noble and gentle, sweet and tender; if you desire to be delivered from your own weakness and selfish, sinful idiosyncrasies, the way to secure your desire is, 'Look unto me and be ye saved, all the ends of the earth.' Contemplation of God in Christ is the master-key that opens this door, and makes it possible for the lowliest and foulest among us to cherish hopes of 'being like Him.' There have

been thousands of simple souls, shut out by lowliness of position from all the refining and ennobling influences of which the world makes so much, who yet in character and bearing, aye, in the very look of their meek faces, are living witnesses how mighty to transform a nature is the power of loving gazing upon Jesus Christ. There is no influence to refine and beautify men like that of living near Jesus Christ, and walking in the light of that Beauty which is 'the effulgence of the divine glory and the express image of His Person.'—MAC-LAREN.

From the jungles of Eastern Africa a native came to Johannes-burg, where he heard the story of Christ; when the Christian missionaries asked him to stay and be taught more of the Bible, he said he must go back home and tell his friends of Jesus. He returned home, and began telling others of what Jesus had done for him. Soon companions began to accept Christ as their Savior. When about a hundred had been converted, they fell upon the unusual plan of tithing each tenth man for the work of the Lord. They cast lots, and every tenth man was supported by the nine others that he might have all his time for Christian work. A year passed by, when the native convert returned to the missionaries, and begged them to come and baptize the converts. Much to the surprise of the missionaries by the efforts of this one young man, and by the means of tithing each tenth man to the work of the Lord, in this one year's time over three thousand had been won to Christ.

PASADENA, CALIF.

LATE WORLD NEWS OF GENUINE INTEREST BRIEFLY TOLD

By REV. C. E. CORNELL

Ivan Chatowsky, age 145, and Olga Mariewa, age 131, of Moscow, the oldest couple in the world, are engaged to be married.

A legend that the ark of the covenant is hidden in a temple in the wilds of Abyssinia is to be investigated by an expedition which left New York recently.

The Corinth Canal was started by Nero about two thousand years ago. The project was abandoned, and resumed, centuries later, the canal being completed in 1895. It is four miles long and seventy feet wide.

Japanese women are engaged in a campaign to save a half-cent daily to aid in paying their country's foreign debt, said to be about \$730,000,000 at the present time.

The world's largest book, a volume of maps presented to Charles II in 1660, measures 5 feet 10 inches by 3 feet 2 inches. It is preserved by the British Museum where it is moved about on a trolley.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well won field,
Where thou wouldst only faint and yield.

—ADELAIDE A. PROCTER.

The first of the more than 1,500,000 patents issued to date by the United States Patent Office at Washington was granted on July 31, 1790, to Samuel Hopkins, who had perfected a method for the manufacture of potash and pearlsh.

The Isargo River, in Italy, is being taken from its bed near Brasanone and carried through a tunnel to within two miles of

Bolzano, where it will be dropped 700 feet. The new electric station there will generate 220,000 horse-power, and its current will light the country as far south as Florence, 300 miles away. Two subsidiary stations in lateral valleys also will be constructed and the district will be 315,000, or three-fifths of all the estimated hydro-electric potentialities of Scotland.

While making an excavation on a downtown lot at Santiago De Cuba, workmen uncovered a buried earthenware jar containing old Spanish coins to the value of more than \$30,000. Manuel Barrio, owner of the property, has refused to give any information regarding the find, but it is believed the money was hidden by some resident of Santiago during the time when pirates roamed the Caribbean Sea.

Wilbur T. Grenfell, M. D., the Labrador missionary, writing to the *London Spectator* from Brookline, Mass., expresses a very definite judgment with regard to prohibition in the United States. He says, "I have now lectured from New York to San Francisco since Christmas in nearly every state in the Union, except in the Southwest, and everywhere the splendid results of prohibition are becoming more and more plain. This country will never go back on it."

A Methodist business man has given a gift of one million dollars to seven boards and agencies of the Methodist Episcopal Church. The Board of Foreign Missions is to receive \$400,000; the Board of Home Missions and Church Extension, \$200,000; Woman's Foreign Missionary Society, 100,000; the Woman's Home Missionary Society, \$100,000; the American Bible Society, \$100,000; Syracuse University, \$50,000; Cazenovia (N. Y.) Seminary, \$50,000. The gift becomes available after the expiration of certain annuities. This is the largest annuity gift that has ever been made to the Methodist Episcopal Church. The gift of \$400,000 is also the largest ever made to the Board of Foreign Missions. The donor asks that his name be withheld.

The Mississippi flood situation has been most serious and disastrous. Hundreds dead. Hundreds of thousands driven from their homes. The loss is estimated at from \$500,000,000 to \$800,000,000. A minimum relief fund is requested by President Coolidge, to be disbursed by the American Red Cross, of \$10,000,000.

Paris is gasping at the beautiful gown of gold which Miss Mabel Boll, of New York, is wearing in the French metropolis. When she ordered a new gown recently she visited goldsmiths instead of fashionable dressmakers. The odd dress is like a coat of mail and yet resembles the finest silk. It is made up of thousands of gold plates, put together by hand. "Pride goeth before destruction."

Dr. Besredka, of the Pasteur Institute, in Paris, has discovered a method of preparing a vaccine from dead typhoid germs which, swallowed as medicine, renders the system immune to typhoid fever. It is stated that in the Polish town of Lodz, where typhoid epidemics are prevalent owing to bad housing conditions and sanitation, 43,196 people have been saved from the attacks of typhoid germs by this vaccine. The disease rate among people who had not been given the vaccine was found to be nine times higher than among those who were safe-guarded by its administration.

The mayor of Ham, France, is seeking to find the owner of a quantity of silverware that has bothered the conscience of a German soldier ever since the World War. The silverware was mailed to the mayor with a note saying that it was being returned by the soldier who "lifted" it from a French home during the German occupation, and has had an unpleasant conscience ever since. The name of the sender or the owner was not given, so the mayor is advertising for the owner.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

Dear Boys and Girls:

Isn't there something about a flag which sort of thrills your soul? We look at our beautiful Old Glory fluttering above us in the breeze, and our hearts are stirred. Why? Because that flag is the emblem of the things which are dearest to our hearts. It proclaims the story of our love of home and country. It speaks of devotion, of loyalty, of a willingness to suffer and die if need be. Yes, there is something thrilling about a flag, for a flag stands for real things, for vital things. I want to tell you about a flag which was unfurled in First Church Sunday school in Nashville on Children's Day. This Sunday school has always been very missionary in spirit. I think that is because Brother J. O. McClurkan who was our pastor and leader for so long was intensely missionary himself. I never knew anyone who was more burdened for lost people about him. But he was just as concerned for lost men and women in far away lands. And he talked and wrote, and prayed, and preached about them until his people too became burdened. So the Sunday school as well as the congregation has always been missionary. The school has supported two missionaries for years. And more than that, it has given young men and women to go as missionaries. And because we wanted to call to our minds in a special way those who have gone out from us, we had a flag made in their honor. It was very appropriate that the flag should be presented to the Sunday school by a grandson of Brother McClurkan, Reuben Dunbar, Jr. The young speaker said:

"Mr. Superintendent, officers, teachers, and students: At the close of the World War there was hardly a church in America, whether the big city church, or the small one in some obscure country hamlet, but had its service flag. We all know what that flag was. The colors of our own beautiful stars and stripes were used, its white and red for a background, its blue for the stars upon it. You know too what the stars meant.

"Each star stood for someone from that church who had gone to do his part in the great conflict. Each star stood for a young heart which had known the bitter sorrow of parting from home and loved ones. Each star stood for a young life which had laid down its own plans and ambitions, to take up the duty of serving others. Each star stood for one who had left all to go overseas, and in a foreign country endure, suffer and perhaps die that others might live.

"That World War is ended, and its service flags are folded and laid away.

But we come today to talk to you about another war which is still raging with fierce intensity, one which will never end until Jesus comes. This conflict is being waged by the hosts of Satan, by the powers of darkness, of ignorance, of unbelief and heathenism on one side, and on the other by the army which has enlisted under the blood-stained banner of King Emmanuel.

"It is a World War. Its battle lines are far flung, pressing forward into Asia, and Africa, into South America and the islands of the sea. And in the forefront of the ranks we find soldiers like those in the late World War, who have given up all, the tenderest of family ties, the comforts of home, the plans and ambitions of their own young hearts. They have left their native land, and overseas on alien soil are fighting, enduring, suffering, dying if need be, that others may have life.

"This Sunday school is most gloriously represented on those distant battle fields by as brave, as gallant, as unselfish, as devoted a band of soldiers, as ever went forth from any body of Christian people. And it is in their honor that I have the privilege of unfurling today this flag, the service flag of the Sunday school of the First Church of the Nazarene, Nashville, Tennessee. Upon the glowing white and red of Old Glory, are the forty-five stars which represent the forty-five missionaries who have been members of this Sunday school. God grant that we may be worthy of these brave and intrepid warriors who are over yonder in the thickest of the battle. May we pledge ourselves here and now to be true, standing behind them with our prayers, our love and our means."

Immediately after the presentation of the flag the names of the forty-five missionaries were read by Mrs. J. O. McClurkan. Since many of these missionaries went to the field before our church united with the Church of the Nazarene, some are serving under various other missionary boards. Some are in the ministry at home. Four, represented by gold stars, have entered upon their eternal reward. And nineteen are missionaries in our own church, in active work on the field, or at home on leave of absence. We think you will be interested in reading their names.

India

Roy G. Coddling
Rosa L. Coddling
Miss Eva Carpenter
Miss Bessie Seay
Miss Cornie Caudle
Miss Jessie Basford

Miss Maud Varnedoe
Mr. John McKay
Mrs. May Tidwell McKay

Japan

Miss Gertrude Prevatt
Miss Bertie Karns

Latin America

Rev. Frank Ferguson
Mrs. Lula H. Ferguson
Miss Leona Gardner
Miss Sarah M. Cox
Miss Augie Holland

Africa

Rev. J. T. Penn
Mrs. Susan Hall Penn
Miss Ora Lovelace

The service was closed with inspiring talks by several missionaries whose names are represented on the flag. And now that our service flag has been hung upon the walls of the Sunday school room, we are praying that its beautiful stars of blue and gold will be a constant reminder to us that we are to do our best.

THAT WAS EASY

A poor Christian mother in India traveled nine hours, with her five children, to reach a little chapel in a mountain village where a traveling minister was holding services. "How did you ever get here?" asked the minister, who knew that part of the journey was up a hill so steep that the climber had to draw himself along by gripping tufts of grass. "Oh, that was easy, pastor. I just went up the hill with one child at a time, going back for each one until I got them all up. In order to hear the gospel message, even the hardest kind of journey would be well worth while."—*Sel.*

HIS SHARE

An illiterate Swede, converted in Moody's meetings was anxious to do something for Jesus. They strapped a notice of the meetings to his shoulders and bade him walk the streets. A traveling man reading the advertisement attended the meetings and was converted. Later this traveling man dropped into the Bowery mission where he intercepted a young Jew whom he there led to Christ. "I am that Jew," says Dr. Nathan, "and am now a missionary in Africa, winning souls for Jesus. . . . Shall I receive all the reward for the souls won in Africa? How about the Swede who did what he could for Christ? Verily, he shall receive a large reward because of the apparently insignificant but blessedly fruitful service which he rendered."—*Sel.*

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS:

I left you in my last letter at the Hutchinson, Kansas, Camp. Well, I left Hutchinson on Monday, June 6, at 3:20 p. m. over the Rock Island for Pasadena, California. I had a lovely trip over the great southwestern country, and I arrived at home on Wednesday at noon, June 8, and found my new granddaughter doing well. Her name is Harriet Louise Wise, and she had laughed at granddaddy at least one time so far, but the end is not yet. We are expecting more smiles later on.

I had three days of good hard work on the home place and attended First Church on Sunday morning, June 12. Brother Macrory read to us out of the church Manual and gave us a fine lecture on the general rules of the church and we had with us many of the old friends. Among the most important was our good friend and brother, Rev. C. E. Cornell. He is slowly improving but I don't know if he will ever be back in the regular pastorate or not, but he was never talking and preaching to more people in his useful life than he is at present through the *HERALD OF HOLINESS*. To me it is nothing short of a miracle how he finds so much world news. He seems to be ahead of the *Literary Digest* for finding world news.

