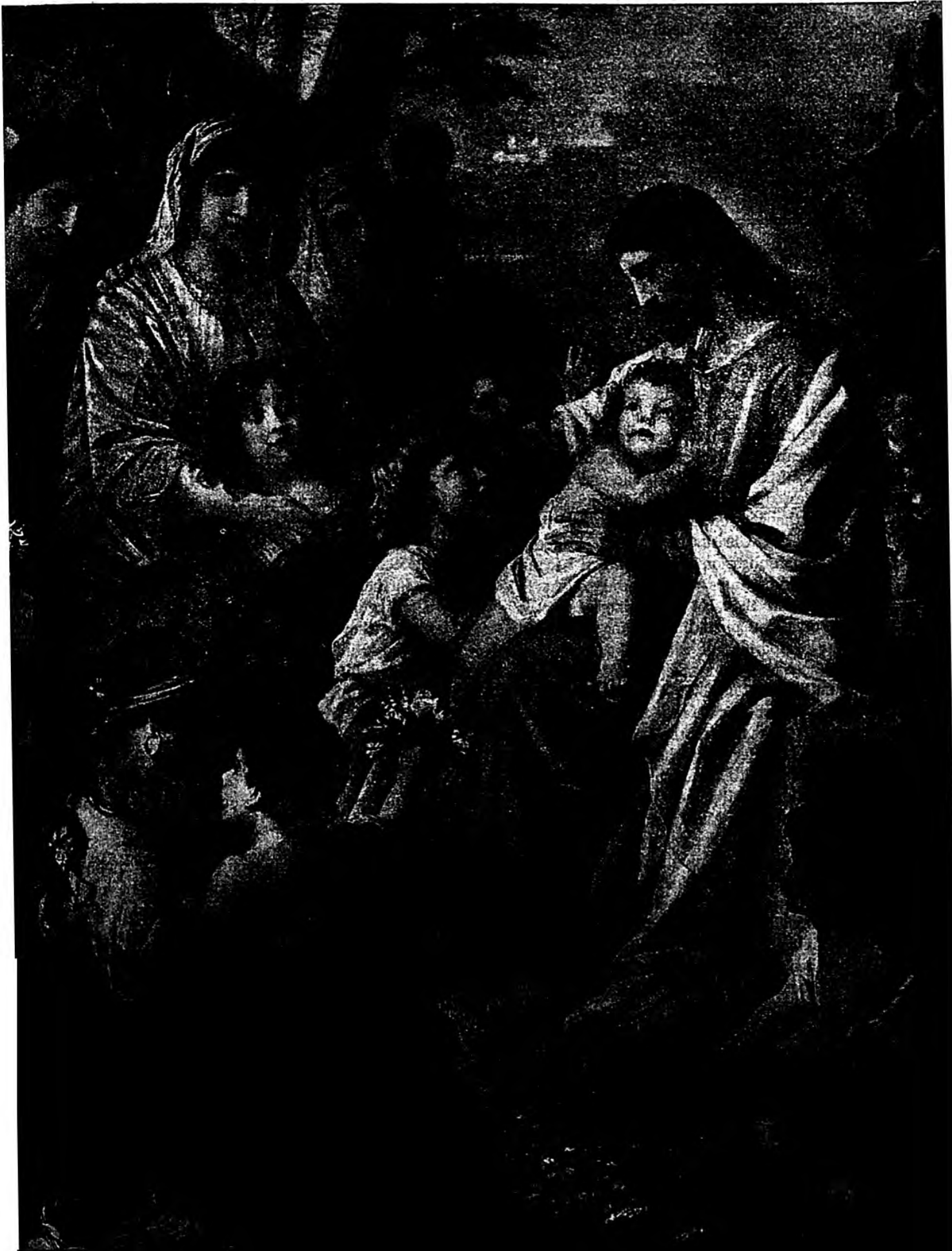


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HERALD OF HOLINESS

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CHRIST AND THE CHILDREN

ON the front page of the HERALD OF HOLINESS this week we are presenting the artist's wonderful conception of Christ and the children. Next Sunday is "Children's Day" in most churches, and this is a very proper time for us to think about the value and possibility of the children in a special way. And where could we better go to get an estimate of children than to the Master Himself?

No one can read the stories of Christ which are presented by Matthew, Mark, Luke and John without being impressed with the peculiar and constant interest that the Master took in children. Wilson, in his book, "The Christ We Forget," suggests that Jesus felt His obligation to the children because they became His substitutes when Herod sought His life as a babe, and that He determined never once to overlook or slight a child. Nothing ever seemed to reach the sympathies of Christ like the suffering of children, nothing ever awakened His love more than their humility, and nothing ever brought Him more contentment than their faith. And when His own disciples would have sent the mothers with the children away in order that the grown and the great might have access to the Master, Jesus said, "Suffer the little children and forbid them not to come unto me; for of such is the kingdom of heaven."

But this is not only a proper time for parents, pastors and teachers to think of the children, but it is especially the proper time for the children themselves to think of Christ and of the claim He has upon their lives. This claim is so great that it can be met only by their giving to Him their hearts and lives.

Let neither parent nor child think to put off conversion in the fear that childhood religion will not be real and lasting; for the testimony of the Bible and of ten thousand notable Christians assure us that early religion is the most sincere and enduring of all religion. And besides that, there is no other way to save the whole life for Christ and the kingdom except to be saved in early childhood. An old man may save his soul, but the child alone can save his life as well as his soul.

The usual Sunday school session is primarily educational, and many of the special children's services

give first place to instruction. But now, this Children's Day, let us give some special attention to evangelistic work among the children. Let us help them to meet squarely the issue of surrendering to Christ and believing on Him for present, conscious salvation. A mere formal "decision day" is not desired. But a genuine altar service in which the children shall be helped to pray and to believe for pardon, and subsequently for the glorious grace of perfect love is a most indispensable thing.

THE GENERAL TREASURER'S REPORT

WE believe that the General Treasurer's report which appears in this issue of the HERALD OF HOLINESS will be of interest to all. There are a number of things that one may not observe unless he compares this report with reports of previous years, and unless he takes time to somewhat acquaint himself with the methods of doing business which it is necessary for the Board to adopt.

Considering the first of these propositions, it is encouraging to know that the \$53,141.19 which represents the balance on hand at the beginning of the year and what our people gave during the first four months of 1926 is almost \$13,000 more than the \$40,659.51 for the corresponding period last year. And further, it is encouraging to know that our people are falling in line splendidly with the budget plan; for while they sent in a little less than \$6,000 for the "General Budget," that is money which was not designated for some special purpose, during the first four months of 1925, this year they sent over \$17,000 in this way. And finally it is encouraging to know that disbursements have been so regulated that whereas there was a deficit of over \$80,000 at the close of the first four months of 1925, there was a deficit of approximately half that amount for the corresponding period this year.

But on the other hand, the fact that we had a deficit at the end of four months, a deficit that amounts to almost \$37,000, an average of more than \$9,000 for each of the four months, is within itself a stentorian voice of warning and a call to diligence and liberality. Suppose that we do not give any more during the remaining months of the year than we have during the first four? Well, that will mean that we will have a stupendous "drive" again this fall. There will be no way to avoid it.

But we understand that the overdraft shown in the General Treasurer's report is caused by the fact that the checks to our missionaries on foreign fields were sent on for six months, although the receipts are for four months only. It is necessary to send these checks on in order that the missionaries may have their money when they need it, but the practice is not good business, for all of that. For no one can tell just

when these checks will make it back to the home bank, and no one can tell whether we will come right along with our offerings so that the Treasurer will have the money in the bank when the checks do get back. Some may say that this is faith. But it would be better faith on our part to pray the money in before we send the checks out, and it would then be regular and legitimate business. And all this is the strongest possible argument in favor of the plan of the General Board to build up a surplus beyond the actual expenditures each month. This surplus is by no means in sight yet, as we are still raising less than enough to care for the regular monthly needs. But we *must* put our General Work on a proper basis, and we can go a long way toward doing this during the remaining eight months of the calendar year.

Now is the time for every pastor to begin to "put on the pressure" to bring up the budget, and to get the people interested in making offerings in excess of the budget. Financing a church is somewhat like running an automobile—you make a better record by steady running than you do by "fits of speed" followed by stops of greater or less duration. And also when it does become necessary to stop it is much safer to begin stopping sooner than to be compelled to put the brakes on with full pressure all at once. If we are not to have more pressure than we like during October, November and December we must have a reasonable amount of it during the other months of the year. The long, strong pull, the pull altogether, boys, is the pull that will bring us out of the mire and over the hill.

WHAT SHALL BE THE FATE OF OLIVET?

Within eight days from the date of the publication of this issue of the *HERALD OF HOLINESS* the fate of our college at Olivet, Illinois, so far as the question of its remaining as one of the schools of the Church of the Nazarene is concerned, will be settled and known. For on the tenth of June the school property is to be sold at public auction to satisfy the creditors, and the way is open for any person or institution to make bids that may desire to do so.

This word is being written on May 21, and the morning's mail brought us a letter from one who is most closely connected with Olivet affairs, and who knows the present situation as well as anyone in the world. He tried to make us know just where the matter stands, and gave us to understand that unless much more is done than had been done up to that date it is not at all likely that we will be able to buy in the school.

The people have responded wonderfully well to the appeals of General Superintendent Williams, Revs. Willingham and Chalfant and the others who have thrown themselves into the effort to raise sufficient funds to save the school to the church. But so far

the response has not been sufficient to guarantee success. Only a few more churches are to be visited. The last notice of the matter which will reach the readers of the *HERALD OF HOLINESS* before "The Day" are found in this issue. The Olivet campmeeting, the letters from the campaigners; in fact just about every dependence has been used up. If the situation is saved it must be done through another stupendous, spontaneous rallying of the friends of this historic school. Some have withheld their pledges until now, some did not pledge as much in the first place as they would be willing to pay rather than see the school lost, some pledged and have not yet paid; to all these I appeal in most solemn earnestness to respond at once and do the most that you would do if the decision rested with you. For if the school is saved to the church at all, I am convinced that it will be saved with the last dollar that it is possible to raise for the purpose.

It is too late now to criticise the actions of any executive of the institution in the past, and too early to commend the effort of those who are throwing their undivided strength into the effort to relieve the present crisis. This is the time for action only. Sit down now and write Rev. T. W. Willingham, Olivet, Ill., and tell him what you are going to do, or better still, mail him your check now for the largest amount that you can gather to help redeem Olivet. If the school is lost, your money will be returned. No money will be invested unless the school is saved. Unless you send Willingham the very largest amount you can to help him at this time, you, to the extent that you fail, cast your vote to have Olivet pass from the Church of the Nazarene into other hands and for other purposes than that of training our youth for the task which God has committed to us. Let a thousand people who read this final word send Willingham a letter or a telegram and let these thousand put twenty-five thousand dollars into his hands before June tenth! "It can be done."

THE HOME, THE CHURCH AND THE CHILDREN

THE home that is unavoidably childless is an abnormal and pitiable sight, while the purposefully barren marriage is a crime and a disgrace. Children are as normal to marriage and the home as light is essential to the eye. There is only one redeeming thing about the crime of elective childlessness and that is that it punishes itself and will bring the unworthy tribe which practices it to speedy extinction. But even this does not remove the hideous turpitude of the principles to it; they will yet have to answer to a just God in judgment.

But if God withholds children from a husband and wife, then, under ordinary circumstances, that couple could not do better or act more wisely than to adopt

such children as they may find themselves morally and materially able to rear. There are many childless homes in the land, and many children without homes. But there should be neither. There should be a child for every home and a home for every child. The public orphan's home is, perhaps, the most deserving *institution* in the land; but nothing is so good for the child as a private home that he can feel is his own. Even amidst pinched circumstances, the home where there is father and mother and love and family interest is better than the very best "institutional" home in the world. This "Children's Day" season would be a good time for that couple that has "thought" of adopting a child to overcome their reluctance and act now.

But the church that neglects the salvation and proper Christian training of the children will also become extinct at the end of the present generation. And nothing in the arrangement of a church is of greater importance than the providing of proper equipment for the Sunday school and for the care and training of the children in the interests and work of the church. The church is no longer simply an auditorium in which to hold preaching services, but it is also a schoolhouse in which the youth is instructed in the things of God.

But the children are more than a care and burden to the church, they constitute one of the most essential wings of the army. Their contributions of faith and simplicity and humility are as much needed as are the strength of youth and the wisdom of age. So that the church that neglects the children is not only doomed to untimely extinction, but it is wanting in some of its most essential features even now.

A Children's Day once a year is a help, but it must not become a substitute for something more frequent. A regular weekly children's service, a well organized and well conducted department for the children of all the varying ages in the Sunday school, and a well planned and properly manned Vacation Bible School must all certainly enter into any worthy church program for the salvation and care of its children.

THE SPIRIT OF EVANGELISM

THE actual desire and purpose to win souls to God is of more importance than the methods followed or than the material which enters into the sermon. In fact sermons are divided into evangelistic and pastoral sermons more upon the basis of their purpose and spirit than upon the subject matter which they contain.

Wilbur Chapman was once asked to suggest some texts and themes which would be appropriate for evangelistic services in which it was intended to bring men to a decision to seek God. He said that the texts and themes did not matter much, but that the indispensable thing is the evangelistic spirit. He then suggested a number of texts and themes which

he said were good for evangelistic services, and not one of the texts or themes seemed to be just what one would expect to hear in a revival meeting. And more than that, on that very night following the worker's conference in which this discussion took place, Dr. Chapman took a text and announced a theme, and neither the text nor the theme seemed to have direct bearing upon the question of immediate decision to seek God. In fact one would hardly expect that a preacher with such a text and theme could come around to the place of calling for seekers at the close. But the service was quite fruitful with seekers and finders.

But we think it would be a wise thing for us to eliminate from our talk and writing that familiar sentence, "there was not a barren service in the meeting." Not that what this says is not all right, but that what it intimates is not fair or true. For the intimation is that a service is barren if there are not immediate seekers, when the fact is that there are no seekers in some of the most telling services of any real Holy Ghost revival.

It is easy to become enslaved to the requirement to have seekers in "every service." Sometimes it is much better not to try to get seekers at all. Some of the most successful evangelists do not count on asking for seekers during the first week. Dr. Godbey used to wait two weeks, and Chas. G. Finney used to sometimes wait four weeks. Seekers may be "pulled too soon," just like fruit that is not yet ripe. Seekers are not the goal after all—finders are what count.

But there can be no substitute for the evangelistic spirit. This spirit may not always be manifested in emotional methods or in some particular form of effort, but it must be in the heart of the preacher and in the hearts of the people. There must be soul travail for the lost, intercessory prayer in secret, if not in public, there must be unction in song and sermon and in testimony, and there must be the clear, certain, determined purpose to bring the message and call of the Gospel to the attention of the people and to demand of men, in Christ's stead, that they become reconciled to God. And this spirit of evangelism should not be confined to the summer tent meeting or to the winter revival, but it should be the normal atmosphere of the church in all its regular and special meetings. For the atmosphere of evangelism is the very best, not only for the bringing of souls to God for regeneration and entire sanctification, but for the establishing of the saints in the most holy faith and for the training of converts in Christian service. The spirit, and not the letter, form, or method, is what counts.

Education and legislation must be initiated and supplemented by regeneration and transformation; otherwise they are but surface remedies for subterranean diseases.

THE SLEEPY BRIDE

By Rev. F. M. Messenger

While the Bridegroom tarried they all slumbered and slept (Matt. 25:5).

THESE words have reference to the Ten Virgins. Following the Lord's wonderful discourse on mount Olivet concerning the signs of His coming, He tells His disciples, "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom." The condition of the Church according to the Lord Jesus on the eve of the Lord's second advent is one of lethargy, drowsiness, even among those who profess to believe that His coming is imminent.

In the original language the meaning of "slumber" is to be drowsy, losing consciousness momentarily so as to nod and then arouse one's self. So some slumber but others fall asleep.

These persons were virgins symbolizing those who had not as yet married or formed an allegiance with the world; they were doubtless Christians as the term is used today. Five however were wise and five were foolish. These foolish ones believed that the Lord was coming or they would not have gone forth to meet him. They had their lamps and of course a measure of oil in their lamps or it could not have been said that their lamps were gone, or going out. We understand this to mean that they had been enlightened and had their Bible doctrines pretty well learned and were shedding the light of the gospel to a greater or less extent in living honest straightforward outward lives. The Lord does not say that they were fools, but says they were foolish. The rich man of Luke 12th chapter was not what would be considered a fool by the world, he would have been honored and held up as a great man but he was a fool in that he gave no thought about God or the hereafter. We often quote Psalm 14:1 wrongly, the words "There is," are in italics meaning they were never in the original, leaving these out it reads as originally written, "The fool hath said in his heart, no God." That is, no God for him, no God to interfere with his plans, he would paddle his own canoe; the fool, the man who does not want God, who will not brook any interference with his plans from a higher source, says he will pull down his barns and build greater, when, as a matter of fact, the God whom he rejects is about to require his soul that very night and plunge him into eternity wholly unprepared.

These five virgins were not fools, they had not rejected God, but they were foolish, they had failed to walk in the light and go all the way with God. Like many a professing Christian they had been converted, but were satisfied with that experience and had failed to walk in the light, get the second blessing and get the oil, the Holy Spirit, in their "treasure in earthen

vessels." Jesus, in promising the Holy Spirit, says to His disciples, "Whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, [those converted disciples] because he dwelleth *with you*, and shall be *in you*." Again, the promise is, "But if the Spirit of him that raised up Jesus from the dead *dwelleth in you*, he that raised up Christ from the dead shall also quicken your mortal [dying] bodies by his Spirit [the Holy Ghost, the Oil] that dwelleth *in you*." These foolish virgins had neglected and failed to get the blessing received at Pentecost when they were "*all filled with the Holy Ghost*."

Here is your picture, ten saved persons, all believed in the Virgin Birth and in the divinity of Jesus Christ; all believed in His power to save a soul from committing sin and all believed in the second coming of the Lord; but five of them were so foolish that they did not believe that God could, would, and had provided a way to save, not only from commission of sin, but from its inbeing—the carnal mind—and that this was the preparation and the only preparation for seeing and going with the Lord when He comes in the air. They believed in the second coming. The second adventists do this, but few of them believe that we can be delivered from carnality here; some of the most ardent advocates of the coming of the Lord, hold great prophetic conferences, teach a second experience of grace which they usually term "The baptism with the Holy Spirit for service," but they strenuously oppose the idea that one may be cleansed from *ALL* sin, they insist that we must let the Old Man remain and do his devilish work in spite of the fact that John says that "Every man that has this hope in him *puri-fieth* himself even as he is pure." In spite of the fact that John also says, "But if we walk in the light as he is in the light [that is in no darkness at all] we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from *ALL* sin."

But while the Bridegroom tarried they *ALL* slumbered and slept. I don't know whether there is a discrimination between the noddors and the sleepers or not; our opinion however would be that those with the oil in their vessels were the noddors and kept nearer to wakefulness than those without the oil. At any rate none of them were real wide awake to this very important subject. Nearly a hundred years ago William Miller exhumed the doctrine of the second coming which had been buried for several centuries. He and his followers stirred the English speaking world; his followers gave away their property in evidence of their faith, but they erroneously set the day and hour for His arrival, and they prepared themselves white robes. But the day came, their disappointment was great for the Lord did not appear, they

tried to revise their figures and set the day once or twice more but as at first, only to be disappointed.

On account of this error of fixing the day of His coming, a great reproach became attached to this plain, clear Bible doctrine and the Church at large, with the exception of the Adventists, set themselves against teaching or preaching the doctrine and a great reproach rested on it until any man who was foolhardy (?) enough to preach it was rated a fanatic or mentally deficient. The reproach is wearing off, the most spiritual of God's people are professing to believe in the near approach of our Lord, but they are dull, they are sleepy and often I have preached on the subject when only a few would get blessed, while the rest would sit and yawn with an expression on their faces about as inspiring as looking at a cabbage leaf. Sometimes the pastor of the congregation would tell me that it was a great sermon, and when asked why he didn't preach it, would say that he didn't understand the subject well enough.

The writer to the Hebrews tells us (Heb. 9:28) that Christ was first offered to bear the sins of many, but He is to appear the second time without a sin offering (He will treat people just as He finds them). First it is to them that look for Him; second, He will come without a sin offering. So—if we understand Him—no matter how earnestly they are looking, if they have sin on them or in them, if they have not done their best to purify themselves like as He is pure, if they have not walked in all the light and been cleansed by the blood, they, like the foolish virgins, will be left.

Friends, why this sleepy condition? not only regarding the second coming of the Lord but regarding the conditions surrounding us which so plainly fulfill the signs prophesied by Daniel, by the Lord and by the apostles? May I answer? It is the spirit of worldliness, the spirit of ease and comfort with which we are surrounded. A dentist will shoot a little novocaine into your jaw and dig out an old stub of a tooth without hurting you but a very little. Why? Not that the damage is not just as great as it would be without it, but the drug administered deadens the nerves and lessens the pain; with a sufficient dose of chloroform inhaled, a surgeon can cut you open, operate on your most vital internal parts, sew you up again and you do not know it.

Brother, Sister, the miasma of worldliness, the intoxication of fashions, the deadly influence of the world and the worldly church have so absorbed our interest and thought that we are asleep to our surroundings, dreaming our way to eternity in the satisfaction of momentary comfort and transient pleasures. Oh may God wake up all who are making the high profession of being saved and sanctified to the fact that we should be also **LOOKING FOR HIM**. And may He wake up those who are making a high pro-

fession of looking for Him to see to it that they have the oil in their vessels. That we may know that our old man is crucified, that the body of sin—the carnal mind—is **DESTROYED**. Beloved, when Jesus comes profession will not do. It will be possession then, and unless there is a tremendous awakening soon, there will be the most tragic time of disappointment among professing Christians when He comes that this old world has ever seen.

