

HERALD of HOLINESS

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WHOLE NO. 890

THE SIGHT OF JESUS

TO SEE Jesus clearly with the eye of faith is to see the deep opening a way from Egypt to freedom's shore; is to see the water gush full and sparkling from the desert rock; is to see the serpent gleaming on its pole over a dying camp; is to see the lifeboat coming when our bark is thumping on the bank or ground on rocks by foaming breakers; it is to see a pardon when the noose is around our neck and our foot is on the drop.

No sight in the wide world like Jesus Christ, with forgiveness on His lips, and a crown in His blessed hand! This is worth laboring for; praying for; living for; suffering for; dying for. You remember how the prophet's servant climbed the steeps of Carmel. Three years, and never cloud had dappled the burning sky—three long years, and never a dew-drop had glistened on the grass, or wet the lips of a dying flower; but the cloud came at last. No bigger than a man's hand it rose from the sea; it spread; and as he saw the first lightning's flash, and heard the first thunder's roll, how did he forget all his toils, and would have climbed the hill not seven, but seventy times seven times, to hail that welcome sight!

It is so with sinners, so soon as their eyes are gladdened with a believing sight of Christ; when they have got Christ, and with Him peace.
—DR. GUTHRIE.

HERALD OF HOLINESS

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SANCTIFICATION IN RELATION TO JUSTIFICATION

WE DISCUSSED last week the theological definitions of justification and sanctification, especially calling attention to the definition given by David B. Updegraff, who, though a Quaker, holds to the same general teachings as earlier Methodism. Special attention was given to the doctrine of justification. We continue the same thought this week, giving attention primarily to the definition of sanctification, as given by the same author. He says, "We have seen that while regenerating grace brings in a new life it is not accompanied with the destruction of the old. And the uniform experience of Christians has been that 'these are contrary the one to the other, so that ye can not do the things that ye would.' And here is the key to those sins of omission about which we all know so much. But Christ has died to make men holy, and 'will grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.'"

"1. But sanctification, even when entire, or love, when perfect, is not of such a nature as to exclude progress, or expansion, as justification does.

"2. Sanctification has no reference to the forgiveness of sins committed, but cleansing from the pollution, or expulsion, of inbred sin. It deals not with the past, but offers preservation in the present.

"3. It deals not with the guilt of sin, but expels the inward proneness to it, the love of it, and gives power over temptation through the indwelling Holy Ghost.

"4. Sanctification is to be sought and obtained only by those who are walking in the light of justification, and are neither cold nor backslidden in heart. Such only can 'yield themselves to God as those that are alive from the dead.' A special kind of yielding, and totally different from the blind submission required of a sinner, who may seek and find justification.

"5. Christ is our sanctification; or this work is wrought and perpetuated within us by Him who 'dwells in our hearts by faith.' But this is resurrection life, and maintained by the Holy Ghost sent down from heaven as His ascension gift 'to them that obey

him.' Now 'sinners' and rebels have neither part nor lot in this, only according to divine order. 'Enemies' must be 'reconciled to God by the death of his Son.' But 'being reconciled, we shall be saved by his life.' The one is the sequence of the other, and the only road to peace is 'through the blood of the cross.' It was there that our Lord Jesus did that work *for us*, that when individually appropriated justifies us, and puts us too, into such divine relationship as to bring within the compass of our faith that other work of the blessed Holy Spirit *within us*, which is called entire sanctification."—"Old Corn," pp. 351-353.

The same truths are brought out by J. A. Wood in "Purity and Maturity." He says:

"1. Justification, which is an act of God's mercy removing all the guilt of sin, is accompanied by regenerating grace, in which spiritual life is imputed to the soul, and is attended by divine adoption, whereby we become the children of God.

"2. Regeneration, which is the same as the new birth, is incipient purity.

"3. The justified and regenerate state does not admit of the commission of sin, but does of remaining depravity or rudiments of inbred sin, which necessitates a further cleansing.

"4. Christian purity in its evangelical sense, is a state of heart in which all the virtues composing a real Christian exist unmixed, exclusive of all opposition.

"5. Christian perfection, predicated of the purified soul, is modified and relative. There is a wide difference between unfallen Adam in Eden, and a Christian pardoned and purified."—"Purity and Maturity," p. 220.

THE NEED OF GOD

Rev. Fred C. Norcross, of South Eliot, Maine, writes as follows: "I am enclosing an editorial from the Boston Herald of January 4, which was of great interest to me. When an article like this appears in a prominent place on the editorial page of a great metropolitan daily, it is a source of encouragement to me. Who this Gamaliel Bradford is I do not know, but it would at least indicate that in this section of the country where we are accused of being ultra conservative and honeycombed with liberal views on religious matters, there are still some who stand for and defend the tenets of the old faith." Here is this editorial under the title of "The Need of God":

For thousands of years, in Judæa, in Greece, in Europe, in America, all over the world, it has been passionately argued and maintained that the greatest need of man was God. Is there any reason to suppose that that need is less now than it ever was? Up to a hundred years ago, or less than that, many men and most women felt the intimate presence of a personal God in their daily lives. God intervened in joy and sorrow, in sickness and health, in rain and sunshine, in all the great and little events that make up the wide, swift current of human affairs. If you wanted good fortune, you asked God for it. If you were in trouble, you asked God to help you. You asked guidance and aid from Him, as if He were a near friend, a loving Father, a constant and permanent support.

Few will deny that all this has changed, though the change has been so gradual that it is hard to lay a finger on any point in the development of it or to appreciate its magnitude. People throng the churches, but who will maintain that God enters into their lives as He did into the lives of their grandfathers? Prayer, as an intimate personal communion, has largely faded. We do not dream of seeking God's intervention in daily matters. The scientific, Darwinian attitude has pervaded everything. It may not be a just or reasonable deduction, but it is indisputably a popular, an almost universal one, that everywhere cause produces effect and that there is no room for the supernatural in either the material or the spiritual world.

We disguise this disappearance of God under the pretext of reverence. We say that we talk about Him less because we revere Him more. But it is at least curious that this enormous increase of reverence in religion closely accompanies a diminution of it in the home. Children used to revere their parents. Now they call them by their first names, make chums of them, or laugh at them. Perhaps it is possible to revere God so much that we revere Him out of existence.

Will the world get along without Him? The Society for the Advancement of Atheism assures us with the gayest confidence that it will. Science, education, more enlightened consideration of hygiene, of social needs and relations, will dispose of the old, despised moral and religious taboos, men and women will be virtuous and self-sacrificing and industrious because it does not pay to be otherwise, and all will be for the best in the best of scientifically approved and regulated worlds, from which God will be dismissed because He has served His purpose.

It may be so; but one who doubts about many things will be inclined to doubt most of all about this. Science is singularly uncertain. Wisdom is at best perplexing, baffling, most of all conflicting. Ignorance grows and swells and overwhelms us more than ever before, since the vast increase of general knowledge gets daily more and more out of the grasp of an individual. The one thing that is indisputably certain is human suffering and misery, which even the Society for the Advancement of Atheism has so far been unable to abolish or reason away. And so long as human suffering and misery exist, the need for God, which some think created them, will continue to exist and the world will cry out for Him till it finds Him. In a hundred thousand years no remedy for wretchedness and weakness and despair has ever been found more comforting than the old Hebrew murmur, "For underneath are the everlasting arms, underneath are the everlasting arms."

THEY HAVE JOINED THE CHURCH TRIUMPHANT

Two of our workers widely known in the church have recently joined the church triumphant to rest from their labors and to enter into closer fellowship with their risen Savior. On another page will be found an account of the funeral services, but we pause a moment in the midst of the battle to mourn with those who mourn, and to rejoice that for these the battle has ended and the victory has been gained.

Mrs. Minnie Lindberg Roberts, known throughout the Church of the Nazarene for her work at Rest Cottage, Pilot Point, Texas, died at her home Friday, March 22, 1929, all the members of her immediate family being present. She was the daughter of John and Caroline Lindberg and was born in Sweden, May 9, 1867, coming to America when she was fifteen years of age. Was converted a year later and sanctified at the age of seventeen. She was a charter member of

the People's Holiness Church of Providence, R. I., and later joined the Holiness Church of Christ in Texas, becoming a Nazarene when this organization was merged into the Church of the Nazarene in Pilot Point, 1908. Immediately after her conversion she began gospel work in settlements and city missions and was known for her success in these soul-winning services. In 1895 she left for missionary work in Africa where she spent three years of effective service, but stricken with the African fever, was compelled to return home and for several years engaged in rescue work in Providence, Chicago and St. Louis, assuming the matronship of Rest Cottage at Pilot Point in 1904. In October, 1904, she was married to Rev. J. P. Roberts and for twenty-five years they have stood loyally together in the superintendency of this great work. Many of these months for Sister Roberts meant physical suffering and pain from that dread disease—cancer, but all without murmur or complaint. Her triumphant death and the account of her funeral, as published in the Rescue Messenger, reads like that of the victorious funeral of our dear departed friend, Rev. J. F. Sanders. Truly our people die well.

Rev. L. H. Humphrey was also known throughout the Church of the Nazarene, having served in the capacity of a missionary to Japan. He was born in Rockford, Illinois, in 1861, and was converted in a Methodist revival which swept over the state of Iowa in 1876, where he then resided. Later he was sanctified and in 1895 took up the active work of the ministry, to which he has devoted his life. He was married in 1891 to Miss Belle Raymond, his widow surviving him. In 1913 he and Sister Humphrey were commissioned as missionaries to Japan, but unable to endure the trying climatic conditions, returned in 1916. Since that time he has, until recently, been actively engaged in pastoral work in Michigan and southern California. Another warrior has fallen, but another victory has been gained for the church triumphant. One by one, the heroes of the earlier days of the Nazarene movement lay down their arms and exchange the sword and the shield for the robe and the crown. But the earlier day covenant of the Nazarenes with one another still remains—they wait for us at the "Eastern Gate."

THE ROGER WILLIAMS SPRING

Judge Jerome H. Hahn, of the Supreme Court of Rhode Island has offered the site of the Roger Williams Spring to the city of Providence, Rhode Island. The spring is at present in the basement of a business block. Naturally, if acquired by the city it will be cleared of buildings and improved into a public beauty spot. Baptists have permitted the site to pass into private hands and the spring to pass out of sight. A Jew recovers it from obscurity. Roger Williams was the first herald of religious liberty in America.—*Christian Evangelist*.

EDITORIAL MISCELLANY

JOHN WESLEY

Dedication of Wesley's Rooms at Oxford University

Two years ago while a number of prominent Methodists were in England at the invitation of the officials and friends of Lincoln College to celebrate the two hundredth anniversary of the election of John Wesley as Fellow of the College, Bishop Eben E. Johnson was shown the rooms that John Wesley occupied. The suggestion occurred to him at that time that it would be a privilege and an honor for the American Methodists to restore these rooms. He at once made the request of the rector and fellows and this privilege was kindly granted. Returning to America he presented the matter to the bishops and secured their approval. A committee was formed to secure the funds and carry on the work. The work was carried on under the supervision of Mr. Hamilton, the brother of Bishop Hamilton, and has now been completed. Recently the rooms were dedicated by Bishop Hamilton.

The rooms have now been restored. The interior finish is a paneling with fine old-linen fold of the sixteenth century style. In addition to the work of restoration, Mr. Hamilton, who is director of art at Boston, has painted an exquisite copy of Romney's famous portrait of Wesley to hang in the rooms.

When John Wesley received thirty pounds (about one hundred and fifty dollars a year, he lived on twenty-eight pounds and gave two pounds to the work of the church. When he received sixty pounds, he still continued to live on twenty-eight pounds and gave away thirty-two. During the years of his prosperity he gave away on an average of five thousand dollars a year. It is estimated that during his lifetime he gave away not less than one hundred and forty thousand dollars.

Wesley and the Theater

Mr. Wesley was opposed to the theater, or playhouse as it was called in his day, and at one time wrote a letter to the mayor and corporation of Bristol concerning the building of a playhouse which was being contemplated. Here is a paragraph from his letter:

"The endeavors lately used to procure subscriptions for building a new playhouse in Bristol have given us not a little concern; and that on various accounts. Not barely as most of the present stage entertainments sap the foundation of all religion, as they naturally tend to efface all traces of piety and seriousness out of the minds of men; but as they are peculiarly hurtful to a trading city; giving a wrong turn to youth especially, gay, trifling, and directly opposite to the spirit of industry and close application to business;

and as drinking and debauchery of every kind are constant attendants on these entertainments, with indolence, effeminacy and idleness, which affect trade in a high degree."

An Account of One of Wesley's Last Services

The Methodist Instructor publishes the following account of one of the last services of Mr. Wesley, taken according to the writer from an old book. As is well known, Mr. Wesley labored until the time of his death, preaching his last sermon on Wednesday, February 23, 1791. He died on the following Wednesday, March 2, a few minutes before ten o'clock in the morning. Here is the account:

"A congregation more than sufficient to fill the chapel assembled at the hour of ten, but owing to the increasing infirmities of Mr. Wesley he was unable to reach the chapel till one, during which interval the congregation remained in the chapel with the greatest possible patience. When he arrived, the scene was truly affecting. The venerable saint accompanied by Mr. Bradford and Mr. Thompson ascended the pulpit stairs, and the congregation, fully sensible they were looking upon one they should see no more in the flesh, burst into tears. Mr. Wesley himself was affected, and the feelings of every one were afresh excited when they beheld him who had been 'mighty in words,' now requiring the aid of a friend to whisper in his ear the heads of his discourse. Such were his infirmities, being eighty-seven years of age, that he was obliged to be supported by the two ministers in the pulpit, and more than once his memory entirely failed him so that their help was necessary to the continuing of his discourse."

The Mother of Methodism

Susanna Wesley, the mother of John and Charles Wesley, is often referred to as "the mother of Methodism." The busy mother of nineteen children, she is said to have spent three hours each day in prayer and in instruction concerning practical and experimental religion. John Wesley, her fifteenth child, writes of his mother in the following words:

"Take her for all in all, I do not believe that any human being ever brought into the world and carried through it a larger portion of original goodness than my dear mother. Everyone who knew her, loved her, for she seemed to be made to be happy herself, and to make everyone happy within her little sphere. Her understanding was as good as her heart; it is from her that I have inherited that alertness of mind and quickness of apprehension, without which it would have been impossible for me to have undertaken half of what I have performed. God never blessed a hu-

man creature with a more cheerful disposition, a more generous spirit, a sweeter temper or a tenderer heart. I remember that when I first understood what death was, and began to think of it, the most fearful thought it induced was that of losing my mother; it seemed to me more than I could bear, and I used to hope that I might die before her."

"The children of God scattered abroad generally agree in this: that though we may by the spirit mortify the deeds of the body; resist and conquer outward and inward sin; though we may weaken our own enemies day by day, yet we cannot drive them out. By all the grace given in justification we cannot extirpate them. Not till God speaks to our hearts again—speaks the second time, 'Be clean,' and then only the leprosy is cleansed, the evil root, the carnal mind is destroyed, and inbred sin subsists no more."—JOHN WESLEY.

Wesley and Prohibition

John Wesley might with propriety be called the father of the modern temperance movement, since he was the first ecclesiastical builder who made total abstinence from spirituous liquors a condition of church membership. He wrote:

"All who sell them [spirituous liquors] to any that will buy are poisoners general. They murder his majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep . . . a curse is in the midst of them . . . blood is there. . . . And canst thou hope, O thou man of God, though thou sit 'clothed in scarlet and fine linen' and 'feast sumptuously every day'—and then hope to deliver down thy fields of blood to the third generation? Not so for there is a God in heaven."

Someone has said that "The temperance reform has had three epochs; Temperance, Total Abstinence, Prohibition." Mr. Wesley lived before the dawn even of the first epoch and yet he was a Prohibitionist.

"Wesley's Rule" against drink was written in 1743. It was in that year he drafted those "General Rules" which are still operative throughout the millions of those who are in the movement he was instrumental under God in starting. The terms of membership in the "societies" that sprang up in his wake included this prohibition, "the buying and selling of spirituous liquors, or drinking them, unless in cases of extreme necessity." Alcoholic liquors were then a part of *materia medica*.

What would Wesley say if he were today alive in this land? We have a direct clue. The last letter he ever wrote was to William Wilberforce bidding him godspeed in his campaign against human slavery. A like last letter would ring clarionlike across this American land, not as a political document, not to wade into the political battle; but to speak, as the Ten Commandments speak, to all men whether in politics or out of it, a basic law of life.—*Central Christian Advocate*.