It was the good fortune of this writer to bring the message at night on Sunday, June 12. We had a fine crowd and one young man at the altar, and then on Monday night the big rally was held in the Old First Church. This preceded the opening of the Twenty-first District Assembly of the Southern California District, which was opened on Tuesday morning, June 14, at nine o'clock by General Superintendent Williams. As our splendid secretary, Mrs. Paul Bresee, was on her trip to Africa, our old friend and brother, C. A. Kinder, was our faithful secretary, and to say that Brother Kinder is a fine secretary is only a hint at the facts. He is simply an expert. I judge that he is as fine a one as we have in our great church. God bless our General Superintendent and great secretary for their splendid ability to do the work of that great assembly in such an efficient way. Dr. Williams addressed the assembly every morning from nine to ten o'clock. Somebody else may have heard greater addresses than he gave but this old soldier never did. To my way of thinking they were simply wonderful. He is one of the great men of this nation, and the greatest general at the head of a great District Assembly that I have ever met. The Southern California District is the largest in our connection, and he had all the business wiped off the slate by Saturday at two o'clock. I don't think that I have ever seen more business transacted in the same length of time in my life. Every item of business was looked after in the most perfect manner and the preachers brought up the best

reports that I ever heard on this district. The work has grown in every department this year. Eight new churches have been organized. I think Brother M. H. Brown of Alhambra had the largest net increase. I believe he had sixty-six net gain, and Brother James Short of the Bresee church of Pasadena, came next with an increase of sixty-two net gain. But everywhere I go the precious old boys are going in for the greatest year in our history, and they are going to do the job.

We re-elected our beloved John T. Little for the coming year. He has made us a fine district superintendent, and we simply must keep him here until we have at least fifty more good churches on the Southern California District. I believe that he can hew out eight or ten good churches each year. Dr. C. E. Hardy and Professor John E. Moore have had one great year at the old First Church. They have preached and sung the gospel to multiplied thousands of people and have raised money enough to start a First National bank. We had some as great singing as was ever done on the western front by Brother Earle Wilde and Brother John E. Moore. The ladies' quartet from San Diego University Avenue Church was wonderfully used of the Lord. Miss Mary Freeman and some other young lady, and Sister Needles from First Church, Kansas City, brought us some fine messages in song. All of these singers sang in the Spirit and also with the understanding.

The last Sunday, the nineteenth, was one great day. Dr. Williams brought a great message in the morning and we had a crowd that was a record breaker. All the seats were taken upstairs and down, and standing room was at a premium, and I think some were turned away. We had a number of visitors, among the most prominent was Brother M. Lunn and wife from the Publishing House, and Brother Will H. Huff of world wide fame, and our beloved brother, Fred Ross, one of the best and hottest Methodist Episcopal preachers in Southern California. There were several of the fine preachers from the Northern California District and Brother Tony, District Superintendent of the Arizona District, was with us. Brother and Sister E. G. Roberts of Phoenix, Arizona, were also in attendance, and we had the honor of having Dr. John W. Goodwin, another of our beloved General Superintendents, with us all the time. Our precious Brother Cornell had a seat on the platform all the time of the Assembly, and we had a beautiful ordination service on Sunday afternoon.

Dr. Goodwin preached the closing sermon on Sunday night, thus closing up the greatest assembly in the history of the Southern California District. It was the good fortune of this writer to bring one message on Friday night of the assembly. The night preachers were Brother L. N. Fogg and Rev. I. M. Ellis, Bud Robinson, Earle Wilde, and Dr. Goodwin, with one big missionary rally in charge of Brother

Kinne. Also several of our returned missionaries were with us at this assembly. We had seekers at our altars every night during the assembly, and it was the good pleasure of this old sub rustler to preach on Sunday night at the Alhambra church for Rev. M. H. Brown. We had a fine crowd and a fine altar service and five at the altar, and some good cases of salvation. Thank the Lord, the days of revivals are not over yet.

Just a word, if Jesus tarries for another year our next General Assembly will open on the thirteenth of next June, 1928. We must go in for the greatest year in our history. There ought to be not less than 150 good strong churches organized between now and next June, and not less than fifteen thousand net increase in the Nazarene ranks. It can be done and it ought to be done.

UNCLE BUDDIE.

PASTORAL ARRANGEMENTS

Ohio District

DISTRICT SUPERINTENDENT—Rev. Chas. A. Gibson, 118 King St., Columbus, Ohio.

DISTRICT TREASURER—Rev. F. T. Shipton, 82 Pike St., Ironton, Ohio.

DISTRICT SECRETARY—Rev. S. D. Kelley, 4424 Floral Ave., Cincinnati, Ohio.

PASTORS: Ashland, H. E. Heckert; Bellefontaine, Craig Weathers; Black Fork, Robert Toopes; Cardington, F. S. House; Christiansburg, Allen Wagner; Cincinnati (Central), Washington Sherman; Cincinnati (Norwood), Seiden D. Kelley; Clarksville, to be supplied; Columbus (First), Orval J. Nease; Columbus (Warren Ave.), L. E. Eiford; Cooperdale, Earnest Bradford; Coshocton, A. H. Perry; Darlington, Clarence Perry; Dayton (First), W. R. Gilley; Fayette, Brother Shank; Felicity, H. H. Lee; Findlay, to be supplied; Franklin, Rev. and Mrs. D. L. Brandenburg; Fresno, John Crider; Gallon, V. Sharp; Greenville, O. J. Bennett; Groveport, A. Monjar; Hamilton, Wilbur J. Parker; Ironton, H. C. Little; Kenton, Clyde Boyle; Lancaster, Verlin E. Robinson; Lima, James Maffin; Lithopolis, A. Monjar; Lock, D. E. Miller; Lockland, Alston E. Bogo; Logan, Rev. and Mrs. A. J. Laird; Manchester, Roy Klinger; Mandale, R. K. Lewis; Marion, Frank Watkin; McDermott, Archie Malone; Middletown, Rev. and Mrs. Geo. Brinkman; Millersport, Benjamin Cochrel; Big Run (Monroe), H. C. Cullison; Mt. Vernon, D. E. Miller; Newark, E. L. Day; Newtonville, Clark E. Newton; Omega, Miss Millicent Klee; Paulding, R. K. Lewis; Payne, Rev. and Mrs. A. M. Moorehead; Piqua, Holly McClanahan; Point Rock, Elbert Shelton; Port Clinton, R. McKisson; Portsmouth, Floyd Belden; Radcliffe, Elbert Shelton; Rarden, Archie Malone; Salt Creek Valley, George Appleman; Sidney, Gene Phillips; South Point, to be supplied; Springfield, E. J. Haerr; The Plains, Rev. and Mrs. A. J. Laird; Toledo, J. C. Walker; Troy, Millard R. Fitch; Walbridge, Ruth Boucsein; Wapakoneta, James Maffin; West Liberty, Lawrence McDaniel; Woodstock, Thomas Price; Wauseon, Chester Newcome; Xenia, Rev. and Mrs. F. H. Landgrabe; Zanesville, William Lewis.

True faith, eminent, and dauntless, has an eyesight of its own, which will prove gloriously serviceable at the final moment of life.—C. S. ROBINSON.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



THE BIBLE FOR YOUNG PEOPLE

II

IN a previous article we stated that the Bible for the young people of today is a Bible declared to be the Word of God and is divinely inspired. Let us look at some of the proofs of the inspiration of the Bible in this article to give us a greater appreciation for the book as God's Word.

The greatest proof we have for the inspiration of the Bible is the fulfilled prophecy of the Bible. The fact that these prophecies have been fulfilled so minutely and in such great detail proves to us that the men who wrote these prophecies were inspired. No other book dares predict future events, or contains predictions of any kind, but the Bible emphatically declares over and over again, "it shall come to pass," "in the last days," etc., stating with assurance that these things predicted will come to pass as surely as they are now spoken. Prophecy as given to us in the Bible is merely history written in advance for God knew what was going to take place and He revealed it to these men of old under the inspiration of the Holy Spirit and they wrote it down as given them by God.

It is interesting and helpful to note particularly those prophecies which deal more especially with Jesus Christ, his life, death and resurrection. One reading the prophecies in the Old Testament concerning Jesus Christ as we view it this side of Bethlehem would almost think these were

given and written after Christ was born, so minutely and in such detail have they been carried out. But God gave them to the writers of the Old Testament and they wrote these predictions hundreds of years before they transpired. It is definitely declared that the Redeemer was to be the "seed of the woman" (Gen. 3:15) (not the seed of man and woman or after natural generation); later on Isaiah got a clearer vision of the advent of Christ into the world and he declared, "A virgin shall conceive and bring forth a Son, and shall call his name Immanuel" (Isa. 7:14). Compare this with Matt. 1:18-25, which is the direct fulfillment of the above prophecies, and we will see how minutely they were fulfilled.

It was declared that Christ should be of the seed of Abraham and tribe of Judah (Gen. 49:10) and from the stem of Jesse through David (Isa. 11:1) which is proved by the tables of the genealogy of Christ given both in Matthew, first chapter, and Luke, third chapter. The place of His birth was mentioned by prophets of old. When the wise men from the East came seeking Him who was born King of the Jews, upon enquiring from the officials of the Jewish church at Jerusalem where Christ should be born they were told, in Bethlehem of Judah, for Micah 5:2 has clearly predicted that Christ should be born in Bethlehem. Upon going to Bethlehem they found the child Jesus and worshiped Him.

The life He lived, the manner in which

the Jews would receive and treat Him was clearly foretold by Isaiah in the fifty-third chapter of his prophecy. His death by crucifixion is also foretold, His oppression and suffering, and even the words He uttered when upon the cross. His betrayal and the thirty pieces of silver mentioned in Zech. 11:12, 13. The scourging and plucking of His beard, Isa. 50:6. The crucifixion is minutely shown in the twenty-second Psalm long before this means of execution was invented: the bones of the one crucified were out of joint, the hands, arms, shoulders and pelvis (vs. 14); the profuse perspiration from the intense suffering (vs. 14); the heart action affected (vs. 14); strength exhausted and extreme thirst (vs. 15); the hands and feet pierced (vs. 16); partial nudity with the hurt of modesty (vs. 17). The scenes around the cross are predicted in prophecy, the mocking of the mob, and insisting that Christ come down and save Himself (Psa. 22:7, 8); the offering of vinegar and gall (Psa. 69:21); parting His garments and casting lots for His raiment (Psa. 22:18); His cry from the cross (Psa. 22:1); not a bone of Him broken (Psa. 34:20). Thus we have seen that the birth of Jesus, the life He lived, and the death by crucifixion even to the detailed account of the occurrences around the cross were predicted by prophets hundreds of years before Christ came.

This is likewise true of His resurrection. David tells us Christ would not stay in the grave (Psa. 16:9, 10); which Peter



This is a picture of the Southern Zone Convention of the Pittsburgh District, held at California, Pa., recently. This fine N. Y. P. S. group is doing splendid work, and enthusiasm runs high whenever they get together. They represent societies in Western Pennsylvania, West Virginia and Ohio. Ralph D. Schurman, pastor of the entertaining church, is their Zone chairman.

quotes in his sermon at Pentecost (Acts 2:25-36) as directly fulfilled in the resurrection. This was literally fulfilled for the length of time that the body of Jesus was in the grave there could not have been the least amount of mortification set in, no corruption as David said. And thus we might go at great length giving Old Testament prophecy and New Testament fulfillment.

It is an interesting study to follow God's dealing with the Jews, His prophecies concerning them and the fulfillment of these prophecies. Also the prophecy of Daniel, particularly that of the great image of Daniel 2:24-45; and how perfectly history has recorded the fulfillment of this prophecy even down to the present time in which we are living. The head of gold, the Babylonian empire; the chest of silver, the Medio-Persian empire; the trunk and thighs of brass, the Grecian-Macedonian empire; the legs of iron the two divisions, Eastern and Western Divisions of the great Roman empire; the feet and toes of iron and clay, the many divisions of this great Roman empire into smaller kingdoms and countries, some of which would have monarchical forms of government as typified by the iron, and others that of a republic, typified by the clay.