CHICAGO, ILL.

PREACHING THE GOSPEL IN JUDEA

By REV. E. J. FLEMING

THE Home Mission field of the Church of the Nazarene presents one of the greatest opportunities of our church, but also creates one of its greatest problems. Prior to the General Assembly of 1923 there was a tendency to organize every individual district possible as a mark of progress. This gave rise to a number of assembly districts with so few churches and such small membership that they were unable to give their district superintendents sufficient support to keep them constantly on the field. It soon became apparent that they must have outside assistance if they were to succeed and build these districts to a self-supporting basis. The General Assembly of 1923 sought to solve the problem by defining Home Mission territory and simplifying the program of Home Mission work. The stress was laid on assisting district superintendents on weak districts, and such other work to be undertaken as funds available would permit.

During the year 1924 the sum of \$5,525.00 was expended in assisting thirteen districts in the support of district superintendents, and \$1,000.00 was used to provide tents. In 1925 fifteen districts were aided with a total of \$5,685.00 and \$500.00 was granted to assist our Portuguese work in New England.

The program of 1926 contemplates assisting about a dozen districts that are already organized and recognized as Home Mission districts, besides some special work of planting the banner of holiness in new fields.

Reports received at the end of the first quarter of 1926 from eight districts indicate that some splendid work is being accomplished by these Home Mission districts. These eight district superintendents have preached about 350 times, traveled over 14,000 miles and had several hundred seekers at their altars. They report that twenty-seven revivals have been held on their districts, three new churches organized and hundreds of souls seeking the Lord. At the close of the quarter they report that they had planned projects for twenty-three meetings, indicating an aggressive Home Mission campaign for the summer.

Georgia is one of our hardest fields in this connec-

tion. Rev. A. B. Anderson, the District Superintendent, has labored faithfully to put the situation across. He has been waging an aggressive campaign during the first half of the District year and among other things has succeeded in planting a church in the capital city of Atlanta, with good prospects. He proposes to secure tents for the summer meetings. He has plans laid to enter ten large cities. He has been assisted in his work during the quarter by Rev. Bud Robinson, and several other faithful workers.

Mississippi has also been a difficult field but the strenuous and faithful labors of District Superintendent R. H. M. Watson are being rewarded. The work on this District is on the up-grade and the prospects of ultimate victory are good. Brother Watson plans an aggressive revival campaign during the tent season and is now being assisted in several meetings by Evangelist Oscar Hudson, and a number of other faithful workers.

Rev. H. O. Jacobson, evangelistic missionary to the Scandinavian people of the great Northwest, has been in labors abundant, preached seventy-nine times, and pushing the battle with much zeal. He has received only about \$150.00 for his support from the meetings held. What would such faithful labors do without the aid from the Department of Home Missions? Brother Jacobson has planned an aggressive campaign for the summer among the Scandinavian people in the Dakotas.

Rev. Chas. M. Harrison, the Home Mission Superintendent of the Carolinas, began his work last October and up to the thirty-first of March had preached seventy-two times, traveled 7,000 miles and had seen 170 seekers at his altars. He has personally held meetings at four places besides aiding Brother A. B. Anderson in the campaign at Atlanta, Georgia. He plans not fewer than twenty meetings from April to October, using four tents and having several excellent workers to assist him. Two new churches have already been organized and it will not be long until others will spring up and they will be asking for district organization.

Time fails us to make more than mention of the faithful labors of Rev. J. H. Bury in British Columbia, Rev. L. E. Swaney in North Dakota, Rev. W. G. Bennett in Montana, Rev. W. M. Nelson in Louisiana, Rev. John F. Roberts in New Mexico, Rev. Fred C. Norcross in Florida, Rev. C. E. Thomson in Alberta and Rev. A. C. Metcalf in Manitoba.

The Department of Home Missions will open a campaign this summer in Ontario, Canada with Evangelist George Beirnes in charge, and we confidently look for our work to spring up in those parts.

All the fields to which the Department of Home Missions is rendering assistance have their peculiar difficulties but we believe that eventually these districts will one by one become self-supporting as there

are evangelistic possibilities yet to be developed which we believe will guarantee their success. We call your attention to the report of our General Treasurer which shows that we have received considerably less than we have disbursed during the first four months of the year for the work of Home Missions. If any of our friends want to make special contributions for this work, the doors of opportunity are wide open to them.

GENERAL TREASURER'S REPORT

Realizing that our people and our friends are entitled at all times to the fullest information regarding the amount of money received and disbursed by us under the orders of The General Board, we are submitting herewith a report covering the period Jan. 15 to April 30 of the present year. And it is our plan hereafter to submit such reports through the HERALD OF HOLINESS at the close of each month. The report applies simply to cash received and disbursed.

	Receipts	Disbursements
Foreign Missions	\$35,417.96	\$75,319.19(X)
Prayer and Fasting	1,130.58	
Home Missions	966.11	1,430.00
Church Extension	9,556.18	
General Superintendents	1,939.72	3,999.96
Ministerial Relief	1,909.70	2,523.50
General Contingent	1,219.94	1,050.00
General Assembly Expense	493.94	
Administrative and Publicity...	507.46	544.72
Administration Expense		5,258.07
TOTAL	\$53,141.59	\$90,125.44

The amount shown in receipt column includes balances on hand at beginning of the year.

(X). Foreign Mission Disbursement includes advance payment for months of May and June. This has necessitated borrowing funds *which must be repaid*.

The report for the first four months of the year indicates that we have actually paid \$36,983.85 more than funds on hand.

WHAT SHALL WE REPORT FOR NEXT MONTH? WITHOUT YOUR MONEY HIS WORK MUST STOP AT HOME AND ABROAD.

M. LUNN, Treasurer

THREE KINDS OF GIVERS

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint, you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge, you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are hard and stingy. They give nothing away if they can help it. Others are good natured. They yield to pressure, and the more they are pressed, the more they will give.

Many delight in giving, without being asked at all. Of these the Bible says, "The Lord loveth a cheerful giver."—*The Christian*.

CHRISTIAN STEWARDSHIP

SOME THOUGHTS ON TITHING

By REV. W. G. SCHURMAN

NUMBER TWO

IN my pastorate of over twenty years we have preached tithing as the believer's duty and privilege, and as stated in my last article to the HERALD OF HOLINESS, we have heard every kind of argument against it, and gave a very common one as an illustration.

I now desire to present some others we have heard and will do my best to answer them and leave it to the reader's judgment if the answer is satisfactory. Of course, tithing needs no poor argument of mine or anyone else to support it; like any other truth in God's Word it stands because God said it. The five words "The tithe is the Lord's" is as forceful as if God had written a volume on the subject. We forget that Satan can argue and reason, and I fear some good people take his thoughts as their own. My thought is not to provoke controversy on the subject of tithing, but to help some to see their privilege, for it is a privilege and a blessing just as God said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Where is the pastor who preaches tithing that has not heard this excuse. "I can't tithe because I owe so many bills, and my bills should be paid first. It would not be right, I am sure, and it would not look right for me to bring my tithe into the church when I owe the butler, the baker, the coal man, and the landlord. I must pay them. I'm sure I should not give money to the church that belongs to these people." Wait a minute. The tithe is the Lord's. It should be the Lord, the butcher, the baker, and the landlord. Let me illustrate:

Suppose I want to go into the grocery business. I need a little capital. I come to the reader and lay my plan before him or her and ask for a loan of \$5000.00 at 6 per cent interest, payable annually. I receive the money and stock up the store. At the end of twelve months I fail to meet the interest. You come to me and make inquiry concerning the matter. I acknowledge the debt but say, "My dear friend, I am sure your claim is just but you see I have put in considerable stock for the holiday trade. I owe the flour mill, the sugar trust, the big butter and egg man, and several others and I feel they should be paid for these goods you see in stock. You would not,

surely, expect me to pay you and still owe these people who have a just claim against me?" Would you not say, "Why, man, *my* claim comes *first*; without my help you would not even be in business. I put you on your feet. I should receive first consideration. The six per cent is mine. It is true you owe these people, but you also owe me. They should be paid, but so should I. You may need another loan some day, could you expect me to aid you after this kind of treatment at your hands?"

Now who cannot see the application. It is God that gives us health and strength to do business and earn money, yet so many of His people forget Him entirely when it comes to the money question. Perhaps that is why your credit is so poor at the bank of heaven. He is a God that keepeth covenant with them that keep covenant with Him. That may explain why you are in financial difficulty so frequently, and God does not come to your rescue. Be square with God and He will come across when you are in need. He is perfectly trustworthy.

Another man says, "You ask me to give a tithe to God, why all *I have* is the Lord's!" Well, my friend, no one would ever guess it the way you hang onto it when God's cause is in need. You mean, of course, as God's steward it all belongs to Him, but that is only an excuse easily seen through, for a good steward would give what the Lord claims as His own, viz: the tithe.

God says the tithe is His: that being so you have money that belongs to another. What would you think of your pastor if you saw him take from your pocket a roll of bills as he walked up the aisle of the church? Or what would you think of him if you knew he had money in his pocket belonging to another, which he had taken by stealth, then see him kneel on the pulpit platform and ask God to give him souls, assuring God that because his heart was right he was expecting an answer? You would say, "Oh you hypocrite, how dare you pray like that? It is bad enough to kneel in prayer as such, but to tell God your heart is right when in your pocket is money belonging to another, that is awful." Yet the tithe is the Lord's, and you, my reader, keep it in your possession, and then when you pray in public your pastor is having the same trouble believing in you that you would have believing in him if he were guilty as above mentioned. For a man to steal from his enemy is bad, to steal from his neighbor is awful, to steal from his friend is contemptible, but to steal from One Who gave His life for him, it is unthinkable. Think it over, reader.

CHICAGO, ILL.

THINGS THAT CONCERN ZION

By General Superintendent Reynolds



Our HERALD OF HOLINESS family will be encouraged to rejoice with and join our people of the British Isles District in praising God for the good results of their past year of sacrifice and service, as shown by the reports of their recent Annual Assembly.

It has been the custom of the churches in Scotland and England for many years to have their annual meeting at Easter time, the same arrangement having been observed since 1915, when as a body they united with the Church of the Nazarene. The Tenth Annual Assembly was held with Parkhead Church, Glasgow, Scotland.

After the good Steamship Aquitania landed us at Southampton, the writer proceeded at once by what is termed the "Boat Train" for London, where we spent nearly all night with correspondence in our room at Charing Cross Hotel. Rev. John Thomas, our Nazarene evangelist from Wilmore, Ky., and his nephew, John D. Thomas of London, gave me a delightful surprise call soon after my arrival. In my waiting mail were letters of welcome from Revs. Sharpe and Clark.

Enroute for Scotland we put in the week-end at Morley and Gildersome, England, giving a full Sabbath with Pastor Freeman. Rev. John Hynd, brother of our Dr. Hynd of Africa, kindly arranged with Sister Darbyshire for my generous entertainment. On Monday while Pastor Hynd was attending to business I had an interesting call on Sister Tamson, Brothers Crosby and Gray. Brother Hynd and the writer entrained at Leeds and had an enjoyable trip through Northern England.

The writer was met at Glasgow by dear Brother Sharpe and, in keeping with his characteristic thoughtfulness, soon had us at No. 14 Muirfauld Drive, where we were further welcomed by Sister Sharpe and their daughter and husband, Mr. and Mrs. Robinson, and Miss Elizabeth Sharpe, and given to understand it was to be my home while in Scotland. Owing to the Easter holiday, which would give the members and delegates an extra day at the Assembly, it has been customary to begin on Thursday and continue over the following Monday. Therefore the writer coincided with said arrangement and was by the generous courtesy of Mr. Robinson given quite extensive auto drives in company with Revs. Sharpe, Clark and Hynd, taking in several cities where we have churches and a part of the historic picturesque drives among the three great lakes.

After the opening of the Tenth Assembly of the British Isles District at 9 A. M., Thursday, in Park-

head Church, the work of the Assembly was carefully and systematically considered and disposed of. The personal and written reports of the pastors gave evidence of faithful, conscientious work during the year. The reports from the Departments of Sunday Schools, N. Y. P. S., W. M. S. and local and district missionary organizations showed that the dear Lord had worked with them, and in some instances the results were very noticeable.

The District Superintendent's report of his year's work was such as to give grounds for much encouragement and great praise to God for successes achieved. The thirty-seven increase makes the Church membership 678. The total of Sunday school members and officers is the same as last year, 1332. The loss of two leaves the N. Y. P. S. at 187. The W. M. S. membership is reduced to 188. The total amount given for all purposes was £4528-14-0, showing a gain over last year of £496-17-0 or about \$2,000.00 increase. The offerings for missions, general and special, may be seen in the Treasurer's reports in another column, and in *The Other Sheep*. Also a statement showing a per capita giving by churches.

The Assembly was characterized for spirituality. There were earnest and prolonged discussions on several important subjects, but in almost every case a large if not unanimous vote prevailed. There was another evidence that the doctrine and experience of holiness works, for fellowship and harmony prevailed in the business as well as in the other services.

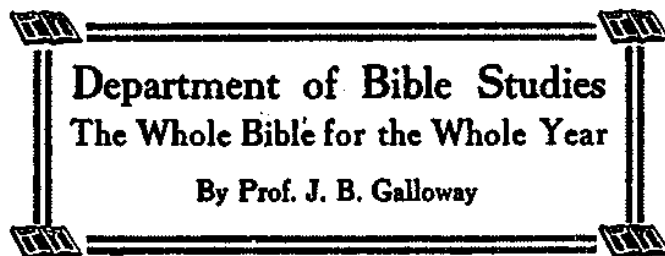
There was a very interesting missionary program on Saturday night. Rev. and Mrs. George Sharpe and Miss Sharpe held the congregation with a firm grip by their vivid and enthusiastic accounts of our work in Africa and its urgent needs, the writer making the closing address. Easter Sunday was crowded with the usual Assembly services, accompanied by God's great grace, which was very manifest during the ordination service and reached its climactic outpouring while Rev. George Sharpe preached a biblical holiness sermon, closing with a soul-stirring appeal for immediate decision. The altar was a scene of earnest seekers and finders. Yes, holiness works if we work it.

The Assembly closed with the reading of the thirteen pastoral arrangements. Rev. P. Clark was elected to succeed himself as District Superintendent. Rev. John Hynd was chosen Secretary; Robert Collins, Treasurer; Miss Margaret K. Latta, District Missionary Treasurer. There were a few pastoral changes at the time of Assembly and since.

Many of Rev. and Mrs. George Sharpe's friends will pray that God may bless their going to Motherwell and enable them to build up another spiritual

"Parkhead" Church in that large manufacturing city, their physical birthplace.

Our churches have a great opportunity with a corresponding responsibility, for in the British Isles they have a congregation of nearly fifty millions to preach and demonstrate scriptural holiness to. If they obey the marching orders of our Resurrected Christ and follow the "Union Jack" as it is unfurled over one-fourth of all land on the globe; and beside it plant the blood-stained banner of the "Cross" and testify that the blood of Jesus Christ does and can "cleanse from all sin," they will have a needy congregation of 450,000,000. Truly they have a great job. Shall we help?



LESSON NINETEEN

"Looking and reading but once, perhaps we see nothing, as Elijah's servant, but looking upon it seven times if need be, meditate upon it, and you can see light like the sun."

THE NINETEENTH WEEK'S ASSIGNMENT.

Psalms 1 to 42

The Psalms have touched the hearts of the devout of all ages. Heart speaks to heart on the great experiences, and vital realities of the spiritual life. Our choicest hymns have caught their fire and glow from these altars. Many a burdened soul has found refuge in its precious promises. Luther says, "The human heart is like a ship on a wild sea, driven by winds from all corners of the earth . . . and what find we for the most part in the Psalter, but the earnest words of men tossed by such winds? Where can we find nobler words of joy than the Psalms of praise and thanksgiving contain?" The book has been honored and loved by thousands. Our Savior singles them out as choice portions of Scripture. Here we find a perfect expression of our feelings and soul-experiences. It inspires, it guides, it corrects and elevates us. It points us to Christ. Hooker says, "What is there necessary for man to know, which the Psalms are not able to teach?" Here we find expressions of praise, adoration, thanksgiving, sorrow, confession and repentance. As Johann Arndt says: "The Psalter is a necklace, consisting of the gold of doctrine, the heart-reviving gems of consolation, and precious stones of beautiful prayers; a theatre of the unveiled great purposes and works of God; a cheerful meadow and extensive garden of roses; in which the most beautiful and fragrant flowers delight us;

an infinite ocean, in which those who experience many tempests of affliction find precious pearls; a heavenly school where we may converse with God Himself, a mirror of divine mercies where the glorious countenance of our compassionate Father shines forth." There are no songs to equal the song of Zion.

The Divisions of the Psalms. It is probable that the present arrangement of the Psalms is the work of Ezra. We may liken the collector to one guided by the Holy Spirit to take from a basket of precious stones the different gems and arrange them in proper order into a priceless necklace. The Book of Psalms is arranged into five books each ending with a Doxology. See the Revised Version. Book 1, Psalms 1-41; Book 2, 42-72; Book 3, 73-89; Book 4, 90-106; Book 5, 107-150. The Jews regarded these five divisions as a counterpart of the Pentateuch. Yet the Book of Psalms is one unbroken unity.

An appropriate title for the first section of the Psalms would be "The Righteous and Ungodly Contrasted." Several of the characteristics of this section are similar to the first book of the Bible, the first few chapters contain the germ of the whole of the book as the book of Genesis is the Bible in a nutshell. The first Psalm expresses the contrast. This section describes the righteous as, made a little lower than angels in Ps. 8, as having many afflictions yet delivered from them all (34), as persecuted yet kept (10), as preserved in time of trouble (21), as sinning not (39), as abundantly satisfied (36), and not wanting (23), as inheriting the earth (37), as standing in a holy place (24), as beholding the Lord (1), as having the eyes of the Lord upon them (34), as blessed (5), and set apart by the Lord (4), as trusting in the Son, the King (2), and as having the Lord as their portion (16). The wicked are described as counseling together against God (2), as having mouth full of cursing (10), as laughed at by God (2), as coming to an end (7), as falling in their own ditch (7), as condemned (10), as having many sorrows (32), as having the face of God against them (34), as cut off (37), as having his portion in snares, fire, brimstone and a horrible tempest (11), and as being turned into hell (9). (Numbers refer to the Psalm where found).

PART TWO. THE BIBLE, ITS MANUSCRIPTS

Doubtless the first writings were rude scratchings on any convenient article. Hundreds of years before the first verse of the Bible was written kings were setting up stones with inscriptions upon them to commemorate some event or record their laws. An example of this is the Code of King Hammurabi. The oldest Hebrew inscriptions are of this form. In 1868 the famous Moabite Stone was found east of the Jordan. When its fragments were put together it was found to be in Hebrew and the work of Mesha mentioned in 2 Kings 3:4. In 1880 while cutting a tunnel from the

Pool of Siloam in Jerusalem six lines of elegant Hebrew was found which doubtless dates to the time of Hezekiah. See 2 Kings 20:20. Marks have been found upon the stones which were in the temple which are thought to be the Phœnician quarry marks. The Ten Commandments were written on tables of stone. Whole libraries of clay tablets have been found in the ruins of Babylon. The Tell el Amarna tablets, dated four hundred years before Abraham, describe conditions in Palestine. The next writing material was the skins of animals fastened together into scrolls. The Old Testament was originally written in these early forms but have all been lost. When an old copy became too worn to be used it was the custom of the Jews to bury it. A few centuries before Christ in Egypt the fiber of the papyrus reed was used for writing, the sheets were tied together and called codices. Frequently the outside pages were lost. All our Bible manuscripts are in this form, except a few later scrolls. Great skill was developed by the scribes in copying the manuscripts but of course it was impossible to avoid mistakes, hence they have many variations. However it is usually easy to find and correct them by comparing the different manuscripts. The errors of the scribes are intentional and unintentional. Of the first only a few appear. The principal ones of the latter are: 1. Failure to see where words were divided. 2. Errors of the eye. 3. Errors due to the ear. 4. Errors of the memory. 5. Errors due to carelessness. The earliest Greek manuscripts were written in all capital letters with no punctuation and no separation between the words. They were called uncial. From the tenth century on the manuscripts were changed to the cursive without these characteristics. There are thousands of the cursive manuscripts of the Bible but only a few more than a hundred of the uncial.

PART THREE. SUGGESTIONS FOR FURTHER STUDY

1. How many of the Psalms of this group are attributed to David?
2. Memorize the first and twenty-third Psalms.
3. Which of these Psalms are quoted in the New Testament? What titles are given the different Psalms in this group?
4. Which ones are prophetic and refer to Christ?
5. Compare the contents of Psalm 22 with the Good Shepherd of John 10:11; Psalm 23 with the Great Shepherd in Heb. 13:20, and Psalm 24 with the Chief Shepherd of 2 Peter 5:4. Note the personal pronouns in Psalm 23. How many different things is it said that we will not want?
6. Analyze the nineteenth Psalm. Find the seven voices of the Lord, Psalm 29. Which verses are the most comfort to you?

INTERESTING NEWS AND NOTES IN TAB- LOID FOR BUSY READERS

By REV. C. E. CORNELL

Dr. Victor G. Heiser (of the International Health Board of the Rockefeller Foundation) puts the number of lepers in the world between 2,000,000 and 3,000,000. Conservative estimates by leper experts indicate the following distribution: Europe, 7,000; Africa, 525,800; India, 500,000; China, 1,000,000; Japan and Corea, 102,600; Philippines, 10,000; South America, 60,000; other countries, 37,400. Making a total of 2,256,800.