APRIL GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

It seems a little "uncautious" on the part of the young preacher to say what he did, but his words were so sagelike that we quote them here. We had just listened to a learned and convincing discussion of the difficulties of the present situation in home, state, church and social life. The picture was dark and forbidding and the story closed with some remarks about the necessity of considering these things. We were considering and wondering what we could do, when this young preacher said, "It is not really difficult to create calamity howlers or to become calamity howlers ourselves. The real problem is to find someone who can go out and preach the gospel and save souls and build up the kingdom of God in spite of difficulties."

Before me lies a typewritten sheet sent to my desk from the office of Executive Secretary Dr. J. G. Morrison. The large type at the head of the sheet says, "Number of churches which gave nothing during the last assembly year." The meaning is that the churches in question gave nothing to the General Budget, over eighty per cent of which is for Foreign Mission work, during the last assembly year. And on that sheet are the names of forty out of the forty-three districts of our church. In other words, there were at least a few churches on all but three districts that made no contribution last year, and the total of such churches on all districts is 530. Now in this number is included, no doubt, some very small and distressingly poor churches and a few of such may be churches in name only. But the sad part is that there are also some fairly well-to-do churches which are pastored by well-known preachers in our denomination. Now what can be said of a church which finds it possible to go along a whole year and take no offerings for the evangelization of the heathen? And who is to blame for the existence of a religious unconcern that permits such a thing to happen? Frankly, we believe that in the majority of cases the pastor himself is to blame. And what can we do about that? Well, for one thing we can introduce some new questions into every investigation of candidates for new pastorates: "Is this man co-operative? does he raise his District and General Budgets? does he realize that the Church of the Nazarene is not a conglomeration of so many independent churches, but is a world-wide movement with a common purpose and uniform means?" And when we find that a preacher is not up to par on these matters we can manage some way to stir him up to reach this status before we ask him to become the pastor of an important church among us—we can at least do that much.

The preacher whose circumstances have never forced him to serve an apprenticeship on "hard-scrabble" circuit is to be pitied rather than congratulated, and the young preacher who uses up stationery asking for a "pull" and wears out shoe leather "looking for a location" is making but poor use of his powers. The young, unincumbered preacher should rather seek for an opportunity to prove his mettle in a place that no one else wants, and only the man who has made good in "the sap oaks" is safe as a leader in the campmeeting. And after all, *position* is much a matter of imagination and *salary* is altogether misleading. "Home Missions" has undoubtedly become a snare to many, and the requirement of a "guaranteed" support has frequently lost the victory which faith in God would have won. There is no reason why an earnest preacher of the Word of God cannot go right out into a new field and "hew out a kingdom" now just as well as his prototype did a generation ago. This may sound like we are calling upon our young men and others to make unusual sacrifices, but the writer of these lines spent a good many years in preaching to communities where holiness was either unknown or where the work was unorganized, and is able to bear witness that the sacrifices are more seeming than real. One does not get so much money in such work, but it is remarkable how little money he has to have. And although his support is not "guaranteed" by men, it is remarkable how well the pioneer preacher shares "on the average," if he is faithful and persevering. We shall do wrong if we do away with the opportunity for preachers—especially young and unincumbered preachers—to "go out under the stars" and establish the work of the Church of the Nazarene in communities which we have not yet entered. Livingstone could see the smoke from a thousand villages in Africa where Christ had not yet been preached, and I can point out the location of a thousand good cities and towns in English speaking lands where the work of holiness could be established and churches of the Church of the Nazarene established if only the sacrifice of the people in giving and the sacrifice of the preachers in going could but meet upon a high plane of spiritual conquest. The times are ripe for a forward movement on the part of the Church of the Nazarene everywhere. Generally holiness churches early become fixed and die for want of aggressiveness, and many critics, both friendly and unfriendly in attitude, have observed that our church is distinguished in this group by its practical application of the watchword "It can be done." But we must not be deterred by criticism nor cajoled by compliments. The truth is, we have done well, but we can do yet better. We have practically one preacher (local, licensed or ordained) for every twenty-five members, and this indicates our need of more churches and stronger churches. But it also indicates that we are the best prepared of any church in the land for a wide reaching and successful program of evangelism and organization.

Our own day is not wanting in examples of Christian missionary heroism. Yesterday I received a letter from Rev. A. D. Fritzlan, who is at 10 Finchley Road, St. John's Wood, London, N. W. 8, England, where he is watching beside his wife who has recently undergone an operation in an attempt to recover use of her right arm which was disabled in the automobile accident in which their baby was instantly killed. These faithful saints served thirteen years in India before their first furlough and have now been back there five years on their second term. But right in the midst of their abundant toil and sacrifice they were sudden victims of an appalling accident which necessitated their leaving their three boys at school in India, and seeking surgical treatment for Sister Fritzlan in England. How deeply these things have tried their souls is not given to us to know. But in his letter Brother Fritzlan (who went out to the field over twenty years ago from a church of which I was pastor) says, "Your article, 'Songs in the Night,' was a great blessing to us. It seemed it was written especially for us." There is evidence that amidst the circumstances which include the doctors' announcement that, "It is humanly impossible for Mrs. Fritzlan to ever have the use of her right hand and arm again," Brother and Sister Fritzlan are somewhat dazed. But their faith is strong and their courage undaunted. They are true present-day heroes of the cross. Let every reader of these lines send up a prayer that God may restore Sister Fritzlan and give to these heralds of the full gospel a new lease of service for God and the lost world. And a two cent stamp will take them a letter of comfort and cheer—don't fail to write them.

Writing on "The End of the Age," in a recent editorial, Dr. H. C. Morrison of the Pentecostal Herald says in conclusion:

There is nothing more consoling to the devout Christian in the midst of the riot of wickedness and unbelief about us everywhere, than that our Lord will surely come. The enemies of righteousness shall be overthrown. The very same Christ who rode into Jerusalem on an ass will come again on a cloud of glory to sit upon the throne of righteousness and govern the world with peace and blessedness. We are not looking forward to the end of the world, but to the end of an age, a great period of history, and the coming in of a new age under the government of a King who loved us well enough to die for us, and who will reign over us in a kingdom broad as the earth, stretching to the limits of human population. What a comforting thought! How zealously we can labor and how patiently we can wait when we know, without a doubt, that out of all the confusion, the strife, and wickedness, there shall come order, peace, and righteousness. Let the Lord's people press with all possible vigor the evangelization of the world, the saving of the lost, and in all their conflict, remember with joy that our Lord will come; that there is a glorious day ahead, and that those who fall upon the battlefield of faithful service will awake and arise at the sounding of the trumpet on that blessed morning when our Lord shall appear with angels and saints to inaugurate the kingdom of heaven on earth; when the prayers of united Christendom, "Thy kingdom come; thy will be done on earth, as the angels do it in heaven," will be answered.

WE CANNOT BUT SPEAK

By Evangelist C. W. Ruth

JOHN and Peter had just conducted a very successful revival in the city of Jerusalem, "many of them which heard the word believed; and the number of the men was *about five thousand*," and "the priests, and the captain of the temple, and the Sadducees" took great offense at the preaching of Peter and became so wrought up, that they had the evangelists arrested and "put them in hold" over night; but when the authorities had examined them, and could find no wickedness, nor violation of the law in their conduct, they decided they would put a quietus upon them by threatening them, saying among themselves, "that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name;" whereupon, Peter and John answered, "Whether it be right in the sight of God to hearken unto you more than unto God,

perience nor anything that the experience has done, or is doing for them. About the only time they confess the experience is when they are caught and cornered in a second blessing holiness meeting. Indeed, we have known ministers of the gospel to thus profess the experience of sanctification in a holiness meeting, when prior to this time their parishioners, to whom they had ministered for years, had never heard them speak of such an experience nor had there ever been the least suspicion in the community that they either enjoyed the experience or believed in the doctrine.

We confess that to us, this is somewhat of a mystery. We do not wish to pass judgment upon anyone nor to think that professing Christians and ministers would wilfully misrepresent the facts in the case, and yet we fail to understand how anyone can really and actually enjoy the experience of sanctification, and

Perseverance

By W. E. WEBSTER

*Though thousands may together walk
A path that seemeth to be right
Because of ease, yet never mock
Thy soul that seeketh for the light.*

*Mark well the way thy feet doth tread,
Fear not to suffer pain or loss.
Be glad to follow Him who said, . .
The way to heaven is by the cross.*

*No flowery beds of ease and rest,
Will bring thee to the land of light.
To dwell forever with the blest,
Like valiant soldier thou must fight.*

*Quit you like men, be strong and firm;
Stand for the truth, for God and right.
Pray much, with all thine armour on,
Prayer keeps the Christian's armour bright.*

*Pray always, with all prayer and plead,
Watching thereto and persevere;
Yet not alone for thy great need,
But for all saints who travel here.*

*Through conflicts hot, and cruel hate,
Thy soul must wend its way to heaven.
Yet know that rich rewards await
For thee where robes and crowns are given.*

judge ye. For we *cannot but speak* the things which we have seen and heard" (Acts 4:19, 20).

In these emphatic and expressive words we see how fearless and uncompromising these evangelists were; also, we see the divine urge, and impelling power that was upon them.

First, it was a matter of heart loyalty and obedience to their divine Lord.

Second, there was the inward constraint and compelling power of their own heart experience. In the language of Paul, "The love of Christ constraineth us" (2 Cor. 5:14); or as Job said, "The spirit within me constraineth me" (Job 32:18).

Quite frequently in these latter days, we meet people who claim to be "saved and sanctified," and who will respond to almost any public test and yet they never tell *when* or *where* they obtained the ex-

perience nor anything that the experience has done, or is doing for them. About the only time they confess the experience is when they are caught and cornered in a second blessing holiness meeting. Indeed, we have known ministers of the gospel to thus profess the experience of sanctification in a holiness meeting, when prior to this time their parishioners, to whom they had ministered for years, had never heard them speak of such an experience nor had there ever been the least suspicion in the community that they either enjoyed the experience or believed in the doctrine.

It seems incredible that any person should receive so rich and glorious an experience, as being cleansed from all inbred sin, and filled with the Holy Ghost (and retain the same) and not speak of it nor earnestly desire to lead others into the same experience. It is simply too good to keep.

In giving the promise of the Spirit, Jesus said, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Hence it has been spoken of as "the witnessing or speaking of blessing,"

seeing the very intent and purpose of this experience was to make "witnesses" out of them. A witness is not supposed to tell what he thinks, or what he believes, but what he knows about the case.

It would seem evident that the person claiming the experience and yet seldom testifying nor seeking to lead others into the experience either has never received the Holy Ghost, or, has in some manner, lost the fulness and intensity of the experience. (We are not sure that a person can lose the fervor and intensity of the blessing and yet retain the experience). But this we know of a certainty, the scriptural and normal indication and result of the baptism with the Holy Ghost, is a loosened tongue, an overflowing joy, and a glad testimony, declaring what a wonderful grace and experience God has given; and coupled with this an all consuming passion and desire that others might obtain a like experience; and because of this, "*We cannot but speak.*"

Both the matter of loyalty and obedience, and the fulness and intensity of the indwelling Holy Ghost will thus constrain and prompt us. Indeed, we believe it is next to impossible for any person to have this experience, in reality, and keep still about it. Even though they cannot preach, they will bear witness to what they know God has wrought in their own hearts. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

We unhesitatingly say, the preacher who lays claims to being in the experience of entire sanctification, and yet has no burning desire for the sanctification of his people, makes no effort to lead his parishioners into the experience, should accept this fact as *prima facie* evidence that he himself has not yet received the experience; or that he has lost the same. We know that any person who is truly filled with the Spirit will at once realize an intense longing and an all consuming passion to acquaint others with the same happy, victorious experience. Indeed, if they who profess to be sanctified do not bear witness to the same, and preach and proclaim the doctrine, who will?

We fear there are many who assent to the teaching, and subscribe to the doctrine, whose minds are fully convinced of the truth and scripturalness of the same, who therefore train with the holiness people, but substitute their mental assent to the doctrine for the heart experience; and therefore they have no heart experience to tell, and no zeal or fervor to constrain and urge them on, to lead others into the experience. They are simply sanctified by syllogism, having swallowed the formula, or prescription, and failed to get the remedy and the real heart experience. Their sanctification is all located in their heads, and has not yet lodged in their hearts. In real sanctification there is intensity, and fire, and power and victory and glory and love, and joy, and peace, and passion, all of which will constrain and impel us, so that "*we cannot but speak,*" the things which we have felt, and seen and

heard. It has been designated as "*the uncontainable blessing,*" and such it is.

This matter of speaking for Jesus, and bearing testimony to what He has done for the individual heart, is not an indifferent matter; nor is it optional; it is an imperative duty and an absolute necessity; not to do so is to disobey God and ultimately lose and forfeit the experience. Confessing with the mouth is just as obligatory and as essential as it is to believe with the heart (See Rom. 10:10). Indeed, faith is never perfect until there is the willing declaration and confession of the same. David said, "I believed, therefore have I spoken" (Psalm 116:10); and Paul said, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak" (2 Cor. 4:13).

Testimony is not only important and necessary in order to communicate the truth to others, but it is necessary and essential in order to be an overcomer, and retain the victory in our own hearts. "They overcame him [Satan] by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11). Not to testify, under proper conditions, is to suffer defeat and is indicative of a lack of faith as well as an act of disobedience. The backsliding of vast multitudes began with either indefinite testimony or the lack of testimony; the enemy suggesting that if they would live their religion there would be no occasion to testify as the life would speak for itself. But God has required the verbal testimony, saying "Ye are my witnesses" (Isa. 43:10), and tells us to "declare his doings among the people" (Isa. 12:4). The life and testimony are inseparable in the divine plan. When the heart is full and the Spirit has control there will always be eagerness to declare what God has wrought. Jesus said, "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

True Education Includes the Religious Life

The following is from the Continent: "As I was riding on the train with an educator from an eastern college, he burst out with this exclamation, 'Our big colleges are soulless. We are educating young people en masse. We are turning them out with machine precision. The great personal qualities in life are submerged in the mob.' Later in the conversation he quoted the head of one of our large state universities as saying, 'We are a failure. Not out of our great schools will come the future leadership of this country, but out of the small college which is a religious college. For the small college without religion is as helpless and hopeless as we are. I have on my board of trustees, Jews, atheists, Catholics as well as Protestants. Every word I utter must be censored. Despite all this, every religious utterance is sure to be censored. We are turning out men with educated heads and no hearts. The hope of the country is the small college that dares educate the soul.'"

Department of Bible Studies

Studies in the Parables of Jesus

By Prof. J. B. Galloway

Lesson Seventeen

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—Acts 14. "Supposing he had been dead . . . Howbeit, as the disciples stood round about him he rose up" (14:19, 20). Paul's enemies thought that they had stopped God's work, but we read he rose up. God can turn seeming defeat into greater success.

Second Day—Acts 15. "Let us go again" (15:36). Paul, have you forgotten the stoning and cruel persecutions? Difficulties before us furnish no reason to give up. They challenge those who are brave enough to dare.

Third Day—Acts 16. "They cast them into prison, . . . all the doors were opened" (16:23-26). God can change things for His own if they will let Him.

Fourth Day—Acts 17. "The brethren *immediately* sent away Paul and Silas by night. *Immediately* the brethren sent away Paul to go as it were to the sea" (17:10, 14). It may mean a hurried march by night or trip by sea but let God's work go on.

Fifth Day—Acts 18. "They opposed themselves, and blasphemed, he shook his raiment," ready to leave, but God said, "I am with thee, and no man shall set on thee to hurt thee." A year and six months more, Paul (18:6, 10). We may be ready to give up and leave before God is.

Sixth Day—Acts 19. "So mightily grew the word of God and prevailed. . . . And the same time there arose no small stir about that way" (19:20, 23). When God works the devil works also. Do you see any opposition? Why not?

Seventh Day—Acts 20. "I kept back nothing that was profitable unto you" (20:20). A true pastor pours out all to the thirsty multitudes. Therefore he must have a continual filling or he will get dry.

PART TWO. THE PARABLE OF THE LOST SHEEP AND THE GOOD SHEPHERD

"What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost" (Luke 15:4-6).

In Luke fifteen Jesus gives three parables of the lost. Some expositors see in these parables the attitude of a different member of the Trinity to the lost.

In the parable of the lost sheep Jesus is the Shepherd seeking the lost. The Holy Spirit in the Church represented by the woman seeking the lost coin is the second parable and the Father seeks the prodigal in the last one. Bengel says that the lost one in the first parable is stupid, unconscious in the second and wilful in the third. The parable of the lost sheep is one of the best known and loved of the parables of Jesus.