If a book can predict with such accuracy these things which have come to pass, it surely has had someone higher and more intelligent than man for its author. God who knows all things, simply recorded these prophecies as history in advance and the prophets of old under the inspiration of the Holy Spirit wrote them down for our encouragement. If the Book is thus trustworthy, we can surely trust it today to help us and to encourage our hearts. Let us take it as God's own Word to our hearts and live by its precepts and rejoice in its promises. It is the book for young people of today.—D. S. C.

WESTERN OKLAHOMA DISTRICT

It is always a pleasure to report a convention where there has something worth while taken place. The place of meeting was Erick, Okla. The time was May 31 and June 1. The regularly announced convention was preceded by a Monday night evangelistic service. The pastors and their delegates from the different churches on the Western Oklahoma District began arriving early in the afternoon of May 30. By the time of the 8 o'clock service Monday night there was a larger delegation present than was expected during the entire convention. Tuesday noon the dining room force served more than two hundred people. Everyone we heard speak in regard to the convention expressed themselves as delighted with its victorious swing. It was not only a time of refreshing, but the altar scenes revealed real consecration and true devotion to God on the part of many. Pastor T. C. Leckie and his church with their friends in the town shared with us the comforts of their homes. There appeared to be no lack of entertainment.

On Monday night a splendid message was brought by Rev. Otho Schwab, N. Y. P. S. District Evangelist. Preceding

the message Brother Schwab with his wife at the piano sang a solo to the delight of all. Brother Winifred Lewis was elected as chorister for the convention and Miss Blanche Garner was elected as pianist. To conserve space I will not try to mention the names of those who rendered special music for the convention. All the special music was furnished by district talent and was of good class and well rendered.

The business sessions in charge of Miss Dott Morrill were carried on in a creditable manner and the matters of business were interesting. The district officers who were elected are as follows: James R. Garner, President, Bethany, Oklahoma; Dott Morrill, Vice-President, Blackwell, Oklahoma; Ayliffe Garrett, Sec'y-Treas, Erick, Oklahoma; George W. Brannon, District Evangelist, Bethany, Oklahoma. The chairmen of the district committees are as follows: Florence Lundy, Organization, Bethany, Oklahoma; George W. Brannon, Evangelistic, Bethany, Oklahoma; Ruby Lundy, Missionary, Blackwell, Oklahoma; Norene Southall, Literature, Altus, Oklahoma; Mrs. Lottie Ester, Convention, 14 W. A St., Oklahoma City.

Much praise is due Miss Ayliffe Garrett, District Secretary of the N. Y. P. S., for the ease with which the business was transacted. Dr. and Mrs. E. P. Ellyson gave invaluable help to the convention. They were the special speakers for the occasion. I desire to mention just a few things they said in their splendid lectures, with the purpose in mind of invoking thought and also appreciation for the truth expressed. When we get these truths on us, every aggressive N. Y. P. S. member will do all in his power to put them into action.

Dr. Ellyson made the statement that there were in the United States 27,000,000 young people with no religious training. He referred to the statement of President Calvin Coolidge, "The hope of our country is in our religion."

On Tuesday afternoon Mrs. Ellyson used for her subject, "The Young People's Blueprint." Found in Hebrews 8:5. "God does not talk about success in the Bible, but minutely outlines faithfulness. If you do not have convictions and live by them, you will be weaker than water. Keep faith with God. Prayer will keep you balanced. You will not see the vision unless you go alone with God upon the mount. You will not see the vision if you stay with the crowd. I am the product of my yesterdays. Build: Orderly, symmetrically, and thoroughly."

At night Dr. Ellyson spoke on "The Challenge to the Second Generation of Nazarenes." "Only 32 years ago the first independent holiness church was formed. Twenty years ago 6,000 Nazarenes started with \$4,000 worth of property. Now 65,000 Nazarenes have \$6,000,000 worth of property and 21,000 N. Y. P. S. members. Twenty years ago there were 5,000 Sunday school members. Now there are 120,000 Sunday school members." He then asked if this present generation would betray the past generation. If not, it would mean that we would demonstrate from true Christian hearts the same consecration they then did, though we may not have to fight some of the fierce

battles they did, but our battles would be caused by different conditions than existed then. Establishing and holding the young people is a great task. Six out of ten we lose, four out of ten we hold. Our task is not only the development of our special workers, but the development of those in all vocations in life. Our greatest need is not more pastors, evangelists, missionaries, etc. Our greatest need is for a lay membership trained for service to God in all vocations in life. The radical change of conversion calls for a readjustment to the whole of life. Fix habits in order to build character. We must have a program for the N. Y. P. S. to meet every need. We must have the social side of life without compromise." Dr. Ellyson next spoke on, "The Value and Importance of Youth." "You can take the character you form into heaven."

Many other good things which were said are worthy of mention, but space forbids. We are all anxiously awaiting the next annual convention which is to be held at Bethany, Oklahoma.

ARTHUR A. MILLER,
Convention Reporter.

KANSAS DISTRICT

The Central Group of Kansas District N. Y. P. S. held its quarterly convention at Woodbine, Kansas, June 11 and 12. Out of the eight societies in our group, six were represented. There were four from Chase, nine from Salina, six from Minneapolis, three from Hutchinson, and twelve from Sylvia.

Rev. August Brandes and wife are the successful pastors at Woodbine church. They are loved and respected especially by the young people. All visitors were royally entertained by the town as well as the church people. The entertainment committee was granted the privilege of using the high school building in which to serve meals. This courtesy was greatly appreciated by all.

Rev. Grandville Rogers, our Spirit-filled young pastor at Salina, is president of the Central group, and was in charge of the convention. Some very fine papers were read and a number of good talks given. Special music was contributed by the different societies present and was enjoyed by all. A rousing street meeting was held Saturday evening.

All the services of the convention were highly inspirational, and, best of all, the special blessings of the Lord rested upon each service. We were again brought face to face with the responsibilities which confront our N. Y. P. S. and were encouraged to press into the battle with renewed zeal and energy, remembering that He that is in us is greater than he that is in the world, and we can do all things through Christ who strengtheneth us.

Our next convention will be held at Minneapolis, Kansas, September 3 and 4.—Reporter.

The storms of persecution are only winds which fan the fire of faith in the Church, and carry the sparks of truth to a distance.—K. GEROK.

Sunday School Lesson

July 17, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Samuel Anoints David.

LESSON TEXT: 1 Sam. 16:4-13.

GOLDEN TEXT: *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4:12).

THE choice of David for king of Israel is a different narrative from that of Saul. The people chose Saul but David was God's choice. When Saul was anointed and proclaimed king, that did not insure to him a permanent rulership, permanency depended on Saul's actions. We noted several characteristics in Saul that seemed to indicate a fitness for such a position, but there were doubtless innate tendencies that could not stand the test of such popularity as came to him in the position of first man in the kingdom, and though he did not need to fail, yet he did. Presuming upon his self-sufficiency in the kingly office—the office of power and authority—he became a usurper of the priestly office, and dared to offer sacrifice, a trespass which could not be overlooked not even in a king. He failed to wait the coming of Samuel.

This was the beginning of Saul's downfall. It was an easy thing after the first daring step was taken, to go a bit farther and we find him next in disobedience to God's command relative to the destruction of the Amalekites and their property. In this action he set up his judgment against the plan of Jehovah. In this and other things which he did, we can see that the much admired spirit of humility which he manifested when first he was anointed king, was fast waning, and although he reigned forty years, yet his sun went down in the gloom of despair, and another was anointed to take his place.

Samuel loved Saul sincerely and mourned over his downfall as though he were a son. So depressed was he over Saul's failure, that God came to him with a rebuke, and sent him on an expedition to Bethlehem to anoint another king belonging to the house of Jesse. His presence in Bethlehem was not an unusual thing, for he was accustomed to holding meetings at the different places, and he was under no obligation to reveal to any the business that brought him there. The people evidently were afraid of the old prophet judging from their manner of addressing him. This was due to the fact that he was known to be an uncompromising servant of God. One of the functions of the prophetic office was to rebuke and uncover wrong doing, and no doubt they feared a reproof from Samuel, not knowing but that some sin had been committed for which they would be held responsible. Then it may be they were fearful lest they should get the disfavor of Saul if they countenanced Samuel's presence.

There was, to say the least, an uneasiness among them when it was known that the old prophet had arrived. They did not know what to expect, and doubtless things had not been running smoothly in the kingdom since their demand for a king, for Saul had failed to measure up to the standard. They may have felt a premonition of some impending change in the affairs of the nation, and knew that Samuel would be the man under God to act as His executive.

Such a task as Samuel must perform, was very difficult. It required a stout heart and steady nerve, and a resolute purpose to go to Bethlehem on such a mission, for if his business became known his life would be in jeopardy. Then there came to him a course he might pursue by which he could fulfill God's mission and yet conceal the object of his coming. There was in this concealment no desire to mislead anyone or take advantage of any. Such an object as that would have been contemptible to God, and would have met with His displeasure. But to conceal what you are under no obligation to reveal, and when to reveal it would work disaster to the cause, is quite another thing. For this business to become known would put David in a perilous position as well as Samuel. He had come peaceably, and to observe certain religious rites which was a part of his office to perform. He spoke the truth as far as he went, and there was no reason why he should disclose his entire errand.

It would be a great victory in many people's lives if they could learn this lesson of silence about many things. How many times people defeat their own cause by revealing too much. Feeling under obligation to explain their position on a matter, or entering into detail about personal duties, when there is no reason for so doing, often works a hardship on others and havoc for one's own cause. It appears as if some think that every body should know all they think and feel or else they are deceiving the people. It would certainly be a mercy if the public never had known many things that they do, until the time was ripe for such revelations to be made. We judge while the people were bathing and getting ready for the sacrifice, Samuel took the opportunity to review the family of Jesse privately.

We note the impression made upon Samuel by the appearance of Eliab. It seemed to the prophet that this man before him—no doubt because of his bearing and physical excellence, must be the successor of Saul. But there was a voice within Samuel's soul that warned him. No more kings for Israel were to be chosen because they looked handsome. There were other qualifications of more importance. Man judges by seeing, but God judges by being. Whatever a person's standing before God, determines the worth of the man. Isaac Watts wrote:

*"Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul.
The mind's the standard of the man."*

Some of the noblest of men have not been famed for their beauty of physique, indeed most of them it would seem have been lacking at that point. A man's real majesty consists in the fact that God

has chosen him and approves him. How true that "God seeth not as man seeth." Samuel and Jesse both would have chosen differently, but God's refusal was sufficient reason to reject all of these big stalwart fellows. Samuel knew that the Lord had seen all that he had seen, and he was convinced that there must be one more at least missing, for he was sent to anoint one of that family to be the future ruler of God's people. So the good old prophet begins to search for the missing one, and finds him among the sheep. It was a lonely task this lad had, but his was a wonderful life out there in the great open spaces with God. It was there he wove into poetry the magnificent sentiments of his soul, born of holy communion with God.

It is beautiful to think of the shepherd boy singing on the Judean hillsides the famous Shepherd psalm, or at night gazing into the over-arching heavens, his being, thrilled with the glorious handiwork of the Creator, he would soar to sublime heights as he poured out his soul in adoration and praise unto Him whom the myriad hosts of the heavens declare to be God. What training this was for Israel's future king. But great souls are not fashioned in the crowded marts and thoroughfares of cities, neither in that age nor in the present. Moses must needs tend sheep at the back side of the desert, in order to see the sheen of God in the fiery bush. John must become the Patmos exile before he can see and give to the world a glimpse of the Holy City. In this age, it was a rural rail-splitter who studied by the light of burning pine knots, who championed the cause of freedom for the dusky sons and daughters of Ham. A lad treading the tow path of the water-way in faithful patient toil, becomes the chief executive of the nation.

We call attention to the fact, that, this consecration came to David without warning. He probably had not thought at all that his was a selected life—that an unusual destiny awaited him—until Samuel came with the horn of oil and anointed him. He was faithful in his shepherd duties for he loved his sheep. He was alert, and always ready to risk his life for their protection. He was probably unappreciated by the family. It did not occur to Jesse that Samuel would care to see David, so he was left in the field with the sheep. His father probably could not understand the dreamy, meditative lad, who was so different from the rest. But having served his time as God's apprentice, and probably much to the chagrin of his brethren, he is, without warning, set apart for sacred purposes, and, with the anointing, is divinely imparted a new spirit.