The American Mission to Lepers, Inc., and the Mission to Lepers of London, working together, minister to 20,000 lepers in Africa, Argentina, Burma, Ceylon, China, Colombia, Dutch Guiana, Egypt, India, Japan, Korea, Madagascar, Malaysia, Panama, Paraguay, Persia, Philippines, Siam, United States, and Uruguay. There are now several hundred lepers in the United States. The Federal Leprosarium at Carville, La., Hospital No. 66, cares for most of the leper cases. The American Mission to Lepers has built a fine church and maintains a chaplain.

There are numerous hospitals, asylums, missions, compounds and detention homes, where quite a number of these unfortunate people can have treatment and some degree of comfort. There are a large number of Christians among them. Leprosy is not hereditary, and 90% of the children separated from parents at a very early age do not develop the disease. Clinical study induces the belief that leprosy is curable. Recent experiments in intra-muscular injection of Chaulmoogra Oil derivatives have resulted in cases becoming free from the disease. Many such cases are now on parole. Time will tell if these apparent cures are permanent.

William M. Danner is the secretary for the American Mission to Lepers, Inc., located at 156 Fifth Avenue, New York City. A most worthy charity.

China Inland Missionaries on their way home find it safer to travel by raft than by the roads that are now full of troops and bandits. Here is a most interesting description of a Chinese raft that floats down the Yellow River.

A skin raft is made of bullock skins, usually over a hundred, stuffed with straw and united by a light wooden frame. It will carry forty thousand pounds of cargo, and a crew of six or eight. When the raft has reached its destination, the skins are emptied of straw, dried in the sun, and sent back for another trip. The wood is sold off. At each end are oars, six usually altogether, to guide the huge unwieldy craft away from the shallows, or to the bank at night. No travel is done at night if possible, but the oarsmen cook their supper, and the guests go for a run ashore, and then make themselves comfortable for the night under canvas or in little mat sheds on the raft. Compared with the discomforts of an overland journey, its daily packings up, and long hours on the road, a trip by raft has much to recommend it.

Within fifteen years the United States has become the largest manufacturer of fishing tackle in the world, followed by Great Britain and Norway.

India's great wireless transmitting station, 65 miles inland from Bombay, is expected to be in working order by July 1, sending a 1000 words a minute to England.

To the question "Why?" officials of a church in Pennsylvania are replying with the more confounding question, "Why not?" The churchmen are well satisfied with results obtained from an advertisement as follows: "Wanted—Baptist minister! Not easily discouraged. Not afraid of work. New

church, modern equipment. Philadelphia residential-suburb. Full particulars confidentially desired."

The dark-skinned mother of the southern Soudan has a unique method of protecting her baby from the direct rays of the sun. First, the baby is strapped in a straddling position on her back, the straps going over her shoulders. Next the youngster's head and shoulders are covered with a drum-like contraption made from the half of a huge calabash.

The home-making of the ibis in Australia entails the treading down of reeds into the mud. Each year thousands of the birds gather at the junction of the Lachlan and Murrumbidgee rivers and make their nests. The birds utter booming sounds heard for miles. The young are topheavy and subject to easy drowning.

Terms of settlement of the war debt of France to the United States have been reached. The original debt of France is \$4,377,000,000. The agreement provides that France shall pay a total of \$6,847,000,000. The period of payment runs for sixty-two years, as with Great Britain and Italy. Annual payments run from \$30,000,000 to \$125,000,000.

With the French now lined up at the paying window of the Treasury Department for settlement of their war obligations, the United States has now completed debt funding agreements with eleven foreign countries that will bring nearly \$22,000,000,000 during the next sixty-two years. This huge sum includes all principal and interest of various rates.

Six foreign nations have now agreed to settle their war loans. Greece owes \$17,625,000; Jugo-Slavia owes \$65,414,000; Roumania, \$46,508,000; Russia, \$255,147,000; Armenia, \$15,000,000 and Liberia, \$32,000.

The "drys" had their inning before the Senate sub-committee on prohibition. They presented incontrovertible proof of the benefits and blessings of prohibition. 12,000,000 women said "no modification." The investigation aroused the drys all over the country; it was of untold value for that one reason only. The law can be enforced and is being enforced. Prosperity reigns everywhere as a result of prohibition. No drunkards in the gutter, thousands of homes happier, bank deposits greatly increased, business booming. We'll keep up the fight.

Farmers in great numbers are constantly moving from their farms to towns and cities. The department of agriculture reports 479,000 fewer people on farms January 1 this year than January 1 a year ago. The farm population is estimated at 30,655,000 as compared with 31,134,000 last year—a decrease of 1.5 per cent. A contented and prosperous farmer is the happiest man in all the world. He has everything that heart can wish.

Dr. H. E. Luccock says in the *Christian Advocate*, New York, "Trying to find out where some of our statesmen stand on the Prohibition question these days, reminds us of an eight-day clock of ancient and honorable history. When the hour hand pointed to four and the minute hand to six, the thing struck nine, and then you guessed it must be about seven o'clock. Perhaps this formula will reveal where your congressman stands."

There have been 3,559 lynchings in the past thirty-six years in the United States. 722 of the victims were whites, while three-fourths of them were colored citizens. In 1915 the white persons lynched numbered forty-three, with the reduction in lynching in the past decade, the white victims have totaled only eight in five years. The negroes are the greater sufferers of this uncivilized practice. The number of lynchings for 1925 is less than for any other year. Thank God! it will soon be a thing of the past. A people who furnished

400,000 men for the late world war are worthy of the protection of the flag.

Here is an item a little unusual. Dr. Lynn Harold Hough has been the pastor of Central Methodist Episcopal Church Detroit, Mich., for six years. The church places great value upon his faithful services, so much so, that his official board took action recently as follows: "It is our desire to have your services for a settled pastorate for as long a period as you are willing to remain with us, and we propose a definite understanding that you shall remain with Central Church for at least ten years from the first of October, 1926." Dr. Hough is reported to have "acted favorably" upon this invitation. You restless Nazarenes who want a change of pastors every year or so, please take notice.

Joseph G. ("Uncle Joe") Cannon and Chauncey M. Depew, both prominent in the political and social life of the country are living to be very old men. "Uncle Joe" is ninety and Mr. Depew is ninety-two. They have lived through a momentous period in the history of the United States and the world.

A secular paper says: "Poor old human nature! Just as soon as a peace organization is launched, there is need of another peace organization to maintain peace in this peace organization." The real trouble with humanity is carnality.

QUESTIONS AND ANSWERS

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

Q. Does 1 Cor. 15:29 mean that we can be baptized for our dead relatives?

A. The meaning you suggest has sometimes been attached to this passage and the Mormons have been known to practise baptizing people for relatives who were dead before their doctrine was preached in the community. It is presumed that the dead would have been willing to have received the doctrine if they had had the chance. But do not think this is the meaning at all. I think it has reference to the fact that martyrdom was commonly the price of professing Christianity and that from this, Christian baptism came to be called "being baptized for the dead," much as we sometimes speak of conversion as "getting ready to die." I do not think there is any other reference of this kind in the Bible or any evidence in history that primitive Christians practised being baptized for any other than themselves.

Q. What was the "strange fire" referred to in Lev. 10, which Nadab and Abihu offered unto the Lord?

A. When the tabernacle was completed and the first sacrifice was arranged, God sent fire from heaven to kindle the wood under the sacrifice upon the altar, and the Israelites were to keep that fire going always, and the priests were always to use it in the service about the tabernacle. But Nadab and Abihu went out and took just ordinary fire, that is fire that had been kindled simply with human hands, and for this sacrilege they died. This is a warning to us not to attempt to substitute the human for the divine, as is done when men substitute education and reformation for regeneration, and human culture and good works for supernaturally wrought righteousness in the hearts of God's people.

Q. Where is the passage of Scripture which says: "My people are destroyed for lack of knowledge"?

A. Hosea 4:6. But I would suggest that this passage should not be applied hastily or carelessly. Be sure to study the context.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

GETTING AN EARLY START IN LIFE

By PROFESSOR A. S. LONDON

LIFE is short at best. It is but a span from the cradle to the grave. It is a vapor and will soon pass from this realm to the life beyond. As one has so beautifully expressed it life "is the likeness of a bird coming into the room from the window, flying about for a time and then passing out at a window on the opposite side of the room into the great out-doors."

We are here for such a short period of time, that one writer says he is glad there is to be a life beyond this that is eternal, where he will find time enough to accomplish his work, as the time is so limited in this world. With such a brief span here on earth, it seems that each of us should get at our task as quickly as possible, in order to do the most for Christ and humanity.

History is replete with the names of those who started in life early to do the work that they felt was allotted for them to do. If your young people could realize the importance of getting at their work early in life, there would not be so much time thrown away and opportunities passed by, and aimless lives among our youth.

George Washington, whose name stands first in our nation's history, wrote out one hundred ten maxims of good behavior for his own use when only thirteen years of age. Webster, the eminent statesman, while only a child, registered a vow to keep in his heart that he would never idle away a moment that could be devoted to study. When he was in school he was so shy that it was impossible for him to speak pieces, yet by perseverance he conquered his timidity and entered Dartmouth College at the age of fifteen. In his early twenties he had won a deserving place as a statesman. William Gladstone, the "Grand Old Man" of England, was a member of the House of Commons at twenty-three, and Lord of the Treasury at twenty-six. Dwight L. Moody, the great evangelist, at seventeen, when sleeping in the gallery of a Boston church, was told by an old gentleman to wake up and "listen to the sermon." He awoke, and at twenty was noted as a gospel preacher.

Charles H. Spurgeon, the famous pulpit orator, was preaching at sixteen. He had won fame as the "Boy Preacher" and began to preach in the great London Tabernacle at twenty. David Livingstone, the famous African explorer and medical missionary, was born poor and placed in a cotton factory to learn spinning at the age of ten. He purchased a Latin grammar with his first week's wages, and sat up at nights

until midnight to study. He graduated in medicine, and was exploring the "Dark Continent" at twenty-three.

Wendell Phillips, the great orator, dedicated his life to the cause of justice and truth in his childhood. He said to a friend just before his death, "When I was a boy fourteen years of age. I heard Dr. Lyman Beecher preach on the theme, 'You belong to God.' I went home, threw myself upon the floor in my room with locked doors, and prayed, 'O God, I belong to thee; take what is thine own!'"

Theodore Parker, the great theologian, was teaching school at the age of seven-teen. A few years later he was supporting himself at Harvard College by teaching private classes. At twenty-six he was one of the leading thinkers of the nation.

Solomon, "the wisest ruler that ever lived," ascended the throne at eighteen. "The wisdom of God was in him to do judgment." And he began to build his great temple at twenty. Of the nineteen kings that followed the reign of Solomon, the ages of seventeen; at the time they ascended the throne, are given. David, the king and sweet singer of Israel, though younger than his seven brothers, was chosen to sit upon the throne. He was called to the throne of Israel at the age of twenty. Saul, the first king of Israel, and God's anointed,

was selected because he was a powerful and choice young man.

Joseph was sold by his brethren to the Ishmaelites at seventeen. In the house of the Pharaohs he rapidly grew in wisdom, and was "ruler over all the land" while yet in his twenties. Jeremiah, the great prophet, began his sacred work when a small boy. His plea for keeping silent was, "Ah, Lord God! behold I cannot speak, for I am a child." But the Lord put forth his hand and touched his mouth and he was a great prophet. Elisha, was also a young man when he became the prophet of Israel.

Saul of Tarsus learned the trade of tent making while a mere lad, and at thirteen went to Jerusalem to prosecute his studies in the learning of the Jews, and to study law under the great teacher, Gamaliel. Daniel, the prophet and court minister of Babylon, began his life's work while a young man. Samson, the judge and deliverer of Israel, killed the lion "as though it were a kid" when only twenty, and he put forth his hand and slew a thousand men when he was twenty-one. Samuel, the prophet and judge, was clothed with a mantle and served in the temple when a small boy. He stood before Eli, the High Priest, and foretold the doom that was to come upon him and his sons, when only twenty-one years of age.

John the Baptist, as a child, grew and waxed strong and spent his boyhood days in retirement, and began to preach in the wilderness when a young man. John, the beloved disciple, was only twenty years of age when called as an apostle.

Jesus was about His Father's business at the age of twelve. He "waxed strong in spirit and was filled with wisdom" while yet a child. He increased in wisdom and stature and in favor with God and man, and performed His task and finished His mission while yet a young man. He loved youth. He talked about the children. He illustrated the virtues which lead men to heavenly places by an innocent child. His disciples were young men. He took the five loaves and two small fishes from a boy. He saw youth with all its possibilities.

Jesus honored youth. He was devoted to young people. His work was over while yet in his physical prime. He gave out the call for youth to remember their Creator, and not despise the day of youth. Who is it that does not like the bubbling life that springs from the heart of robust youth!

It is no wonder that a great scientist and philosopher said that the greatest discovery he had ever made was Thomas Young—a boy. A boy who found himself, who caught a vision, and who early prepared himself for his life's work and left the world better than he found it.

A CHILD'S PRAYER

By J. B. DICKEY

*We thank thee, Heavenly Father
For this another day
And ask for strength to further
Keep thy straight and narrow way.*

*We thank thee, for thy blessings,
Thy love and tender care
We pray thee to be with us
And all our burdens share.*

*Give us strength and courage
That we each day, may stand
Obedient to thee, O Father
O'er temptation's stern command.*

*And if our feet should falter
Pray, take us by the hand
And teach us to remember
That far-off promised land.*

*Then when this life is ended
When joy, and sorrow blend
Receive us to thyself O, God
In heaven above. Amen.*

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my Kentucky letters just as we were reaching Augusta, Ky. Here we had one most delightful time and a very great service. One year ago we had there but nine or ten members and Brother Shelton and wife took the work and today we have there a beautiful church in the heart of the city and a fine membership. What Brother Shelton has done is simply nothing short of a miracle. He is the wonder man in old Kentucky, where we now have a number of miracle workers. He also is the pastor down at Carthage where there is a beautiful holiness campground and he and his good wife drove from Augusta to Carthage with us. We had there one beautiful service in the Methodist Church. They have there one of the finest boys in the Methodist Church in the state. He was a perfect brother to us and stood by us nobly and after a great service and a fine night's rest we left early the next morning for Cincinnati.

We reached the Bible School by noon and had a fine dinner and dictated a number of letters for the Revivalist. At night a great band from the school, led by Brother M. G. Standley, went over to Newport, Ky., where we had people to peddle and one great service. To our glad surprise in drove Brother and Sister Shelton from Augusta. We had been with them for two nights but were as glad to see them as if we had not met in a month. For some weeks past Brother M. G. Standley has been filling the pulpit at Newport but their splendid people have secured Brother W. E. Albee from Anderson, Ind., and he takes charge May 23. It was so kind in him to come to us up in old Kentucky and kinder still of Brother J. W. Short to allow him to come to us. But Brother Short is plenty large enough to be a General Superintendent and he has the work of the whole church on his big heart, so he let Brother J. W. Montgomery of the Kentucky District have one of the finest old boys on earth to take the great church at Newport. But after a great service at Newport we drove back to the Bible School and had a fine night's rest. We were up at six o'clock and at 6:45 we met the large chapel full of as fine boys and girls as you will meet in a life time's travel, and we preached to them from 6:45 to 7:35 and ate a fine breakfast and started to Lexington where I was booked to give my hospital experience in the large city auditorium. While we had a fine crowd it was not so large because of the great tabernacle meeting that was going on by Dr. Frank Norris of Ft. Worth, Texas. It was in full swing and the Devil and the liquor and race horse crowd were

trying to knock Brother Norris out, but thank God, he was winning out in the fight. We did all the boosting for him that we could all over the state and wired him that we were standing by him with our prayers.

We did our best in Lexington and on Saturday morning a band of us left Lexington for Wilmore, where I was to preach in the Methodist Church at eight o'clock. I had spent the night in the home of Hon. George Vaughn, a fine lawyer and a great Bible teacher, and one of the finest men in old Kentucky. His good wife and her beautiful good mother and fine son boarded the car for Wilmore and we pulled in on time, and my what a crowd greeted us, at least a thousand and the platform was filled with fine old preachers and business men. The good pastor asked all that had the experience of sanctification to put up their hands and it looked as though every hand in the building went up. Then he asked every young man and woman that was preparing for the ministry or mission field to stand and about three hundred stood. It was a wonderful sight.

This was Saturday morning of April 17 and we planned to make a run to Somerset and get back there for Monday night and preach in the church on Monday night and at chapel Tuesday morning, so after the morning service we left for Somerset. We drove into Science Hill and took supper with the Rev. Chas. Pegram and good pastor of Science Hill, and drove into Somerset and preached in the courthouse, but I was sick when I got there. Brother George Moore and wife are in charge of our work there, and they had things in good shape for us. After preaching we went to the home of Brother and Sister Curtis where we made our home for a week just six years before. On Sunday morning I was too sick to go on to the next point so I had to give it up. I stayed in the good home of Brother and Sister Curtis and Brother Montgomery had to go on to the next point and preach at eleven o'clock. I was in bed all day over Sunday of April 18, but in the afternoon Brother Montgomery came back by and drove on to Lexington that night. On Monday, the 19th, I left on the train for Wilmore, and at night the crowd was a record breaker. Also, on Tuesday morning at chapel there was not enough room.

I had a lovely home in Wilmore with Sister Jennie Ullendorff Gossett, whom I have known for several years. Her home used to be in Miami, Fla., but she now makes her home in Wilmore where her son and daughter are in school.

After the chapel service we are now off again and this run takes us down into Southern Kentucky, out some twenty miles from Campbellsville to Columbia. Here we found Brother Wiggs and Brother Shelton in a good meeting in the Church of the Nazarene

where Miss Ruth Coleman is the pastor. They had secured the High School auditorium and we had it packed to its overflow wing and many stood for at least two hours. Then Wednesday morning we had a nice service in the church and one young man was beautifully saved.

After dinner we drove into Campbellsville and had a Wednesday night service in the First Methodist Church, where Brother Arnold is the fine pastor. Brother Arnold used to be connected with the school at Wilmore. I used to meet him at Wilmore but he is now one of the finest pastors in the Louisville conference. He was so kind to us. Also, we had the good pleasure of meeting with a number of old friends from the camp out at Acton. Another treat for us was in meeting up with Brother Ben Sutton, from Olivet, on his way to hold a meeting somewhere down in the southern part of the state. Old Ben is as good as purified gold seven times.

After the service, was over we gave our Tin Lizzie a good round of oil and gas and drove some twenty miles up the line toward Louisville and spent the night, I think it was in Paris, Ky. Early Thursday morning we drove into Louisville and had a nice visit at the Pentecostal Herald office, but at noon we are off for Owensboro. More later.

UNCLE BUDDIE

LOST YEARS

IN a production by Arthur Wing Pinero, a man and a woman are in conversation about their wedding which is to occur the next day. The man remembers a broken engagement with the woman, and says to her, "Tomorrow might have been six years old today."

The man was thinking of the lost years of companionship which might have been his, had he been wedded to the woman whom he loved. All those who put off the day when they surrender themselves to Jesus Christ are losing precious years of fellowship with him. He has come into the world to help men to live the abundant life, but when they refuse his proffered grace and mercy, they deny themselves the most satisfying friendship the world has ever known.—Forward.

God demands of those who manage the affairs of the government that they should be courageously true to the interests of the people, and the Ruler of the universe will require of them a strict account of their stewardship.—GROVER CLEVELAND.

Devotions resemble the rivers that run under the earth—they steal from the eyes of the world to seek the eyes of God, and it often happens that those of whom we speak least on earth, are best known in heaven.—CAUSTIN.

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

EASTERN OKLAHOMA DISTRICT N. Y. P. S. CONVENTION

Since it is only a few weeks until our District Convention, which convenes June 15, 16 and 17 at Henryetta, we would like to remind you that we are expecting you to be there. We have heard from several of our churches and all seem to be very anxious about the convention. We are expecting this to be one of the greatest occasions of our lives. Let us ask that your young people bring their musical instruments. We want at least a fifty piece orchestra, as we hope to make plenty of good special music one special feature of the convention. We also want to remind you that our General Secretary, Brother D. Shelby Corlett, will do the preaching for the convention, and to fail to hear this dear man of God means that you will miss a great blessing. On the evening of the 16th we will render a special program with the young people. We feel that this one service will repay you fully for your trip over there. We trust you will take advantage of this opportunity and give your young people a chance to see what is being done over the District through the N. Y. P. S. We would like to see as many of our communities and towns, where they can possibly do so, get together and have some banners put on their cars with these words on them, N. Y. P. S. Convention, Henryetta, and make the trip together. Since the Devil spares no time or means to advertise I feel that we should advertise some for King Jesus. I would that we were able to impress on the minds of our people the need of doing our best for our young people. If the Church of the Nazarene fails along this line they are gone, for no one else wants the job. Brother, it is up to us. Please help us pray that above all the dear Lord may be glorified and lost souls get to God. Yours for a great convention in Jesus' name.—B. J. Wilkins, District President.

HEART TALKS THAT INSPIRE

By BASIL W. MILLER

Canoes That Cross The River Death

TIME and eternity are divided by the turgid waters of the river death. This stream must be crossed by all. Men of fame along with those whose name is unsung and unheralded, mental giants and those whose souls have withered and died, all come to the chilly waters of this unending stream. Ragingly its black waters sweep the rocky shores of time, and at the same instant they lash upon the golden shored strand of eternity. Many pass and go, but the answer of their landing comes not back to us. Time's possessions, gems

of unfading glory, garlands of praise, wreaths of the blossoming flower of popularity, pearl strings of happy hours of revelry are here valued and sought after. But on the other shore these things are surpassed by the rich treasures of the spirit, friendships unbreakable, golden hours filled with sweetness celestial and the valuable gems of eternity.