The Lostness of the Sinner

In this parable the lost sheep represents the sinner and the shepherd represents Jesus. The psalmist says, "I have gone astray like a lost sheep." Here is a true representation of every man's condition by nature and practice. It was stupidity on the part of the sheep to leave the fold. How it represents the sinner's blindness, if not his rebellion. The very fact that a man would wander off from God into the wilderness of sin should be enough to humble him. What unutterable folly to wander off where he is helpless and miserable. The lost one is to be pitied. As the lost sheep was away from food, shelter and companionship with both the other sheep and the shepherd and exposed to hunger, cold and wild beasts wandering about him in the darkness, so the sinner is in a more deplorable spiritual state. "Our adversary, the devil, like a roaring lion, goeth about seeking whom he may devour."

There is nothing much more helpless than a lost sheep. It is peculiarly helpless; it knows not the way to return and scarcely comprehends that it is lost. The lost sinner has lost all that the spiritual man could desire, he has lost God, he has lost God's image, he has lost righteousness, he has lost holiness, he has lost the way to heaven and is on the way to everlasting doom. The lost sheep would have a bit of grass out of the way, dally along the path while others were going ahead, or wander off a little in forbidden paths and soon unconsciously he was separated from the flock and lost in confusion. What a price he paid as he lay there in the cold, darkness, alone and exposed to the angry wolves. What folly that a man would barter heaven for the trifles of this life!

The Search of the Shepherd for His Sheep

The Shepherd in this parable is Jesus' own picture of Himself as He seeks the lost. The Shepherd no sooner finds that the sheep is lost than he starts out to seek for it. The shepherd did not halt at the greatness of the way, nor shrink from the darkness and the thorns that wounded his feet along the lonely way. No, he sought until he found the lost and laid it upon his shoulders. He did not just point out to the sheep the way home, or drive it back. He put forth his own strength and carried it. The sheep probably was too weak to get home himself. At least the good shepherd was kind enough to carry it, even though he had been wandering about many hours seeking the lost one. None of our good resolutions or self-righteousness will be sufficient to get us home to God. It will be necessary for the lost one to submit himself to the tender care of the Good Shepherd.

"But none of the ransomed ever knew
 How deep were the waters crossed,
 Nor how dark was the night that the Lord passed
 through
 Ere He found the sheep that was lost
 Out in the desert He heard its cry—
 Sick and helpless and ready to die.

"'Lord whence are these blood-drops all the way
 That mark your mountain's track?
 'They were shed for one who was gone astray
 Ere the Shepherd could bring him back.'
 'Lord whence are thy hands so rent and torn?'
 'They are pierced tonight by many a thorn.'

"But all through the mountains, thunder-riven
 Up from the rocky slope,
 There arose a cry from the gate of heaven:
 'Rejoice; I have found my sheep!'
 And the angels echoed around the throne,
 'Rejoice, for the Lord brings back His own.'"

PART THREE. WHAT THIS PARABLE TEACHES ME
 The compassion of our Savior.
 The folly of sin.

That the Lord rejoices over the return of the sinner.

OUR GREATEST NEED

YES, we need money, but that's not our greatest need. Infinitely more our dear church needs *soul passion!* We are not sympathetic enough, neither toward one another, nor toward the unsaved around us, nor toward the perishing, dying heathen.

If a person falls out with us, we treat him courteously and kindly, but forever hold him aloof—keep him at a distance, make him feel that he has lost caste. If unsaved people do not come to our services, and actually thrust themselves in among us, they will frequently be given a good letting alone, and then we wonder why holiness spreads so slowly in the homeland. If the missionary cause does not actually hold us up, banditlike, with its insistent demand for the General Budget, we will, in many cases, ignore it, thankful that it does not bother us. So many are intent on seeing what is the least they can do, and yet get by with it, while so few are studying, praying, crying in order to ascertain where and how they can do more than they are now doing.

Prayermeetings are frequently side-stepped, when attendance is a bit inconvenient. Church services are sometimes omitted when the weather is inclement. Giving is frequently perfunctory, and often devoid of that scriptural "hilarity" which the Word declares God loves. Revivals are, by many, *endured*, a sigh of relief ascends from some when "*the effort*" is over. From certain of our people, the church, or assembly, or revival, or missionary finance, must be literally wrung, turning the sacred pulpit into a beggar's stand,

and the holy ministry into a mendicant's office.

What does all this signify?

It is symptomatic of a loss of *passion*, a lack of tenderness, a dearth of holy enthusiasm, a lessening of that spiritual broken-heartedness the psalmist declares God will not despise.

Holy spiritual passion is our greatest need; tearful heart yearning in prayer over the lost; a sympathy that will carry us into the homes of the unsaved, pleading for their salvation. We need a spiritual affection for the souls of men and women that will drive sleep from our eyes, hunger from our appetites, and indolence from our dispositions. *Nothing else will do.* No revival is genuine without it. No church is advancing when devoid of it. No pastor can stand uncondemned at the judgment unless this has characterized his ministry. No layman can, with joy, give his account to Judge Jesus, "in that great day," unless he has possessed himself of, and acted upon, this kind of passion.

Such a broken-hearted fullness of this holy passion will drive pastors invariably to preach "in the Spirit," and no pastor on earth can do this for a dozen consecutive Sundays, following his preaching up with tender, solicitous, agonizing pastoral work, without precipitating a revival atmosphere. *It's a lack of passion in the pulpit that makes a cold, unresponsive pew.*

This passion will affect the finances. Tender, Spirit-touched messages on tithing will soon enroll in any Nazarene church a "Tenth Legion" which will lay glad offerings on its altars. No one who knows the Lord can listen to a burdened pastor without himself acquiring some of the same burden. No discourse on finance can touch our people, to any great degree, unless it is dripping with the red blood of a pastor's passion touched heart. Otherwise it is bound to be cold, to carry the chilly ring of the heartless business world, and the metallic damp of an "unrighteous mammon."

Such a passion is twin brother to the spirit of missions. Nothing but a holy passion can carry a man to certain privations, dangers, ill health and death, leading him weeping into lonely regions occupied only by semi-naked, destitute, diseased and gibbering heathen. And just such a passion in our ministry and laity, at home, will lay its sacred tithes on God's altars in order to keep that weeping, passionate, toiling missionary in the field.

What we lack is holy passion!

What we need most is holy passion!

No one can impart this but the passionate Master!

Our wonderful constituency of Nazarenes will surely respond to Him! He leads the way!

J. G. MORRISON, *Executive Secretary.*

Your soul and your money will move in the same direction. When you are a child of God your money as well as your life and lips must reveal to whom you belong.

THEY ARE RESPECTED

IN adopting the General Budget and direct method of remittance some have been laboring under the impression that the General Treasurer, in keeping with instructions from the General Board, has wilfully ignored the instructions of the individual as well as the churches as to the distribution of funds sent for specific purposes.

Your General Treasurer desires to emphatically state that the wishes of the individual as well as the churches are respected. If, for one reason or another, we are unable to carry out the exact intentions of the sender, in every case the party is notified. Under no circumstances are such funds diverted without consent or instructions.

We recommend that offerings and gifts be forwarded for the General Budget as that gives every department of the work an equitable share of the income.

It is distributed on a percentage basis to the following funds: Foreign Missions, Home Missions, General Superintendents, Church Extension, Ministerial Relief, Church Schools, Administration and Publicity, General Assembly, General Contingent and Education.

When remittances are received and the sender designates some particular interest for which the money is to be used, rest assured that it will be credited to that fund. Every penny is accounted for and the records are open to inspection at all times. The General Treasurer is under bond for the faithful performance of this trust. He is also required to render an account of receipts and expenditures which is also audited every six months by a certified public accountant employed (not by the General Treasurer) by the General Board.

When sending remittances, be sure to give the necessary information so that the amount may be credited to the correct fund. In remitting for Sunday schools, native workers or any other special objects supported by individuals or otherwise, please specify clearly in each case who gives the money and for what it is given.

N. Y. P. S. Dues

The General Treasurer also serves in the capacity of Treasurer for the funds of the N. Y. P. S. Make sure to state that the remittance is for General N. Y. P. S. expenses. No—credit is not given as the N. Y. P. S. is not included in the General Budget.

The N. Y. P. S. Home Mission Project

Funds raised by the "A Penny a Day for Missions" plan should, unless other arrangements have been made by local churches or district, be sent to Headquarters by the local church treasurer.

The local church treasurer receives credit for the amount sent on the local church apportionment of the General Budget. Always mention that the remittance is for the N. Y. P. S. Mission Project.

Church School's Fund

After May 1, 1929, the Church School Fund becomes a part of the General Budget. Yes—credit will be given on the General Budget Apportionment.

Remittances sent for this purpose should clearly state that the amount is to be used for church schools.

Remittances

Do not send these remittances to the Nazarene Publishing House, who handle the Sunday school supplies. Neither include with remittance for supplies, as the Publishing House is operated as a separate institution. While your General Treasurer is also manager of the Nazarene Publishing House, a separate set of books is kept for its business.

All remittances for General Board and N. Y. P. S. interests should be made payable to M. LUNN, GENERAL TREASURER, or the GENERAL BOARD, CHURCH OF THE NAZARENE, address, 2923 Troost Avenue, Kansas City, Missouri.

M. LUNN, General Treasurer.

AN APPROPRIATE FUNERAL

By REV. ALLIE IRICK

The closing up of such a triumphant life as that of Mrs. Minnie Roberts, noble wife of Rev. J. P. Roberts, who with him was the founder, manager, keeper, leader and successful director of Rest Cottage, at Pilot Point, Texas, should be crowned with the most fitting and appropriate funeral that could be arranged, carried out and made possible. No one can describe the full import of power, beauty, blessing, influence and effect this remarkable funeral possessed and poured forth upon that vast throng of people, upon the city of Pilot Point, Denton County, the state of Texas, and upon the nation. It was a bright, beautiful Sabbath day that dawned upon the occasion. The multitudes gathered in and around the Church of the Nazarene, her home church, and the glory of the Lord was upon the assembled throng, as well as upon and throughout the marvelous service.

The church was represented by Rev. R. T. Williams, General Superintendent, who preached the profound and masterly funeral message. District Superintendent, Rev. H. C. Cagle, of the Hamlin District, and his precious companion, Mrs. Mary Lee Cagle, read the Scriptures and prayed, Rev. B. F. Neely of Hamlin College, read the committal. District Superintendent, Rev. I. M. Ellis, of Dallas District, was present. Rev. Parks, pastor of Dallas Central church, was there. Rev. King, pastor of Sherman, and many of his people came. Mrs. Bessie Williams of Fort Worth and Mrs. Teel came.

A large delegation from Arlington, Texas, from Berachah Home came and ably assisted in song, prayers, love and sympathy. Many dear friends came from Hamlin, Mt. Zion and other points. It is beyond our time and space now to mention all the churches represented, delegations present and preachers and workers and friends who came from far and near. But we must mention dear Brother Spaulding of Pasadena, Calif., who made that long and tiresome journey to be present at the final rites of our precious departed friend and sister in Christ.

The floral offering was large, lovely and beautiful and bountiful. The town of Pilot Point with its churches, preachers and people showed such love, respect, honor and tribute to our beautiful Sister Roberts, and the tears, cries, shouts and weeping and sorrowing crowds will remain stamped upon those who witnessed this eventful occasion. The special songs rendered by Misses Morris of Bethany, Sanborn of Pilot Point, and Mrs. Ruth Brady of Arlington, and the leadership of the choir by Hon. Gordon Elmore of Pilot Point, were fitting and honored of the Lord. The funeral message of Dr. R. T. Williams will remain in our hearts and on our minds for all time. The obituary was read, and several spoke briefly upon the life and service of Sister Roberts, among them Mr. Spaulding and Rev. Escoe, pastor of the Methodist church of Pilot Point.

The closing scene as the dear friends passed in review to look upon her sweet, peaceful face, and then the sad heart-breaking scene when workers, inmates and friends from Rest Cottage filed by amid cries, groans and sobs, then the precious bereaved family, left visions for that throng that will never be erased. The longest funeral procession that we ever witnessed in Pilot Point started on the last march. The active pallbearers were young ladies from Rest Cottage, dressed in white, and precious young girls carried the funeral wreaths. The committal at the grave by Rev. B. F. Neely was sweet, solemn and significant. Thus was this illustrious woman laid away in the family lot in the beautiful cemetery to await the resurrection trumpet. Peace to her ashes, bountiful blessings to her memory and fadeless splendor to her charming life.

A Tribute to Mrs. J. P. Roberts

It is with regret we note the home going of Mrs. J. P. Roberts of Pilot Point, Texas, who with her husband has been in charge of Rest Cottage, Pilot Point, Texas for many years. The lives of these two faithful and efficient workers have been signally blessed and their work has prospered.

To estimate a life so worthily lived would be an impossibility. She lived in this world as poor, yet she made many rich. She has indeed been a true philanthropist, measured by the coin of spiritual values, or measured by the distribution she has made of that which she has possessed in material things. Her heart was large enough to compass the needs of suffering humanity everywhere, and to give herself without stint to every good word and work—and more especially to the cause of bruised and suffering womanhood.

Her deeds have been written through the years, and the record is closed for her earthly sojourn. May it please the Father to give succor—in this hour—to the family, to the dear ones in Rest Cottage who have been laborers together with her, and to those who have received her kindly ministration through Rest Cottage, both past and present.

MISS LUE MILLER, *Superintendent*,
Rest Cottage, Kansas City, Mo.

L. H. HUMPHREY

Brother L. H. Humphrey was born in Rockford, Illinois, in 1861 and when two years old his parents moved and settled in Redfield, Illinois. He attended the schools of Iowa as well as the State Normal and Penn College; he then taught school thirteen years. Our brother was converted in a Methodist revival meeting, in a wave of salvation which swept over the state of Iowa and united with the Methodist church when fifteen years old. In 1886, under the preaching of Rev. Brookmueller, Brother Humphrey saw his need of a deeper work of grace in his heart so sought and obtained the experience of entire sanctification as taught by the Wesleyans and the Church of the Nazarene. He was united in marriage on August 4, 1891, to Belle Raymond, his widow who survives him. Brother Humphrey's parents dedicated their child for the work of the Lord from his birth, and he from youth felt the call to preach salvation, so entered the ministry in 1895, and took the work under the Methodist church of the Iowa conference at Exira, Iowa, this being one point on the circuit that Dr. P. F. Bresee, founder of the Church of the Nazarene, once traveled. He served under the Methodist church from 1895 until 1906 at which time he came to California. In 1906 he united with the First Church of the Nazarene at Los Angeles during session of the District Assembly. Dr. Bresee stopped the business session of the district and received Brother and Sister Humphrey into the church that he might be given an appointment. He served as home missionary evangelist at Santa Ana, California, as his first appointment, from thence he served at Ocean Park, Cucamonga, Ontario, Calif., also was instrumental in building the church at Escondido during his stay in that city. Then under the advice of the General Superintendent Rev. H. F. Reynolds of the Foreign Missionary Board, he was sent as superintendent of our work in Japan, making his headquarters at Kyoto.

In 1916 he returned to the States, and accepted a call to serve the church at Grand Rapids, Michigan, where he remained about two years, from thence, he accepted a call to Elington, Michigan. He came back to the church at Santa Ana, Calif., in 1919, and in 1924 he accepted a call from our Riverside church; while at this place his health failed and he was obliged to retire from active work. Having lived at Santa Ana, and being well known as well as having many friends and acquaintances he moved with his family to this city and was a member of the Southern California District as well as the local church. Brother Humphrey has been in poor health for nearly four years, but he was a most patient sufferer, and never complained or even let his wants be made known to his closest friends or family lest he give them worry and anxious fears. He taught the men's Bible class of the Santa Ana church very efficiently and was held in high honor and esteem in this position. He taught this class until one week before his death. He also taught a midweek Bible class of interdenominational character, which had been meeting in the Y. M. C. A. of this

city, but for a while before Brother Humphrey's death, moved their headquarters to the church building. He was a most loyal member to his church and to his pastor, always kind and considerate, free from criticism and complimentary in regard to the work of his pastor, a most courteous gentleman, and will be greatly missed from the circles in which he moved, both church and by the Christian citizens of the town. His death came March 20, after just four days of illness of septic sore throat, and long standing ailment of diabetes and his body was unable to stand up under the strain of this combination. Funeral services were conducted by the pastor of the Church of the Nazarene, assisted by a number of ministers of the district. Professor John E. Moore of the First church of Los Angeles sang some of Brother Humphrey's favorite songs. He was laid to rest in Fairhaven Cemetery at Santa Ana. Sister Humphrey and daughter Mary continue to make their home in Santa Ana, California.—U. E. Harding, Pastor.