The highest duty of the church of the present, is to search out and train souls for great leadership in the near tomorrows. The safety of the church in the coming age, depends on the making of leaders in this age. Find them wherever we can, and fill them with truth and noble ideas of service, and with lives transformed and under the anointing of God, the church of tomorrow will have a product within her borders that can lead the forces of God on to ultimate victory.

SOUTHERN CALIFORNIA W. M. S. ANNUAL MEETING

The Annual meeting of the W. M. S. of the Southern California District, was held in First Church, Pasadena, June 3rd, the District President, Mrs. Paul Bressee, presiding.

The devotions were led by Mrs. Kirk of that church. One of the most interesting reports of the day was that of the District Treasurer, Mrs. J. C. Ennor. Together with about \$3,000 given by Los Angeles First Church from the Dulin estate, the Treasurer was enabled to report this year, \$11,600, making in one year as much as the combined amounts of all the previous years of the district organization. Aside from this legacy from the Dulin estate, the progress was wonderful. In praise to the Lord for what He had enabled us to do, the doxology was sung at the conclusion of this report.

This past year there were about twelve hundred thank offering boxes distributed among the societies, and at the ingathering, this offering amounted to a little more than \$3,200. The society of the Alhambra church, of which Rev. Melza H. Brown is pastor, was the Banner Society, bringing an offering of about \$800. Those of us who were present at that meeting, will never forget it.

The report of the District Organizer, Mrs. S. P. Richards, showed an increase of five new societies for the year.

Mrs. P. G. Linaweaver, who has charge of the junior department, reported fourteen Junior Societies. We have also four among the young women of the district.

Another interesting feature of the day was the motion by Mrs. P. G. Linaweaver to make our District President, Mrs. Bressee, a life member of the W. M. S. This motion carried unanimously. In the election that followed, the Executive Board with only one exception was re-elected.

Since the W. M. S. is now included in the General Budget of the church we believe this will be a stimulus for greater effort on the part of our women for the coming year.

MRS. C. E. HARDY,
Corresponding Secretary.

CHICAGO CENTRAL DISTRICT HOME MISSIONARY ACTIVITIES AND PLANS

We have just made a trip up through Wisconsin. While our work does not go by leaps and bounds in this great state, yet we are making some substantial progress. Recently we spent a Sunday with Rev. J. J. Gough, who has held a Home Missionary meeting at Whitcomb, Wisconsin, in a vacated church. They have a good Sunday school organized there, enough people for a substantial organization, and a house of worship can be easily provided. I also spent Saturday night and Sunday morning and afternoon at Mattoon, Wisconsin, where we have a fine church and are paying the preacher a living salary. Rev. Stella N. Adams and Miss Lillian Berkey are Home Missionaries in northern Wisconsin, and have been having some good meetings. Rev. P. A. Dean has not been well in body and is now entering upon his work in

northwestern Wisconsin. We have been having considerable struggle in the northwestern part. We have some following at Ashland, St. Croix Falls, Clam Falls, and up there in that great Northwest section we are struggling away to get a footing. A good campmeeting will be held at St. Croix Falls, Wisconsin, near the date of August 1.

Down around Menomonie, Rev. George Cornelius, the pastor at Forest Center, is starting a tent meeting at their church with Evangelist Keel of Des Moines, Iowa. Also Mr. Keel is going to hold a four Sunday meeting at Durand, Wisconsin, where we have had an unusual resurrection. Then in August, our Nazarenes of this section will put on a Home Missionary meeting at Menomonie. At Antigo, Wisconsin, Evangelist Lyman Brough is to hold a Home Missionary meeting in an Evangelical church during the month of July, where we hope to organize a new church. Our pastors, Andrew C. DeSmidt, Ralph Rice, and Brother Gustafson, are planning to hold some meetings in southwestern Wisconsin. We are making some progress in this section. A good campmeeting will be held at Spring Lake Park July 13 to 24, and our pastors, Mrs. E. R. Hansche and C. A. Geeding, are closing up successful years at our two churches in Racine. We have also built a new mission hall in North Racine where we have a fine Sunday school. Rev. R. L. Morgan starts an evangelistic campaign in Milwaukee Sunday, July 31. Thus the good work goes on in Wisconsin.

Rev. A. J. Mitchell and Rev. C. C. Davis have recently held a Home Missionary meeting at Campville, Illinois, and with another meeting we hope to organize. Rev. R. L. Morgan is now in a Home Missionary meeting at Edwardsville, Illinois, where we hope to organize. Rev. H. B. Garvin is putting on a Home Missionary meeting at Monticello, Illinois, where we hope to organize. Quite recently we have organized a new church at Olney, Illinois. Evangelist L. J. Rice and wife are putting on a tent meeting at Flora, Illinois, a new place. Our pastor, I. G. Young of Murphysboro, and J. S. Wallace are putting on Home Missionary meetings at Johnson City and Herrin. Evangelist Elwood Taylor is in a Home Missionary meeting at Argo, Illinois, near Chicago, where we hope to organize. Evangelist James Miller starts well under a tent at Elmhurst, another new place. "We are moving along nicely at Erin. about twenty-five meetings. The Lord is blessing us and we are preaching the gospel to thousands, having many souls and getting new churches.

E. O. CHALFANT,
District Superintendent.

SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

The Twenty-first Annual Assembly of the Southern California District, Church of the Nazarene, convened at First Church, Los Angeles, June 14-19, Dr. R. T. Williams presiding. A preliminary meeting was held on Monday evening preceding the opening of the Assembly. On Tuesday morning the Assembly opened promptly at nine a. m. with devo-

tions and an address by Dr. Williams. The General Superintendent gave a number of lectures filled with practical advice, and telling aphorisms. Each of the addresses was of a high order and made a profound impression. Here are a number of "high spot" excerpts jotted down by Rev. H. B. Macrory.

"Our movement was not started by negatives but by positives."

"Have straightforwardness, frank honesty, do not cut corners nor dodge issues, say it once, stay put."

"If God calls a man to preach He will call people to hear him."

"Happy the man who knows what he can do; happier the man who knows what he cannot do."

"God is dependent upon men to put His message over."

"Strength does not talk about itself, weakness is apt to."

"Give me enough religion so that when I am shot I will not shoot back again."

"The time must come when the Church of the Nazarene will put its anathema upon low class ethics as well as upon high bred carnality."

"Give us not only sanctified hearts but high class courtesy. Low grade ethics, cheap courtesy—O Courtesy, where art thou?"

"Whenever there is disrespect for God's anointed the church will retrograde."

"Cover up others' faults with charity and shed tears over them."

"When my brother goes down it is a funeral for me."

"Oh, God, give me grace to absorb criticism and open not my mouth!"

"Here are a few effective ways to kill a Sunday school: (1) Begin a little late, (2) Run beyond the time limit and so kill two birds with one stone, the Sunday school and the following service, (3) Do it the same each Sunday. Have no variety, (4) Get a lot of teachers that do not know anything about a Sunday school, teachers that never read an up-to-date Sunday school book."

The Assembly was large, fully 325 delegates being present. There were many visitors; the audiences ranged from 500 to 1200. Night services were evangelistic, Rev. L. N. Fogg, I. M. Ellis, Bud Robinson and Earle F. Wilde doing the preaching.

Rev. John T. Little was re-elected District Superintendent. He has had a very successful year; eight new churches being organized. The district now has 4,704 members, a net gain of 320 over the previous year.

The total amount of money raised for all purposes in the district was \$289,273. The value of church property, \$956,657. The district raised nearly \$19,000 for foreign missions—to be exact, \$18,767.68. The Woman's Missionary Society made an astonishing record, raising more than \$11,000 for missions.

The pastors reporting the activities of the various churches, told stories of heroism, self-sacrifice and devotion to duty with thrilling effect, equal to the experiences of the early Methodist itinerants. They "hew out a kingdom" for themselves, and virtually, in a number of cases, "make bricks without straw." They are to be commended for efficiency and arduous toil.

One of the happy incidents of the Assembly was the announcement that Mrs. Little, the estimable wife of the District Superintendent, had presented him with a pair of twins—a boy and a girl. The Assembly complimented the happy parents with flowers and \$100.

The singing of Prof. John E. Moore, Earle F. Wilde, Miss Freeman and others was inspiring. There were touches of heaven on the Assembly, indescribable. Business—voluminous business—was speedily transacted under Dr. Williams' enthusiastic push. There was no lag. The chairman was patient, always courteous and kind. He is a keen presiding officer. The Assembly gave him a love offering of nearly \$300.

There were a number of changes on the district, and several of the smaller churches to be supplied. Adjustments will soon be made. The Assembly voted to push for 2,000 new subscriptions for the HERALD OF HOLINESS. About \$300 worth of books were sold under the skillful direction of the General Superintendent. All told, the Assembly was inspiring and full of genuine interest. We march on for larger things. Note: I have not used the hackneyed word, "great," once.

ASSEMBLY NOTES

First Church entertained the Assembly admirably.

All seemed comfortable and well pleased.

The committee reports were unusually well written and suggested much that was practical.

The district is getting so large that it is unwieldy.

General Superintendent John W. Goodwin was present to cheer us on.

Rev. C. A. Kinder proved himself to be a capable and painstaking secretary.

Mrs. Paul Bresee, secretary for many years, was missed.

Missionaries present: The Smiths from China; Miss Hayne from China; Rev. Carlos Miller from Argentina.

Dr. Williams' Sunday morning sermon was superb. A very large crowd, jamming the church, heard him.

Thos. G. Sanchez and W. C. McKay were ordained elders Sunday afternoon. Brother Sanchez will preach to the Mexicans.

Fred H. Ross and Rev. Will H. Huff were introduced and brought greetings. Both are well known Methodist evangelists.

The statistical secretary, Rev. Will H. South, and his assistants worked long and hard.

An invitation from the Long Beach Church of the Nazarene to hold the 1928 Assembly there, will probably be accepted.

C. E. CORNELL, Reporter.

REPORT OF THE COLORADO-WYOMING DISTRICT ASSEMBLY, DENVER, COLORADO

The Nineteenth Annual Assembly of the Colorado-Wyoming District has become history. From the opening service on Monday night and the hearty words of welcome by Rev. D. I. Vanderpool, the aggressive pastor of Denver First Church, to the final benediction, there was not a jar or discord. Most of the delegates came in Fords, but the Assembly

itself moved along like a well-oiled Cadillac.

Monday night and Tuesday the District W. M. S. held its annual convention and they had us going about 45 miles per, by the time the Assembly proper opened on Wednesday morning. Dr. J. G. Morrison gave a stirring missionary address in the opening service. Others who took part in the convention programs were: Mrs. H. F. Reynolds, Rev. and Mrs. H. A. Wiese from China, and Miss Martin from Africa.

Dr. H. F. Reynolds presided over the Assembly and although there were three evangelistic services daily, and despite the extra amount of business in the election of delegates and the discussion of Memorials to the General Assembly, still all the business was out of the way and the Assembly was ready for adjournment on schedule time at 5 o'clock Saturday. Dr. Reynolds is still virile and active and a real general.

Rev. J. B. McBride, that veteran of thirty years in the field of holiness evangelism, was engaged as the Assembly evangelist and had charge of the evening services. Time after time he was forced to stop preaching as the glory of the Lord fell on the people in wave after wave of shouting and weeping and laughing. The long altar was lined with seekers in almost every service.

Dr. J. G. Morrison gave a message each day on "Achieving Faith" and presented the truth in such a masterful way that a person hardly knew whether to crawl under a bench for shame because of the little he had accomplished or go right out and tackle the devil in his den.

Rev. C. W. Davis was re-elected District Superintendent, receiving 134 out of the 140 votes cast on the nominating ballot. This vote was quickly made unanimous and made the official ballot. Mrs. Florence Davis was re-elected District Evangelist. Brother and Sister Davis have done good work on the district, five new churches having been organized the past year. The statistical report showed good progress for the year in all departments of the work.

The closing message of the Assembly was brought by Rev. H. B. Wallin, the pastor of the First Church of the Nazarene of Spokane, Washington, where that wonderful new building has just been dedicated.