There are but two canoes that cross the river death—the canoe of the mind and that of the soul. In this world other possessions may be treasured more than these; other gems from the shores of fabled seas, diamonds of glory to adorn the person, palaces of rich tapestries, are placed in more honored positions in the life. Fame is fought for, and the empires of the mind and soul are often bartered that the elusive phantom of ambitions may be found. The rich blessings of the mind are debased that pleasures of the sensual kingdom may be had. The pearl of greatest price, the soul made pure, is sold for the fleeting glories of popularity and social renown.

Generals forget soul; beautiful women spend their hours in decking the body, but they deck not the soul with those ornaments of eternal worth. Fortunes are amassed, but the fortunes of a rich mind, a pure soul are forgotten. Palaces are builded, but the erecting of that palace of the mind, rich in power to move the world, wealthy in ability and renown for aiding the earth, undergirded with truth, rock-ribbed with the foundation of honesty, is left to decay. Empires are won by pen and sword, by mental capacity and personal magnetism, but the valuable empires of the hidden life, extensive in emotional greatness, gilded with pearl beds of character, and diamond fields of blessedness, are left as useless, forgotten as valueless and neglected as worthless in time and eternity!

The happy hours of childhood pass fleetingly by; the turbulent days of youth rush one into the fires of manhood; soon to be blown by the ill winds of fate to the crest of life; thence to be swept down the rugged hill to the edge of the grave. Here the cold waters of death are encountered. Bank accounts are offered to carry one across the river; bags of gold, sacks of pearls and diamonds and opals and emeralds, titles to mansions, grant deeds to extensive territories are piled high in the luggage to be ferried across. But the grim master death brushes aside all these; and prince and beggar, king and peasant, titled and unknown, are stripped of their possessions, save two objects—the mind and the soul. These two alone form the canoes that pass over to the other shore.

Oh the deep tragedy of forgetting these

two canoes in time! Oh the despair of failing to care for them while on earth! Oh the agony of letting them lie dormant, untrained, untouched by the glory of the Lord on time's side of death's river! Then the possessions of gold, the renown of fame, the glories of popularity, the sword of the general, the skill of the author to the soul, the beauty of the social vampire lose their worth, and men see the folly of forgetting the two canoes that pass the stream.

Young men, young women, in the happy hours of the present, in the golden days of now, in the exhilarant moments of today, is the time to fill, shape, to train these two canoes. Train the canoe of the immortal mind until it is filled with the most precious thoughts of time. Let it walk with the masters in their rich gardens of literature. Let it see the gold of the world's beauties. May it treasure up sweet melodies! Memorize blessed poems! Fill it with gems of rich pictures! Let it become acquainted with the gorgeous production of the masters.

May it rejoice in the dulcet compositions of renowned musicians! May it dwell with the masters of thought in their glory! May it know the leaders of the race in the fight to elevate humanity above the herd to the heights of bliss! Train this mind to think; for over there will be problems in celestial astronomy, in heavenly botany, in profound metaphysics to think through. There will be poems of rich grandeur to write of the paradisiacal life. Glassy seas mingled with fire someone must there describe in immortal masterpieces of eternity. In that land of renown will be the Christian masters of science, masters of literature, rulers in the empires of ideas, the titled in the domain of art, with whom you shall meet and hold holy converse! Only saintly ideas from a purified soul will count in heaven. Before you venture into the society of Moses, Paul, Shakespeare, and Newton fill your mind with the gems of the best of today. May it see only the best, dwell with only the holiest, that when those raging waters are passed it may well sit with the grand assembly of the renowned thinkers of the ages.

Then forget not that other canoe—the soul—whose worth cannot be computed. It outweighs the planets; outshines the suns; out blossoms all fragrant flowers; and will outlive the dying ages! Gems of all seas, diamonds of all hills, gold of all mines are not worth as much as is the soul. The soul is immortal; amid the wreck of the universe, it will shine with the luster of God's holiness. It has been ransomed with the blood of heaven's King, the celestial

ruler and sovereign of planets, stars and constellations.

May the soul not pass over empty. Fill it with holy communions, sweet blessings, hours spent in everlasting friendship with the saints of time, and the angels of eternity. May it here so dwell in the glorious beams of the shining countenance of "the light of the world", that in the coming ages it may be lustrous forever as the stars! Today may the windows of heaven be opened upon it. As diamonds may it sparkle in the gleam of heaven.

Forget not these two canoes that pass the river death, oh young friend in your striving after the best. May they hold the place paramount in your motives, pre-eminent in your ambitions, foremost in your ideals!

Sunday School Lesson

June 13

By M. EMILY ELLYSON

LESSON SUBJECT: Joseph's Fidelity.

LESSON TEXT: Gen. 39:1-6, 19-23.

GOLDEN TEXT: *Seest thou a man diligent in his business? he shall stand before kings* (Prov. 22:29).

THE story of Joseph has ever been a favorite one to all who are admirers of moral courage and uncompromising fidelity. In this age of recklessness, when youth of both sexes are the instigators and perpetrators of most of the crimes that are startling the world, because of their frequency and the atrociousness of their nature, this beautiful bit of history appeals to our sympathies, and awakens a deep longing in our hearts for a crowd of young people in our churches who would rather lose their clothing than their character, or languish in prison than break their moral code.

There is no doubt but that the foul advances of this voluptuous temptress, her words of importunity, and sweet exquisite smiles of flattery, would make a strong appeal to youthful passion and vanity. But there was doubtless another type of temptation, that consisted in the promise this opportunity gave to Joseph, of higher advancement than that of a mere slave, that was probably as strong as the other. But in the hero of our lesson we have a character so ingrained with truth, that a prison with God was better than a palace and liberty with the consciousness of guilt.

Many a person may be severely tempted in other ways than was Joseph and endure nobly, who fail under the perilous temptation of sensuality. When we consider Joseph's youth, his beauty, the force of opportunity, the prospect of advancement which he saw this pleasure would secure; also the repetition of the temptation,—for according to verse 10 it was renewed daily—he had not to draw her into temptation, the usual order, she solicited him—it is a marvel that he held out against it all. The assaults of temptation may prevail even over sturdy virtue by constantly repeated blows.

But let us mark the grounds upon which this youth conquered. He says nothing about the wickedness of the temptress. No word is uttered of reproach for her sensuality or faithlessness, but he simply considers his own obligation, what he ought to do. He first pleads the law of honor. He must not abuse the confidence reposed in him—(verses 8 and 9). Then he pleads the law of chastity. It was a moral wrong, a crime against society. He would be invading the rights of another. He says, "How can I do this great wickedness?" He makes a third plea on the grounds of piety. It was a sin against God. He must be faithful to God as well as to man.

He obtained his victory by flight. Such flight is more honorable than the most heroic deeds on any battlefield, and though he suffered some loss he retained a good conscience. His real character in the sight of God was preserved pure, but his reputation in the sight of men was gone. However, he would rather be humbled in the dust, under the imputation of evil, than rise by sinful means. It was better to leave his cloak than his virtue, better to allow his mistress to spoil his name and take away his liberty than that he should blemish her honor, or his master's honor in her, or God's honor in either of them. And so Joseph in Egypt like a pearl in a puddle, keeps his virtue. Slander can ruin a reputation, but it cannot defile a character.

But Joseph obtained his victory, not only by flight, but, we read, "The Lord was with Joseph." This sentence is a summary of the entire story of Joseph. Whether in the quiet rural life of Canaan revelling in the verdant fields among the wild flowers, or watching the gorgeous sunset skies of the open country, where he was greatly loved and tenderly nurtured by a godly father, or in a strange foreign city, surrounded by idolatry, luxury and sin and offering a thousand temptations for a young man to go wrong, "The Lord was with Joseph," because the shepherd had held true to God.

He bore the reputation of a sinner without having committed the sin, but his record was written down on high, his judgment was with his God. We read of another who was made sin for us and yet knew no sin. No guile was found in His mouth. He for whom the heaven of heavens is scarcely a worthy throne was clothed for us in prison garb, and tasted for us the prison shame. Hence the Book records, "He was taken from prison and from judgment." Though there was no shade of sin within him, mountains of sin were upon him. God transferred the sins of the sinful to His sinless Son. "The Lord hath laid on Him the iniquity of us all."

The outward sufferings of Joseph were grievous. He was bound as well as imprisoned. But his trouble went deeper than that, for though conscious of innocence, he was looked upon by men as one guilty. He had to bear the shame and reproach, and punishment on account of his integrity and uprightness. All of this time his enemies flourished and triumphed over him. But though humiliated he had a present reward for *God was with him*, and near him, his help and his stay. He also knew the satisfaction

of a good conscience, in the thought of duty nobly done. It is true that afterward Joseph was exalted to a position of great worldly honor, but that was not his true reward, which was altogether a spiritual one and unseen by the world. In a most sacred and exclusive sense, his reward was with the Most High. God does not pay His people in the coin and honors of this present world, all of which must pass away, but He Himself becomes their *exceeding great reward*. All the honors of the world cannot begin to compensate the child of God, as does the realization of the constant presence of Him, who, not only walks with us all through the changing scenes of this present life, but holds an eternal relation to our souls.

In verse twenty-one we observe the real nature of human influence. It is not the influence of rank, but of character. These prisoners were all in the same position, but very soon Joseph's character won him influence. Trust and honor accompany him wheresoever he is: in his father's house, in Potiphar's, in the jail, in the court, he has both favor and rule. The secret of this is found in the fact that *God is with him*. He cannot but shine in spite of men. Dungeon walls cannot hide his virtues, irons cannot hold them, and Pharaoh's officers are sent to witness his graces, which he cannot come forth to show.

We read nothing of Joseph's intellectual superiority, but only that "the Lord was with him." We believe, however, he did have keen business sense coupled with splendid organizing ability, as was evidenced later, during the seven years of plenty which preceded the long and fearful famine. Joseph had given full proof of his ability and fidelity while in Potiphar's household, and in the new charge committed to him he promptly called into action those same qualities. In Gen. 40:3 we learn that this warden who promoted Joseph, making him overseer of the prisoners, was none other than Potiphar, and he was so confident that Joseph would be faithful and true to the trust committed to him, that he took a vacation. In this we have proof that Potiphar had no confidence in his wife's story and was merely making pretense of anger when he thrust the young man into prison. It is quite probable that there had been other times when she exhibited her real character. We believe Potiphar knew that she plotted the destruction of a good man, as the revenge for disappointed passion. He felt he must do something to vindicate himself, for, in attacking Joseph, she had also called in question his wisdom and honor (verses 14, 17).

The maligned Joseph accepted the predicament with calmness for "the Lord was with him." Any prison is made beautiful if God is there, and how precious to know that the greatest trials we may experience will be found in the end to have been but stepping stones to greater opportunities to serve God and bless a needy world. "If we faint in the day of adversity our strength is small."

Let us then move steadily forward, diligent in business, fervent in spirit, serving the Lord, and the Lord will be with us as He was with the persecuted shepherd boy of Palestine.

NEWS AND NOTES FROM BRITISH ISLES DISTRICT

NOTE—Pastors and church reporters take notice. All reports for this page to be sent to Rev. J. M. Cubie, 4 Windsor Terrace, Perth, not later than the 24th of July for our August page.

Greetings to every reader of the *HERALD OF HOLINESS* from the British Isles District. We are glad to avail ourselves of the offer of a page and we hope to give you the news of the District once a quarter and so bring our work before the Nazarenes on the other side of the Atlantic Ocean.

We have just concluded our Tenth Annual District Assembly; one of the most outstanding in our history in many respects. General Superintendent Reynolds presided with grace and gumption. The spirit of the Master characterized the deliberations, and everything seemed to be hallowed with the breath of prayer.

Looking back over the past year, we thank God and take courage. If our progress has not been phenomenal, it has been permanent. We have not only gained numerically but have done exceedingly well financially; also the puritanical principles of our church have conducted to a high tone of spiritual life. This is only a foretaste of what shall be in days to come. We are not only planning, but preparing, for an advance along the lines of scriptural holiness in Bible loving Scotland. There is an optimistic spirit among the Nazarenes of the British Isles. "The sound of a going in the tops of the mulberry trees."

There are only two churches on the District at the beginning of the Assembly year without pastors—Blantyre, the birthplace of David Livingstone and Kilmacolm, the baby church. We are hoping soon to have both churches fixed up, leaving the District Superintendent free to break up virgin soil with the district tent.

Comparatively speaking, England, Scotland, Ireland, and Wales are practically untouched. The great need on the District is pioneer preachers; men whose activities shall not be limited to the local church, but who will make excursions into the enemy's country and return with the divine seal upon their mission.

As a result of the action of the Assembly, we have procured a commodious building in Motherwell, which is to be used as a college for training Nazarene preachers. Rev. George Sharpe, formerly Missionary Superintendent, will be the principal of the school. Everything points to a forward move and we believe many of our preachers will come from the school to man the churches we see on the horizon of our vision.

PETER CLARK, District Superintendent.

PARKHEAD, GLASGOW—The Church of the Nazarene in Parkhead, Glasgow, is

"earnestly contending for the faith which was once delivered unto the saints," "holding forth the word of life" faithfully, and endeavoring to "rightly divide the word of truth" at all times to the glory of the Triune God.

The charge committed to our care and custody in an ambassadorial capacity for the defense and declaration of "the whole counsel of God" according to the eternal oracles is regarded with reverent recognition and safeguarding with reference to its high and holy interests.

The choice we make as a church is surely a good one. We choose with Moses "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." "We will choose the holy joys that always last, and reject sin's pleasures that will soon be past." The chances that are ours as the Lord's servants in this part of the vineyard to preach and teach full-orbed redemption are near and numerous. May the God who inhabits eternity grant us great grace to enter in at every open door of opportunity and never entertain the thought of retreat from the realities of the gospel.

The charity without which everything else in religion is comparatively nothing still characterizes the Christian character and conduct of our faithful and fervent people. "Love out of a pure heart" is what we seek to experience and exhibit in all its excellency by the grace of God.

The cheer we have on the ground of God's goodness in giving us helpful progress in the past and hopeful prospects for the future is deep and delightful. Very few weeks passed during the past winter without encouraging evidences of the work of God in Christ through the Holy Ghost in the souls of many either in wisdom, righteousness or sanctification preparatory to final redemption, which things Christ is made of God unto us that we may glory in Him alone and always. See 1 Cor. 1:26-31. The challenge to sin, self and Satan let us never change. Our church, the Church of the Nazarene, has a high standard, viz., holiness from the Lord and holiness unto the Lord; victory over foes external, internal and infernal, the world, the flesh and the Devil. Hallelujah. All hail the power of Jesus' name. God challenges us also . . . "Prove me now." . . . We need a movement that will be the means of mighty improvement in holy accordness of spirit, aggressiveness of service, adoration of the Savior, abandonment of self, adherence to scripture, authority of speech and addition of souls to the church. All praise to God the Three in One, the One in Three.—Pastor I. D. Lewis.

KILMACOLM, RENFREWSHIRE, SCOTLAND—The church was organized here on February 26, when ten signed the roll of membership, which has since risen to fifteen, and we are confident that still

there's more to follow. This church is the fruit of a tent campaign which was held in the month of August by the District Superintendent who like Abraham of old went to a place he knew not, nor knew anyone in the place and claimed it for God and holiness. May God bless him and make him a blessing. For several months previous to his visit, a small band met once a week to read the Scriptures, and pray that God would send someone here with holy fire in his soul, to preach the gospel with holiness in it, and the Lord heard and answered, praise His name. One promising feature of the work here is that many young souls are being won and we pray that the Lord will keep them steadfast. Our own, one determination is to press on and wholly follow the Lord, and have an every day experience of the presence of the Lord with us and continue therein. A young lad lately saved and sanctified here wants all Kilmacolm to get the same experience. Praise the Lord for the Church of the Nazarene.—Reporter.

The Kilmacolm Church is our baby church here in the British Isles and is one hundred per cent Nazarene.—EDITOR.

GILDERSOME, YORKS, ENGLAND—Greetings, brethren, from Gildersome, Yorkshire. We are the smaller of the two Nazarene churches in England, and rejoice in our privilege of representing our great cause in this fair land. Though only a small band of saints—with an old Methodist chapel built in 1805 as a sanctuary—we feel that we are the nucleus of a mighty host that God is calling forth to spread scriptural holiness over our beloved Isle. To this end we are launching a home mission campaign in the neighboring town of Dewsbury within the next few weeks. We are praying for an effort that will stir and rout the Devil, move heaven on our behalf, and that will plant a live church in this important center. Some time ago when reading a report from Benson, Jr., concerning a visit made to Trevecca College by Dr. Reynolds, we sighed and I am afraid were really envious. But the seemingly impossible has happened. Recently we have had the privilege of having with us for an entire Sunday our honored General Superintendent. Young and old of this little village congregation treasure fragrant memories of that day. The two services that he conducted were seasons of Pentecostal blessing. His unique and original manner of preaching was a spiritual tonic; his loving disposition and exuberant personality inspired each of us. He left us, as a lasting legacy a greater vision of our work, and a deeper affection for our cause. Needless to say, also with sentiments concerning himself too sacred to be expressed. During the month of January we had with us for two weeks the Rev. G. F. and Byrdie Owen. Congregations were

good; on the last night the church being filled to capacity. A large number of the outside and non-church going populace was reached during this period. Despite the fact that the weather was so disagreeable because of continual rain and fog, and that the poor evangelists longed for sunny Colorado wonderful scenes were witnessed in the services conducted in the mills during the midday meal hour. Hundreds of the grim, toil stained faced men and women broke down under the preaching and singing of the old fashioned gospel. A number got saved in the midst of machinery and workmates. About twenty were at the altar. Ten since have been accepted as probationary members. If reading this report should stir in your hearts a lingering love for the homeland will you send a silent petition on our behalf to the throne. Praying that the Shekinah may ever rest on His people here, and that this young pastor may receive wisdom and unction sufficient to lead the hosts on to victory.—George Frame, Pastor.

PERTH, SCOTLAND—The church here in Perth is still on the firing line and going on to possess higher ground. The winter has been one of intensive work, three campaigns being held. One by the pastor, the second by Rev. G. F. Owen, and the third, a short week-end convention by Rev. John Thomas. All these meetings were fruitful in the salvation of souls and the entire sanctification of believers. To God be all the glory. There have been at least five thousand tracts given out over the city and in the villages at different times and the country village will soon be visited by our open air workers on their cycles, when street meetings will be held. The churches had not organized Young People's Societies on this side as they had a Bible class in all the churches, and the leader of the class had the standing of the N. Y. P. S. President in the Assembly. At our assembly there was a District N. Y. P. S. organized so that we as a church have fallen into line and organized a local society and elected our officers. The saints here in Scotland are much the same as the holiness people in the United States. Holiness makes us all one and produces much the same kind of meeting, but the people are somewhat different in their attitude to new churches. The sepulchres of the prophets are here in our midst, the memory of Knox, etc., is kept fresh in the minds of the people, with the result, that the people outside our holiness churches living so much in the past, are as dead spiritually as the people they revere so much are dead physically. Pray with us, beloved, that God will give us the greatest of wisdom, a fresh endowment of power, that these hills and dales of Scotland might still be set ringing with the Psalms of the Men of the Covenant, in holiness and righteousness.—J. M. Cubie, Pastor.

—+—
"If you can never see any good in others, there is something wrong with you."

"We should welcome every experience that helps to make us humble."

—+—
"Two ways are open to every soul, but only one way leads to eternal life."

CALIFORNIA BREEZES

By J. M. TAYLOR, Evangelist

A FEW weeks ago we received from a pastor of the Church of the Nazarene a little town just over the line between North and South Dakota, in South Dakota, a letter saying that "Some of the brethren were here one day and our conversation turned to the 'California Breezes' that we used to enjoy so much in the *Holiness Layman*. We were wondering, since the *Holiness Layman* has ceased to be, if you would not contribute to the *HERALD OF HOLINESS* and thus let the 'Breezes' come our way . . . We decided that we would send you the *HERALD OF HOLINESS* for a year. We are all anxious to hear from you through the paper." Then followed a list of the names of those joining in the request and contributing to the subscription to the *HERALD OF HOLINESS*. Among these is the name of my former associate in tribulations, Dr. J. G. Morrison, the District Superintendent of that region for the Church of the Nazarene. As Dr. Morrison was to soon be here in Pasadena, I concluded to await his coming and confer with him about the matter, and seek his advice as to whether he thought I could ever make these "Breezes" of such a character as to bear my peculiar identity and convey my style of thought—or my characteristic form of message—and still fit into so dignified an array of writers and articles as go to make up the *HERALD's* weekly "spread" of so good and great things. He thought I might try, at least, and assured me that they—the *HERALD OF HOLINESS* publishers—would try almost anything once, anyway. So I am coming in as "Breezy" and yet as fragrant and spicy as I know how.

First, then, let me say to those who are my readers for the first time, that when these "Breezes" began, they were for the purpose of keeping my old friends and constituency in the holiness movement of the Great Northwest, where I labored for eighteen years—thirteen of which was in the evangelistic and missionary work but ALL in the holiness work and holiness ranks—informed as to what I was beholding, and my conclusions therefrom, particularly, on "The Signs of the Times," and of His coming, from my watch tower here where truly "the ends of the world meet."