INTERESTING NEWS ITEMS TERSELY TOLD

By P. H. LUNN

195 lives have been lost in connection with the enforcement of national prohibition since the law was enacted. 135 people have been killed by prohibition agents in enforcing the law and 55 agents have been slain in the line of duty.

Two "artificial lungs" will be provided by the Navy Department for every man in submarine service. These new inventions have been successfully demonstrated and should prevent the recurrence of such tragedies as have recently shocked the entire world.

An elaborate fifty course dinner was recently given in Germany in celebration of the 80th birthday of Admiral von Tirpitz, of World War fame.

An unusual offer by the American Sunday School Union promises \$2,000 for the best book in manuscript form on "Religion in Education" and \$2,000 for the best book on the subject "The Heroic Appeal of Christianity to Young People." The contest closes March 1, 1930.

President Hoover has ordered the Presidential yacht Mayflower retired from service and its crew of nine officers and one hundred and forty-eight seamen transferred to other posts of service. This act will save the government from \$300,000 to \$500,000 a year.

W. A. Neilson, president of Smith College, a school for girls located in President Coolidge's home town, asserts that all indications of a college education are effaced by the time a graduate reaches the age of 35.

Major George H. Putnam, veteran publisher, at the age of eighty-five is still active in the direction of the business affairs of his company.

42,217 persons, adults and children, participated in the annual Easter egg rolling held on the White House grounds the day following Easter Sunday.

Mrs. Nellie Smart of Stamford, Conn., has willed her \$20,000 residence as a home for eighteen cats and four dogs. To provide for them she has created a trust fund of \$80,000.

George Bill, wealthy Australian merchant, has left to the Society for the Prevention of Cruelty to Animals \$350,000, to be used for installing watering troughs for horses, wherever they are needed, throughout the world. Since the purpose of the fund has been announced applications for watering troughs have been pouring in to the society.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

Heaven's grand review! In John's vision of the holy city he caught a glimpse of heaven's grand review. He saw the white horse and the Redeemer as He sat thereon, and He was followed by the multitudes of the heavenly hosts. Dr. Talmage visualizes this as the review of heaven's matchless hosts, celestial and redeemed. They are there from every rank, angels, archangels, cherubim and seraphim—created intelligences which never fell. They are beings which never knew the thought of sin, nor ever felt one blight of its chilly breath on their pure souls. Saints are there from every rank of life. There will be a few with the royal blood of the nations of the earth flowing in their veins. Dark-skinned princesses, and ruddy princes, crowned kings and potentates, royal rulers who on earth were clad in purple and fine linen are seen. The martyrs will be present—they flock through the streets of that city with fadeless splendor by the millions. It is estimated that two hundred million have shed their blood for the Master's name. They will come who were gnawed asunder by the lions in the Roman arenas, who flamed as torches to furnish light for the gardens of a cruel Nero, who were drowned in the Seine and the Danube and in the seas, who were cut asunder by cruel battle ax and sharp sword, who were transfixed by heathen swords and spears, who were poisoned—Roman martyrs, martyrs in the fierce lands of the Gauls, the Huns, martyrs of England and France and heathen lands. Such a host as the martyr section of the review will be. Possibly Paul will head this list, and he will doubtless be followed by the remaining apostles, for tradition tells us that all, save John, were martyred for the cause of their new faith. Missionaries from the realms of heathenism followed by their trophies redeemed by the Master's blood, will be seen side by side with those who gave of their strength to support them. Prophets and apostles, saints and mighty men, dark-skinned and fair, old and young, will all be present. Not an age nor a clime, not a nation nor an empire, not a class nor a distinction but will be represented. Banners of light will wave; musicians will start the mighty roar of heaven's orchestra, and all will sing of the crowning of the King, for it is coronation day. Trophies and diadems will be brought out and cast at the Master's feet. While all will sing the grand old song:

*"All hail the power of Jesus' name;;
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all!"—*

the crown of crowns and the diadem of diadems will be brought forth and placed on the brow of heaven's King, the One who has loved us and bought us with His own blood. Coronation days of empires and of the nations will shade into insignificance by the side of this the most majestic of coronation days. The empire of eternity will receive its new Ruler, and the mighty hosts which have recently come up from the resurrection will take their places under His divine sovereignty. Glorious day of review! Magnificent scene of crowning! Waving palms and shouting hosts! The pillars of heaven shaken with its mighty reverberating thunder! For this scene an æon has been taken in preparation, for the King has been purchasing His Bride, the Church, through the centuries.

God's Kingdom Is at Hand! It was a tremendous scene. They had gathered from nations afar. Missionaries had assembled from off the firing lines in heathen lands. From Africa's sunny climes, and the scorched lands of the equator, Central and South America, from the quaint scenes of Japan, and the smothering superstitious scenes of China and India, from the Islands of the Seas, Brava and Trinidad, from the ice huts of Alaska, with hearts burning with zeal, they had come! They were present from the homeland. Mighty men,

founders of the church, molders of the future, prophets and seers, men whom the future would rise up and call blessed for their wisdom and prudence in laying the foundation for the church, young men with red blood of sacrifice flowing in their veins, all had gathered for the opening sessions. Someone started the song, "God's Kingdom Is at Hand." By the thousands they took up the refrain:

*"Commissioned by the Lord are we,
The glorious news to tell,
Of God's salvation full and free,
Which saves from sin and hell.
Upon His business here intent,
We haste at His command,
Proclaiming everywhere 'Repent,'
God's kingdom is at hand!"*

until the hall shook with the thunderous din of the singing hosts. Men shouted and women wept for joy. Natives from the foreign lands arose and clapped their hands. It was the church gathered in the General Assembly at Columbus. Our hearts were stirred beyond measure. It seemed an impossibility that the singing of a hymn should so move a massive audience. I thought of the song and its message, of the singers and of the lost world from which they had assembled. I remembered the writer of the song. Nearby she sat—in total darkness of blindness, Mrs. H. C. Morris. We thought upon the story that she had told us of her music and her songs. Losing her eyesight at an early age, she learned to do her home work in a humble way. She was taught about the experience of heart purity, sought and obtained the blessing, then God tuned her soul to catch heavenly refrains, such as the one we were singing. She said, "I never had the power to write a song, until after I received the baptism of the Holy Spirit." Blind but yet she had heavenly visions of the coming kingdom of our Lord and King! A handmaiden of the Lord, she is worthy to take her place with Ruth and Mary of ancient day! Out of the darkness she sees! Her sun never goes down, for within there is the light of the Spirit. Methinks that ere eternity has begun she will write far grander hymns for the redeemed there to sing in the Holy City. It was she who penned that militant song, "The Fight Is On." God grant that hers may be the privilege of giving us scores more of such mighty, soul-stirring hymns.

IT CAN

*There're a thousand "Can't-be-don-ers"
For the one who says "It can!"
But the whole amount of deeds that count
Is done by the latter clan.
For the "Can't-be-don-ers" grumble,
And hamper, oppose and doubt,
While the daring man who says "It can!"
Proceeds to work it out.
There isn't a new invention
Beneath the shining sun,
That was ever wrought by the deed or thought
Of the tribe of "Can't-be-done"
For the "Can't-be-don-ers" mutter
While the "Can-be's" cool, sublime,
Make their "notions" work till others smirk,
"Oh, he knew it all the time."
Oh, the "Can-be's" clan is meager,
Its membership is small,
And it's mighty few see their dream come true
Or hear fame's trumpet call;
But it's better to be a "can-be,"
And labor and dream and—die,
Than one who runs with the "Can't-be-don-ers"
Who haven't the pluck to try!*

—BERTON BRADLEY in *Ohio Messenger*.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter just as we had reached Dallas, Texas, to join Brother I. M. Ellis to tour the Dallas District in the interest of Home Missions. We opened the campaign at the Central church of Dallas of which our beloved R. M. Parks is the splendid pastor, also at this church the District Superintendent and his good family hold their membership.

We opened there Sunday morning of April 7, with a crowd that was a record breaker and we had a great service, and the first offering for the Home Mission Campaign was made by Brother Parks' church. They went over the top and gave us a great offering. Brother Parks is doing a great work in Dallas Central church. When I look back three years ago when they were down in a little muddy narrow street, and just a mere shack for a church and see their great property now, it is simply a wonder what this dear old boy has done.

In the afternoon we made a run to Cedar Hill. Here we have a fine pastor, Brother Sam Bozarth. He has a fine people and we had a great crowd and a most interesting service and a fine offering on the Home Mission Campaign. Thank the Lord, we are doing the job by the help of the good Lord and our fine pastors.

At night we were at First church, Dallas, where Rev. L. T. Corlett is the pastor. We had a great crowd; the church was packed in every corner and chairs in all the aisles. Brother Shelby Corlett was with us. He was just back from the East where he had been in campaign work among our young people. We had with us lots of the good friends from the Home at Arlington. Beloved Sister Upchurch was with us and Brother and Sister Weise and Sister Hattie Saylor and so many of the dear ones from that Home, but precious little Daddy Jim was not well enough to be with us. Well, when it comes to real manhood and womanhood and a clean life and a life of self-sacrifice, I know of nobody in this nation or any other country that have been the equals of Daddy Jim and little Mother Upchurch. What heaven will mean to such saints will be simply wonderful. Well, the Lord helped us to preach to them the best we had on hand and if I ever saw my friends enjoy my preaching, it was there that night. My, my, but we did have one great time and had a nice offering for the campaign.

After a fine night's rest, we were up early Monday morning, April 8, and did a big lot of work and had a fine breakfast and then left Dallas for Garland for our dinner. While we were in Dallas, Sister L. C. Messer was out at Garland

with her sister, Mrs. Mable Vaughn. Then to our glad surprise little Mother Isbel had come over to Garland from Antlers, Oklahoma, to visit her daughter Mable and to meet Sister Messer and old sugar Reubena. Brother Ellis and old Bud and old Professor Messer were as hungry as country wolves and that dinner was simply up to date, and what we did to it was aplenty.

After eating and praying with the dear ones we made a run to dear old Peniel and although it was raining we had the church just about full. Here Brother Frank Farmer is the fine pastor. Well, to say that we were glad to meet the old friends is not half of it; we were simply delighted. We had a fine service on Monday night and also on Tuesday morning. My, my, but it is the easiest place to preach that I ever saw, as sure as we are on this old globe. Peniel is God's headquarters for all north Texas. We had a fine visit with Dr. and Sister Benton at the Home, and it seems almost a tragedy to close up the Home there and leave the church without a Home for their children. Surely God has some plan for us to carry on the Home.

Well, on Tuesday afternoon we made a run to Sulphur Springs. Here we have a young pastor that is simply a miracle worker, in the person of Rev. J. E. Williamson. That young man went there less than two years ago where we had only a small tabernacle out in the edge of the country. Today right up in the beautiful city, on one of the best streets of the city, he has a beautiful brick church that would do credit to a city of fifty thousand population, and do credit to a congregation of at least a hundred and fifty members. Best of all, he has as good standing in the city as a man

could have. He has the love and respect of the city. We had many fine preachers with us, some that I have known for many years. One was Dr. Sam Barcus, presiding elder of the Sulphur Springs District of the M. E. church, South, and one other Methodist preacher and two Baptist preachers. Everybody that we could pack into the church was there and the service was a beautiful one and the offering for Home Missions was a great offering. They showed themselves to be 100 per cent Nazarenes.

We left on Wednesday for Grand Saline and there we had one great time and a great crowd. As to the number of members I think so far that Grand Saline is the banner church on the district as to the amount of Home Mission money. Brother and Sister Cellan are the pastors. We had one glorious time at Grand Saline. We had a most lovely home with Brother and Sister Boyles. To our great surprise we had with us Brother and Sister Snyder. Brother Snyder is active pastor at Texarkana. He had just been to Tyler and helped our good pastor there put on a campaign and almost cleared up everything that the church was owing. Our beloved Sister Snyder stayed over one day in Grand Saline and worked a miracle in that lovely little city; in about three hours she raised about enough money to pay our church and parsonage out of debt. Well, we will never know until we get to the judgment just how much these fine people have been worth to the Church of the Nazarene. We will have something more to say when we visit Brother Snyder at Texarkana on the 20th.

We left Grand Saline on Thursday morning on our way to Jacksonville, and stopped at Pleasant Grove church and had a great crowd and dinner on the ground. Here we have some as fine people as walk the earth. Brother and Sister Vines prepared a great dinner for us and took it to the church. We had in our crowd Brother George Kidd, who for two years was pastor at Grand Saline. He is a most excellent brother and went with us to Pleasant Grove after dinner.

After telling the saints good-by we drove to the home of Brother Alexander out some five miles from Jacksonville where we had people enough to have made a good crowd to preach to and the greatest supper that you ever put your two eyes on. More later.

In love,
UNCLE BUDDIE.

The world has gotten into the church and crucified Christ afresh on the fourth cross, the cross of gold, and crowned His sacred brow with the thorns of infidelity.—N. B. HERRELL.

"Remember always the presence of God."—FLETCHER.

ROBINSON AND MESSER ON THE KANSAS DISTRICT

Arkansas City, Wednesday night, May 1
Junction City, Thursday night .. May 2
Minneapolis, Friday afternoon.... May 3
Burr Oak, Friday night May 3
Osborne, Saturday night May 4
Plainville, Sunday morning May 5
Huxle, Sunday afternoon May 5
Grinnell, Sunday night May 5
Garden City, Monday night May 6
Bethel, Tuesday afternoon May 7
Elkhart, Tuesday night May 7
Sublette, Wednesday afternoon, May 8
Liberal, Wednesday night..... May 8
Meade, Thursday afternoon 2 o'clock... May 9
Ford, Thursday night May 9
Dodge City, Friday night May 10
Anthony, Saturday night May 11
Wellington, Sunday morning.... May 12
Wichita First, Sunday afternoon, May 12
Eldorado, Sunday night May 12
McPherson, Monday night May 13
Salina, Tuesday night May 14
Emporia, Wednesday night May 15



LESSON FOR MAY 12, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: The Early Ministry of Jeremiah.

LESSON TEXT: Jer. 1:6-10; 26:8-15.

GOLDEN TEXT: *We ought to obey God rather than men* (Acts 5:29).

JEREMIAH'S long career began in the thirteenth year of the reign of Josiah, and continued till the eleventh year of Zedekiah, at which time Jerusalem was taken by Nebuchadnezzar. However, he continued to prophesy even after that event; his personal history is closely united with that of the times in which he lived. After the destruction of Jerusalem, he continued for a time in the city, but he was afterward taken—much against his will—into Egypt, along with his faithful friend and amanuensis, Baruch. There, in the city of Tahpanhes, we have the last clear glimpse of the prophet's life. After this all is uncertain.

Jeremiah was a great prophet and a true preacher of righteousness. His fidelity to God enabled him to face stupendous difficulties. When God called Jeremiah to be a prophet, He told him that he would meet great opposition, but He would be with him, and deliver him, and that He would be like "a defenced city, and an iron pillar, and brasen walls" (Jer. 1:17-19). God also revealed to the prophet that he was born into the world for the express purpose of being a prophet of God.

Jeremiah was a prophet of judgment. Woe after woe was announced by him, that was to fall upon his people. He felt keenly these sorrows, more keenly than the people felt them. They were blinded because of their sin and disobedience, but the prophet, with clearness of vision, understood the situation and grieved over it greatly. He is familiarly known to all as the "weeping prophet." He was but eighteen or twenty years old when called by God, and on this account he hesitated to attempt to proclaim divine truth, for he knew he would be brought into conflict with many priests and prophets of his day, and he pleaded his youth and inexperience. But God told him he would go wherever He should send him, and say whatever He should tell him to say. This was equivalent to saying, "Do not be worried about the matter, for your speaking is not your affair but mine." Jesus in Matthew 10:18, 19, tells His followers, "Be not anxious how or what ye shall speak for it shall be given you in that hour what ye shall speak."

The act of God when He touched Jeremiah's mouth reminds us of Isaiah's experience in the temple. It was that God

prepared His man for the stupendous task of being His vice-regent "over the kingdoms of earth." He was given authority to declare God's decrees regarding both nations and kingdoms, and while God would work the destruction or ruin of those nations to whom Jeremiah was sent, the prophet is spoken of as being both executor and announcer of the purposes of God.