The District Superintendent of the Nebraska District, Rev. H. M. Chambers, was a visitor in the Assembly, and the invigorating mountain air of Colorado, together with the wonderful spirit of inspiration in the Assembly so affected him that his poetic muse began to stir and the following poem is the result:

A GREETING AND AN APPRECIATION

Here comes to you a Nebraska man,
Fully saved by the old time plan;
And greatly enjoying the lively scenes,
Brought on by these genuine Nazarenes.

From the district lying just over east,
And of all your brethren less than the least,
I come from a region lower down,
To breathe the pure air of this mile high town.

We, too, have passed through a toilsome year,
For the cause which to all our hearts is dear.

Oh, let us keep lifting the standard high
As this city nestled against the sky.

It is good to see you one and all,
Come up from your churches large or small,
To meet here old friends as well as new,
With purpose exalted and hearts that are true.

With delight I have watched the Davis' grow,
Since together we labored in old St. Joe.
And also the guileless Vanderpool,
Since he got his wife in the Hutchinson school.

Good Brother McBride appeared on the scene,
In my early days as a Nazarene,
And he preached for us in an old camp shed,
Where many souls to the Lord were led.

And here's Sister Martin and Tommy Hayes,
Both gospel trophies of by gone days,
And with Walden I've ridden through cold and storm,
To his first appointment out near their farm.

And the Whitehorns who with me a vision saw,
When we fought the devil in Omaha,
And now Morrison comes to weave the spell,
Of "Achieving Faith" around us well.

Dear Doctor Reynolds and his forceful wife,
Both buoyant, joyful, with spiritual life,
What a holy spell is around us flung
By this saintly pair who are always young.

What more can I say? Time fails me quite
To mention the faithful I've met in the fight,
May we never be daunted but surely go through,
To that final reunion of all that are true.

FLETCHER GALLOWAY, Reporter.

EASTERN NAZARENE COLLEGE COMMENCEMENT

The closing at Eastern Nazarene College was, I think, the latest among any of our institutions. Commencement exercises extended from Friday, June 10, to Wednesday, June 15. During this period there were many splendid programs and gatherings, and our hearts were greatly encouraged by the large number of friends who gathered and cheered us by their words of commendation and assurances that we were doing the work which they expected of us.

The commencement speaker was Rev. L. A. Reed, A. M., B. D., of Long Beach, California. Brother Reed is well known to our movement as a pastor, evangelist, professor of biology, and vice-president of Pasadena College; however, I think this was the first time that he has appeared as a commencement speaker. We cannot commend his work too highly. Four times, from Sunday night to Wednesday night, he addressed our students and friends, preaching the annual sermon Sunday night, speaking Monday afternoon on the topic, "If I Were Eighteen Again," Tuesday afternoon under the auspices of the Theological Department on "Jesus, the Christ," and concluding Wednesday evening from the theme of "The Conflict Between Modern Doubt and Christian Faith." Each of these addresses was splendidly given, but especially on the Tuesday and Wednesday occasions Brother Reed did superbly. His presentation of "Jesus, the Christ," was

among the best we have listened to at any time, and to his Wednesday evening discussion he brought the fruits of his years of study and experience, especially in the field of biology. The unanimous verdict at the close of the address was that there had been none to excel it in the history of Eastern Nazarene College commencements.

It was with great pleasure that we announced to the splendid congregation commencement night that each member of the graduating class from the College Department was a Christian. They are going into varied fields of endeavor—some to preach, some to teach, and others to take post graduate work—but each one had a ringing testimony and faces the future with Christ as his guide.

All the friends of Eastern Nazarene College will be interested to know that the prospects for another year are splendid. Our students are organized in a great Student-Get-Student Campaign, and are enthusiastically representing Eastern Nazarene College in every part of the Eastern Educational Zone. Professor R. Wayne Gardner and President F. W. Nease will be in the field practically all summer, while Rev. John Gould, business manager, will campaign in New England and the East.

We would be very glad to communicate with any who are contemplating attending a holiness academy or college. A letter to the college office will bring detailed information. Our fall opening is Tuesday, September 13, when we will open with a great holiness convention in anticipation of the most blessed year in our history.

FLOYD W. NEASE, *President.*

CHURCH NEWS

PASTOR CHARLES H. HARE, Midland, Michigan—"Three things at present are particularly interesting to us here. First, Rev. J. E. and Mrs. Ada Redmon have just closed a splendid two weeks' meeting with us. There were over forty seekers at the altar. Mr. and Mrs. Redmon are very commendable workers. Second,

Eradication of Carnality

Why We Teach It

By Rev. A. M. Hills, D. D.

Everything that Dr. Hills writes is scholarly and convincing yet easily understood. There has been a real need for a publication—not too lengthy,—on the subject of eradication. We are fortunate in being able to send forth this series of articles in booklet form as we feel sure that it will be the means of enlightening many regarding one of the distinctive points of the doctrines for which we stand. 46 pages; paper covers.

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we are just completing one of the finest tabernacles we have in our Michigan connection. It is built of cinder blocks and will seat 275. Its valuation is \$10,000, a debt of only \$2,800, which is pledged. The tabernacle will be seated with regular pews. These also are provided for. Third, Rev. Vernon L. Ward of Cadillac, has accepted the pastorate here, Rev. Charles H. Hare resigning to accept a call to Saginaw. Two revival meetings have been held this year which together with the number of seekers in our regular services totals over 130."

PLUM VALLEY, COLO.—"We have just closed a most wonderful meeting at this place. We have never enjoyed better fellowship and good times than during this meeting. Brother W. E. Ellis of Amarillo, Texas, did the preaching and Brother O. Gossett of Canyon, Texas, had charge of the singing. God was with us with His mighty presence and power and hungry hearts were at the altar each service praying through. Numbers were saved and sanctified during the services, and nineteen were taken into the church on Sunday. We organized our Sunday school and N. Y. P. S. at the night service. Our dear Brother and Sister Wells have labored long and with continuing efforts with this church and are now seeing fruits for their labor. We are having from seventy-five to eighty-five at Sunday school, church and our N. Y. P. S. each Sunday. Pray for us."—Reporter.

PASTOR E. H. STOUT, ERIN, TENNESSEE—"We are moving along nicely at Erin. We came here two years ago. We have visited and prayed in every home in Erin, and some distance from Erin. During this time the church has had three revivals with some visible results, a number saved and sanctified and eight additions to the church. We have not grown by leaps and bounds but steady and sure. Our Sunday school with its faithful superintendent, Brother Sidney Boone, is moving along nicely. We had in Sunday school last Sunday sixty-five, (a year ago forty-three), and large crowds at our preaching services. We are having another revival to begin the fifth Sunday in July. Rev. Mrs. Barbara Harrington of Nashville is to be the evangelist. We covet the prayers of God's people for the church and the workers, for a mighty revival. We are resigning as pastor of the Erin church at the end of the assembly year which will be with the convening of the district assembly September 14 to 18 at Lawrenceburg, Tennessee. We are open for a call to the place where the Lord leads and where there is work to do. We are in the fight to stay till the end, and expect to keep shouting and singing and preaching second blessing holiness."

EVANGELIST E. O. RICE—"Some years ago when the writer was president of Red Rock Campmeeting Association at St. Paul, Minnesota, reports were written regularly for our holiness papers and full account of our labors were given to the people. After taking the position as business manager and treasurer of one of our holiness colleges I stopped reporting my labors. Since resigning my position with

the holiness college and now having engaged in the evangelistic work, I shall again report from time to time my labors, as God sees fit to bless. I am now engaged in a revival meeting at Du Quoin, Illinois, a beautiful town of eleven thousand inhabitants, located in the southern part of the great state of Illinois on the main line of the Illinois Central Railroad. The Baptists have by far the largest church in this city. Recently they erected a new church building costing about \$180,000. They have moved in their new church home and the old church which they vacated is a very excellent brick building, and so centrally located, seating about seven hundred people, that the writer received the conviction that it should be leased and a campaign put on for the glory of God and the salvation of the people. Arrangements were completed with the trustees for the use of this splendid building for as long a period as is needed. I feel that I was providentially led to secure the services of Rev. J. L. Glascock of Cincinnati, Ohio, to come to Du Quoin, Illinois, and do the preaching. (Rev. Glascock was the engaged evangelist at the West Pullman Campmeeting in Chicago in the year 1900 which my father, Rev. S. Rice, launched and in which the writer of this article was gloriously converted. Praise the Lord forever and forever.) Rev. N. V. Lewis of Wilmore, Kentucky, was engaged to lead the singing. Brother Lewis is one of the best leaders of song in our holiness movement. At this writing the Glascock-Lewis-Rice evangelistic party is in the midst of a real genuine Holy Ghost revival at Du Quoin. Direct salvation work is the greatest work any man can give himself unto. Thank God for the openings that are coming to us. We solicit the prayers

Nazarene Campmeeting Fifteenth Annual

Pasadena College Campus
Pasadena, Calif. July 14-24

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DR. C. E. HARDY, formerly of Tenn.
PROF. JOHN E. MOORE, *Evangelistic singer.*
REV. MELZA BROWN, *Leader of Young People.*
REV. BERTHA SCHWAB, *Leader of the children.*
VERNON L. WILCOX, *Pianist.*
REV. J. T. LITTLE, *Dist. Supt., in charge.*

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Rev. W. C. Frazier, Sec'y
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of all of God's people everywhere. My home address is Upland, Indiana."

FT. WAYNE, INDIANA—"After having had a number of great revivals this year, we again went into a meeting on May 5, under the leadership of Dr. C. H. Babcock of Los Angeles, who is indeed a great and wonderful man of God. Our church surely feasted on the deeper things of God's grace and love and mercy, and we all came out of the meeting with a greater zeal for the cause of Christ and a stronger determination to do His bidding. Burl Sparks of Seymour, Indiana, led the song service in a very effective manner, driving his messages in song deep into our hearts. Many seeking souls came to our altar during this meeting. Our church has surely been fortunate in having such a man as Rev. Morris M. Himler come our way to minister unto us as our pastor. Seekers have been at our altar at every Sunday night service since he came to us last September. Approximately eight hundred souls have knelt at our altar during this year. Our prayermeetings are attended by almost two hundred people. Our young people are wide awake, and they are trying to contribute their part to the cause of Christ. At the present time they are putting on a revival effort in Columbia City in one of the tents which our good District Superintendent, J. W. Montgomery, has secured for revival work of this nature in this district, in which meeting our pastor is doing the preaching in a gracious manner. Brother Himler is continually going about our city doing good, visiting the sick, the poor and the needy, and the sin-sick souls, offering prayers in their behalf and ministering unto them. Just now, through his efforts, our church is helping to start a Sunday school in a barn in one of our city's poorer districts, which Sunday school is being well attended. To show how we appreciate Brother Himler, we gave him an almost unanimous call, with a substantial increase in salary, to be our pastor for next year, at a Sunday morning service, in which the church membership voted, only one dissenting vote being cast. We surely thank the Lord for the wonderful blessings He has bestowed upon us during this year. Last Sunday night, at our regular service, there were fourteen seekers at the altar and we have already taken in about one hundred new members this year and the end is not yet. Pray for us."—Vernal H. Carmichael, Reporter.

VERSAILLES, INDIANA—"We wish to announce the great things God has done for us here. Rev. and Mrs. J. R. Edwards of Elmore, Ohio, were the called evangelists and we can say that their ministry of preaching and singing was wonderfully blessed of the Lord. Brother Edwards was at his best. He surely preached with unction. Brother and Sister Edwards sang the gospel and how the glory did fall. Never in the history of the church at Versailles did we enjoy such manifestations of God's presence, with packed house. People came for miles, night after night, the town's people of various denominations came every night. Men who were never known to go to church

attended regularly and gave liberally. Ever since this church has been built it has been hard to get a large crowd—not so at this revival. Rev. Pratt, pastor of the Wesleyan Methodist Church, seven miles away, with his people were regular attendants, and on the last Sunday night he closed his service and came with his people. How he did lift and help shout the victory. The evangelists were given a nice offering, also the church gave the pastor a nice love offering. Will close by saying a nice class was taken in the last Sunday of the revival and more coming in later."—Rev. Bob. White, Pastor.