Our "Watch tower" is situated just beneath the great observatories of Mt. Lowe and Mt. Wilson—about half way between the First Church and the East Washington St. Church of the Nazarene on the north and south, and the million dollar Methodist church and the "Mile of Millionheirs" on the east and west. Our walking ability is poor, but our sight and hearing were never better, and with one of the best radios made we listen in on the ten or fifteen powerful broadcasting stations of this coast, from Frisco to San Diego. For two years and a half I have had no pulpit of my own to "fill" so have made a particular study of that which "fills" the majority of those about me. By the use of a most efficient theological "gas mask" wrought out in one of the best theological schools in the world—a definite

conversion, a powerful and instantaneous sanctification, and ten years under the preaching and in the reading of the books of the greatest holiness preachers of the movement, then thirteen years of testing it out on the cosmopolitan, conglomerate congregations of that great Northwest, we have successfully braved the onslaughts of every fad, every fire brand and every fanatic and "preacher of foolishness" on our faith here, and elsewhere, that has called forth in these modern times of Modernism. We are still on the rock, Christ Jesus, and as sure we are of His first coming and the nearness of His second coming, so sure are we that holiness—Bible, Pauline, Wesleyan, Pentecostal and Apostolic holiness is the only thing that will save any man from sin, and protect him from the "strong delusions" of these days, and fit him for the coming of Jesus and the entering and reigning with Him in the kingdom of God on this earth, or on—or in—the "new earth" that is to be. hat between this and the "great day of the Lord" everything else will have been tried and found wanting, and everyone having failed or come short of it will go down under the onslaughts of the "prince of the power of the air."

As for the signs of the times, and where we are and what time it is, I feel that "You need not that I write unto you." Before this gets to you there will have been so many things new and more surely the "signs of His coming" that what I might now sight will seem tame and stale. My vision is obscured, and my "scope" is smudged by the "pillars of smoke" rising from old Mauna Loa of Hawaii and the \$20,000,000 oil fire of the Union Oil Co., at San Luis Obispo and Brea, California, where somewhere about 7,000,000 gallons of oil and gasoline burned up from two lightning strokes that dropped more than one hundred miles apart. Smoke and soot rolled more than a hundred miles inland in the San Joaquin Valley, from San Luis Obispo, and almost as far out to sea from Brea. Cattle were roasted in the fields, orchards were inundated with oil, then fire, and the very ground rendered forever useless. Families were smudged from their homes, and villages and the countryside menaced for hours by the terrorizing sight. Great "latter rains" have come down upon us. Cloud-bursts have swept the mountain regions, and sent their torrents down into the valleys to inundate homes and fields. Then last of these, up to the present, at least, was the coming of Dr. J. G. Morrison with his lectures on "Achieving Faith," in which he has been telling the whole student body of the Nazarene College that if they would simply make up their mind to believe, they could easily move old Mt. Lowe off the feet of Old Baldy and the great range back of us, and slide her into the sea. Well, up to the present writing all of them have evidently taken his advice in not doing it, as it is not at all in harmony with the best wishes of the population hereabouts—and so we all feel quite sure they will so decide, and are resting easy about that.

However, the coming of Brother Morrison seems to have been a great blessing and a great stimulus to the faith

of many. As far as we can learn, for we heard only about five of his Faith lectures, and were unable to attend any of the night meetings at the church, he carried the Nazarene works by storm. He was everywhere proclaimed a prophet by those who heard him. He was acclaimed by the laity and supported by the ministry. I think he received a unanimous invitation to return, and that California was his if he would accept it. I think he will. This suits us, all right, for we are "one of them."

Then, where are we?—We have just slid down from the high tension peaks of Luke 21:10 and the first half of 11 and all of verses 12 to 24. We are out of the trestle over the mystic canyon between Rev. 6:9 and 12, approaching the very edge of that vale of tribulation, such as was not since the beginning, nor ever shall be again, of the last half of Luke 21:11 and 25-27 and Joel 2:10, 11, 30, 31, and 3:9-17, etc., etc.

And what time is it?—It is the time of the deepening shadows of that fearful night of Matt. 24:9-12, II Thes. 2:3-12 and II Pet. 3:3, 4; just beyond which awaits the bugler of Joel 2:1, 2 to sound the reveille for Joel 2:18-27 with Jer. 3:11-18—then, and *not till then*, will be fulfilled Joel 2:28, 29 and 32, and Joel 3:18-21. And, it is time for us to bivouac in the shelter of Luke 21:28, 36.

366 PARK ST., PASADENA.

THE BEULAH TRAINING HOME

In May, 1916, I came to Memphis, with my family, and under great difficulties we established the Bethany Training Home, at 901 Chelsea Ave. In the year 1922 we cared for 215 girls and babies, 98 per cent of the girls coming into the home were blessedly converted and at least 85 per cent of them are making good today. The property was valued at \$56,700.00, with about \$5,000.00 indebtedness against it. A paragraph in the charter read as follows: Said home shall be under the general supervision of the Church of the Nazarene, which shall always provide a superintendent. The law of Tennessee says that any institution that has been aided, abetted, fostered or patronized by a religious organization shall have a right to name its board of directors. In 1923 we went into the Community Fund, with the full assurance that there would be no changes in any of the homes. After the people of Memphis gave \$21,000.00 for the Bethany Training Home, because of the great record we had made, through well concealed religious intolerance in November, 1924, we were robbed of the institution most unjustly, leaving me, not only without a dollar but \$700.00 in debt.

On December 5, 1924, we organized the Beulah Training Home and on the first of February, 1925, we bought the property now occupied by the Beulah Training Home, a lovely building, fine location, at 1103 Pearce St. The property could not be duplicated for less than \$40,000.00 or \$50,000.00. Today we are owing \$22,000.00 on the property. The furniture could not be bought for less than \$2,500.00.

I am sure there are lots of our people

who have misunderstood us but we are so glad that God understands and knows and He alone has the glory for the marvelous way in which He is blessing. We have more than fifty girls and babies in the home at this time.

REV. A. J. VALLERY, President
1103 Pearce St., Memphis, Tenn.

OHIO DISTRICT ASSEMBLY

The Eighth Annual Assembly of the Ohio District held its recent sessions at the Norwood Nazarene Church, at Norwood, Ohio, a city adjoining Cincinnati, Ohio, April 28-May 2, under the splendid leadership of business and devotion of Dr. R. T. Williams. On Monday and Tuesday preceding the Assembly, the District W. M. S. held their annual convention and election of officers. Mrs. C. A. Gibson was elected president.

Although only with us part of the year, the District has made strides this year under the careful guidance of our District Superintendent Gibson, which resulted in his unanimous re-election. There is a spirit of unity prevailing over the District which is akin to heaven. The past year has resulted in a 60 per cent gain in N. Y. P. S., and about 15 per cent increase in Sunday school enrollment, and over 10 per cent increase in membership, and about 50 per cent increase in total for all purposes. We were royally entertained by the good people of Norwood, and God's Bible School. Mayor Baker of Norwood gave the address of welcome to the city, and Rev. Zenk, President of Norwood Ministerial Association, addressed the assembly on behalf of the churches of Norwood. Inspiring, soul stirring and winning messages were brought by some of the visiting brethren which resulted in several seekers, and happy finders. In many respects, this, to the mind of the writer, was the best of the seven Assemblies he has yet attended. A beautiful spirit of love and unity prevailed throughout.

We are expecting, by the help of the Lord, and the wise and efficient leadership of our District Superintendent to make this the best year that the Ohio District has ever known.

H. H. STAHL, Reporter.

KENTUCKY DISTRICT

Since our last report a great many things have transpired on the old Kentucky District. April 30th marked the close of a wonderfully successful campaign with "Uncle Buddie" who toured the district with the writer in the interest of the "Kentucky Nazarene Tent Association." Many thousands of people heard the gospel of full salvation preached in demonstration and power of the Spirit by that mighty man of God during the month of April and many new friends were won to our cause. Several months ago we were in prayer until the early hours of the morning, so burdened for the lost of this great old state until we felt we would rather have death than defeat, when the Lord so clearly suggested the organization of the Tent Association as a channel through which we might get hundreds of people to take part in evangelizing this district. Some laughed at the idea of putting on a

campaign for members to the Association when they knew that we were only asking a dues of two dollars per year, and that the organization was effected to cover a period of three years. They said we would never get anywhere at that rate. Doubtless they would be surprised to know that we have already passed the \$3,000 mark considerably through this period, and have just gotten the plan well introduced and started working. Of course these payments are somewhat far fetched, and come in small sums, but the system is going to bring in a constant stream of money with which to keep the district well supplied with much needed portable meeting houses under which we expect thousands to find God. At the same time we are robbing no other interest or department of the church. Our slogan is "EVERY MEMBER AND FRIEND OF THE KENTUCKY DISTRICT, CHURCH OF THE NAZARENE FOR THE TENT ASSOCIATION." We are already getting well started in our tent work, and ere this letter reaches the press we will have others going. This year we will not undertake to break the record on church organizations. We did that last year, and if we were not ashamed to confess it, three or four of them have died outright, and a couple more were barely breathing when we saw them last. We hope to strengthen our young and weak churches, resurrect a few dead ones, and organize a few if possible in new fields. Several of the churches are releasing their pastors for a period of three or four weeks so that they may be able to help establish a new church. We have passed through the hardest winter from a financial standpoint our district has ever known, but with the coming of spring, conditions seemed to change in our favor. We have a fine little band of as true and loyal pastors as live above ground, several evangelists who are among the very best in world, and lots of good laymen who are getting the vision, and backing the preachers in a forward move. The Devil has not been buried anywhere in this section as I have heard of, but thank God, "The Spirit of the Lord is upon us" and we are in the fight to win at any cost. All of our people are even more encouraged in the fight after the great boost "Uncle Buddie" gave us. I am sure every member of the Kentucky district and all the friends join me in saying "Come back as soon as possible and stay with us as long as you can, Uncle Buddie."

J. W. MONTGOMERY,
District Superintendent.

PITTSBURGH DISTRICT ASSEMBLY

The Nineteenth Annual Pittsburgh District Assembly was held in Warren, Ohio May 5 to 9. All present were of the unanimous opinion that this was the greatest in the history of the district, unity prevailing among the brethren until God came upon us in power, and there was not a single moment that the blessing of God was not manifest. Instead of a grind in the conducting of the business sessions all was pleasure and the time passed so rapidly that the days of the annual feast were over altogether too soon.

General Superintendent Williams presided with great care under the anointing of the Holy Ghost. Surely he never presided at any assembly with a greater degree of grace and glory. His preaching was indeed of high order and all united in saying it was truly wonderful. His exhortations given to the assembly at different times during the business sessions will never be forgotten by the members of the Pittsburgh District. The prayer of the entire district is that God may spare this great man to the Church of the Nazarene for many years.

The entire assembly was stirred as they listened to the report of District Superintendent Sloan as he told of his labors of love during the year and of the success God has given the district. At the close of his report a mighty shout of victory went up to God from the assembly praising Him for the gracious victory given our beloved District Superintendent for the seventh year. Sister Sloan then gave her report of the year's work which was listened to with great interest.

Following these reports Dr. J. H. Sloan was unanimously elected District Superintendent for the eighth consecutive year on the nominating ballot. All other elections were complete on the first ballot, this of course shows the unity that prevails on Pittsburgh District.

The statistical report showed a net gain in membership of 800. Sunday school enrollment 1940, making the present enrollment 8881. The average attendance in the Sunday school was 4076. There were 8807 seekers at our altars during the year. There was \$206,796 raised for all purposes, a gain of \$18,696. The present membership of the district is 3645. The General and District Budgets were both overpaid. N. Y. P. S. increase 671 making present membership 2019.

Sunday afternoon five young men and one young woman were granted elders orders. This was a very impressive service and the message given to the class by Dr. Williams will long remain with them, as well as other ministers and laymen. It was estimated that 1000 persons attended this ordination service.

Sessions of the assembly were held in the Armory Building in the center of the city. The public of Warren made us all feel at home among them, the local church and its pastor D. D. Palmer, and wife are to be commended for the way in which the assembly was entertained. Truly the Lord hath done great things for us whereof we are glad.—O. L. Benedum, Reporter.

A GREAT YEAR FOR BETHANY PENIEL COLLEGE

Commencement, 1926, Bethany-Peniel College is now history. The students have gone home and with the exception of preparation for summer school things are quiet, after the greatest year of the institution.

It has been my privilege to attend quite a number of graduation exercises in several different schools but without doubt this was the greatest.

In the first place the territory from which Bethany pulls her students is filled with boosters, real, live, up to the minute

boosters. Then they have a faculty who are boosters. Then they have a president who is a booster. President Bracken is a school man and the pupils love him. He, as very few others, knows how to get along with young people and run a school. The co-operation between faculty and president is beautiful; also, between faculty and board of regents is very pleasing. To me the three great foundation stones of Bethany-Peniel College and one of the reasons for its very rapid growth are, First, a very deep and intense spiritual life, both in the faculty and among the students. Second: An accredited scholarship, one that places her students on an equal basis with any schools in the state. Third: A sane conservative, yet progressive financial system.

The Commencement address was delivered by Dr. Howard Taylor, Ph. D., dean of the State College for Women at Chickasha, Okla. His subject was "The Soul of Education" or Educating the Soul. The substance of his theme was, no student has become educated until he has come into vital contact with Christ and has partaken of his salvation. The school should be praised for getting such men as Dr. Taylor to speak for them.

The Sunday night of Commencement Prof. S. S. White, Vice President and dean of the School preached. The power of God was upon speaker and people. Several were at the altar and prayed through.

Let's pray God's blessings upon President Bracken and his co-workers and expect God to give them five hundred students next year.—F. R. McConnell, Pastor, Sapulpa, Okla.

PREACHERS' CONVENTION, OKLAHOMA

This convention was held at Hobart, Okla., April 29-30 and May 1-2. The church had the use of the city hall for this convention. Many of the pastors and lay members from this part of the state were present and took part in the program. Rev. J. Walter Hall and Dr. R. G. Fitz, our much loved District Superintendent, and Missionary, were with us and preached and lectured upon subjects that blessed and inspired our hearts. The other churches of the city dismissed their Sunday night services and attended the convention service. District Superintendent J. Walter Hall preached. Our work at Hobart is in its infancy but with the help of Rev. J. B. Whitlock, the pastor, and his good people, who worked so faithfully to make this convention a success, and our stay so pleasant while with them, we expect to see a good work es-

tablished. We pray that the convention was a blessing to them.—E. A. Green, Reporter.

CHURCH NEWS

EVANGELIST GEORGE BEIRNES—"We have just closed a splendid four day holiness convention with Rev. Chas. A. Strait, of Saginaw, Mich. The Lord richly blessed each service and gave us some souls at the altar praying through. A young woman was beautifully saved yesterday morning who was not in the service. Her mother was telling her of our sermon on the second coming and she broke down and said, 'Mother, I want to get saved.' They got down right there and she was blessedly saved. Last night she was in the service and was fishing for others to come. God is wonderfully blessing and helping Brother and Sister Strait. Souls are being added and the work is growing rapidly and substantially. They are planning to buy a lot and build soon. We were sorry we had to quit so soon. We begin tonight in Woodstock, Ont., Canada, with our church over there. Pray for us."

KANSAS CITY, Mo., Holiness Church at Victor and Askew—"We just closed a three weeks old time revival, held by Evangelist John T. Hatfield of California; a man filled with the Holy Ghost and power. Souls really prayed through and struck fire and the saints were stirred and carried a burden. God had His way and the saints were filled to overflowing, shouts of joy went up in every service. Souls were at the altar every night and God did bless, save and sanctify everyone who was willing to pay the price. The Devil did his best to defeat us at the altar, but we held on to God and He brought us out victorious every time. We are so glad Brother Hatfield came this way, we are sure God sent him and we do know God used him to wake us up. Souls were saved in this meeting that have gone through other meetings without being touched. God used this man of God to reach hearts in a marvelous way. We have no accurate account of how many prayed through but feel clear to say at least forty clear professions, either for salvation from sin, sanctification of heart or reclamation, will not be exaggerating it any, besides the saints were helped in many ways. Some were given freedom from timidity, some real quiet folk shouted and praised God in many ways. We will say that this is the best revival we have ever had in this church and we give God all the glory. May the Lord bless Brother Hatfield as he goes from us and may his last days on earth be his best is the prayer of this church. We learned to love him while he was with us."—Mrs. W. I. Dozier, Church Reporter.

PASTOR THOMAS MURRISH, Modesto, Calif.—"We are glad to report progress, a happy time and no hard luck stories to tell. Truly the Lord is with us to bless us and to do us good. We have had revival services. Dr. A. O. Henricks, evangelist, was our leader. Our revival continued for two weeks and a half. Dr.

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Rev. L. L. Pickett, Wilmore, Ky.

Henricks is a great preacher, and so kind, gentle and loving. His sermons were great, a feast of fat things and full of marrow. How we enjoyed the Canaan food. The church has received a great uplift and encouragement. Several sought the Lord and found Him mighty to save. We are rejoicing over the benefits received through the ministry of Dr. A. O. Henricks. Modesto Church of the Nazarene is rejoicing as she worships in the new building, and realizes that God's promises are true."

PASTOR A. K. SCOTT, AMARILLO, TEXAS—"We are glad we can report victory for the church at Amarillo. We have been gaining ground for the last three months, as we have been having three prayermeetings a week, until the burden came on the church for a revival, and such fasting and prayer I have not heard for many years. We engaged Rev. W. E. Ellis of Dodsonville, Texas, as evangelist, and God surely came in answer to prayer, giving us some forty to pray through to blessed victory, and a class of nine came into the church, and a number more promised to come in next Sunday. Our Sunday school reached the high water mark of 220 last Sunday and we are striving for the three hundred mark before our assembly. We came to Amarillo eleven months ago with about forty members and now we have around seventy-five. Our Sunday school ran around one hundred and it has more than doubled; our regular attendance has trebled. They tell us we preach to the largest crowd this church ever had, even in revival work, with the exception of Uncle Buddie Robinson's meeting. Thank God we have the best people on the face of the earth, and by the grace of God we mean to give the old Devil one chase in this city. Brethren, pray for us. Rev. W. E. Ellis is a wonderful preacher of old time holiness, often quoting two and three chapters in one sermon that went straight home to hearts."

EVANGELISTS OLIVE A. RIFE, NINA DEAN—"Am glad to report victory, saved and sanctified, and looking for Jesus to come. Just closed a four weeks' tent meeting with the Grand Crossing Church of the Nazarene, Grand Crossing, Fla. God gave us victory. Souls prayed through, backsliders came back to God, and there was great rejoicing when the fatted calf was killed. We left the church encouraged to press the battle, and with their pastor, Rev. D. M. Reed, a real saint of God, and a father in Israel who stood loyally by us in the meeting. Am sure God will bless them and give them victory. We are now in a tentmeeting in High Springs, Fla. There is a band of holiness folks here on fire for God, and have the vision to do things for Him. We are in the battle for souls till Jesus calls or comes."

PASTOR L. A. BOLLERJACK, CUSHING, OKLA.—"God is blessing here. 276 in Sunday school May 9. Have received into the church since Assembly forty-three, which makes 122 members. Evangelist Hafley held a good meeting for us this spring. Have accepted the church for the fifth year. Great things ahead for the Cushing Church. A new build-

ing is being planned. We are up with all our finances."

STUDENT PASTOR ERNEST ARMSTRONG—"I have been busy as pastor, student and evangelist. After my last report I went to Strong City and held a meeting for Rev. T. H. Jarvis and wife. God visited us with a tide of old time salvation. Great crowds came to the meeting from far and near. Forty prayed through to pardon or purity and thirteen united with the church. Brother Jarvis is a fine old boy who carries a burden for the work of God. Under his faithful leadership holiness was planted in Strong City to stay. He is a former student of B. P. C. From there I went to Brazos, Texas, to be welcomed by a great crowd of "big hearted Texans." Large crowds came to hear the doctrine of holiness for the first time. A number were saved and sanctified, and we put the HERALD OF HOLINESS in a number of homes. God gave us the good will of the entire town and country. I left with a fine offering and a hearty invitation to return. From there I went to Ward Mt. for a seven-day meeting, in which about thirteen prayed through to pardon or purity. Palo Pinto County is surely an open field for holiness. Leaving many friends I returned to school and to my churches: Centergrove and Cooper, that had been using assistant pastors during my absence. Accepting a recall to both of them I started the new Assembly year. The churches stood by me with their prayers and money real well. Souls found God all along through the school year on Sundays, as I went out from school to preach. I held a meeting for Rev. E. H. Greer and wife during the Christmas holidays, which resulted in ten professions. This dear pastor and wife are old time holiness people that know how to pull the fire down. In February I married Miss Pearl Morris, a singer from the Eastern Oklahoma District. She has assisted me in the work of God at my churches since that time and also at other places where I have preached. I have gone to school all the time since our Assembly and preached about eighty-five times in the meantime. I find no time for idleness through the week or on Sundays. Besides pastoring my churches on Sundays I have preached at many places through the week. After making satisfactory arrangements with my churches and our District Superintendent in regard to a supply pastor for the summer, wife and I have entered the evangelistic field for the summer. We left school with a full slate until September 12. Please pray for us as we sing and preach holiness."

EVANGELISTS B. F. AND MARGARET SUTTON—"Just a few lines to let you know that we are still singing the same old gospel in song. We are as busy as two bees could be in a red clover field. We just closed a good meeting down in old Kentucky, my home state. We were in a beautiful county seat Methodist church and the crowds came by the hundreds. We had a fine chorus of 250 voices and these old southern folk can sing. Rev. C. A. Payne was the evangelist. This was our first time to work with Brother Payne but we found him to be a good brotherly brother. We are at the old

Flower Memorial Church, St. Louis, for our seventh campaign. Rev. C. I. Deboard is the evangelist and the whole church is praying and looking for a revival. The Lord send it on us, we pray."