We note that Jeremiah's prophecy against Jerusalem is severely criticized by the priests and prophets and he was condemned to death by them, but as a faithful minister he stood by the truth, remembering the words of Jehovah: "Be not afraid because of them; for I am with thee to deliver thee," and called them to repentance. Nothing here of a faint-hearted, mincing ministry. He was serene and staunch in the face of what seemed to be certain death.

Jeremiah did not shut his eyes to facts nor would he permit others to do so. The prophets in his time were crying, "Peace, peace, when there is no peace," and many are doing the same kind of preaching today. A true prophet will stick to truth. To them, because a thing is commonly practiced does not justify it. It is evident, and sad, that many ministers today and a large per cent of the laity are unable to discover any discord between Christianity and worldliness. Nevertheless, there is a great gulf between them, and the God-anointed minister will give no uncertain exposition relative to gospel truth.

"Ye cannot serve God and mammon" (Matt. 6:24) would be an excellent text for ministers to preach on, for this present commercial age. How people, both in and out of the church, are scrambling after money! What an effort is on to get rich quick! People are down on all fours, trying to seize hold of the coin, that at best can only pass on the counters of this world. What about the next world, brother, sister? "Where your treasure is, there will your heart be also" (Matt. 6:21).

From earliest biblical instruction we gather that God disdains a divided heart or service. Anything mongrel He does not sanction (Lev. 19:19). May God help us to "believe our beliefs" and practice the principles that make for truth.

WHAT ONE MAN DID

Those who are familiar with the work of the Aycocks in their evangelistic work, know that they work for a great On Time Sunday school rally for the last Sunday of the meeting. In this work they have had some wonderful success in different parts of the country. One of

the most remarkable, this was reported to us in a personal letter. Here it is:

"One man in this rally invited in one week two hundred and fifty-six people, and induced one hundred and nine of these to come to Sunday school, and eighty-six of these were inside the building on time."

Can anyone beat this? Of course this man worked at the job. But is not this cause worth working for? Here is our trouble, we want the results without putting forth the effort. This shows what can be done if we will work at it. We have been saying that most of our schools could wellnigh double their enrollment in from six months to one year's time if only we would work at it in real earnest, yet some are reporting a decrease. On the whole we are doing splendidly. We have had an average increase of about 12,000 annually for the last six years. To increase this is easily within our possibility. We have set the goal at 200,000 enrollment for the next General Assembly report. This will require an annual gain of 15,000. This can be done. It is simply a matter of working at the job in the name of the Lord.

God has called us to spread His gospel, not just to enjoy it. The Church of the Nazarene is not simply a resting and feeding place. We have a special mission in the world, as service of extension. "Go ye," is the command. We must employ every legitimate means we are able to command and reach as large a territory as possible. Shall we fail, or fall short, of this mission because we do not work at it?

It is a part of Satan's plan to get us involved in so many things of the world, to get our time so engaged in business and other cares that these consume all of our time and ability to work. He will first prevent our being saved if he can. If we are saved he will prevent our serving all he can. We say the spiritual is the most important but we allow the temporal to consume practically all of our time. This is a great mistake. The church and Sunday school have a just claim on you for a part of your time and service. When the value of the spiritual becomes more than a sentiment and theory to us we will make out a new program for our lives and give more time to religious work. Dr. Bresee used to say of us, "The morning sun is an ascending sun. Have we yet reached the zenith; is the afternoon here? No, not if we keep our faith and keep at work. Yes, if we become lukewarm and indulgent. It is up to us. Come on. Arouse ye! Awake, awake, let us put this Sunday school work over large!"



Home Life

A SHEPHERD AND HIS MASTER'S SHEEP

By Mrs. J. T. BENSON

ONE night last fall I listened in over the radio to a most unique and to me, a gripping service. The pastor of a very large city church, of one of the older denominations, was speaking.

He had returned from his vacation, and as his custom was each year, he was giving his congregation an account of himself, and of how he had spent the time away from them. It was very simple; he just talked, telling about the people he had met, the impression made upon his mind and heart, the fresh lessons he had learned.

His vacation had been spent in the mountains of North Carolina, and his talk was mainly about the mountaineers, their homes their lives, their religious beliefs and experiences and their churches. He had learned to love the people, and was deeply interested in them. Not that he said so in so many words; we found that out for ourselves as we listened to him.

He had preached a number of times in their little churches, and the people, having invited him, were always faithful to be there and hear him, no matter how bad the weather might turn out to be. One night he was to preach in a church which was fifteen miles away. The road was bad, and rain was falling in torrents.

"How do you think you had better go?" asked his wife. "Surely no one will come out over such roads on a night like this."

"Yes, the people will be there. These mountain folks feel their obligation to be there and listen, just as much as I feel mine to be there and preach," answered the preacher.

And sure enough the little church, lighted by its kerosene lamps, was filled when he arrived.

"Most people have an idea that the mountaineers are densely ignorant, that their minds are very dull and slow," the preacher told us. "Nothing can be farther from the truth," he went on to say. "It is true that they may be greatly lacking in information as to what goes on in the outside world. But they are keenly intelligent about their own affairs, shrewd in their judgments and have very definite opinions as to the fundamental questions of life.

"I loved to visit them, listen to their comments, and get the benefits of their wisdom," said the preacher. "There was one old couple I called to see several times. We would sit on their little porch, and as we looked out across the valley at the great eternal mountain ranges beyond, it seemed natural to talk the while about the great eternal question of life, of death, of salvation and of God. That is, they did most of the talking, and I most of the listening. I was learning lessons from those two old people, lessons taught in a different way from what I am accustomed, it is true. But there was a homely wisdom in their words, an uncanny insight into things, which quickened my own mind and refreshed my spirit. After lingering with them an hour or more, I would pray and bid them good-by, always coming away with the feeling that the preacher was the one who had received the greater benefit from the visit."

Do you get the picture of the tall, scholarly looking man from the city, sitting at the feet of the two unlettered old mountaineers, eager to learn what they might be able to teach him? Actually the man had humility of heart! How rare.

This was not all he told us, but it is enough to give you an idea of his message. Why was my heart so touched by it? For one reason it came from a man, gifted, highly educated with many avenues in life open to him, but who had listened to the Master's call, and had entered training as a shepherd to care for His Master's sheep. It was plain that he loved the sheep, was very tender with them, and wanted to help them, whether he found them in handsome city homes or in lonely cabins on the mountain sides. The man had a shepherd's heart. How beautiful.

Then my own heart thrilled with the knowledge that pastoral visiting, real pastoral work is not entirely a thing of the dead and gone past. For in the past when I was growing up pastors used to visit like that. You were a member of the flock, so they came to see you. And they stayed long enough to find out how things were with you. They talked with you of the questions of this present life, and those of the life to come. They entered into your joys and sorrows, and when they knelt down to pray, literally led you to the throne of grace.

Men who went into homes in this way

got a mighty grip on family life. And that meant that they had a grip on the community. We often hear it stated that preachers have lost the influential position they once held in the family and the community; that people have ceased to look up to them as they once did. Why should this be? I haven't heard an answer which satisfied my own mind. But, I am wondering if the heart of the matter doesn't lie in the different way that ministers do their pastoral visiting now.

They are in such a hurry. That isn't strange; they are living in a day when everyone is in a hurry. And yet, if a pastor rushes in, gives a hurried handshake, speaks a few hurried sentences and prays, if he prays, standing, hat in hand, rushes out to his car whose engine maybe hasn't stopped chugging, and is gone, well that dear, well-meaning mistaken man hasn't succeeded in finding for himself a place in the hearts and lives of his people. He hasn't taken time.

Recently in another city I was talking with a young minister whom I have known since he was a boy. He has a big church of about a thousand members and I felt much interested in the work he is doing. We were having a rather heart to heart talk about it, and I mentioned the service of which I have told you.

The young man was very thoughtful. "Yes, much of our visiting now is superficial. What our people need is real pastoral work, the kind you have described. But how are we to find time?" he asked.

"Well, at least you can be sure that one quiet, helpful visit does more good than a dozen of the other kind," I replied. He agreed with me then said:

"Maybe the preacher you told me of doesn't find it possible to do the same kind of pastoral work in his big city congregation that he did in the mountains."

But I have heard that he does. And besides, unless he was used to such work at home, he wouldn't have had it upon his heart to do it among a few poor mountain people.

And if the pastor of a big city church takes time to shepherd his people, surely the man who has charge of a small flock can do the same thing. Well, the service I heard over the radio that night brought a very beautiful and appealing picture to my mind.

(Continued on page eighteen)



Foreign Missions

The pastor at Independence, Kansas, writes that the Winans Memorial program sent out from this office was "*fine and impressive*." One sister gave \$50 in the offering that followed. Gifts like this are fine and impressive, too.

District Superintendent Taylor of the Central Northwest District is planning for some missionary conventions in May.

Good, wholesome commendation comes to the Missionary Office for the convention and deputation work done by Miss Leona Bellew. Her presence as a missionary representative is requested by several District Assemblies.

The Arkansas District is planning for more missionary conventions. The Prayer and Fasting League is also gaining ground there. The Arkansas District motto is: "Forward along the whole line."

Any pastor or layman can learn how much District or General Budget has been apportioned to the church to which he belongs by referring to the annual minutes of the last District Assembly.

Said one Nazarene leader speaking of the late Esther Carson Winans, "Let the fragrance of her memory be wafted to the remotest bounds of our church. May she, though dead, walk among us as a burning spirit, arousing us to finish the task to which she gave her life."

Sideboards again! This time at First church, Lexington, Ky., W. T. Mason and Mrs. Mason pastors. At the recent missionary convention \$666 was rolled up for the General Budget. The following Sunday \$180 more came in unsolicited. Our good people are catching the vision!

One "suggester" writes, "Don't talk so much about the General Budget, but more about the individual items in it." A splendid suggestion. We surely thought we had been doing that, but we are encouraged to try a bit harder; maybe, after while, someone will wake up and realize that that is the chief burden of our "song," nowadays.

Rudyard Kipling in speaking of the child-wife and widow systems in India, says that "The foundations of their life are rotten, utterly, bestially rotten."

A Mohammedan judge wrote concerning India, "Man is the absolute master and woman is the slave. She is the object of his sensual pleasures, a toy with

which he plays and then tosses away where he pleases. The firmament and the light are his. Darkness and the dungeon are hers. His to command, hers to blindly obey. He is everything that exists, and she is an insignificant part of that everything." Here is food for thought for those who consider India's religion "good enough." What would be the feeling of our modern men if their own wives, daughters, sisters and mothers were subjected to the slavery, darkness and hopelessness of the average woman of India?

Since the close of the war in China, a strange new China has risen out of the ruins of the shabby old empire. A supreme ruler no longer exists but power is being centralized as rapidly as possible. General Chiang Kai-shek was inaugurated President of the National Government October 10. He is bent on peace and determined to rebuild the Chinese nation. Development of a real republic will require many years.

The area of Africa is vast enough to contain India, Europe, China and the United States. It is sparsely populated, which is a handicap to its development. Its population is 130 million, while that of China is 400 million.

What a pity that young African girls who are eager to enter Christian schools and become Christian women must return sadly to the kraal and heathenism. Why? Because of a lack of money. If we loosen our hold on the pocketbooks more, we can send assistance to these poor girls.

The Holy Supper is kept, indeed. In whatso we share with another's need; Not what we give, but what we share, For the gift without the giver is bare; *Who gives himself with his alms feeds three—*

Himself, his hungering neighbor, and Me!
—JAMES RUSSELL LOWELL.

A "Christian" church without missionary enthusiasm is a self-contradiction. God depends upon the faithful testimony of its people for the evangelization of the world. The Savior expects those who have tasted of His salvation to spread the glad news far and wide. He commissions every one of His followers to speak of Him to others, and commits to his trust the sacred task of helping to bring the nations to His feet. It is impossible for a disciple of Jesus Christ to make spiritual progress and not be missionary-hearted.

The deaths that are caused by superstitious religious customs will decrease, when the gospel of Jesus Christ banishes old fears and superstitions. Can we not sacrifice a bit and give more, in order to help usher in that glad day, more quickly.

CHINESE HOSPITAL WITHOUT A DOCTOR

"We have no doctor at our hospital now as the one we had resigned and took up a government position. We were sorry to lose him, as he seemed to be a good Christian man. He supported a church in his own home in Honan. We are now trying to find another doctor. The Chinese are all eager for Dr. Fitz to come back and keep asking when he is coming.

"Since Dr. Lin left Dr. Chang of the city has been coming out to look after the hospital patients. It is good to have someone to fall back on, but not like having our own doctor and especially a foreign man."

(Extract from a letter from Sister Osborn to Mrs. Fitz.)

FOOT-BINDING DISCOURAGED IN CHINA

"In all cities an Anti-foreign Foot-binding Society has been formed. The government collects a tax from the people to pay the expenses of carrying on the work. Girls with large or unbound feet are hired to extol the benefits of unbinding the feet. In some places they meet with quite a bit of success as they are diligent about it, going to the villages every two or three weeks to inspect and offering those who unbind their feet a pair of stockings. The government pays well for this work."

(Extract from a letter from Sister Osborn to Mrs. Fitz.)

A DOLLAR DAY FOR MISSIONS

Here's the first one

Suggestion Bureau:

As I read in our dear HERALD OF HOLINESS of this department I wanted to help so much and have so little, that I thought of the "Dollar Days" at the stores and just wondered if we women of the W. F. M. S. could not have a "Dollar Day" to make up the six thousand dollars shortage. Out of the 75,000 Nazarenes are there not six thousand women who could send one dollar each? Enclosed find mine. If this suggestion goes to the waste basket (and it probably will) just use the dollar for the missionary work anyway. This is from a lone woman in California just praying and working as best I can.

Who will send dollar No. 2?

J. G. MORRISON,
Executive Secretary.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



MOUNTAIN PEAKS OF THE BIBLE

By D. SHELBY CORLETT

V. THE MOUNT OF GOD'S SECRETS

MOUNT Nebo presents to us one of the great mountain scenes of the Bible. It is here that Moses, the great leader and law-giver, was led by God to take his last view of the land of Canaan, and to die. How he died, where he was buried, and everything connected with this event is a secret that God alone knows. Yet this was a fitting climax for the life of such a man as Moses.

Moses was one of the great men of all ages. Almost all great men live a lonely life, at least we know that Moses did. His life as a prince in Egypt, the son of Pharaoh's daughter, was necessarily a lonely one. His life for forty years in "the back side of the desert," spent as a herder of sheep was a lonely one. But perhaps the loneliest part of Moses' life was when he under God took charge of the Israelites as their deliverer and leader. Here he was misunderstood both by the people around him, and by the Israelites as well. They murmured against him, his own family did not understand his actions and kept from him the co-operation they should have given. His time on the mountain alone with God when he received the law gives us another picture of his life of loneliness. It is not strange then that he should be led by God to a lonely mountain peak, there to die. He had lived alone and he must now die alone.

Yet that is in some measure a picture of the life of all Christians, those who will truly give themselves to deep devotion and spiritual living. Theirs is a life of loneliness, not lonesome as being without companionship, but lonely when looking for human associations and people who understand them. The deeply spiritual person is misunderstood by the people of the world, to them he is a "pilgrim and a stranger." He is somewhat of an enigma to the nominal Christian, for he has never tasted the deep joys and blessings that the spiritual one talks of and enjoys. His life is "hidden with Christ in God" and there he lives a life far more enjoyable than the physical life. But then there are secrets revealed to the one who will thus live alone with God that others less spiritual will never know. Thus it was with Moses. It is a life of loneliness from the standpoint of the world, but a life of glorious fellowship and communion with our precious Savior.

It is on the mountain that God reveals His secrets to the hearts of His people. Here above the fog, mist and foulness of the world we may stand with clear vision and see what God has in store for us. Here above the din and toil of life we may concentrate on spir-

itual things, with the world under our feet, and the freshness of the mountain air inspiring us, we may catch new glimpses of God and His mighty power in our lives. It was on the mountain God revealed the secrets of the law to Moses. It was on the mountain that he showed him the land of Canaan. It was on the mountain that he laid aside the tabernacle of flesh and went to be with God forever. It was on the mountain that Moses with Elijah came back to minister unto the Son of God. Let us climb to the heights of vision and glory with our Savior that there He may reveal His secrets to our hearts.