HOT SPRINGS, ARKANSAS—"The revival meeting is now in progress and the glory of the Lord is on each service. Many souls are weeping their way to God and finding pardon at the foot of the "Old Rugged Cross." The pastor-evangelist, Rev. D. C. Reynolds, is doing the preaching, and his Spirit-filled messages are bringing conviction to the hearts of the hearers. The pastors of the city are lending their influence to the meeting in such a way that it means success for the local church. The district tent was pitched on the lots belonging to the church and the crowds that gathered at the evening service could not be seated. Brother Reynolds is a preacher of the old time fundamental doctrine of holiness as a second work of grace. Brother J. Ross Hurst of Henryetta, Oklahoma, was engaged as the song leader. He is one of the sweet singers of the church and a benediction to all who heard him. The writer came over from Vilonia to play the piano for the meeting and to lecture at the morning service on the seven dispensations of time. The morning services converted themselves into old-fashioned testimony and prayer services at which times the people were blessed and the lecture omitted. The Hot Springs church is on the map for God; with the hearty co-operation of the District Superintendent, Rev. John W. Oliver, they are making things "hum." The Sunday school has an average attendance of over one hundred. The young people's society,

under the able leadership of Sister Reynolds, pastor's wife, is doing splendid work for the Lord. Pray for these people. Visit them and get blessed with them. We expect to continue in the evangelistic work until fall."—W. O. Hardy.

EVANGELIST E. T. COX—"In our last report we were in the battle of the Lord with Brother Huff, pastor, of Columbus, Georgia. God opened the windows of heaven and we had an old fashioned revival. God gave us sixty-one souls who were either saved or sanctified, and the shouts of the saints and prayers of the unsaved and unsanctified reminded us of the days of old. The last Sunday of the meeting Pastor Huff received eighteen fine members in the church and several others to follow. We went from there to Monterey, Tennessee, to be with Pastor Welch. Brother Welch has just built one of the best church buildings in the district. He is sure a fine pastor, has a fine people, and they are looking for great things in the future. The rain hindered us some, but God was with us and gave us some over sixty professions, and the pastor was planning to receive the next week a nice class into the church. We are now in the first week of our meeting with Pastor Smith of Sylacauga, Alabama. The devil is putting us up a fight but we believe our God is able to give the victory. We are slated for the summer except from August 28 to September 11. We could give this date to some pastor that wants an evangelist. You may address us at Nashville, Tennessee, 1412 East Douglas Avenue. If you desire references write C. B. Jernigan, McClurkan Avenue, Nashville, Tennessee. Continue to pray for the health of my wife while she stands by me so loyal as a Christian wife as I go in the battle for lost souls."

PASTOR B. H. POCOCK, ELLET, OHIO—"On April 30 I closed a most happy and successful pastorate of five years in the Chester, W. Va., Church of the Nazarene. God gave us hundreds of souls at our altars during the five years of our

Nazarene Campmeeting Portland, Oregon

July 21 - 31

WORKERS

Rev. Bud Robinson

Rev. Earle F. Wilde and wife

For information write Rev. D. J. Smith

606 Elliott Ave., Portland, Ore.

pastorate there. We more than doubled our church membership of that place. I never worked with a more loyal and willing people than the Chester folks. The church building was reseated and relighted, and remodeled throughout, and the seating capacity increased to a hundred or more folks. We sang and shouted together. God gave us the hearts of the people. They prayed, boosted, walked the aisles, and took their liberty in Christ. Harmony existed, and there was freedom in the atmosphere. Brother Ward, former pastor of the Church of the Nazarene, East Palestine, Ohio, is getting on well, and is winning the hearts of the people. On the closing night of our pastorate, when we preached our farewell sermon it was more like a funeral than anything else. They had a farewell reception for us, and between fifty and sixty people gathered in the parsonage to bid us adieu. They presented us with a nice purse of money, and Brother and Sister Metts gave us a beautiful rocking chair. We are now on our new field of labor and getting on really well. Springfield Heights Church of the Nazarene is made up mostly of young people. We have a fine crowd here, and they know how to take care of the pastor. We are now in the midst of a revival in our local church, and we believe that God is going to give us a great year. We have a fine and well-organized Sunday school, with a band of well qualified teachers. We have talent in the church, and this is the home church of the Barnett sisters. The youngest is seven years of age, and the eldest isn't quite fifteen. But they sing together. It is a fine quartet. Also we have a mixed quartet of young folks. We are going in for old-fashioned blessing. We are located in the Akron zone. There is beautiful fellowship among the preachers of this zone."

PASTOR E. E. KINZLER, TAYLORS FALLS, MINN.—"Last November we came here to take charge of the church that was organized. We labored all winter under handicaps, preaching and holding prayer-meetings in the homes. Some weeks we

would walk as far as forty and fifty miles to visit the people and hold prayer-meetings. All through the winter we did not have one single soul at the altar and only one that requested prayer. So in that line it may be said that we have not accomplished much, but God has said that His Word will not return void and we are leaving the results with Him. We just closed a revival meeting with our Evangelist Rev. Coryell. We had a very good meeting. Again we cannot report a great number of souls but nevertheless God was in the camp and gave some real victory. A few did pray through to definite victory and struck fire, praise God. It truly is a pleasure to work with a man like our Brother Coryell. He preaches the old time religion without fear and will not get discouraged when the fight is the hardest. We have some new people coming to worship with us and some are looking our way as their church home so you see God is leading on to certain victory. Also the finances of the meeting came very easily. At present we are in a meeting out in the country in a tent. The crowds were very good yesterday as it was the first day. A revival spirit is on and souls under conviction. We plan to labor there for two weeks and then get into a schoolhouse for a meeting. We are not one bit discouraged and we intend to keep on keeping on till the victory comes. My one ambition and desire is to serve my heavenly Father to the best of my ability."

PASTOR E. N. PITTS, OKLAHOMA CITY, WEST SIDE CHURCH—"This is our second year with this church, and so far I am thankful to report God has been with us and blessed our labors along all lines. This church has a loan on church and parsonage with payments of sixty odd dollars per month. When we came here they were seven payments behind. We have those caught up, and are making the payments as they come due. Last year this little church of twenty-five members, paid \$150.00 on the budgets, which, I think, was the first it had ever paid on those claims. This year we are

assessed two hundred dollars on budgets, and I am sure we will pay it. The Sunday school takes the first Sunday of each month for missionary Sunday, and the collections from this source have more than paid our General Budget. We have a Woman's Missionary Society and last year these good women paid eighty-five dollars, and this year they have paid fifty-five, and they have had some bright conversions in their meetings. Last year we increased our membership sixty per cent. This year we have received six into the church, and lettered out four. We have had no great revival since we came here, but several have gotten saved and some right recently, for all which we give God the glory. Several persons have been healed—some remarkable cases that were not Nazarenes. They called on the pastor and church to pray for them and God heard our prayers, and did the work. The church doubled our salary this year. Last year they gave us ten dollars per week and house rent, and this year twenty dollars and house rent. We preach tithing by precept and example, and most of our people tithe."

EVANGELIST S. S. NELSON, Slaty Fork, W. Va.—"The Lord gave a splendid revival here at Slaty Fork. It rained almost all the time and cars could not reach the church on account of conditions of the roads but the church was filled almost every service. The Spirit of the Lord was present and a number of souls prayed through to victory. The altar was crowded at all the services on the last Sunday."

NORTH COOLEMEE, N. C.—"Our revival closed Sunday night, June 20th, Rev. Chas. J. Penn of Los Angeles, Calif., evangelist. He preaches strong on repentance and restitution. Last night a man testified that he had been a Baptist since he was a boy, but had never had salvation before. He heard the gospel in a way that he never had heard it before, so he began to ask everybody to forgive him, that he had any idea had anything against him. Later he prayed through, and came to church with the shine that does not come off. Several letters of confession were written by others. The postmaster is telling people that a man gave him \$2.15 that had been overpaid in making change five years before. Several professed sanctification, and five who asked for prayer have not as yet prayed through. Pray for this needy place. We have the weather boarding on our church, and have just put in the electric lights—have plank for seats, and the church is not finished inside, but we are going ahead and trusting God. Four have united with the church as a result of this meeting. To God be all the glory."—S. L. Cook, Reporter.

EVANGELIST A. M. MASON—"At the time of our last report we were starting a meeting at Childress, Texas, where the Aherns are pastors. We had a glorious time. We do not know how many prayed through, but we do know we had a great meeting. Mrs. Bula Knight of Mineral Wells, Texas, was our song leader, and was a great factor in the success

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of this meeting with her special singing. Miss Stella Roby also sang several times and helped in directing the choir. Miss Pluma Mason rendered good service at the piano. Fifteen new members were taken into the church at the close of the meeting. We are now in a battle at Electra, Texas, a small oil town where we have only a small band, twelve in number, who are discouraged. We are expecting a great time. Pray for us."

FORT SMITH, ARK.—"Our revival under big tent here is a great success. Yesterday (June 19), was a great day with nearly a score saved or sanctified. Fathers, mothers, sons and daughters, old and young are finding God. Great crowd last night. Meeting continues one more week. The full, uncompromising gospel and preaching of Evangelist Hamric is very effective and bringing forth fruit. Pray with us for a great church in this city of 40,000 people."—Reporter.

FREDMONT, MO.—"Last year we had difficulty in calling a pastor, and the District Assembly sent us Rev. John Duncan and wife. God came with them and they came praying and holding on to God. Although the church was divided, yet they went to work and soon had the church rallying around them and making progress. At the church meeting last evening the church recalled Brother Duncan and wife, giving them a unanimous vote on the first ballot. Praise the dear Lord! Brother Duncan preaches the Word straight. Our District Superintendent promised to send us an evangelist or to come himself and give us a meeting in July and we are expecting great things from the Lord. Pray with us and for us."—Jesse Freeman.

SOMERVILLE, MASS.—"The House of Prayer Home, an orphanage superintended by Sister May F. Rabell in this city, held its 29th anniversary at the Home on the evening of May 30th. Brother Daniel M. MacDonald took charge of the opening devotions, speaking briefly upon Sister Rabell's work and Brother DeLong, our pastor at West Somerville, led in prayer. A Memorial Day program followed by a religious program was then rendered by the children of the orphanage. Brother DeLong then spoke briefly upon the good work done through the years, and some others spoke briefly. After this refreshments were served. Although the attendance was not large, yet the gathering was a very profitable one, at least from a spiritual standpoint."—Ella Strickland, Reporter.

CINCINNATI, OHIO.—"Sunday, June 19 brought a fairly good attendance to our Sunday school at the little Church of the Nazarene, corner Floral and Smith Road. We had one new enrollment which adds toward our goal of one hundred in Brother Hall's class. Brother Hall taught on good citizenship. It was a splendid lesson. Then, too, our preaching service is always good. Brother Kelly was at his best last Sunday. We invite all strangers to our little church. There is always a warm welcome and a glad hand shake."—Olive Rietzke.

EVANGELIST I. C. MATHIS.—"When I last reported I was in a meeting at Wilmington, Calif. We had to leave before the meeting was over and they secured Evangelist Fogg to carry on the meeting. Our next meeting was at Brea, Calif., with W. B. Corlett and his good people. While it was a hard fought battle in many ways God gave us good victory. There were seekers almost every night and the last service the altar was lengthened to both walls with chairs and several seekers in the front seats. We then went to Van Nuys, Calif., where it seemed all the powers of darkness were turned loose on us. The singers contracted the 'flu' as did many of the people as well as the evangelist. But God gave us victory and over twenty definite earnest seekers the last Sunday. In the closing service the District Superintendent, Rev. J. T. Little, perfected the organization of a Church of the Nazarene with thirty members. In these three meetings it was my privilege to work with Jones and Scroggins the 'Texas boys' as singers. There are no better men than these. They sing, pray and get blessed and are a great blessing wherever they go. They have both resigned their positions and are giving all their time to song evangelism. If you can get them they will be a great blessing to your church. We came to the assembly of the Southern California District with no thought other than continuing in the evangelistic work. Our slate was filled several months ahead and God was blessing and giving us souls. But at the urgent solicitation of District and General Superintendents we allowed them to appoint us pastor at Santa Anna, Calif., for the coming year. The church had had some difficulty as to the calling of a

pastor and they left the matter with the Superintendents for appointment. We sacrificed our own plans to try and help out in this time of need. We are now on the field and praying that God will help us. We appreciate the many calls from pastors and had no other thought than evangelizing when we made up our slate."