PASTOR A. I. METCALF, HOLLENE, N. MEX.—"Just closed a revival meeting at Charity with Rev. C. C. Burton, of Delmer, Ky., as evangelist. There are but few his equal. We had victory from the very first service, several saved or sanctified. This church was organized last November by Rev. J. R. Patrick, with eleven members. We now have seventeen and a good prospect for more. Good offering for the evangelist. The work at Hollene is coming fine, all of district and general budgets, also pastoral salary paid in full. We expect to begin a revival meeting here May 25 with Brother Burton as the preacher; expecting a great time. Pray for a real Holy Ghost revival."

EVANGELIST C. B. JERNIGAN—"After serving two years as Superintendent of New York District I refused to allow the good people to elect me to a third term. I withdrew my name at the reading of my report and asked the Assembly for evangelistic commission which was granted and I am now in a revival meeting in our church at Wilmington, N. Y., away up in the Adirondack Mountains where the mountain sides are still covered with snow, but the fire is at melting heat in the church, and a real old time revival is on with shouts of victory rolling. Rev. T. F. Harrington is pastor here and is much loved by his people. He has prepared the way for the revival by his visitation and prayers. This is a great summer resort for the city folks of New York City and just a few miles from here President Coolidge will spend his summer. These have been two good years serving a fine people who are not very demonstrative but a solid bunch of Nazarenes. The congregations are coming and the power of God was present last night in great power. I expect to devote my time now to evangelistic work but will live in Brooklyn. Several have prayed through and the meeting has just begun."

PASTOR L. G. MILBY, DANVILLE, ILL.—"Almost two years ago we left Decatur First Church, a flame of fire with a unanimous call back the ninth year, but felt led of God to go, leaving it in the hands of Rev. M. S. Grove who has kept it going successfully ever since. We went to Ashland, Ky., finding a Sunday school of sixty in attendance. In six months we had to leave there because of my wife's ill health, leaving there with a good congregation and three hundred in Sunday school, leaving the church in the hands of Rev. Oney who came to us from the Pilgrim Holiness Church. He has kept the church going fine, and I learn he is more than a match to his predecessor. We went to Boulder, Colo., and found a good congregation there worshipping in a basement. Bills were coming in on them that they seemed unable to pay, but in seven months we dedicated one of the prettiest churches I ever built in my life, a nice stone church, leaving the indebtedness of the church only \$4000.00, which we con-

sidered to be very small. We left that church in the hands of Rev. M. C. Campbell who we hear is making so good that the church is a flame of fire. Because of the high altitude we had to come east again; being advised by some of our leading men we came to Danville, Ill., arriving here and preaching my first sermon the last Sunday in December. We found fifty-six in Sunday school and folks say an average congregation of about fifty. Many unpaid bills awaited us. The amens from the congregation had gone out of date, no more to be heard, if ever heard. The most they had ever paid their pastor was \$30.00 per week. At once we began to clean house and get ready for a revival in every channel. We first cleaned out the play house in basement, did away with the sand piles in Sunday school, put all games among the young people out of business. God came our way. We held our own revival three weeks, counting them as they came we had 110 at the altar, have taken in about twenty-five new members and now we have 190 in Sunday school and a good Young People's Society. My salary has been raised three times since we came here four months ago. We now draw \$45.00 per week and we are preaching to at least two hundred every Sunday morning and 250 Sunday evening. We give God all the glory. Yesterday was our fifteenth anniversary. Fifty-five of the church folks gathered in and surprised us with a very nice water set. For one year I have had strong conviction for evangelistic work, feeling I will have to go or die, thinking maybe I would enter the open field in September. But with a unanimous call back to this church, such love existing as there is between the church and pastor, in the midst of it greatest success, I am wondering how I am to get away for at least one more year anyway. Our health is fine, my wife has gained ten pounds since coming to Danville. Pray for our success. We are Nazarenes from head to foot, every inch of us."

ST. LOUIS, MO.—"It has been some time since the Lafayette Park Church has reported. However we have not been idle. Since our new pastor, Rev. W. I. Deboard, and his splendid wife have been with us the church has constantly been on the increase. We have had 143 professions, with about 40 per cent increase in membership, since the Assembly. Brother Deboard soon had the tithing system working beautifully, which has made the financial burdens easier, with the apportionments paid up to date and a nice balance in the treasury. We have also raised about \$500.00 on the building fund. We are planning on buying or building a new church as we have outgrown the old one. With our good superintendent, Brother Oliver Jones, and his corps of supervisors and teachers, our Sunday school could not help but grow since the Assembly from 212 to 510, this being the record attendance last Sunday. Our Young People's Society, under the efficient leadership of our new president, Miss Myrtle Doerle, is on the increase with fifty active members and good interest in the services. We also have a splendid Woman's Missionary Society and

Junior Society, which add to the interest of the church. If passing through St. Louis at any time make us a visit, or if you have any friends or loved ones living in the city write our pastor, W. I. Deboard, 1214a Morrison Ave., and he will be glad to call on them at any time. Watch us grow."—Mrs. G. Francis, Reporter.

PASTOR MORRIS M. HAILER, Bluffton, Ind.—"The Church of the Nazarene here is still doing things for God. Good crowds, wonderful victory, and souls finding God. We just closed a fine meeting with the altar lined the last night. Freddie Thomas, the boy preacher, of Bloomington, Ill., was at his best. He was with us for a convention last year when he wore knee trousers and was just fifteen years old, now he is sixteen, and wears long trousers, but he has the crowds just the same. The building was packed night after night, and several times the church would not hold the people, for several hundred were turned away. We took some mighty fine people into the church out of the meeting that are already good Nazarenes. Many are looking our way. The church called the pastor back for the fourth year with a good vote. Remember this place in your prayers."

PASTOR PAUL SNYDER AND WIFE, Grinnell, Kans.—"Since last reporting, we have been in 'Labors Abundant.' Last fall and winter we built a new parsonage 22 x 26 ft. We have preached either two or three times every Sunday, unless hindered by rain or when in revival meetings. Since the 4th of January we have been having our prayer meetings around in the different homes, one prayer meeting each week and two part of the time. Many homes have been opened to us where the people did not attend our church. The Lord has greatly blessed in these prayer meetings and there have been seekers, some of whom have prayed through to victory. We have recently had several either saved, reclaimed or sanctified in the regular church services. We had three revivals last fall, one at our regular appointment and two at other places near here. We have just closed a three weeks' revival at a school house, twenty miles from here. Rev. R. E. Dunham was our evangelist. He is one of the most humble and sweetest-spirited men we have ever labored with. He is a fearless, faithful preacher of the Word, and does not compromise or let down the bars. He has an open date from June 27th to July 18th. Any church wanting a good, safe and sane evangelist will do well to call him. We begin a revival at our regular appointment next Sunday with Rev. W. R. Cain, of Wichita, Kans."

FROM JONESBORO, ARKANSAS: Brother H. T. Nutter, Secretary of the Church Board at Jonesboro, Arkansas, sent us two copies of the bulletin of the local church there, and the one for May 16 contains the record of resolutions of commendation for Rev. R. A. Thornton, who has recently resigned the pastorate there to accept a church in New York. These resolutions were passed by unanimous vote of the church at a called meeting. The HERALD OF HOLINESS does not pub-

lish formal resolutions from churches, but we do rejoice because any church is thoughtful enough to remember the debt of gratitude they owe to the man who preaches the Word of God to them. We shall be glad to hear of the further success of Brother Thornton, and shall also rejoice in the continued progress of the church at Jonesboro, for whom we have preached and prayed during two revivals in past years.—Editor.

A SPECIAL LETTER FROM MRS. SAM KINZIE, Secretary of the Church of the Nazarene at Milltown, Texas, states: "Just as we were planning to send Brother Carter a report of how the dear Lord was blessing us at Milltown a report came to us that lightning had struck our church and it was burned to the ground last night. I immediately thought of the words of Nehemiah as recorded in first and second chapters. We had such a battle to get our little church building remodeled. We had canvassed the country, for offerings, had obtained money, chickens and eggs toward the same. Our pastor, Rev. J. A. Sharpe, had just papered the church and was painting it. We had ordered new song books and used them once. What can we do? 'Stand still and see the salvation of the Lord' has just come to my mind. We are just a little band of poor Nazarenes and cannot possibly re-build unless our Heavenly Father undertakes. Our hearts are crushed but God is still on the Throne. We carried no insurance and therefore the burden of rebuilding will be very great. Last night there was to be a prayer meeting and we were to organize a Sunday school, but instead the church burned down. Pray for us that God will help us at this time of our distress."

PASTOR J. N. TOMLIN, OLIVET CHURCH, KIRK, COLO.—"Olivet has lately closed a revival campaign lasting over three Sundays, with Rev. Mack Anderson and wife as evangelist and singer. Brother Anderson did some vigorous preaching in the power of the Spirit. Deep conviction seized the people. Sister Anderson's beautiful singing held the people in rapt delight. The church received much benefit from these meetings which closed with a full house on Sunday night, May 9. Three were received into the church at the closing service. Nearly the whole congregation came forward to welcome them or to congratulate the new members."

PASTOR C. A. GAMBER, SEDALIA, MO.—"The work here is moving along nicely. About the first of February we purchased a church building and started to build up the work in a part of the town where very little is known about the Nazarene people. The 24th of March we began a meeting with the Fannie Payne Evangelistic Party in charge. We can say for Sister Payne that she is a faithful worker, never once thinking of giving up or leaving in the midst of the battle. She was a great blessing, not only to the church but to many, many others. Her co-laborers, Miss Bertha Pults and Miss Ruth Cooper, are truly consecrated young ladies, giving their time to their Master's service, regardless

of how small the financial gain. The entire party endeared themselves to the people here. Several prayed through and two adults united with the church. Others are considering placing their membership with us. Sister Payne assisted the writer in raising \$110.00 to pay on our church debt, which was much appreciated by the church. We are expecting results of this meeting in months to come. As many people had the Church of the Nazarene confused with some other denominations Rev. Payne preached one evening on the general rules of our church and we feel that it will be the means of more people co-operating with us. She preached on "Tithing" the last night of the meeting. Tuesday night following the close of the revival Rev. Arthur Lewis was with us and sang many songs and preached a short sermon. A full house welcomed Brother Lewis to our city. We felt that his program of sacred music was very appropriate at the close of the meeting. Our Sunday school has doubled since March 21."



CHANGE OF ADDRESS

Rev. N. B. Herrell, District Superintendent of Kansas City District is moving his family to Lamar, Mo. After June 1st all mail intended for him should be addressed to Lamar, Mo. Brother Herrell's family has been living at Olivet, Ill., where they had their children in our school, but are now moving on the district, and expect to make their home at Lamar, Mo.—Editor.

PASTOR Wm. H. DIETZMAN, BUFFALO LAKE, MINN.—"We closed a series of meetings at Hector, Minn., May 16, 1926. We had Brother J. O. Schaap of N. St. Paul to help us for two weeks then Brother Connie Corbit of St. Paul came and stayed to the finish. This is a new work in Hector and gives us a new Nazarene band in a new town. Fifteen prayed through at the altar. The whole town seems to be wrapped in conviction. We are going to follow this meeting with another in the early fall and believe God for a new church in Hector."

PASTOR J. W. HENRY, MORRILTON, ARK.—"We have just closed a two weeks' revival with Rev. Lum Jones of Ada, Okla., as evangelist, and Prof. L. C. Messer, of Durant, Okla., as song leader. Rev. Jones is one of the most fearless preachers we ever worked with, yet so filled with perfect love and humility that he won the hearts of the people who came to hear him. Prof. Messer brought the message in song in his own unique way that gripped the hearts of the people. While we did not see the results we expected, yet there were thirty-one souls who knelt at the altar and sought the Lord in the forgiveness of their sins, almost all of whom were happy finders. We had good crowds and splendid attention all through the meeting. We were not able to take care of the crowd who came the last night of the meeting, by putting in extra chairs we were able to seat about three hundred. Owing to a program being given by the young people of North Little Rock Church entitled "Aunt Tillie Learns to Tithes," the seating capacity of our church was two-thirds taken by seven o'clock. The program is one that should be given in every Church of the Nazarene in the land, especially right at this time when we are trying to get our own people to see the necessity of tithing. The Lord wonderfully used Brothers Jones and Messer in building up and blessing the church, and we believe that there are better days ahead for the Church of the Nazarene in Morrilton. The other

churches of the town closed their evening services for our meeting, something that was never heard of here before. We are sure that a great deal of prejudice was broken down, never to rise again. God wonderfully helped us to get the money to finance the meeting, raising in all about \$225.00, half or more of this amount coming from the people outside of the Church of the Nazarene. We have had the privilege of listening to some of the greatest men of the day in the holiness movement, yet we never heard any man that could present the Bible doctrine of holiness and hell as forcefully as Brother Jones."

EVANGELIST FREDDIE THOMAS—"Since the first of January I have traveled nearly eight thousand miles over this great nation and hundreds have wept their way through to Calvary. Thanks be to God. After coming from the south land I went to Vincennes, Indiana, with Brother Fred Kerst. Had the long altar lined the first night. Brother Kerst is a precious saint of God and he is doing a mighty work in Vincennes. In our meeting of ten nights there were somewhere near 125 people at the mercy seat. Two people lay under the power of God till after midnight. There was a nice class of members taken into the church. I closed there on Sunday evening and Wednesday evening I started a meeting in York, Nebr., Brother and Sister MacDonald, pastors. They surely are a sacrificing people. A number were at the altar. From the West I jumped back

to Canton, Ohio. Arrived in Canton on Wednesday evening about sick, but the church was packed and God helped us to preach. Brother Clark is one of the best pastors I ever worked with in my life. The first altar call there were twenty people on their knees. I had only five nights with them, but a great number prayed through to old fashioned victory. Then I began a meeting in Payne, Ohio, Friday night with the house full. Payne is a small place but God is going to give us a great church there. We have fine pastors in that place, Brother and Sister Moorhead. And they are going to bring Payne out on top. Sister Moorhead told me that they got twelve new members out of that meeting and one night we got twenty-four subscriptions for the HERALD OF HOLINESS. Then I began at Auburn, Ind., the next Thursday night with Brother Bashore. We had a good revival of religion in that town. A number of souls sought and found the blessed Lord Jesus. Then my next meeting was with Brother Himier at Bluffton, Ind. Great throngs of people filled their beautiful brick church and a great many lined the altar and found the Christ of Calvary. On the next Thursday night I began another revival at Huntington, Ind. Brother and Sister Rich are great pastors. Prof. Kenneth and Eunice Wells conducted the singing. They brought the glory down upon the saints. It seemed like heaven to hear them sing the songs of Zion. The church was packed with people and the altar was lined time after time. I say Glory to God. At present I am with Brother Rahrar in Indianapolis, expecting, believing and holding unto God for a mighty revival."

PASTOR F. C. SAVAGE, JOPLIN, MO.—"We just closed a successful revival at this place with Rev. J. C. Haffley and Prof. L. C. Messer, evangelists. God gave us large crowds and about forty saved or sanctified in the old fashioned way. A fine class came into the church and more to come in yet. We took sixty-six subscriptions to the HERALD OF HOLINESS. The church treasurer reported at the close of the month \$650.00 paid out by this small church. Well, God is helping us do some things here in His name, and the end is not yet. Our good District Superintendent, Rev. N. B. Herrell, came to Joplin the first Sunday after the revival, at which time the church gave us a unanimous call for the next Assembly year, with a month vacation. One of the greatest sermons on the Church and the Pastor I ever heard was preached by our District Superintendent. Surely he is the right man for this great District. God bless his big heart. We all love him."

PASTOR C. J. HOWARD, FORT SCOTT, KANSAS—"We cannot but feel that the Lord led us this way, for His blessings have been upon the work ever since we came here last August. We started in with an average attendance of from twenty to thirty-five in our Sunday school, with around fifteen left to listen to the message. The work grew at once to sixty in Sunday school and then seventy-five and one hundred, and today

we have an average attendance of from 130 to 145. I may say here that I have never met a more willing people to work and stand by their pastor than here at Fort Scott, and had it not been for this fact no doubt we could not have remained, for lack of support. But the few that were here worked and as others came in they caught their vision, all working together. I can truly say that the work is growing. The pastor's salary has been raised twice, our church building has been decorated and the basement finished, a new furnace installed and altogether they have done about \$800.00 worth of improvement. The District and General budget is raised in full, the pastor's salary is paid up to date with his gasoline and phone paid each month, and now and then a nice pounding comes in to add to the joy of living in Fort Scott. They have given us a call as pastor for five years. We have promised to stay at least another year. A revival spirit has burned in our midst for the past seven months with souls at the altar almost every Sunday. The church has just closed a special revival effort. There were thirty eight who professed to find Christ as their Savior with more than fifty kneeling at the altar of prayer. Not one member of the church was at the altar praying through during the revival. They were prayed up and ready for service. We also feel that much more good was accomplished during the revival, for we were able to meet many people who have never met the Nazarenes, and the largest congregations that had ever attended the church, since its organization some seven years ago, were present night after night. No doubt much opposition was broken down, which will bring lasting results in the future. Mrs. G. E. Brooke, wife of our pastor, Brother Brooke of Carthage, Mo., was our choir director and soloist during the revival and proved a great blessing in the meeting. She is not only a splendid singer and choir director but she has the blessing of salvation and can help shout down the blessing of the Lord upon the service, and is a great worker during the altar call and prayer service. Our motto is two hundred in Sunday school by Assembly, which is in September. Pray for us, and help by sending me the names and addresses of your friends and loved ones in or near Fort Scott. We will visit them."

EVANGELIST J. WARREN AND MAYBELLE LOWMAN—"We spent the fall and winter in New England. God richly blessed and gave gracious revivals in the following places: Wareham, Mass., So. Manchester, Conn., Bath, Me., Portland, Me., New Bedford, Mass., Providence, R. I., Waltham, Mass., Haverhill, Mass., Lynn, Mass. and Brooklyn, N. Y. In none of these places save Brooklyn were there less than 150 people who came to an altar of prayer and on up to over three hundred. In most of these places fine classes united with the church. We found that God is the same old-fashioned revival-giving God in New England as He is in any other part of the country. We worked with some of the finest pastors in New England that it

has been our privilege to labor with and we fell greatly in love with the people. We do thank God and give Him all the glory for all. Our last meeting was in Toledo, Ohio. We were there the first twenty-five days of April. God came and souls were saved and sanctified, among them a number of Catholics. There was a beautiful class received into the church. Brother J. C. Walker and his wife are really doing things in Toledo. We are now at home for a much needed rest. Our next meeting will be in Norfolk, Va. Please always pray for us."

PASTOR G. H. HARMON, HENRYETTA, OKLA.—"Truly the blessings of the Lord are upon the church here. We have a loyal, Spirit filled, sacrificing people. Every department of the work is growing nicely. Our Sunday school with R. S. Bailey, as superintendent, our Y. P. S. with Miss Lois Hurst, as president, our Junior Society, with Mrs. Esta Radebaugh, as president, and our W. M. S. with Mrs. Jack Cornell, as president, are all moving forward, and filling their places in the great work of the church. Every teacher in the Sunday school seems to have the interest of the work of their class at heart. We have two cottage prayer meetings each week aside from our regular church services."

NORTON, KANSAS—"Our tent meeting conducted by Brother Charles Dye of Troy, Ohio, and Sister Nettie Severin, singer, of Colorado Springs, Colo., and Sister Thomas of Osborn, Kansas, is surely blessed of God. The truths of

the Bible are presented in the good old fashioned way, and increasing conviction is taking hold of the people. People have found God at the altar services and have been saved and sanctified at the homes where special prayer services have been held."—E. T. McNees.

EVANGELIST P. P. BELEW—"My last meeting was with the M. E. Church at Utica, Kansas. This was not a great meeting, but it was said to be the best that the town has had in years. Much good was done. There were a number of seekers for regeneration, reclamation, or sanctification; old grudges were settled, and family worship was started. Some came to the altar and sought and others went out and fought. Comment was both pro and con. Some said: It is the biggest thing that ever struck town. 'Greatest I ever heard.' 'Worth going a hundred miles to hear.' Others said: 'Enough is enough—I don't believe in getting too good.' 'I don't believe that you can live without sin.' M. V. Lewis, of Wilmore, Ky., had charge of the singing and did it well. Pastor J. E. Gruver is a good man and stood by the old time gospel. We start a meeting tonight with our church at Vassar, Mich."