Mount Nebo gives us also a very beautiful type of death to the truly trusting heart. God completely outlined to Moses the events to take place on the mount. There he was to go to die, though his natural strength was unabated. Too often we have thought of death as a valley—cold, dark, gloomy and foreboding. But there was no such place for Moses, his departure to the glory world was to take place from the mountain top, with the clearness of the air about him, and the brightness of the sun around him. There were no shadows, no doubts, no forebodings. He went to the place of his death with the same steadiness and confidence that he had gone to any task the Lord had assigned him. And why not? Is death something to be feared? Is death a step into the dark? No! Not since Christ has removed the victory from the grave, and has taken the sting from death, and has conquered the last enemy, delivering them who through fear of death were all their life-time subject to bondage. Death is a door that admits us into the larger life of God for us. Death is a step upward, an advancement, a glorious triumph.

The pictures given to us in the Bible of the death of God's saints are not pictures of valleys dark and dismal; but rather of places of brightest sunshine. Stephen died in triumph, not surrounded by doubts, fears and shadows of the valley. Paul stepped to a higher plane, to the crown of life laid up for him, not from a valley of fearing and despair, but from the mountain top of triumph. Who has watched a saint of God depart this life with the smile of heaven on his face, with a note of victory in his voice, and the shout of triumph on his lips, and has ever thought of that one going to heaven from the valley. He steps from the mountain top of God's secrets to the place of pure delight.

Perhaps to the world this is one of the greatest secrets—that of real triumph in the last hour, and having victory on life's last battle field. But to those who will walk with Christ through life, through darkness, through sunshine, on mountain top or in the valley, it is a glorious secret that can never be revealed. "Our

people die well," said John Wesley. But why? Because they are willing to live a life alone with God, and God takes them from the mount of His secrets to be with Him forever.

ALBERTA N. Y. P. S. HOLDS ANNUAL CONVENTION

The afternoon prior to the Alberta District Assembly found the Y. P. delegates from all over the district assembled for a convention in the Calgary church.

A devotional period was led by the District President, Rev. P. J. Bartram of Rimbey.

On behalf of the local society, Wm. Coulter welcomed the delegates and visitors, which was responded to by Rev. Bartram.

The following papers were listened to with much interest: "How to Make Every Member a Working Member," Mrs. H. Metz of Loughheed; "How to Indoctrinate Our Young People," W. Cross; "The Relation of the Young People's Society to the Question of Temperance," C. R. Laing; and "Does the Responsibility of the N. Y. P. S. Cease with the N. Y. P. S. Meetings?" Rev. P. J. Bartram.

Dr. Goodwin, General Superintendent, addressed the convention in a very able way.

Musical selections consisting of a quartet, duet and selection on the bells were much enjoyed by all.

The following officers were elected for the coming year: President, Rev. P. J. Bartram; Vice President, Miss M. Walsh; Secretary, Miss Ethel Burgess; Treasurer, Mrs. W. Cross.

ETHEL BURGESS Secretary.

HOME LIFE

(Continued from page sixteen)

I seemed to see the little cabin with the narrow porch, the two old mountain people, and the man of God from the big city church seated upon it, tilted back in rush bottom chairs looking out at the great blue mountains stretching away in the distance. I seemed to hear their quiet voices as they talked together about the mystery of human life and death and of faith, and what a man may look forward to. I would like to have been there. And because it made such a beautiful and restful impression upon my heart, I am trying to pass it on to you.

Peter writes, "Feed the flock of God which is among you, . . . not by constraint, but willingly, . . . neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

GEORGIA HOME MISSION CLUB

During the Georgia District Workers' Convention, held recently at Thomasville, the District Superintendent presented a paper on "The Possibilities of the Georgia District," which aroused considerable interest and enthusiasm. During the spirited discussion which followed an organization developed spontaneously which was christened, "The Georgia District Home Mission Club," the purpose of which is to provide means for opening churches in the many fine cities to be found in this section.

Everyone who joins this club pays one dollar initiation fee (some are paying \$5.00) to be used in the campaign to be conducted at Macon in June by Rev. C. M. Dunaway and N. B. Vandall. During this period the Executive Committee will decide when and where the next campaign is to be, at which time the second installment will be due, etc.

Practically everyone present joined the club enthusiastically. Our plan is to secure at least 200 members, which will create a working capital for the evangelization of this fertile field. Who would hesitate to unite with 199 more people in contributing a dollar for the establishment of a lighthouse in the midst of a careless multitude who are darkened by sin and rushing to perdition?

OSCAR HUDSON, District Superintendent.

CENTRAL NORTHWEST DISTRICT PREACHERS' CONVENTION

Under the call of the District Superintendent and the Advisory Board the annual Midwinter Preachers' Convention for Central Northwest District was held at Hecla, South Dakota, March 25 to 28.

Hecla is a little city of about seven hundred population in Brown County and located about six miles from the North Dakota line. Our church there is under the pastorate of Rev. E. W. Bush and his good wife. They are doing a good work, have the co-operation of the entire community and are making things move for the spread of scriptural holiness. The citizens of Hecla extended a very warm welcome to the visiting brethren, the mayor of the city and pastors of other churches publicly expressed a welcome in warm words of praise for Pastors Bush and the Church of the Nazarene at large.

About fifty delegates and visitors were in attendance during the convention which opened on Monday evening with an evangelistic message by Rev. Julius Miller of Corsica, S. D. The services of Tuesday, Wednesday and Thursday began with devotion and were followed with the reading and discussion of papers. At eleven o'clock each morning Dr. J. B. Chapman, one of our beloved General Superintendents, brought an inspiring lecture to the preachers. These lectures and the messages of Dr. Chapman at the evening services were timely and were delivered under the power of the Holy Ghost.

Pleasant features of the convention were the visit of District Superintendent

Harold J. Hart of the North Dakota District, together with some of his pastors who spent a whole day with us; also it was a pleasure that Rev. J. C. Henson, financial manager of Northwest Nazarene College spent a couple of days with us on his "Good Will" tour over this northwest country. We rejoiced with him as he recounted the glorious victory of the "Out-of-Debt" campaign of our school at Nampa, Idaho.

The convention closed with victory on Thursday evening and as the brethren returned to their respective duties it was with a feeling of "it was good to have been there."

GEORGE S. CULVER, Reporter.

THE NAZARENE HOUR WAIU

"Go ye, into all the world and preach the gospel," in sermon and song, in testimony, in living, from the pulpit, on the street, and over the air.

It was the great privilege of the writer while assisting in a revival meeting recently in the city of Columbus, Ohio, to attend and have a small part in the Nazarene Hour conducted by Brother Raymond Browning over WAIU. Only present in two of the services yet they were surely enjoyed and the unlimited possibilities of such a service gripped our hearts and widened our vision. We believe that every legitimate means should be utilized in the spreading of scriptural holiness. If we believe in it let us get it out to the multitudes. The printed page, the automobile, the radio and untold other means are now in progress. Soon, no doubt, as a Methodist bishop has recently accomplished, the airplane will be used in the service of the church as it is at present commercially so.

Many hearts have been helped, blessed, brought under conviction by the means of the radio all over the country. Time would not permit to rehearse some incidents that have come under our own personal observation: Two boys were in a pool parlor one Sunday afternoon where a radio was tuned in to a gospel church program. The boys stopped shooting and listened. Tears soon came into their eyes as their thoughts no doubt were turned back to a mother's God and the prayers of childhood. Through this radio service they yielded to God and were converted on the spot. On with the battle Over the top and over the air for God and holiness.

Brother Browning arranges a very unique yet impressive and fitting service both in style and spirit. His messages are timely, full of blessing and helpfulness, destined to reach the many hearers out over the air in saving and sanctifying power. May it be so is our prayer. The program of music corresponds to that used in our services in a Nazarene way. Those who may get this station should tune in on Sundays between the hours of three and four in the afternoon. We are also informed that many of our Nazarene family are using the radio in various parts of the country. Let us keep at it until Jesus comes. Amen.

G. HOWARD ROWE.

NEWS NOTE FROM CANADA

We are glad to report for the Wetaskiwin, Alberta, work, and let you know how the Lord is blessing and helping us there.

It was our privilege to be assigned the pastorate there immediately after camp-meeting last year. We found a loyal little band, but no organization or church; they were worshiping in a hall. Shortly after being there the opportunity opened up for us to buy a church out in the country about eighteen miles, which was movable, and well built, for \$200. We did not know where we would get enough money when there were so few folks, but made it a matter of prayer, and felt led of the Lord to purchase the building. The district let us have \$100 of church extension money to make the first payment possible. Then there were the moving expenses, which we feel the Lord helped us to gather in. We made this a special matter of prayer and it was surprising how many good friends, when they knew of our project, offered to help us. One young school teacher in her first school sent us \$20 of tithe money. A man who lives many miles away sent us \$20, and another still farther away sent us a wheat check of \$25.50, and many other smaller donations, all of which we did praise the Lord for, and which went a long way toward covering our moving expenses of about \$160. Brother Thomson, our District Superintendent, got a crew together and helped in the moving, which was no small job, the distance being eighteen miles, and a river to cross, but by the help of the Lord and His good providences the building was landed on the lot in town in good shape.

On January 6, the first Sunday of the new year, our church now in order, we had our dedication service. We had Rev. E. S. Mathews of Edmonton for two services on Saturday, and our District Superintendent for the dedication service on Sunday. Rev. S. Kaechele was also present, and Miss Mary Laird and Mrs. Brousseau from the Alberta School of Evangelism sang for us in the services. God manifested His presence in our midst as we dedicated the church to Him to be a lighthouse, from which would radiate the light of the gospel of full salvation from sin. The offering exceeded our expectations when we passed around slips and found that \$140 had been given and pledged. This made it possible to pay for the lots, the balance of the moving, as well as enough to get the electric lights put in, and do some painting inside and out. Well, praise the Lord for it all.

Then with regard to equipment needed to carry on; Edmonton folks sent us enough money to buy an organ, which we have purchased, and our Calgary folks supplied us with forty chairs. Another who is interested supplied us with curtains to divide our Sunday school rooms off. We appreciate these gifts so much, and we are sure that the Lord is pleased with them. We organized our church at the time of the dedication with seven members, who had been holding their membership in Edmonton.

The church has given us a unanimous

call for the coming year, which we greatly appreciate. The Lord also has assured us that we are in His will there, which makes our heart rejoice and the service sweet. We are looking forward with great anticipation to the coming year of service for Jesus.

This is rather a lengthy report, and in detail, but we have purposely made it so, perchance it might encourage others to not be afraid to launch out and trust God in the way of getting a church building, organizing, as well as every other line. He is faithful and has the cause even more at heart than we could have, and He will not fail us. He has so blessed our efforts, and seemingly smiled upon our plan, that we all feel encouraged, and believe God is going to give us a good year, and help us to win some precious souls for His kingdom.

We are at present attending the Alberta School of Evangelism but go to Wetaskiwin for the services every other week-end, and can truly say we enjoy our labors and the privilege of putting into practice some of what we are learning in Bible school. The school is of untold blessing to us spiritually, and we feel better equipped for the battle field. Greetings to all our folks who might be interested enough to read this report.

MARY WALSH.

IOWA DISTRICT

We praise God for His many blessings and all the way He has led us. We are writing our first report from Iowa this beautiful spring afternoon. We arrived here just five weeks ago and as our first work we have been making a hurried tour of the district. Have visited twenty-four churches, tried to preach forty-two times, and praise God we have seen forty-three bow at the altars and most of them heard from heaven. Glory!

We have found many small, struggling, faithful classes, several good workable churches, some of the salt of the earth, in workers and pastors. Tremendous needs, little equipment to put on Home Mission work. Much good seed has been sown, many feel like the reaping time is near. This is a wealthy, wonderful state, good cities, but not large, and towns everywhere. Opportunities all around us to build the Church of the Nazarene and do homage to the enemy's camp. We need Holy Ghost revivals all over the state. Men and women to pray the glory down, and who know how to hold on and sacrifice until God comes on the scene.

We struck our first revival last night at Centerville, with Brother Smith and his good people. The Christs are there in a splendid revival, packed house last night, glory on, and several at the altar. We are praying that God will send us some Home Missionary workers and money to put on good campaigns and build up the Lord's work all over this great state.

I want you to pray for us as we are entering into our labors here. We are enjoying good religion, the heavens are open to our prayers as we pray and cry to God for souls and to advance the

Nazarene lines here in Iowa. Most of our churches are co-operating with our General Superintendents in the Month of Prayer and Stewardship interests, and we trust and pray this will precipitate a mighty revival all over our movement.

J. W. SHORT, District Superintendent.

KANSAS CITY DISTRICT SUNDAY SCHOOL GROUP CONVENTION

At the Midyear Christian Worker's Convention, March 12-14 in Coffeyville, five Sunday school group meetings were arranged to be held in Kansas City, Mo., Topeka, Independence and Pittsburg, Kansas, and Springfield, Mo., April 8, 9, 10, 11 and 12, with Dr. and Mrs. E. P. Ellyson as the special workers. The program was carried out just as planned. District Superintendent N. B. Herrell had general oversight in each meeting and added much to the enthusiasm and interest of the occasion. Brother and Sister Ellyson were very earnest and crowded into one day in each place a lot of inspiration and instruction. The preachers and Sunday school workers present showed a fine, teachable spirit and were most eager to get help that they might become more efficient in the great art of teaching. A hopeful sign for the future was that not one person felt satisfied with himself in his present status as a Bible teacher but there was also seen a set determination to improve. The meetings were enthusiastic, optimistic and sometimes electric. The Lowmans sang at Independence to the delight of all. The arrangements for entertainment were quite perfect at all five places. There was rain a plenty, but the work went right forward in spite of weather. I tagged along to all the conventions except one, to absorb atmosphere, for I am to carry as far as possible, the "teaching vision" to the individual churches of the District.

REV. ESTELLE REID LEINARD,
Chairman Church School Board.

NEWS IN BRIEF

Rev. R. E. Dunham of Hutchinson, Kansas, has just closed a successful revival in the Methodist church at Abbeville, Kansas. Rev. Ernest D. Bartlett, the Methodist pastor, writes that the week of prayer was a fine preparation for the revival and that Rev. Dunham's preaching was greatly owned of God; that he had never been in a revival in which more deep and searching preaching was done. He says, "We have heard many of the noted evangelists of the holiness movement in the last ten years in campmeeting and revival services, but never have we heard a man preach greater or deeper spiritual messages of full salvation than those preached by Brother Dunham."

The sister from Kentucky who sent her address through this column a few weeks ago in order to get in touch with former friends and workers in the church, is rejoicing over the many replies which she

is receiving. She is in the hospital and doubtless these letters are very comforting to her. She writes, "I have received many letters from old-time friends who had lost sight of me and I had wanted so much to hear from them. Letters have come telling me of prayers being made for me. I am improved in health. I am asking that prayers be made for my brother in Oklahoma. Also a niece who has been ill for some time, and for another niece who says she needs to be sanctified as well as healed."

The News Bureau of Vanderbilt University lists among its students Rev. L. A. Bolerjack from the Church of the Nazarene at Sylvia, Kansas. He is attending the sessions of the Rural Church School. More than twenty-six denominations are represented. The rural church problem is being given much attention by the seminaries and schools of religion.

Rev. John Norberry from Camden, N. J., writes that he has been recalled to the Methodist church of Camden for another year. He also states that this congregation has needed a new church building for over thirty years, but every attempt to build has resulted in failure. He has undertaken to build a new church this conference year, and writes that he too will fail unless God undertakes for them. He asks that the holiness people "mightily pray God to give us a new church building that has been so sadly needed for over thirty years. Already there is a sound of going in the mulberry trees." He still signs himself, "Keep on Believing."

Evangelist T. M. Anderson and Rev. and Mrs. Haldor Lillenas are the workers in a revival meeting which is being held in First church of the Nazarene, Kansas City, Mo. Brother Anderson is preaching the Word, and explaining the doctrine of entire sanctification, clearly, definitely and explicitly. Brother and Sister Lillenas are being used of the Lord through their messages in song, and the interest in the services is increasing.

CHURCH NEWS

WOODWARD, OKLAHOMA—Superintendent Hall and all pastors of Woodward group present in convention. Enthusiastically adopt Prayer and Fasting League. Pastors pledged two-thirds of their membership to join. Having splendid missionary convention, go from Woodward to Elk City, Oklahoma; open there Tuesday, April 23—J. G. Morrison.