TELEGRAMS

BARBERTON, OHIO
Reporting a gracious revival in the new tabernacle. Surely God was in this place. John Fleming, evangelist, Charles Mourer of Cincinnati, singer. As they came, 251 seekers, received in cash and pledges, \$1,250. Members received and HERALD subscriptions taken. Hallelujah.—Frank and Helen Leham, Pastors.

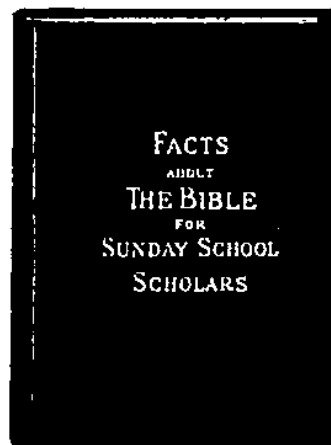
KLAMATH FALLS, OREGON
Hard battle continues here. Entering fifth week, souls praying through. Owing to an unforeseen unavoidable conflict with other campmeetings and street carnival our slate is broken and meetings cancelled. This leaves us open for calls. Wire or write 2242 Home Street, Klamath Falls, Oregon.—Evangelist J. A. Kring and wife.

HIGGINS, TEXAS
Just closed very successful revival with Rev. J. Warren Lowman and wife as evangelists. God wonderfully blessed the deep, searching messages and many prayed through definitely. Confessions and resolutions were made. The revival still goes on in the regular services. These people are blessed of God in their labors and are beautiful to co-operate with pastor.—Vera Mitchell.

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ANNOUNCEMENTS

WEDDING BELLS—On June 23rd Margaret Eleanor Patin, daughter of Mr. and Mrs. I. K. Patin, and William Clayton Esselstyn, were married at the Uhrichville, Ohio, Church of the Nazarene. Rev. Chas. F. Whetsell officiating. Mr. Esselstyn will continue as a member of the Eastern Nazarene College faculty next year, until the way opens for them to sail for Africa. They are under appointment of the Board of Foreign Missions of the Church of the Nazarene.—Reporter.

NOTICE—After twelve years' continual evangelistic work and seeing the great need of good pastors, I may enter the pastorate. If interested, write me.—C. J. Garrett, Ottawa, Kansas.

NOTICE—Chicago Central District Assembly, Aug. 30 to Sept. 4, at Olivet, Ill., General Superintendent Reynolds presiding. The famous Vaughn Quartet will be with us all the time.—E. O. Chalfant, District Superintendent.

WEDDING BELLS—A very pretty home wedding was solemnized Sunday, June 12 at the home of Rev. and Mrs. J. H. Sulston, at Toledo, Wash., when Miss Sadie Hall was united in the bonds of holy matrimony with Mr. Venton Pyke of Vancouver, Wash., the ceremony being performed by Rev. J. H. Sulston.

SPECIAL REQUESTS FOR PRAYER—"We purpose to open a great Home Mission campaign in the city of Toronto, Ont., early in July. Please join us in earnest prayer that God will send a great holiness revival to this city. Those who have friends in Toronto, write to us and we will be glad to get in touch with them and interest them in our services."—A. E. Collins, 148 Woburn Ave., Toronto, Ont.—"Pray for our little girl who is very sick. She is suffering much and the doctor says there is no hope."—Thomas Starnes, Okla.

NOTICE—We wish to recommend Rev. J. R. Edwards and wife, who have recently united with the Church of the Nazarene. He is an ordained elder of the Ohio District. Brother Edwards was a pastor in the Baptist Church nine years, pastoring some large congregations while with them. At one time he was assistant pastor of the great Radio Church at Pontiac, Mich. He received

the second blessing and that settled it. Brother Edwards rings true on second blessing holiness and any church desiring a revival along old fashioned lines will do well to call Brother and Sister Edwards. Their messages in song and sermon, under the inspiration of the Holy Spirit, are productive of results and God is giving them real revivals. He may be addressed at Elmore, Ohio, Gen. Del.—J. C. and Martha Walker, Pastors Church of the Nazarene, Toledo, Ohio.

NOTICE—At present I have open dates from July 15 to October 1. I will be glad to assist in revivals anywhere.—S. S. Nelson, 832 Worth Ave., Greensboro, N. C.

NOTICE—To the Kentucky District: The Assembly of the Kentucky District has been changed from Newport to Lexington, as the Newport Church will not be able to get their new building ready in time. They regret very much that they cannot get ready. Let each pastor and church plan to be present with their full delegation. General Superintendent Goodwin will be the presiding officer. We have also engaged the Vaughn Radio Quartet of Lawrenceburg, Tenn. This is one of the very best quartets in America today. Let us all pray for the greatest Assembly that Kentucky district has ever had. It will convene Sept. 7 to 11.—L. T. Wells, Superintendent Kentucky District.

NOTICE—Owing to a conflict in dates one of my meetings has been cancelled and I have some open time the last of July and the first of August.—Oscar Hudson, 2923 Troost Ave., Kansas City, Mo.

NOTICE—As my slate indicates will be in Omaha, Nebr., Sept. 18-Oct. 2, for a meeting. To save time and expense would appreciate calls to other meetings just before or after this date in that vicinity. Please write at once, for others have written me for meetings and are settling with their people on best time.—R. E. Dunham.

OBITUARY

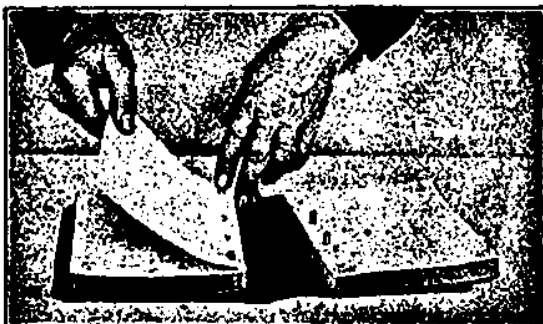
FORGEY—It was a sad hour for the loved ones and friends when death claimed the husband, father and friend, M. H. Forgey, at 4:45 a. m. at his home, 902 7th St., Ballinger, Texas, April 16,

1927. It was a great shock to all even though it was expected as he had suffered several light strokes of paralysis and had been confined to his bed several weeks. He was born in Boone County, Arkansas, Feb. 19, 1855, and came to Texas in 1874. He and Miss Sarah Cates were married Nov. 25, 1877, and to this union ten children were born, of whom two died in infancy. At the age of twenty years he was converted and united with the Methodist Church and was a steward in that church eighteen years. In 1906 he received the blessing of holiness and in 1909 united with the Church of the Nazarene and was a faithful steward at the time of his departure and, with the exception of a few months, was a steward in this church ever since he had been a member. He was a good man and full of the Holy Ghost. His home was always open to ministers of all denominations, and he was never known to turn a stranger away. He could never do too much for a friend and he had many who loved him dearly. Both saved and unsaved had the utmost confidence in him as being a genuine Christian gentleman. He was cheerful, tenderhearted and compassionate, and many are those whose lives were made brighter and better because of his wise counsel and father-heart of love to those in need. His presence, prayers and active service were always felt, and now that he is gone many hearts are sad and he will be greatly missed by the church and whole community. The pastor, Miss Nellie A. Hill, conducted the funeral service, assisted by Rev. W. H. Doss, an aged Methodist minister and friend of Brother Forgey, and a large choir from the Methodist and Baptist churches, in the presence of a full house, and many outside, in the church he loved so devotedly. Flowers were in profusion and many tearful eyes looked upon his peaceful face for the last time here, but not without hope of that glorious day when they shall see him again. His body was tenderly laid to rest in the Old Runnels Cemetery, a few miles north of Ballinger, in the presence of his precious, faithful companion, eight children and a great host of friends in the afternoon of Easter Sunday. He is gone but not forgotten. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—A Friend.

KINZER—Marshall H. Kinzer, born June 12, 1860, at Mt. Sterling, Kentucky, went to his heavenly home June 9, 1927. He leaves to sorrow from the separation his devoted wife Christina; four children, Mrs. Mary J. Moneagle, Fred H., John B. and Emmet G.; one sister, Mrs. Lou Bruce, of Shelbyville, Ky., and five grandchildren. Brother Kinzer was converted at the early age of thirteen and remained a true follower of Jesus Christ, dying triumphant in the faith of the atoning blood of his Savior. His hope was bright with the assuring witness of the Spirit to his full acceptance as a son of God. His home was a house of prayer and he and his wife were daily readers of the Bible. He was always glad for his pastor to read and pray with him, never too sick nor suffering too much, to take comfort and courage from it. May his mantle of blessing fall upon some one who will take his place in the Church of the Nazarene, which he loved and with which he united in 1914.—W. R. Gilley, Pastor.

PRYOR—Lois Pryor, wife of Rev. Luther Pryor, went to her eternal reward May 10, 1927. Sister Pryor has been a chronic sufferer for several years though in her prime of life. We are constrained to say with John Wesley, "Our people die well," for truly her passing away was peaceful and quiet. Some years ago, under the preaching of Rev. B. M. Kilgore, Sister Pryor was converted, and shortly afterward she obtained the experience of heart purity, and united with her husband with the Church of the Nazarene at this place, later moving to Hamlin where her husband entered school to prepare for his

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life work—the ministry—and there labored in a quiet, yet most influential way, to exemplify the life of her Master. Sister Pryor at all times was resigned to the will of God, always bearing the burdens that are so common to a pastor's wife, without murmur or complaint. She was a loyal member of the church, and faithfully attended as long as her health would permit. She will be missed by her host of friends, but most of all by her good husband and children, who are without a mother's care. Their loss is heaven's gain, for her parting words were, "Jesus is coming for me," "lay me down," "farewell." Funeral services were held in the local church, conducted by Rev. B. M. Kilgore and wife, assisted by the writer. Interment was made at Wichita Falls, Texas, the home of her parents.—N. E. Scott, Pastor.

TUGGEY—Mary Jane Tuggey was born in England May 3, 1876 and died at her home, 718 Water St., Fitchburg, Mass., April 25, 1927. In her childhood she attended the Church of England but, after she had grown older, she went to a chapel of the Primitive Methodist people in England where she was converted by the power of the free gospel of Christ, and remained a faithful disciple of His for more than thirty years. In her twenty-fourth year she was married to Frederick J. Tuggey, a devout Christian, with whom she spent twenty-seven happy years. Ten of these years were devoted to service in the Salvation Army and ten years in the Church of the Nazarene, from which church she sailed for her heavenly home. She was blessedly sanctified in England during the great Welsh revival some twenty-three years ago or so. Brother Tuggey relates the following: "At the time of the revival in Wales we were attending special meetings in our town and wife used to go to the morning prayermeeting every day, and when I came home at noon, her face shone with the glory of God and we always had a prayermeeting at noon. What an inspiration and blessing she has been to me ever since. It was then she received the Holy Ghost. We have enjoyed the fellowship of the saints; and how God came and blessed our souls in family devotions, and how we loved to read His Word together! Yes, wife loved her Bible and her church, and, whenever it was possible, she was in the services to lift and do her share of shining. After a brief illness she stepped into the chariot that swung low that Monday morning, knowing that she was soon to be with Jesus, her Lord. She left to mourn her departure, her husband, Frederick Tuggey; three brothers, Samuel, George and William Nichless of England; and two sisters, Mrs. Winwill of Springfield, Mass., and Mrs. Emma Dobson of England. The funeral service was conducted by Revs. Arthur and Lura Ingler, assisted by the incoming pastor, Rev. Tom Brown, in the Church of the Nazarene of Fitchburg, Mass. The choir sang, "I Shall Be Like Him," "Jesus Lover of My Soul," and "Close to Thee," and Brother Ingler sang his masterpiece, "The Pearly White City," before the sermon from Psalm 30:5. Besides the relatives of our departed sister, many friends remain to mourn her absence, and she will be greatly missed by the church. The remains were laid to rest in Forest Hill Cemetery, to await the summons of the resurrection. Amen.