PASTOR C. J. FROST, JASPER, ALA.—"We recently closed one of the most successful meetings of the church since we have been here. Rev. H. H. Hooker, District Superintendent, was the evangelist. Brother Hooker is a fearless preacher of the old time religion. He spares neither age, sex, nor condition. The truth found a place in honest, earnest, seeking hearts and we feel that it did our work a real and lasting good. Souls prayed through; believers sought the blessing of entire sanctification; backsliders were reclaimed; cold, indifferent church members were aroused and there was a general awakening of souls throughout the city. We are realizing more and more that the thing the world is dying for is the old rugged gospel, such as John the Baptist gave out in the beginning of this dispensation. This is no time to theorize or philosophize; people do not need more light; the thing we need to do is to get them to walk in the light they already have. If we can do this we will have gone a long way toward the salvation of a lost world. I believe Rev. Hooker can come as near as any preacher I have ever seen getting folks to walk in the light. God bless him in his untiring efforts on this Old Alabama District. There is not another man like him in the world. It was our good pleasure to be with Rev. R. S. Rushing and his splendid little church at Fairfax, Ala., for a two-weeks meeting recently. God gave us a good revival with many souls praying through. The crowds were great. Several nights we were unable to seat them. We have never preached to more interesting people. They are real hungry for the truth of the gospel. We know of no man we had rather labor with than Brother Rushing. He is the same sweet spirited Christian every time one sees him. His little wife is absolutely unsurpassed as a helper in the work of the pastorate. We have a nice church building and ar-

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rangements were being made to begin work on the new parsonage Monday, May 10th. Money has already been raised or provided for. That is not all, they are going to put new pews in the church. This will add some three thousand dollars to the worth of our property here. Fairfax is a cotton mill village on the Chattahoochee river and is one of the most beautiful mill villages we have ever seen. It is clean in every respect. The homes provided for the laborers are simply beautiful. The Company has spared neither time nor expense to make living conditions comfortable for their employees. We met the men in charge of these great mills while there and we are compelled to say, we have never seen finer. We are forced to believe that if all Companies would take the interest in their men this great Company has, we would have a better class of laborers and also a better citizenship. We are expecting great things of Rushing and Fairfax. He has some of the best Nazarenes in all the world to do a work with and we believe that the word "failure" has been taken out of their vocabulary. Besides the good Nazarenes, he has the confidence of all who know him. Some very prominent people, whose names do not appear on the roll of Nazarenes, are helping to make the Church of the Nazarene a success there. We are wishing for them the best—ever."

PASTOR JOE M. TYSON, BENTONVILLE, ARK.—"Nearly seven months of our assembly year have passed and gone, but we have been busy in the great work that goes with a pastorate. During the year we have had some of the best preachers and evangelists in the church give us from one night to three weeks' services. Just after the assembly we had General Superintendent Reynolds with us for one great service. Of course we were glad to have him and enjoyed his message very much. Next we had the old time holiness preacher, Rev. John E. Threadgill of Austin, Texas, for a three weeks' meeting and God gave us a great time. He is a great Bible preacher and teacher putting the beautiful doctrine of holiness before the people in such a manner that they begin to get hungry for it. Then came Prof. L. C. Messer, the sweet singer of the Church of the Nazarene and Brother J. Scott Blystone and wife from Webb City, Mo., for a great service. Also with them was Brother P. H. Lunn from Kansas City, Mo. We did so much enjoy these boosters coming our way. Brother Blystone brought a great message and one was blessed at the altar. In a few weeks we had Rev. Hafley and Prof. Messer for another great service and the church was filled to hear Brother Hafley as he had two years ago held a great meeting with the Bentonville church and the people were glad to see him and his wife again. On May 12th we had with us our own "Uncle Buddie" and the District Superintendent and wife and Prof. Rinebarger. My! what a service we did have. People drove over two hundred miles for this service. Bro. F. R. Morgan from Tulsa, Okla., Rev. J. Scott Blystone and wife and several of his mem-

bers from Webb City, Mo., Rev. Savage and family and several car loads of his great people from Joplin, Mo., came and to say we had a time is putting the thing in a mild way. The church was packed with eager listeners to the great message by "Uncle Buddie." We will never be the same after these great soul-winners' visit. We have our goal set for seventy-five new members for this year and have already taken in over thirty thus far and we have five months to go yet, with a great meeting with the Aycocks this July we ought to get them. This makes a total of eighty-eight members we have received in the past nineteen months we have been pastors here. We have great crowds to preach to and the best people that live on the earth. We love them and they in return love us. Why not? We have a great Sunday school and N. Y. P. S. and Missionary society that know how to do the job. Spend your vacation in the Ozarks this summer and enjoy the campmeeting with the Aycocks July 18-30. You will enjoy it."

EVANGELIST L. M. PAYNE—"At this writing we are in a revival at Cameron, Okla. The house was packed last night and over twenty requested prayer. Our sister churches are lending a helping hand which we appreciate very much. The

little church is in good spirits over the outlook for a good meeting, and we request your prayers. I have some changes in my slate and have an open date in July and August which I would like to give to some church or camp. Home address Bethany, Okla."

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

HASTINGS, NEBR.

The church at Hastings, Nebraska, is desirous of communicating with some pastor who is contemplating a change. Hastings is an excellent city, healthful climate and good morals. Our church is the largest in the district. Address the undersigned or the Secretary, E. W. Morrison, Box 507.—Ernest C. Cain, Pastor.

CAPITAN, NEW MEXICO.

New Mexico District Assembly closed with souls in the fountain. Dr. Goodwin at his best. John F. Roberts re-elected Superintendent. —F. A. Powell, Reporter.

SACRAMENTO, CALIF.

Glorious revival closed tonight with altar full. Balsmeiers great evangelists. Seekers at every service. Splendid attendance. Church received great uplift. Evangelist had meeting cancelled, has open date June 20 to July, 11. Wire him at 1236 Sierra Bonita Ave., Pasadena, Calif.—Edward E. Mieras.

McCOMB, MISS.

Souls striking victory almost every service, morning and night. One man who had not been to church for nine years prayed through to shouting victory. Sunday night crowd more than doubled tent's capacity. Long altar and front seats filled with seekers, most of whom got through. Rev. Tate noble pastor.—Oscar Hudson.

SHERMAN, TEXAS.

Great revival on in Sherman. God mightily using Rev. H. A. Gregory in preaching and Miss Ruth Lanier in singing. Mighty conviction on and souls praying through in service. Eleven days yet.—W. F. Farmer, Pastor.

KANSAS CITY, MO.

Just closed a good revival with Evangelist B. H. Edwards at Grace Church. His sermons were a source of inspiration to the church. A number of souls prayed through to victory and a few were taken into the church. We hope to have Bro. Edwards with us for another campaign in the fall to finish the job. The church at large needs the messages he brings.—Katie Colbert, Secretary.

Here is a good motto, hang it up. "God helping me, I will not speak evil of any person." Those professing the grace of holiness who are betrayed into gossip, criticising, etc., have missed the Bible idea of this precious grace. Watch the tongue that it does not start a fire that cannot be put out.—C. E. Cornell,

WHAT TO EAT?



A valuable new book, "Scientific Eating and Health Building," tells how anyone can rejuvenate through diet.

The editor of the Vegetarian and Fruitarian magazine says of it: "Each page is a gem. I am sure that nothing in the book world equals it. It gives what no other book has,—special menus for special health conditions. Its alkaline menus are prime, pearls of wisdom, practical, and if adopted, sickness would be unknown. Such a book will save many lives, many doctor bills and bring sunshine into the world."

If after five days examination, you feel that it is not worth more than \$1.50, return it and your money will be promptly returned. The Regular price of the book is \$2.50 but I have some of a light green color and while they last, you may have them for \$1.50. Write Dr. G. W. Remsburg, Hill Building, Independence, Missouri, or Nazarene Publishing House, 2923 Troost Ave., Kansas City, Missouri.

ANNOUNCEMENTS

NOTICE—I have just learned that my old friend and son in the gospel, Rev. John D. Edgin, formerly of Ozark, Ark., but now of Bethany, Okla., is entering the evangelistic field. Brother Edgin has been with the Church of the Nazarene ever since it began operations in the south, and was busy in holiness evangelism years prior to that. He has served variously as pastor, evangelist, and District Superintendent, and in addition to being an able preacher, is a successful business man. I am glad to know he is turning to evangelism, and take pleasure in recommending him to our pastors and campmeeting committees.—Oscar Hudson.

RECOMMENDATION—I am in receipt of a letter from my old friend of former years, the Rev. C. C. Davis, whose address is Station B, Evansville, Ind. He tells me he has united with the Church of the Nazarene. Brother Davis has been my yokefellow in some meetings years ago. At that time he was a gospel singer, and a good one. Some years later he became a preacher—also a good one. He has traveled with such men as Andrew Johnson, Harney and others of like caliber. Pastors and Campmeeting Committees make no mistake in securing his services.—U. E. Harding.

TENT MEETING—Our tent meeting will be held on the corner of Calumet and Bauer Sts., five blocks south of State, Hammond, Ind., June 10-27. Oscar Hudson and J. Warren Lowman and wife will be the evangelists—E. E. and Ora J. Turner, Pastors.

NOTICE—I have some open dates between June 11th and July 26th. Anyone needing a pianist write me at home, Cedar Hill, Texas, or quicker still, find my slate and write me wherever I may be.—Roscoe Carrell.

TENT MEETING—The sixth annual tent meeting of the Church of the Nazarene of Lansing, Mich., will be held July 1 to 11. Workers: I. G. Martin and E. E. Mieras.—R. V. Starr, Pastor

RECOMMENDATION—I desire to recommend Brother and Sister Paul Geil of Frankfort, Ind., to any church or camp needing the services of gospel singers. They surely can sing the glory down with their duets and Brother Geil is a fine leader of song, and an expert in playing the Orchestra Bells which are very beautiful and draw the crowds to the services. They are both great altar workers and are ready for calls.—J. V. Livesey, Local Preacher, Frankfort, Ind.

OPEN DATE—I have an open date in my slate—June 20 to July 16. If any church or evangelist should want a singer for this date, I will be glad to serve you.—J. Ross Hurst, Box 1272, Henryetta, Okla.

SPECIAL NOTICE—Miss Flossie Haines, a graduate of the Cleveland Bible School, and who is a commissioned evangelist in the Pittsburgh District of our church is now ready to fill engagements for meetings with churches or campmeeting committees. Her address is 2125 East 90 St., Cleveland, Ohio.—Editor.

NOTICE—I am now located at Bethany, Oklahoma, to give my children the benefits of our school here, and I am ready

for full time service in the evangelistic field. Pastors and campmeeting committees who may desire to write me concerning dates, etc., may address me as above indicated—J. D. Edgin. (See District Superintendent Irick's recommendation of Brother Edgin in the *HERALD OF HOLINESS* for April 21.—Editor.

REQUESTS FOR PRAYER—Prayer is requested for a sister who is unsaved and has recently developed a malady which will quickly prove fatal unless God undertakes. Pray especially that she may be saved. . . . Sister M. M. Lowrey of Beaumont, Texas, has recently undergone a serious operation. Pray that she may be fully restored to health and able to be used in the work of God.

SPECIAL NOTICE—Rev. Arthur William Gould, formerly of New England and well known in evangelistic circles, but for the last year pastor of our church at Tarentum, Pa., on the Pittsburgh District, is re-entering the evangelistic field, and may be addressed at 1029 Riverview St., East Liverpool, Ohio. Brother Gould is one of our leading singers and is a preacher of good ability and effectiveness. I notice from his slate that he has an open date the last of August, and then some more time after the middle of September. Many pastors will be glad to secure Brother Gould's services.—Editor.

CAMPMEETING CALENDAR

June 2 to 13, Woodward, Okla., Woodward County Holiness Association camp meeting. Workers: Clara Meeker, evangelist; C. F. Carmon, Song evangelist; Mrs. C. A. Kurtz, Children's worker.—Rev. C. Dennison, President, Mrs. C. A. Kurtz, Secretary.

June 4 to 14, Eleventh Annual Campmeeting of Chippewa Holiness Association at Montevideo, Minn. Workers: Rev. T. E. Howard of Moorefield, Nebr., and Rev. Mabel Vaage of Newman Grove, Nebr.—Karl Deisinger, Secretary, Watson, Minn.

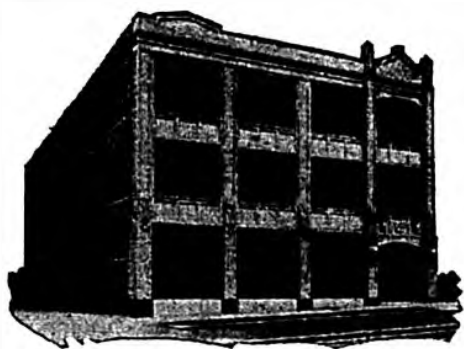
June 10 to 20, Coshocton, Ohio, Bethel Campmeeting, fourteenth annual session. Workers: Dr. C. H. Babcock, Rev. C. R. Chilton, Rev. D. P. Fulmer, Song leaders, A. H. Johnston and wife; Young People's and children's worker, Miss Anna McGhie. Address R. K. Gamertsfelder, Secretary, 338 No. 8th St., Coshocton, Ohio.

June 14 to 27, Corsica, So. Dakota. Workers: Theo. and Minnie E. Ludwig. Room for tents will be provided and everyone who can come is welcome.

June 17 to 27, Marion, Ohio, eighth annual campmeeting of Marion County Holiness Association. Workers: Rev. I. G. Martin, Seth C. Rees, W. Evans Burnett and Mrs. Julia A. Shelhamer. Tents and meals at nominal price. For further information write V. O. Shaw, Secretary, 8188 Merkel Ave., Marion, Ohio.

June 18 to 27, North Dakota, Methodist Campmeeting Association, Fuller Park, Jamestown, No. Dakota. Workers, Rev. Henry Clay Morrison, Pres. Asbury College Seminary; Rev. Joseph H. Smith, Conf. Evangelist Philadelphia Conf.; Rev. S. A. Danford, Pres. Emeritus of the Ass'n, Area Evangelist Oregon Conf.; Marie Danielson, Children's Worker; Rev. L. E. Adkins, Song Leader. Secretary of the Association, Rev. F. W. Gress, Steele, No. Dak.

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All mail, telegrams and packages of every kind intended for the Nazarene Publishing House, or for any of its publications like the *Herald of Holiness*, *Other Sheep* and Sunday school literature, and every communication intended for the General Board or any of its officers and departments should be addressed to 2923 Troost Ave., instead of to either of the old addresses. If our friends will observe these instructions they will add to the safety and efficiency of all services involved.

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June 24 to July 4, Sawyer, North Dakota. North Dakota District Camp. Shelby Corlett and J. B. Chapman evangelists. For further information address Rev. L. E. Swaney, District Superintendent, Devil's Lake, No. Dakota.

June 25 to July 5, Mitchell, S. Dakota, Annual Camp of the South Dakota Holiness Association. Workers: Dr. H. C. Morrison of Louisville, Ky., Rev. John Thomas of Wilmore, Ky., Rev. H. W. Blackburn of Spearfish, So. Dakota. For information address Wm. Durkee, Mitchell, So. Dakota.

June 25 to July 5, North Reading, Mass. Sixth Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Roy T. Williams, D. D., General Superintendent; C. H. Babcock, D. D.; C. C. Rinebarger in charge of the music. Rev. H. V. Miller, District Superintendent, in charge. For rooms, address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. Other information, E. T. French, 10 Story Ave., Lynn, Mass.

June 25 to July 5, Fletcher Grove, N. J. Workers: Rev. F. M. Brickley, Johnstown Pa.; Rev. Chas. Welgele, Florida; George Lester Edie, Upland, Ind. Frank E. Perkins, Secretary-Treasurer, Delanco, N. J.

July 1 to 11, Alberta Annual District Campmeeting, Red Deer, Alberta. Evangelists: Bud Robinson and O. B. Ong. Singer and song leader, L. C. Messer. For particulars write Rev. Chas. E. Thomson, 1328-15th Ave. W., Calgary, Alberta, Can.

July 1 to 11, Syracuse Campmeeting, sixth annual session, under management of Syracuse Holiness Campmeeting Association. Workers: Rev. J. C. Long, Rev. E. E. Shelhamer, Rev. John and Emily Thomas, Rev. C. I. Armstrong, and others. For information address Rev. C. H. Cox, President, Rt. 3, Syracuse, N. Y., or W. H. Shipman, Secretary, 505 E. Raynor Ave., Syracuse, N. Y.

July 1 to 11, Red Rock Campmeeting, Red Rock Park, seven miles below St. Paul, Minn., on Highway No. 3. Workers: Rev. Joseph H. Smith, Rev. Wm. H. Huff, Rev. G. G. Vallentyne, Rev. Floyd Nixon, Mrs. Anna L. Murphy, Howard Skinner, A. P. Andrews, Newport, Minn., care Red Rock Park, Superintendent of Grounds.

July 9 to 18, Aura Holiness Campmeeting, Aura, N. J. Workers: Rev. Charles Welgele, Florida; George Lester Edie, Upland, Ind., assisted by visiting ministers. Miss Elizabeth R. Iulks, Secretary, Clayton, N. J.

July 9 to 19, Iowa and Polk County Campmeeting, Good Park, Des Moines, Iowa. Workers: Rev. John Hatfield of Los Angeles, Calif., and Prof. and Mrs. Liddell of Chicago, Ill. For further information, address Mrs. S. A. Keel, Corresponding Secretary, 1161 19th St., Des Moines, Iowa.

July 23 to Aug. 1, Waco Holiness Campmeeting. Workers: Rev. Robert Young, Wilmore, Ky.; Rev. L. E. Swaney of the North Pacific Coast; Rev. Joseph E. Bates of China; Mr. John J.

Douglas of Dallas will be in charge of the singing. The Bernadah Gospel Band of twenty-five pieces directed by Mr. Arthur Wilber Upchurch, will furnish music daily. This camp is located in the outskirts of Waco, Texas. Dining hall meals 35 cents, free camping grounds. For further information address J. W. Berrysford, Waco, Texas, or J. T. Upchurch, Business Manager, Arlington, Texas.

July 29 to Aug. 8, Portsmouth, R. I. Workers: Rev. Seth Rees, Isaac N. Tootle, A. Cora Stocum, G. Arnold Hodgins. Dr. Mary Stone and Miss Jennie Hughes will represent the missionary cause. Adda M. Trout and Elizabeth Purdy will be in charge of the young people's work. For further information, address Andrew B. Starbuck, Newport, R. I.

July 30 to Aug. 8, Idaho-Oregon District Church of the Nazarene Camp,

Boise, Idaho. Workers: Rev. Jarrette and Dell Aycock, Bud Robinson and L. C. Messer. For further information, write Rev. A. C. Tunnell, 613 North 15th, Boise, Idaho.

July 30 to Aug. 15, Hallelujah Campmeeting, Oregon, Wis. Workers: Rev. W. E. Hawkins, Jr.; Rev. J. M. Huff, Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Large tabernacle, dormitory and conveniences of every kind. Board and room, \$1.00 per day. Address for information, Rev. Jack Linn, Oregon, Wis.

Aug. 2 to 12, Ramsey, Ind. Preachers: Roy L. Hollenback, of Cambridge City, Ind. and W. A. Vandersall, of Findlay, Ohio. Song leader, George Moore of Somerset, Ky. For information write John C. Gray, Pres., Blocher, Ind.

Aug. 5 to 15, the Ohio State Campmeeting (Camp Sychar), Mt. Vernon, Ohio. Workers: Rev. C. H. Babcock,



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Aug. 5 to 15. Sherman, Ill. Workers: Rev. Andrew Johnson, Rev. John E. Hewson, Mrs. Della B. Stretch, Haldor and Bertha Lillenas.—Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

Aug. 12 to 22. 37th annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers, Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D. Zahniser, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman.—W. R. Cain, Secretary, 515 So. Vine St., Wichita, Kan.

August 13 to 22. Washington-Philadelphia District Camp, Leslie, Maryland. Workers: Dr. C. E. Hardy of Nashville, Tenn.; Dr. John J. Hunt of Media, Pa.; District Superintendent and pastors of the District. For information write Rev. J. N. Nielson, Darby, Pa.

Aug. 13 to 22. National Park Holiness Camp, National Park, N. J. Workers: Rev. G. Arnold Hodgkin and wife, California; Rev. Clara Boyd, Pittman, N. J.; Rev. Wm. Grum, Camden, N. J.; Mrs. S. J. Dorlin, Vineland, N. J. W. B. Woodrow, Secretary, Collingswood, N. J.

August 17 to 29. Virginia District campmeeting of The Pilgrim Holiness Church, Roanoke, Va., Melrose Ave. and 19th St., N. W. Workers: Rev. H. J. Olsen, Rev. David E. Wilson, Rev. J. C. Brillhart and District preachers. All actively engaged ministers and their wives will be entertained free. Private tents may be secured at reasonable rates. For information regarding entertainment, tents, etc., write G. H. Butner, 610 19th St., Roanoke, Va.

August 20 to 29. Fortieth Annual Camp of the Central Illinois Holiness Association. Workers: C. W. Ruth and John E. Hewson, evangelists; Mr. and Mrs. Chas. Buss, song leaders; Mrs. Della B. Stretch, children's leader. Mrs. Bertha C. Ashbrook, Secretary, 451 W. Allen St., Springfield, Ill.

August 20 to 29. Circleville, Ohio, "Mount of Praise," Annual Campmeeting of the Churches of Christ in Christian Union. Workers: Dr. Charles H. Babcock, Rev. Life E. Williams, Rev. Charles L. Slater. For information address Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Aug. 28 to Sept. 6. Local Preachers Holiness campmeeting, Fletcher Grove, Delanco, N. J. Workers: Rev. J. C. Long, Houghton, N. Y.; Rev. Richard G. Flexon, Jr., Virginia; Burl P. Sparks, Seymour, Ind.; Mrs. S. J. Dorlin, Vineland, N. J. W. B. Woodrow, Secretary, Collingswood, N. J.

DEATHS

MINDEN—Warren A. Minden was born at Moscow, Idaho, April 2, 1910, and passed to his reward from Colfax, Wash., March 25, 1926. He was the son of Mr. and Mrs. Albert A. Minden and was a member of the Church of the Nazarene. Although confined to a wheel chair for a number of years this boy of sixteen years was a servant of the Lord and was always in attendance in Sunday school and the morning services. He was a great reader and the Bible was among the good books that he enjoyed reading. His teachers always noted his knowledge of the lesson as being above the average and he had a testimony to full salvation. He leaves to mourn their loss his father and mother, one sister and three brothers who expect to meet him in heaven.—Wm. M. Irwin.