PORTERVILLE, CALIFORNIA—"We are glad to report that God's presence has been with the work here and we have had some gracious outpourings of His Spirit upon the services from time to time. We have heard the cries of the repentant and the rejoicing of newborn souls. Some have sought and testified to having found the blessing of holiness. On Feb. 24, we entered a revival campaign with Dr. A. O. Henricks and wife which

proved a real blessing to our people. Dr. Henricks' messages were filled with love and power and a goodly number came forward for prayer. We closed this meeting on March 10, and entered into a union campaign with four other churches. Harry O. Anderson was the evangelist, his preaching was very good, and many accepted Jesus Christ as their Savior. We will receive some new members next Sunday morning. A good spirit is among us, the church is in better condition in every way. Words cannot express the love and appreciation we have for our people who prayed, labored and sacrificed for the work here. We press on with the sense of a new courage possessing us for the achievements that are just ahead.—A. F. Laing, Pastor.

PASTOR C. H. TEMPLIN, OSSIAN, IND.—“We want to praise God for His blessings upon the Church of the Nazarene here. Rev. Floyd E. Cole of Winchester, Ind., was the special worker in a revival from March 10 to 24. Brother Cole is a remarkable preacher for a young man and preaches as one who has had many years' experience. His qualities as a speaker are such that he could very admirably fill any pulpit in the movement. He is intensely spiritual and preaches with unction. There were something like thirty seekers during the meeting, counting them as they came, and one sister who was gloriously saved during the meeting came to the altar after the close of the last service and was gloriously sanctified. On the last Sunday, in the Sunday school hour, the evangelist gave his life story, after which the Sunday school superintendent, J. E. Wenner, gave an altar call. About a dozen persons sought God, and most of them were happy finders; some for pardon and some for heart cleansing. Praise God for answering prayer. One has united with the church since the revival, and we are expecting more soon. The Sunday school has doubled since a year ago. Remember us when you pray.”

EVANGELIST HOWARD W. SWEETEN, CLEVELAND, OHIO—“We have just closed our fourth meeting with Rev. L. W. Collar, pastor of First church, Cleveland, Ohio. God gave us a great meeting here, under some very trying conditions. From the time of the first altar call there were no barren services and there were about 150 seekers in all. The last Sunday was a great day, with a Sunday school rally which broke all previous records and with a Sunday morning attendance of about 700. The closing service was a fitting climax for a revival campaign with thirty-one at the altar, all but one praying through. The Douglas brothers, the ‘Scotch Singers’ of Toledo, Ohio, were our co-laborers here, and rendered valuable help in getting souls to God. It is a pleasure to leave our converts in the hands of a great church and a hustling pastor such as we find in First church, Cleveland, under the direction of our old friend, L. W. Collar.”

PASTOR ALVA L. HUDNALL, ANSEL, KY.—“The Mt. Hope church is still on the map and shouting the victory. Sunday,

April 14, closed a two weeks' meeting with Rev. Elwood Taylor as evangelist. Brother Taylor came to us filled with the unction of God which enabled the Holy Ghost to search out the hearts of those who sat under his preaching; with the results that the greater part of the members and adherents either took new ground or prayed through to definite victory. We consider our work here greatly beneficial. We can truly say that Brother Taylor is a preacher of the deeper type, and gladly recommend him to any church or community that is looking for an evangelist that will bring things to pass. On account of the inclement weather we did not have the success we expected but in answer to prayer the Lord gave us twenty-three to pray through at the altar, for which we praise Him. Our Sunday school is getting along nicely under the supervision of Mrs. Hudnall. We are expecting to double our Sunday school before the assembly in September. Pray for us that we may prosper in the Lord's work.”

EVANGELIST PERRY R. ROOD—“The last report we sent in, I think, was when we were in the Home Missionary meeting at Shelby, Ohio, where God gave us more than fifty souls praying through and a new church organized with twenty strong members by Rev. Chas. A. Gibson, Ohio District Superintendent, at the close. Rev. John Davison was called to the pastorate. Next we went home a few days, thence helped Brother Clarence Moore, our fine pastor at Middleport, Ohio, in a few days' meeting at Syracuse, Ohio, where he is helping to dig out a new Nazarene work. We next went to Long Bottom, Ohio, for a few days at our Eden church where God gave us some precious souls. This country church is on fire for God, they are a humble and blessed people. They have no pastor at present. From here we were called by our District Superintendent to Wapakoneta, Ohio. In this church there had been no services held for months and many of the members had backslidden or joined other churches. Sister Digel and I began to pray and fast for a revival and wrote to praying saints to join us and God began to send the people in and gave us a real good regathering revival and some souls with clear-cut cases of salvation. The church was reorganized, a pastor was called and on the field before we left. Rev. Boothe Clifton is the new pastor. We are now in a red-hot revival with the pastors of our church here in Logan, Ohio, Brother and Sister A. J. Laird. They have had a hard pull here but at last the church is setting its feet down to do some real salvation

work. We have been here but a few days and some twenty-five have sought salvation. We are expecting a great break soon which will sweep scores into the kingdom of God and our glorious Zion. We have secured subscriptions to the HERALD OF HOLINESS, America's best religious publication, nearly everywhere we have gone. We are promoting Bible reading in our meetings, also stirring up Bible school attendance and interest. We are kept busy. However, we have some open dates and will be glad to hear from pastors or campmeeting committees needing evangelistic help. My present home address is Middleport, Ohio.”

EVANGELIST W. L. SHELL—“We closed another good meeting in Pompano, Fla., April 7. It was a hard pull but the Lord gave victory, and fifty souls bowed at the altar and ten prayed through to certain victory. We have never seen more definite work done. There were but four of us who could testify to a saved experience when the meeting began and I had no musician, and had to play the piano and lead the music and do the preaching and those who came to the altar came because of their need and fell upon their knees and prayed until God answered. This was the only meeting I have ever known of the seekers getting up and testifying that God had blessed them and that was the way they announced that God had blessed them. We had a few shouts of gladdened hearts. Ten were converted and eight of the ten were sanctified and two were definitely healed in answer to prayer. We open in Delray, Fla., April 12 and will run to May 1. Pray for us here in Florida, Brethren, it's no easy sledding here. They don't run over each other here going to church. We need your prayers centered on Florida. We are walking by faith and undertaking in faith. Nothing open to us. We have to go in and take it if we can. I am in need of a real sanctified pianist who is not afraid to work and who won't get scared and faint by the way when it looks like there won't be any money, because it looks that way most of the time. If you are willing to trust God and the people for money and willing to trust me as a coworker, write me and tell me what you can do and I will consider your proposition. It would be well for you to bring enough money along if you have it to get back home on, or make up your mind to stay in Florida. There is lots of work to do in Florida, and is an open field for holiness but not many looking for it. Will be glad to consider calls for meetings in other states or will take a pastorate. I have thirteen years' experience as pastor and if your church wants an experienced pastor I will be glad to talk with you about it. I am yours on the firing line and was never more determined to preach holiness and shout victory than now. God blesses my soul and supplies the grace and I am determined to go through.”

PASTOR R. C. GUNSTREAB, PORTALES, NEW MEXICO—“This assembly year has been one of the best years of our pastorate. Of course we have had our trials,

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problems and difficulties but God's grace has been sufficient and we can see that we have made a little progress along many lines. Brother Eugene W. Moore, our good pastor at Albuquerque, held our winter revival for us. We did not see the results we had prayed for and hoped to see, in the salvation of souls, but nevertheless it was a good revival. We know there is a time to sow and a time to reap, and we know from the depths of our hearts that Brother Moore surely did sow the good seed. We will never forget the many good messages he brought us. While Brother Moore is one of our good pastors on this district, he is a good evangelist as well. I have never found a finer man to labor with than our Brother Eugene W. Moore. Since our revival closed after several Sundays have passed by, God is giving us souls in the fountain, so it seems that a reaping time has come. We are glad to say that we are having prayermeetings every night this month and we are growing in grace. God is manifesting His presence and we are having a fine time. Praise the Lord! We at Portales are glad that the General Board set aside this month for prayer. We are expecting to have both our General and District Budgets paid at least a month before our assembly. We do give God all the glory for the way He has helped us out this year. Pray for us."

PASTOR C. H. STRONG, ANDERSON, IND.—"We are having a mighty fine time with these Anderson Ind., hoosiers. Our most excellent parsonage is completed and we have been living in it three months. It is the best house we ever lived in, and if we ever live in another as good we will be fortunate. We raised enough good old hard cash so that our loan payments are less than the rent was before on the house we were living in. The house cost \$6,000 beside the lot. We have recently had Brother C. M. Dunaway for a meeting. The closing day was the best, quite a number of people sought God that day. The month of prayer is nearing a close and has been especially blessed of God, and the attendance from night to night has been very good indeed. The Vaughan Radio Quartet, together with Rev. Samuel Thomas, was with us for four services. What a time we had! Lots of people could not get into the church the last service. In less than three minutes we got between four and five hundred dollars promised for a meeting with the quartet this fall."

EVANGELIST W. W. LOVELESS—"I am now engaged in my sixth revival since January first. My first was with Everybody's Mission in Pittsburgh, Pa. We had a number of cases of genuine salvation, and wonderful manifestations of God's presence. Our next was in Celina, Ohio, with the baby Church of the Nazarene. Rev. Robert Goodwin is the pastor, and he is all that his name implies. He is good and bound to win. We had a fine meeting. Altars were crowded several times, and a fine number saved

and sanctified, and ten new members added to the church. We are to go back again as soon as we can give them a date. Next we went to Lancaster, Ohio, with the East End Nazarene Mission. Rev. Flossie Smith has charge of this Mission, and Rev. J. W. Steen was our preaching partner. The place was far too small to hold the crowds some nights. Altar services were fruitful with many praying through. Some hard cases sought and found the Lord who had never been at an altar before. Next we went to The Plains, Ohio. We served this church as pastor from 1919 to 1922. We renewed old acquaintances, and enjoyed the fellowship of these dear folks very much. Rev. A. J. Laird is pastor now. We had a hard battle, but some real definite victory. Our next was with Sunshine Mission No. 2, in Columbus, Ohio. This is a new Mission, and God did certainly bless our labors and fellowship with the people there. A goodly number prayed through at the altar. We are now just beginning with the Church of the Nazarene in Walbridge, Ohio. Rev. John Crider is the efficient pastor. The Holy Spirit put His seal on the first service, and the outlook is good for a revival."

PASTOR W. S. PURINTON, DANVILLE, ILL.—"We have just closed a good revival with Rev. J. M. and Mattie Wines as evangelists, and Rev. Joseph Peters as song leader. Although these evangelists have been laid up for several months, they were still able to pour out the truth under the unction of God and a good number of souls prayed through. Brother Peters was at his best in the singing and did good work in the meeting. We have received eighteen new members into the church recently. Our attendance at Sunday school has been over three hundred the last two Sundays. The last night of our revival we raised money to buy a tent to be used in summer campaigns in and around Danville. We praise the Lord for His presence among us and mean to press on."

THE BLOODY CABLE

Having Four Anchors

By E. Codling

A booklet of forty-two pages with seven chapters dealing earnestly with the following subjects: The Bloody Cable; That Mark; The Bible Hell; Preachers, We Mean You; Prayer, What Is It? Justification and Holiness; Perilous Times. This is a broad range of subjects and for that reason the booklet should have a wide appeal and prove fitting for general distribution. The author is a man of deep spirituality and intense zeal for the extension of God's kingdom.

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THE JOHN WESLEY CHURCH OF THE NAZARENE, OF WASHINGTON, D. C., closed a two weeks' revival on Sunday, April 7. The evangelist was Rev. Lee Kendrick, of Baltimore, a member of the church of Rev. D. E. Higgs, who took the services one evening and preached a powerful sermon on prayer. The services were well attended each evening, and several found the Lord in regeneration and sanctification. The evangelist preached soul-searching sermons on repentance, confession and restitution, and the Lord honored his preaching. The pastor, Rev. Charles Curtis, has received a unanimous call for another year. The church is looking for a lot on which to pitch a tent where revival meetings will be held during the summer. We are asking God for a church building this year.—R. A. Delamater, Reporter.

LANSING, MICH.—"The ark is coming up the road, and we are following on. Great day last Sunday. Rev. W. Willingham, of Olivet College, with us Sunday night. He gave us a good gospel message. We closed with seventeen at the altar. The most of them were new ones, seeking for the first time. Some were heads of families. Special offering for Missions week ago Sunday of \$135 in cash. We are looking up for greater things. Amen!"—F. W. DOMINA.

PASTOR J. N. SMITH, CENTERVILLE, IOWA—"We have just closed a good revival with the Rev. Harvey and Marie Chrysler as evangelists. We had good congregations from the very first, in fact, we had a full house a large part of the time and more than we could house three nights of the meeting. We had forty-three different people seeking pardon and eleven seekers to be sanctified. The church was greatly blessed and strengthened in their faith and we are sure that we will be able to push on to greater victories in the future. One Catholic boy was both saved and sanctified. The Chryslers are certainly a stirring couple to work with and believe in deep spirituality and insist on the seekers going down to the bottom so they will get an experience that will still be evident when the evangelists are gone. They were certainly a great blessing to my people and especially to the young people. They put their whole hearts in the work and pick their guitars and sing and the crowds come to hear them. They preach with unction and power and conviction comes upon the people and the results are a revival."

EVANGELISTS MACK AND ETHEL ANDERSON—"Our last meeting was with our good friends, Rev. V. W. and Marguerite Littrell and their great church at Lincoln, Nebraska. The reader will remember that for a number of years the Littrells have been among our most successful evangelists. About a year ago, they left the field to take the pastorate of First church, Lincoln. It is wonderful what God has helped them to accomplish in so short a time. God has given them the hearts of the people, the church is united

and we believe the time is not far distant when Lincoln will be one of the great churches of our movement. When we arrived, everything was in readiness for a revival, the meeting was thoroughly advertised by radio, newspapers and door knob callers. The crowds came, conviction was on and our altars were lined many times with hungry hearts seeking God. The pastor and church stood right by us, gave us a good offering, invited us to return for another meeting and we are looking forward to the time when we shall be with them again. At this writing we are at Plainville, Kansas, with that successful pastor, Rev. E. B. Hackley. God is working, the church is under the burden and we are having seekers and finders almost every night."

UNION, MAINE—"On Sunday April 14, at 2:30 p. m., a very impressive memorial service was held in the Church of the Nazarene here for Mrs. Esther Carson Winans. She was chosen for that work very young in life and no sacrifice was too great for her to make in behalf of the benighted souls for whom she gave her life. As her life story with its pathetic ending was read, every heart was stirred, and sincere sympathy is extended to her bereaved ones. But Esther Carson Winans, though dead, will yet continue to speak to the hearts of the living for many years to come. For, 'Blessed are they who die in the Lord, for their works do follow them'."—Mrs. Lulu Williamson.

HARMON, OKLA., LIVELY CHURCH—"We want to praise God for the marvelous way He is helping and strengthening and encouraging our hearts in His work. After many difficulties and hindrances and delays we have our little country church finished and almost paid for. We plan to plant ten acres of cotton to finish the payment and God is blessing us more than we deserve. Our pastor, Brother H. D. Rollins, and wife are war-horses of the old type and leading us on from victory to victory. A few are getting experiences along the way. April 8 the Woodward Co. Holiness Association met with us and the Lord blessed. Three souls were at the altar. There is a spirit of expectancy in the atmosphere and we are looking for God's power to be manifest in a greater way."—Reporter.

PASTOR L. C. BATES, ROSHOLT, S. DAK.—"God has given us victory in spite of many disappointments. We have sweet harmony in the church and a freedom in the services and at the altar that encourages so much. Our finances are very well up, our membership was increased by six on Easter Sunday. Among the blessed things we have enjoyed this winter was the ministry of M. F. Gordon in two Home Missionary campaigns. We are looking forward to the Ludwig meeting June 18-30. God is so good we seem to have very little need but yet we would like your prayers so that we may be further used of God to save souls."

PASTOR C. F. HURST, DERRY, N. HAMPSHIRE—"We have just closed one of the best if not the best revivals Derry has had for many years. Previous to our coming here in November to take over the pastorate the former pastor, Brother Parks, had made arrangements for Jimmy Rodgers and the Lehman family of Ohio, to give us a two weeks' campaign in revival services both here and at Lincoln Park. However, it seemed best to the providence of God for us to put in three weeks at Derry and one at Lincoln Park. During the campaigns we had many clear cases of salvation in the conversion, reclamation and sanctification of souls. Brother Rodgers makes an excellent evangelist. Among the many good evangelists we have employed for the last twenty years in various places, he ranks among the best. The Lehmans are also fine as song leaders. No one could ask for more spiritual, consecrated and efficient workers than they have proved themselves to us. Our work in this part of New Hampshire is looking forward to better days. When you are praying for the regions beyond, remember Derry, Lincoln Park, and their sister churches in the Granite state."