BARBEE—Eunice "Ray" Barbée, born February 11, 1889, in Young County, Texas, departed this life to be with Jesus June 13, 1927, age 38 years, 4 months, 2 days. She came with her parents to Oklahoma when eight years of age and has lived here since that time. She was converted when fourteen years of age and united with the Baptist church. Two years later she was married to Edward Green Barbée, May 11, 1905. To this union was born eight children, six living, three boys and three girls, and two gone on before to await her coming. In the year of 1921 she was beautifully sanctified and with her husband united with the Eschol Valley Church of the Nazarene near Cloud Chief, Oklahoma. She lived a devoted

Christian life and was a devoted wife and mother. She leaves to mourn their loss, her husband, six children, one brother and three sisters, one uncle and aunt, all living, and a host of distant relatives and friends. Truly our loss is heaven's gain. The Church of the Nazarene and entire community extend to the family our heartfelt sympathy and wish for them God's richest of blessings to comfort them in their bereavement. Her remains were laid to rest in the Alfsala cemetery. Her pastor, Rev. H. P. Burch, had charge of the funeral service which was well attended by her many, many friends.—Rev. and Mrs. H. P. Burch.

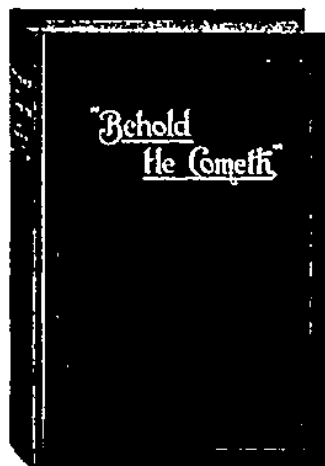
BARNEY—Mrs. Isalena Barney, wife of George Barney, 2740 Darlen Street, Shreveport, La., was born July 22, 1871, near Burlington, Harrison County, Ark., and departed this life April 10, 1927, being 55 years, 8 months and 19 days old. At the age of four years her parents moved to Ft. Scott, Kansas, and from there to Fairfield, Iowa, and later to Henry County, Iowa, where she was married to George Barney on March 31, 1889, and to this union were born eight children, five boys and three girls, one girl—Della—deceased. Through the lives and influence of her godly parents, Mr. and Mrs. C. C. Hill of Jennings, La., she was led to Christ at an early age and sanctified at the age of eighteen. Her grandfather, Rev. T. M. Kirkpatrick, a pioneer holiness preacher of the M. E. Church in the state of Iowa, made a valuable contribution to her early Christian life. Brother and Sister

Barney were charter members of the Church of the Nazarene at Lake Charles, La. Later they moved to Shreveport and placed their membership in the First Church of the Nazarene of this city, where she served God faithfully until she crossed the border line between two worlds. This good wife and Christian mother leaves behind her the following loved ones: George Barney, her devoted husband, and seven children who are as follows: Mrs. Florence McLain of Nashville, Tenn., Mrs. Emily Carr, Charley Barney, Elmer Barney, Lester Barney, and Lawrence Barney of Shreveport, La., and Delbert Barney of California. Also her father and mother, Mr. and Mrs. C. C. Hill, one brother, T. J. Hill of Nome, Texas, two sisters, Mrs. C. A. Wilkinson of Jennings, La., and Mrs. Eddie Reynolds of Kinder, La. All the above mentioned relatives, except Delbert Barney of California, were present. She leaves many friends, also, who will miss her earnest prayers, kind words, and godly influence. The funeral services were conducted at the First Church of the Nazarene of Shreveport, La., by the pastor, Rev. G. M. Aklin, and Rev. M. S. Crawford of the Church of God. Sister Barney had been a devoted member of this Nazarene congregation for many years, and during the writer's four years acquaintance with her he never saw a more faithful wife, loving mother, and dependable servant of God than she was. Her body was laid away in the Forest Park Cemetery to await the resurrection of the righteous. We miss her presence and prayers so much; but, at the same time, we feel sure that

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our loss is heaven's gain. Brethren, please pray for her loved ones and friends in this hour of bereavement and sorrow.—G. M. and Ina Lee Akin, Pastors.

CAMPMEETING CALENDAR

July 5 to 17, Whetstone Valley Camp, Willmot, 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. Metcalfe. For information, write J. J. Larsen, Sawyer, N. D.

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

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

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

July 8 to Aug. 8, Missoula, Mont. Workers: Evangelist E. Arthur Lewis and Co-operative Evangelistic party, Rev. Sadie M. Lewis, Rev. Hattie Goodrich, Rev. Mrs. E. J. Hollowell, soloist, Aeolian Quartet, Rev. E. J. Hollowell and others. For information, write Rev. Hattie E. Goodrich, Secretary, Box 4, Missoula, Mont.

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 10 to 26, Minneapolis District Camp, Bates and Hastings Avenues, St. Paul, Minnesota. Workers: Dr. J. W. Goodwin, J. W. Henry, J. O. Schaap, W. H. Dietzman, Earl Strong, J. W. Gruver, Ben and Eva Mathison, Julius Miller, Mrs. Leta D. Anderson. For information write Rev. E. E. Wordsworth, 1911 East Thirty-sixth Street, Minneapolis, Minn.

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

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

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

July 14 to 24, Fifteenth Annual Nazarene Campmeeting, College campus, 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 21 to 31, Fifteenth annual campmeeting of the Miami Valley Holiness Association. Special workers: Rev. and Mrs. A. H. Johnston, Jesse Whitcotton. For further information write Rev. J. L. Kennett, 33 North Kilmer Street, Dayton, Ohio.

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

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

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

July 29 to August 7, Park Lane, Virginia on the Lee Highway. Evangelists: Rev. B. F. Neely of Oklahoma, Dr. John Hunt of Media, Pa. One mile from the national capital. Fine accommodations. Special attraction, Saxophone Quartet composed of the Misses Neely. For other information write Rev. C. R. Mateer, Box 396 Rosslyn, Virginia or Phone Clarendon 1036.

July 29 to Aug. 7, Portsmouth, R. I. Workers: Chas. H. Stalker, W. R. Cox, Cora Slocum, Alvin Young, Mrs. Chas. H. Stalker. For further information address Andrew B. Starbuck, Newport, R. I.

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

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

July 29 to August 9, St. Croix Falls, Wisconsin. Workers: W. R. Cain, Theo. W. Stagg, Daisy Dean. For information write Mrs. C. A. Taylor, St. Croix Falls, Wisconsin.

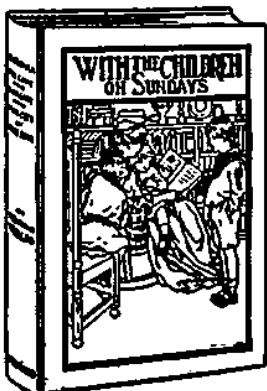
Aug. 4 to 14, Peniel, Texas. Workers: Lum Jones and Rev. and Mrs. Kendall S. White. For information address Rev. F. E. Wiese, P. O. Box 38, Arlington, Texas.

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

August 4 to 14, Idaho-Oregon District Campmeeting, Nampa, Idaho. Workers: Bud Robinson, Jarette and Dell Aycock. For information write A. E. Sanner, Chairman, 423 Fourteenth Avenue, South, Nampa, Idaho.

Aug. 4 to 14, Lily Lake Camp, twelve miles north of Binghamton, N. Y. Workers: Rev. Herbert Moore and others.

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ers. For information write Rev. R. Dyer, 12 Home Ave., Binghamton, N. Y.

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.

August 5 to 14, Annual Campmeeting of the Washington-Philadelphia District, Northeast, Maryland. Workers: J. B. Chapman, B. P. Neely and daughters, Miss Christine Williams. For further information write Rev. J. N. Nielson, Business Manager, 212 Parker Avenue, Collingdale, Pa.

August 8 to 18, Eastern Colorado Plains Campmeeting, Kirk, Colorado. Workers: Rev. L. N. Fogg, H. N. Dickerson, evangelists and Mrs. J. Hester Peck, song evangelist. For further information write R. W. Cortner, Kirk, Colorado.

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 11 to 21, Annual Campmeeting Southeastern Michigan Holiness Association, Maybee, Michigan. Workers: Edna Banning, J. C. Walker and wife, the Douglas brothers. For information write Mrs. Clara Palmer, secretary, 644 Thompson Street, Ann Arbor, Michigan.

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

Aug. 12 to 21, Ramsey, Ind. The 24th annual campmeeting of the Harrison Co. Holiness Association. Workers: M. G. Standley, J. B. Kiefel, Mrs. J. C. Gray and C. C. Rinebarger and wife. For information address, Geo. E. Pinaire, Secretary, Ramsey, Ind.

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.

Aug. 12 to Sept. 11, Billings, Mont. Workers: Evangelist Arthur E. Lewis and Co-operative Evangelistic party. For information, write Rev. Hattie E. Goodrich, Secretary, Billings, Mont.

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

August 18 to 28, Thirty-eighth annual campmeeting of the Kansas State Holiness Association, Wichita, Kansas. Workers: Charles H. Babcock, E. E. Shelhamer, T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman, Prof. B. D. Sutton and wife. Address W. R. Cain, Secretary, 615 South Vine Street, Wichita, Kansas.

Aug. 18 to 28, Portage, Ohio. Workers: Geo. B. Kulp, John E. Hewson, A. H. Johnston and wife. Missionary day, Aug. 25 in charge of Mrs. Chas. E. Cowman of the Oriental Missionary Society. For information, address, E. L. Day, 74 Oakwood Ave., Newark, Ohio.

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

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

August 19 to 28, Dodsonville Camp, Dodsonville, Texas. Workers: W. H. Minor, O. W. Lewis, A. M. Paylor and daughters. Address Mrs. Georgia Owens, Hollis, Oklahoma.

Aug. 19 to 28, Carthage, Ky. Holiness Campmeeting near California, Ky. Workers: Rev. Freddie Thomas, J. E. and Ada Redmon and visiting preachers. For information, address, J. R. Moore, R. D. 1, California, Ky.

August 25 to September 4, Ozark Holiness Association annual campmeeting, Mount Zion Camp Ground, four miles northeast of Ava, Missouri. Workers: A. P. Breneman and wife, C. E. Woodson. For further information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

August 25 to September 4, Eleventh Annual Campmeeting of the Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: Rev. Charles Bab-

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cock, Rev. George Bennard, Willard Davis, song leader. For further information address Mrs. A. L. Wright, Secretary, 307 East College, Blackwell, Oklahoma.

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

August 26 to September 4, Thirty-second annual campmeeting, of the Southern Indiana Holiness Association, Oakland City, Indiana. Workers: J. B. McBride, Ira Akers, C. C. Rinebarger and wife, A. Emerson, president. For information write Mrs. Warrick Yeager, Secretary, 518 South Hall Street, Princeton, Indiana.

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

August 28 to September 11, Twelfth annual campmeeting of the Randolph County Holiness Association, Winchester, Indiana. Workers: T. M. Anderson, evangelist; Alvin Young, song leader. For further information address, William E. Barr, Secretary, Route 2, Winchester, Indiana.

Sept. 9 to 18, Erma, N. J., Cape May Holiness Association camp. Workers: C. B. Fugett, K. Hawley Jackson and wife. For information, write Earl Woolson, R. F. D., Cape May, N. J.

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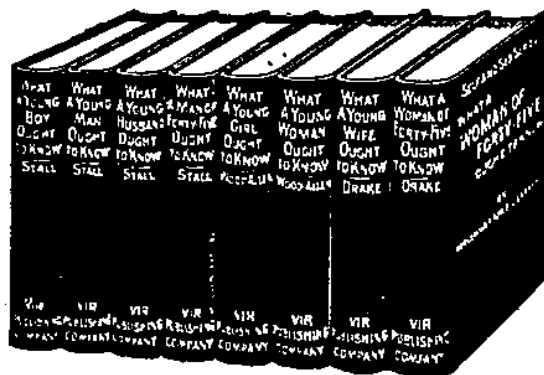
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SLATE OF REV. J. G. MORRISON FOR OHIO

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

"Refutes the Tongues Craze"

Rev. A. J. Smith, a mission pastor at East St. Louis, Ill., writes: "I think the pamphlet, *The Miracle of Pentecost* by J. W. Goodwin, the best all 'round refutation of the tongues craze I have ever seen. Enclosed is \$3.00 for 100 of them."

"*The Miracle of Pentecost*," a 16 page pamphlet, sells for 5c each; 50c a dozen; \$3.00 a hundred.

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