DEAN—Mrs. Mariah Hattie Dean was born in St. Lawrence County, New York, July 15, 1851. She died March 27, 1926. She was married to Samuel J. Dean November 15, 1868, and was the mother of eight children—five boys and three girls. Mrs. Dean had been ill for several months but during her sickness she kept an unwavering faith in Jesus. She has been in the holiness ranks pushing full salvation for many years. Father and Mother Dean moved to Wisconsin in 1916 and have been at the head of the holiness work during the entire time. Mrs. Dean always kept a bright hope in Jesus and looked forward to the time when she could go home to live with Jesus. Her testimonies were always full of fire and her love for souls was always of the soul longing. The sons and daughters and husband gathered about her body when lying in the casket, sang and shouted victory over the sainted woman. She leaves many friends who knew her and expect to meet her on the shining shores of the other world. Jesus wanted her and we said He could have her.—The Deans.

CHALFANT—Phoebe Belle Shaw Chalfant, daughter of Robert and Martha Shaw, was born about eight miles south of Muncie, Ind., September 13, 1858. Departed this life to be with her Lord January 27, 1926, aged sixty-seven years, four months and fourteen days. She was united in marriage to Phin H. Chalfant in 1878, and to this union were born two sons, Memphis J. Chalfant and Everett O. Chalfant. She leaves to mourn her absence her two sons and their wives and five grand children, one brother, Mr. Frank Shockley, and two sisters, Mrs. Alvey Drumm and Mrs. Grant Keesling, and a host of brothers and sisters in the Lord and many friends and neighbors. She was genuinely converted, in the good old fashioned shouting way, when she was a girl, and has kept up her shouting all her life, and went to heaven shouting. About forty years ago Rev. John Cranor, a United Brethren pastor, came to the southern part of Delaware County and at the old Mt. Pleasant church preached second blessing holiness. She sought and obtained the experience of entire sanctification. She said that she had to die out to this old world to get sanctified and that she got it by the death route. She never wavered in her testimony to this blessed experience and she exemplified this beautiful experience with her life, and in the greatest trials and testings and in the furnace of affliction she never flinched from her testimony. She was true to everybody she met and never failed to reprove when opportunity afforded, unsaved people, and always enquired concerning their soul's eternal welfare, and pressed salvation upon them. One of her many outstanding traits of character was her unselfishness—with her family she always devoted herself for their comfort and she would always go her full length and make any sacrifice to exalt the cause of Jesus Christ. She was a faithful member of the Radical United Brethren church at Pleasant Hill for a number of years and her home was always open to all ministers. About fifteen years ago she came to Muncie and has resided in this city ever since. About eleven years ago she united with the Church of the Nazarene and she has been a devoted and faithful member of this church ever since. She was devoted to her Bible and read it daily and one of her dying requests was that her Bible be buried with her. She was a scrupulous tither and plain in dress and very strict in Sabbath observance. In the closing days and hours of her sojourn here, she was conscious of the angels and told those who were attending her that they were present in her room and said that they had come to be with her and that she was going with them to be with her Lord. The funeral services were conducted from her church at Muncie, with her pastor, Rev. H. R. Davis in charge, assisted by District Superin-

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tendent J. W. Short, Rev. W. E. Albee, Rev. Fuller Roddifer, Rev. Walter Reese, and Rev. John Butler.—E. O. Chalfant.

PERCY—Rev. Frank C. Percy was born in Iowa Falls, Iowa, March 22, 1886, and lived there until twenty-one years of age. He was married to Miss Caddie Kendall, Williams, Iowa, December 25, 1907. He was saved January 23, 1917, and became an active member of the Methodist Church. In 1920 he united with the Church of the Nazarene and continued his loyalty to God and to the church. He entered Chicago Evangelistic Institute the fall of 1919, completed the Evangelistic course May 20, 1922, after which time he accepted the superintendency of Peniel Orphans' Home, remaining there for sixteen months, going from there to Home Valley, Wash., where he again accepted a place in the orphanage work. He was ordained at the District Assembly at Centralia, Wash., May 23, 1925; accepted the pastorate of the Church of the Nazarene at Sioux Falls, South Dakota, September 1, 1925. In November he had a general break in health. X-Ray pictures showed he had tuberculosis. The saints had a healing service and the Lord touched his body so that he could attend services and help in revival meetings. Another break came in January and he was advised by his physicians to go to New Mexico. He arrived in Albuquerque Feb. 7, 1926 and although a continuous volume of prayer was ascending the throne yet he grew weaker. The morning of April 1 we saw he could not last long and the writer asked him if he knew the end was drawing near and he said, "I know I am slipping." When asked if he had anything to say he remarked, "It is well with my soul." About 2:30 p. m. the family, the nurse, the writer and the wife were standing around his bed, when it seemed that a halo of glory settled upon him and he said, "Well," and raising his arms as if to embrace someone, exclaimed "Blessed Jesus, Glory, glory, praise the Lord" and continued to sing and praise the Lord for more than five minutes. "As I witnessed this marvelous scene I was reminded of the text 'Blessed are the dead which die in the Lord.'" He leaves a step-mother who resides in Iowa Falls, Iowa, his wife and daughter, Iola, and an adopted son, Oran; also other relatives and a host of friends who will miss him. Services were conducted

by the writer in the chapel of the French Mortuary, Albuquerque, New Mexico. The body was then shipped to Iowa Falls, Iowa, where a concluding service was held and the body was laid to rest in the family cemetery.—M. R. Bishop, Pastor of Church of the Nazarene, Albuquerque, New Mex.

MAUNDER—Precious in the sight of the Lord is the death of His saints. On February 27 another saint was called home from the Everett Church of the Nazarene, Everett, Mass. Brother Thomas C. Maunder in his 89th year heard the summons and answered to the call. He was ready.

During the early part of his life he followed the sea and used to talk of his spiritual life as a voyage toward the Harbor. He was always on the course with sails filled with heavenly breezes. He was an inspiration to the young as well as the older ones in class and prayermeeting as he would tell of always having the Pilot on board. His mind was clear until almost his last hours. He leaves an only son who cared for and dearly loved his father, who loved him so much in return. Among his last words were "I'll be waiting for you." One of the hymns sung at his funeral described fully his life testimony, "We Have An Anchor That Keeps the Soul," and it held.

FOWLER—Virginia Sarah Williams Fowler was born at Chain Lakes, Minn., Aug. 29, 1862, and died at Potlatch, Idaho, April 5, 1926. Age sixty-three years seven months and seven days. She was united in marriage to C. U. Fowler at Dayton, Iowa, in 1882. To this union were born four children, Nellie Grace Rotheb of Spokane, Laura Maud deceased, Jessie Mae Mason of Bonner Ferry, Idaho and Chas. Lewis of Spokane. She was converted in the Methodist church at the age of twenty-eight. Immediately following she came into the blessed experience of entire sanctification under the ministry of Rev. B. S. Taylor. She united with the First Church of the Nazarene at Spokane, Washington, in the year 1911 under the pastorate of Rev. C. Howard Davis and was a consecrated deaconess. She leaves to mourn her loss the husband Rev. C. U. Fowler and three children, Grace, Jessie and Charles. She has been a faithful and untiring laborer with her husband in the ministry in pioneer work for many years. Among the places in

which they have labored are Diamond, Colfax and Garfield, Wash.; Troy, Idaho and Brentwood church, Portland, Oregon, also St. Maries, Idaho; Lincoln Hgts., Spokane and Harvard, Idaho where Brother Fowler is the present pastor. Sister Fowler was a holy woman of remarkable intercessory ability, a loving mother and a devoted helper. God bless her memory. The funeral service was conducted Thursday, April 8th, in the First Church of the Nazarene at Spokane, Rev. Henry B. Wallin officiating. The body was laid to rest in Riverside Park Cemetery.—H. B. Wallin.

CUNNINGHAM—Edwin Scott Cunningham, son of Benjamin and Eunice Cunningham, was born on his father's homestead near Moorfield, W. Va., September 12, 1847, and died at his home in

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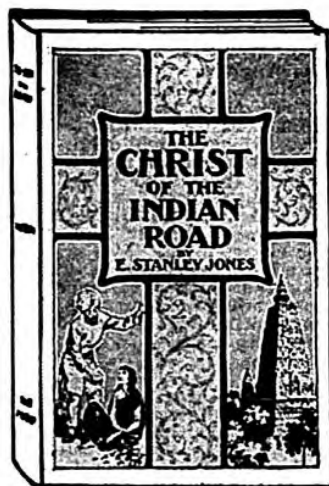
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A. J. Movius, M. D., Billings, Mont., says: "I have just read the book and ordered five more copies for distribution. Every Nazarene who has the interest of missions at heart should read this book carefully and prayerfully."

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Mansfield, Illinois, April 4, 1926, at the age of 78 years, 6 months and 22 days. His father being a man of business ability, and possessing a number of slaves, the family was reared in culture and refinement, living the life of plantation owners. Mr. Cunningham grew to manhood in his native state, receiving his education in Moorfield, W. Va. On January 9, 1877 he was united in marriage to Miss Sallie VanMeter, at the country home of the bride's parents, northeast of Mansfield, Ill. The VanMeters were also natives of W. Va., but came to Illinois, settling in Blue Ridge township at the close of the Civil War. After the marriage of Mr. and Mrs. Cunningham they returned to Moorefield, to the homestead, vacated by his parents, where they lived for five years. They then returned to Illinois, and settled on their farm, north of Mansfield, where they resided for twenty-two years. In 1903 they purchased a lot in Mansfield and erected a large and beautiful house, into which they moved, upon

its completion, in January 1904, and where he spent the remainder of his life. Mr. Cunningham was converted in youth, and united with the Presbyterian church of Moorfield, W. Va. Upon his removal to Illinois, his membership was removed to the Presbyterian church in Mansfield, where he was one of its staunchest and most loyal members, and was also a ruling elder for many years. He served the local church faithfully as Sunday school superintendent, holding also other important offices in that denomination. He was especially active in Sunday school work, and has served the township as its president, organizing and helping to build up its various schools. He loved the children and young people, and always took great interest in the spiritual instruction of the youth of the church. Upon the organization of the Church of the Nazarene in Mansfield, Oct. 10, 1910, he and Mrs. Cunningham became charter members, and in this church, he has been a faithful and true

member, until the time of his death, serving as trustee and Sunday school superintendent as long as his health permitted. He was a liberal supporter of the cause of God. He was for several years trustee of Olivet College. For the past four or five years he has been in declining health, but always loved and revered the house of God. His life has been spent in Christian service, and the community has been made better because he has lived among us. Mr. Cunningham was one of a family of eighteen children, only two of whom survive him, one sister, Mrs. Warfield Taylor, and one brother, Arthur, both of Moorfield, W. Va. He is also survived by his wife and many nieces and nephews, among whom is Howard Cunningham of this place. In his passing, the church has lost a valuable member and the community a good and prominent citizen. Funeral services were held at the Nazarene church 2:30 Tuesday, conducted by Rev. E. E. Robinson of Decatur, a former pastor of the local church, assisted by the local pastor, Rev. Joe Peters and also by Rev. Martha Howe; Revs. Laurence Howe, of Harvey, Illinois, N. B. Herrell Superintendent of the Kansas City district, E. O. Chalfant, Superintendent of Chicago-Central district and Rev. H. L. Thrall, local pastor of the Methodist church, after which the remains were laid to rest in the Mansfield cemetery. Mrs. Bruce Flix of Olivet was present at the funeral.

ROBERTS—James Floyd Roberts was born at Evansville, Ind., July 16, 1840, and died at Pilot Point, Texas, March 27, 1926. Age 85 years, 8 months and 11 days. When six years old his parents moved to the Ozark Mountains and lived two years, and moved to Texas where he has lived nearly ever since. Grandpa Roberts was converted at an old-fashioned Methodist meeting south of Greenville, Texas in 1859. He sought and obtained the experience of holiness in Wise County near Decatur, in 1898. He was a member of the Methodist Church many, many years, and joined the Church of the Nazarene seven years ago. Grandpa Roberts has lived in Pilot Point for the past twenty-two years. He was a veteran of the Civil War. Grandpa was a loving father, a faithful companion, a good citizen and devoted Christian. He reared a large Christian family, who have blessed the world with their life and ministry. He was married to Francis Margaret Harris, Dec. 20, 1859; to this union fourteen children were born. Two died in infancy, and a son at six years of age, and Tom, one of seven preacher sons, at 26 years of age. He leaves a wife and ten children, namely, W. H. Roberts, Oklahoma City; J. P. Roberts, Pilot Point; Mrs. Josie Buzbee, Pilot Point; Mrs. Alice Blacett, Erick, Okla.; J. F. Roberts, El Paso; C. E. Roberts, Los Angeles, Calif.; Mrs. Lizzie Brown, Seminole, Okla.; Mrs. Florence Hester, Erick, Okla.; C. P. Roberts, Flint, Mich.; E. G. Roberts, Phoenix, Ariz. Also 51 grandchildren and 17 great grandchildren to mourn his departure. All of the children came during his lingering illness and gathered around his bedside, and like Abraham of old, he gave a parting and parental blessing on each one, also a number of the grand children who were present. He leaves a host of friends of the town, surrounding country, of the state, and many other states to mourn his departure. So earth is poorer and heaven is richer.

BYNUM—Mrs. Florida Bynum was born in the state of Alabama, February 23, 1873, and departed this life at Pearl, Texas, in Coryell County, February 22, 1926. Sister Bynum had lived in this country for about thirty-five years, and was loved by all who made her acquaintance. She was called by almost everyone in the country "Aunt Florida." Her death came after several weeks of suffering. She leaves to mourn her death a husband, Mr. Andy Bynum and two boys and three girls, with many other relatives and a host of friends. She was a charter member of the

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Church of the Nazarene at Pearl, Texas, which was organized October 30, 1910. Aunt Florida suffered much but was patient through it all, and a few days before the death angel came for her she testified to the writer that all was well and her face was bright with the sunlight of heaven. As she lifted her frail hands she praised God and was completely in His hands. She will be missed here by her loved ones, and the little church, where she has been a faithful servant for these many years, will have a vacant pew that cannot be filled by anyone else. The funeral sermon was conducted by Rev. Sam Bozarth of Lockhart, Texas, assisted by the writer, Rev. Self, and Rev. Renolds, the Methodist pastor, also assisted, and Rev. Wallace led in prayer. A great body of people attended the funeral service. She was laid to rest in the cemetery at Bee House to await the resurrection morning.—G. R. Dosier, Pastor.

McMORRIS—Newton Henry McMorris, son of Thomas and Elizabeth McMorris, was born April 29, 1866 in Union Township, Cumberland County, Ill. He was taken sick with a hemorrhage of the brain, which caused a stroke on the right side. The angel of the Lord came Easter morning, April 4, at 1:21 a. m. at his home in Richland County, Montana, age fifty-nine years, eleven months, twenty-four days. He was united in marriage to Miss Cora E. Bennett, June 9, 1895. To this union were born four children, Thomas, Paul, Mrs. Walter Larson, and the youngest who died at birth. He also leaves three grandsons, three granddaughters, five brothers and two sisters, and many friends to mourn his departure. He professed faith in Christ in early life, but was reclaimed two years ago, and has lived a devout Christian life, joining the Church of the Nazarene at that time. We will greatly miss him. He was a faithful Bible teacher, and member of the church board. He was a witness for Christ among the young. Rev. Chas. Detlene and the pastor, Rev. F. L. Van Hecke, were in charge. It was the largest funeral ever attended in the county. When a man lives for God he wins the respect of his neighbors. God's children die well.—Mrs. Van Hecke.

BELL—Mrs. T. F. Bell died at her home May 3, near Columbia, Tenn., and was laid to rest in the Rose Hill Cemetery (at Saydust Valley, Tenn.). Sister Bell was a loyal Nazarene. She joined the church in 1914 and has always been true to its doctrines. It was always a delight to her heart to do whatever she could to make the work go. I served her as pastor five years, and always found her true. As I stood at the new made tomb and read the 23rd Psalm, which was her favorite, I felt that another one of the faithful soldiers had fallen asleep, but Sister Bell has built a monument that will forever stand.—E. T. Cox.

COOLEY—Rev. Fred Riggs Cooley, the third son of Mr. Ashael A. Cooley and Mrs. Mary R. Cooley, went to be with Jesus on the morning of April 25, 1926. He was born near Albany, Ohio, October 12, 1883, where he spent about 42 years of his life. On October 11, 1905, he was married to Hilda Anne Harman. To this union were born four children, three daughters and one son. He was converted at an early age, but through the temptations of youth he lost out and remained away from the Lord for a number of years. In February, 1912 he returned to the Lord and united with the Baptist Church. He was led to the light of holiness under the ministry of Rev. G. W. Erskine and on June 15, 1921, he was gloriously sanctified. During the years that ensued he enjoyed the blessings that accompany those who engage in active Christian work. Shortly after he was sanctified he removed his church membership to the Pilgrim Holiness Church. He felt definitely called to preach the Gospel and to prepare for this service came to Olivet with his

family in September, 1925. As a supplement to his school work he held the pastorate of the Church of the Nazarene at Chrisman, Illinois. Brother Cooley was a sincere Christian, a devoted husband, and a good father. We shall remember him as one who knew how to prevail with God in prayer. Death was sudden and a surprise to us all. Those who mourn his death are: his wife, four children: Mrs. Beulah White of Zaleski, Ohio; Mary Mae, Margaret and Chester, now in Olivet, and two brothers: John P. Cooley and Charles M. Cooley; also a host of friends among whom are his church members at Chrisman and the student body of Olivet. Truly we may testify that we have marked the experience of this man of God; we have noted his upright life we know assuredly that the end of this man is peace. We are all made better for having known him. "He was a good man, full of the Holy Ghost and of faith." Now he is at rest from his labors, but his works do follow him.—Rev. G. C. Morgan, Reporter.

TRUMBauer—Sarah A., daughter of Geo. N. and Lucinde Bachman and wife of Rev. Jonas Trumbauer, was born June 16, 1852 and departed this life April 7, 1926, at the age of 73 years, 10 months and 21 days. She is survived by two children, Rev. H. G. Trumbauer of Los Angeles, Calif., and Mrs. Rose E. McNair of Bethlehem, Pa. There are also eight grand children and one brother, Charles A. Bachman of Allentown, Pa. Her husband, Rev. Jonas Trumbauer, an elder of the Washington-Philadelphia district for many years, preceded her in death about six years. Sister Trumbauer was a faithful member of the Lansdale, Pa., Church of the Nazarene until death. God gave her nearly seventy-four years in which to live, most of which were devoted to the Lord in a beautifully consistent life of holiness. She never grew old in spirit but carried Christian radiance and sunshine unto the end. Many times did we visit her and many times were blest by her spirit of faith and courage. She never complained about anything but was always so appreciative of everything that was done for her by those entrusted with her care. She lived well and died in the faith and has gone to her great reward of a crown that never shall fade. The funeral services were held in the old Zionsville Lutheran church near Allentown, Pa., and burial made in the adjoining cemetery beside her beloved husband where their bodies await the first resurrection from the dead. "Blessed are the dead that die in the Lord . . . that they may rest from their labors; and their works do follow them!" The services were in charge of the writer, he being assisted by Rev. John N. Nielson, pastor of our Darby Nazarene church, and Rev. Mr. Huffman, pastor of the Zionsville Lutheran church.—W. D. Shelor, Pastor.

FARMER—Myrtle Farmer of Sherman, Texas, passed on to be with Jesus March 14, 1926, at the age of thirty-five years and ten months. Her maiden name was "O'Hara." She was married to Rev. W. F. Farmer of Dallas, Texas, in August 1917. To this union four children were born, one of whom God took to be with him in July, 1920. She was converted at the age of nine, but soon backslid and lived a life of a backslider until April, 1916, when she was reclaimed and a few days later was sanctified, at which time she united with the Church of the Nazarene. At the call of God she entered the ministry until she triumphantly laid down the cross for a crown. God never blessed a man with a more faithful wife, children with a more devoted mother, and a church with a more loyal, sacrificing member. It can be truly said she lived for others. Her life was love, kindness, and sacrifice personified. Her life was a wonderful imitation of the One whom her soul loved. For more than a year her suffering had been great and when the pains became very excruciating she would say in the language of Job,

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Minneapolis (Dickinson, N. D.).....Aug. 18 to 22
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"Though he slay me, yet will I trust Him." In all her arduous labor as a minister, mother, housewife, and the suffering of her afflicted body she was never known to complain. She was a soloist of no mean reputation, and her favorite song was, "The toils of the road will seem nothing. When I get to the end of the way." The truth of this song was fully realized with her as her earthly race ended in glorious triumph. Her faith remained unshaken, her experience steadfast, her hope bright, and her face glowed with light from the Holy City as she neared the end. She turned to her husband and said, "Darling, be true and preach holiness for it is the only thing that will take us through." She called her loved ones to the bed one by one and gave them a parting message, having each to promise to meet her in heaven. Her last message to all was, "Without holiness no man can see God." She then sang in a clear and almost heavenly voice, "Tis so sweet to trust in Jesus, Just to take Him at His word, Just to rest upon His promise, Just to know thine saith the Lord." Her voice failed, her suffering ended, her work on earth was over, and she lifted her hand and waved all a sweet farewell as angels bore her happy soul away. Here, we shall see her face no more, nor hear her footsteps again, but I shall always be glad that I had the privilege of being her District Superintendent for six years, and her exemplary life will always be a blessing to me and a benediction to the churches she and her husband pastored while they were in Alabama. Let us weep not for her as one that had no hope. I would say to her husband, children, mother, brothers, sisters, and friends to live as she lived and one sweet day you will see her again just inside the Eastern Gate.—H. H. Hooker.

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Church of the Nazarene

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