PASTOR F. R. McCONNELL, SAPULPA, OKLAHOMA—"April 7 closed one of the best revivals we have ever had. General Superintendent Williams was the special preacher. We have looked forward for

some time to Dr. Williams' coming to us. God gave us a real revival. The church was built up as it has never been before. A goodly number prayed through at the altars and we thank God for that, but, the great blessing which we received was the new vision of the work to which God has called us. The church realizes more than ever that our work reaches farther than just our own city. Dr. Williams' messages stirred us to do greater things for the church, humanity, and for God. God is blessing us greatly here. In the three and one-half years that we have been here, over six hundred people have found definite victory at the altar in our church. God is good to us and we appreciate it. During the month of March the average attendance in Sunday school was 271. Our people are boosters, are workers, and we are encouraged to try greater things for God. The Sapulpa church has raised over half of its District and General Budgets already with the assembly year not quite half gone. We believe in and support the district and general interests, as all loyal Nazarenes do."

PASTOR LYMAN BROUGH—"Last October District Superintendent Starr came to our home in Pottersville, and asked us to go to Nashville, Michigan, to supply our church and we hesitated a little, as to know the will of God. We believe we have the mind of God. Nashville church is among one of the first holiness churches organized in the state. Our greatest holiness preachers have preached here. They have had line upon line, precept upon precept, and yet we feel there is much land ahead to possess, so we are doing our best as the Lord leads. Sunday, April 14, Rev. E. E. Wood of Jackson, Mich., was with us for four services and we had a great day. Brother Wood is an old war-horse in the movement and a better preacher of the Word is hard to find; we did enjoy his ministry. Also he endeared himself to our church and people and we gave him a call for a two weeks' meeting in October. He holds to the old Bible line, and preaches with unction and power, yet tender, with a heart full of love for lost sinful men. We are coming up on all lines, preacher paid up to date and our budget up. We are planning a tent meeting in July and are expecting a great victory for our God, and a gathering in of souls. We do like the battle and never saw a time we enjoyed the real blessing of God any better on our hearts. Our prayer life is increasing with a deep passion for souls. We do love the Church of the Nazarene and thank God we ever found it, and got in it. Pray for us here."

EVANGELIST F. E. COLE—"At the writing of our last report we were in a meeting with Brother C. H. Templin and his church of Ossian, Ind. It was just a young church but some mighty fine people. God came to our rescue and gave us victory in a special way. Brother Templin is a man who loves God and he has a grip on the hearts of the people. We shall not soon forget the good times

MOTHER'S DAY MATERIAL

(Mother's Day is May 12th)

Honor Thy Mother. A complete service of songs, recitations and exercises. Price 8c a copy; 85c a dozen.

Mother's Day Treasury No. 1. A very complete collection of recitations, exercises, dialogs, etc., for primary, junior, senior and adult departments of the S. S. Price 25c.

Mother's Day Invitation Post Cards No. 779. On one side is a beautiful scene with an old-fashioned home, printed in colors; also an appropriate verse. On the other side is space for addressing and an invitation to the Mother's Day service, the time, etc., to be filled in. A dozen 20c; 100 for \$1.50.

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No. 955. A bell shaped cardboard souvenir with cord for attaching through buttonhole. Attractive colored design on one side; Scripture verse on the other side.

No. 957. This number is shield shaped—very attractive, with colored home and garden scene on one side and Scripture verse on other side.

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we had there. We have just closed a meeting with Brother I. D. Horine and his people of Arcana. This was a hard fought battle but God gave some victories that were worth while. We found Brother Horine to be a whole-hearted man. To be sure, he loved God and truth. The fact is, in my ministry I find our Nazarenes to be the best class of people I know. Our next meeting is with Brother C. C. Chapman and his church of Alexandria, Ind., May 5-19. I am ready to do my best for God and the lost. Remember us in prayer."

EVANGELIST K. HAWLEY JACKSON—"On Sunday morning, we opened a meeting in this beautiful city of West Chester, Pa., in a splendid basement tabernacle with Brother Philip Geiter as pastor. This church is less than a year old and growing rapidly. I am to be here only one week. My last meeting was at Spring Valley, New York, where Rev. Thomas B. Green is pastor. The season of the year and shortness of the time, being there only one week, gave small chance for any great results. Spring Valley has some excellent people. From West Chester, Pa., I have a few week-end missionary conventions through to Portland, Oregon. I shall be glad to give the first four Sundays in June to some church or churches in the Northwest for missionary or evangelistic meetings. July and August are not taken and as I will be in the New York District following the Beacon District Camp, I shall be glad to give this time to some of the eastern churches. Mail sent to General Headquarters, 2923 Troost Ave., Kansas City, Mo., will be promptly forwarded."

EVANGELIST AUG. N. NILSON—"On April 7 we closed a very profitable, but small revival with our church at Wilmington, Del., Rev. F. W. Koehler pastor. Bad weather and carnal opposition and persecution hindered the meeting. Backslidden holiness professors are awful to have as your opposers, and surely Christ is today being wounded in the house of his friends. Our next meeting will be at Perkasi, Penna., June 6, where Rev. Clarence J. Haas will be with me as song leader and cornet soloist. This meeting will be under the auspices of the

Washington-Philadelphia District. From there Brother Haas and I will go to Nashville, Mich., for a three weeks' tent campaign, Rev. Lyman Brough pastor. Brother Haas has been with me in several of my eastern revivals, and rendered excellent service. He is a fine, spiritual young man, and above par singer and soloist, and "sings the glory down." Beside this he is a man of prayer and an ardent altar worker, and sticks to his job. It is my earnest desire to have him with me during this summer and fall campaign. He is a graduate of our Eastern Nazarene College, and a graduate of the school of music, and was the bandmaster and orchestra leader at the college. Any church or campmeeting that is looking for an evangelistic party of two, and desire to correspond with us, may address me for dates at 269 Ninety-third St. Brooklyn, N. Y., or at 2923 Troost Ave., Kansas City. Thank God this afternoon for a real satisfactory spiritual experience in my heart that saves me from all sin and sanctifies me wholly. He surely is more precious to me than ever before."

J. D. SAXON—"I attended the preachers' meeting at Richmond, Ky., which began March 4, and enjoyed to the full the blessed fellowship with the saints and the reading of some of the best papers it has been my privilege to hear. Upon leaving there I departed for Florida, where God gave us a time of victory. I held a seventeen days' meeting under a tent with Rev. J. W. Crossman, at Homestead, Fla., but had only a few professions here. I then held a ten days' meeting at Princeton, where God gave one of the best meetings of my life. At one service with a good crowd, I saw every unsaved person in the crowd come to the altar except three adults. Some made confessions, and restitution. Some got sanctified in the old-fashioned way. I am now on my way northward through Florida and Georgia, in the interests of Trevecca College, and I am meeting with a splendid response to our school needs. I find some very fine Nazarenes in this part of the vinyard. Had blessed fellowship with Revs. Crossman, Eckel, Roby, Chilton, Melton, and Dewarc, and am expecting the same with the brethren farther on. I solicit the earnest prayers of all who read these lines."

PASTOR B. F. WININGER, MT. ZION CHURCH OF THE NAZARENE, AVA, MO.—"Since coming to the Ozark region as pastor, almost a year ago, I have never reported. Rev. N. B. Herrell organized the church in May of last year, with sixty-one charter members. We arrived as their first pastor, July 5. In March Rev. L. A. Windsor of Cold Springs, Mo., held a three Sundays' meeting. Brother Windsor is indeed a man of God, preaching with unction and power. God used him in a signal way in the church and in our morning chapel services at the school. Many souls sought and obtained the desire of their hearts in conversion or sanctification, and some students were called to special work for the Lord. During his meeting we took nineteen members into the church, making a total of forty-one members we have received in about nine months. We now have 102 members, a good Sunday school, Young People's Society and a Woman's Missionary Society. Brother Windsor raised a love offering for the pastor, and since the revival the church board voted an increase of five dollars a week on the pastor's salary. The closest Church of the Nazarene on the north and east is two hundred and fifty miles, at least a hundred on the south, and sixty miles on the west. Scores of communities never hear a gospel sermon in this great Ozark territory. Workers are needed. Nazarenism has a fertile field here. We have had a good year. If you are interested in a good church and a good holiness school to educate your children, write us for particulars about Ozark Holiness Academy."

THE DALLES, OREGON—"This has been a year of wonderful victory for us. God has blessed us with good health, also some very good meetings, both in Home Missionary work and in the churches. We have been in the hardest battles of our life, but Jesus has never been sweeter or nearer than just now. Amen! We have held ten revivals this year of from two to three weeks, some on the North Pacific District, some on the Northwest District. We have had seekers at all of our altars, and some have found the Lord. Have seen people definitely and instantly healed. To God be the glory. We are now supplying until assembly time, our church here at the Dalles, Oregon. We will then be ready for evangelistic or Home Missionary work wherever God calls us. The blessing of God is on my soul, I am enjoying full salvation. I am also a real Nazarene, I love the church and mean to stand true to her doctrines."—Rev. Mrs. Mae Budd.

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EVANGELIST D. J. WAGGONER—"These are good days to us. We are enjoying our work and the presence of the Lord in our lives. We have just closed a good meeting at Rogers, Arkansas, with souls praying through in the old-time way. There were not so many but those who did get through struck fire and came up with victory. Brother Hardy is trying to establish a church at Rogers and needs help by our prayers. We are now in a good short meeting at Bentonville, Ark.,

with Pastor Cluck. There is a good feeling in the meeting, saints are being inspired and lifted to a higher life and some are under conviction. With our party and tent we now go to Oak Grove, La., for our first meeting in Home Mission work on the Louisiana District. A very needy and neglected field. We need your prayers and God's special grace for this great work."

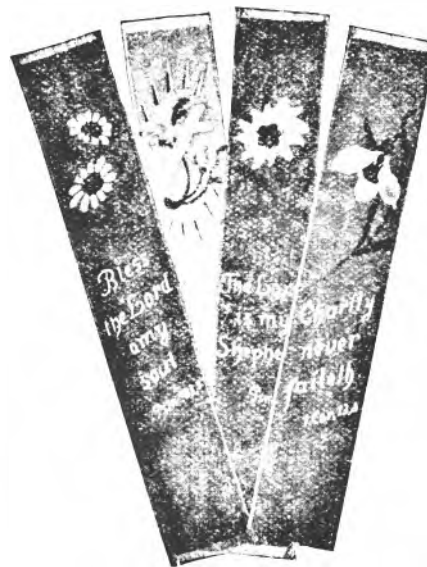
OMAHA, NEBRASKA, FIRST CHURCH---
 "We have now been without a pastor almost five months but God has wonderfully undertaken for us. The blessing of God has been in our midst even when we time and time again were unable to get some neighbor preacher to fill the pulpit. But God has blessed some of the members with a short message, or exhortation and so we have marched on week after week. The clouds have hung low at times, but the only thing to do was to trust God and march on. We did not have anything paid on District or General Budgets Jan. 1, 1929, and our actual membership during this time has been small in proportion to our assembly report, and yet the Lord has helped us, so that we are sure to come to our next assembly with both budgets paid in full and some other local indebtedness taken care of also. We have called Brother H. T. Beaver from Kencsaw, Nebr., and he has accepted the call. We expect a great year in the Lord and for the salvation of never dying souls. Brother L. T. Bloom, who has lived in Omaha for years is preaching for us until Brother Beaver arrives and the Lord is blessing his ministry."—John Larson.

BALLSTON, VA.—"On March 6 Rev. J. T. Maybury, Superintendent of Washington-Philadelphia District, organized a church at this place with 17 charter members. Rev. Marvin H. Cave, President of the District N. Y. P. S., being elected as the pastor. A hall was rented and made ready for an evangelistic effort and meetings begun on January 9. These meetings were well attended from the very outset and were continued for three weeks. A Sunday school was then organized and meetings held on Tuesdays, Fridays and Sunday morning and evening. On March 6 the church was organized, and since that time very satisfactory progress has been made along all lines. We have a N. Y. P. S. of 15 members, a W. F. M. S. of 16 members, a Junior F. M. S. of 25 members and Sunday school with about 40 pupils already. We are being received well by the community, and the prospect for a good and strong work here seems bright. The HERALD OF HOLINESS comes to every family in the church and also to several others who are interested. The present quarters have already proved inadequate. Plans for a building which will seat about 200 are in the making and we hope to have the enlarged building ready for occupancy within two months. Pray for us, brethren, that we may have a great spiritual awakening here and that the kingdom of our Lord may be increased."—M. H. Cave, Pastor.

INDIANAPOLIS, IND., RAY ST. CHURCH—
 "On March 31 we closed a two weeks' meeting, Haldor and Bertha Lillenas being the evangelists. Their helpful, constructive messages were a blessing to saved and unsaved. Several were definitely helped in this meeting, either being saved or sanctified. The most characteristic thing about the meeting was the beautiful spirit of devotion, humility and fellowship which was evident throughout all the services. It seemed easy for souls to find help when they sought it earnestly. And, thank God, this spirit continues. There is a feeling somehow that we are all members of one big family. We do most sincerely praise God for the tender way He manifests Himself to us

and desire above all else to be used of Him to bless some other hungry hearts about us. March 31 was Rally Day in our Sunday school. The attendance was 366 as against 150 a year ago; while the offering was \$28.58, compared with \$12.40 a year ago. Our attendance has been keeping well above 200 since, there being 217 and 220 respectively on the two following Sundays. Rev. Grover B. Wright received practically a unanimous call to the pastorate for the sixth consecutive year. Only one vote was negative. Grover Wright, as he is familiarly known, is a 'big brother' to every man, woman, boy or girl that attends the church. There have been no financial difficulties, all bills being easily met with-

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- No. 83 Charity Never Fails.
- No. 84 Bless the Lord, O My Soul.
- No. 85 Be Thou Faithful Unto Death.
- No. 86 And the Lord Shall Guide Thee Continually.

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This is the kind of school you will be pleased to select for your young people. Address

Rev. S. S. White, M. A., B. D., President
Bethany, Oklahoma

out periodic pulls or burdens to anyone. For all these things we feel like giving Him the glory. More than all these temporal things, however, we appreciate and praise our heavenly Father for the spirit of love He gives us, which helps us to love Him with a pure heart fervently and our brother as ourself."—Ira Morton Sims, Reporter.

PASTOR WADE L. NELSON, GREENFIELD, OKLA.—"I took this work October 1. We are not moving by leaps and bounds but God has blessed our humble efforts since coming here and though we lost some substantial members by removal yet God has added two for each one lost. I think there have been ten additions since we came. We have had Rev. D. B. Murphy of Bethany, Okla., in a revival which has just closed. We had about twenty-five good clear professions of either pardon or sanctification, three of which were grown young men who united with the church at the close. We received two by letter since. Our Sunday school with Brother Everett Bector is steadily moving forward. Brother Bector is the right man for this place. We feel, also, that we made a great find when we secured Brother Asa Wickens, as president of our N. Y. P. S. Brother Wickens is surely winning the young people. To God be all the glory. Greenfield is a very small place as some know, only about 300 population, but few or many, they must have 'holiness, without which no man shall see the Lord.' Pray for us."

MADILL, OKLA.—"We have as our pastor Rev. Walter M. Carter, and we thank God for sending us such a pastor and wife. Our Sunday school is progressing nicely with Brother John Trammel as superintendent. Brother Trammel is a very humble and consecrated man of God. We have a live and interesting W. F. M. S. organized by our pastor with Sister Carter as our efficient president. We are observing the Month of Prayer and expecting great things of God who is able

to do all things. We are expecting to begin a drive to pay our church out of debt soon. We believe that God is leading the way and by His help we expect to lift the debt. Pray for us that we may put it over and for the salvation of souls in our midst. We are just about ready to begin work on the completion of the basement to our church. We shall have several Sunday school rooms when it is completed and will have a special auditorium for the Young People's Society, which is a very progressive and interesting society under the leadership of Mrs. Beulah Maxie as president."—Reporter.

THE LEBDIAH FAMILY, SONG EVANGELISTS—"At our last report we were assisting Pastor E. E. Johnson of East Palestine, Ohio. There it looked like failure but the people kept on praying till God came in melting power and the altar was filled. After a few weeks' rest over the holidays we began January 6, at Cherry Valley church. This is a country church of over 100 members. Pastor G. B. Schlosser did most of the preaching. Bad roads and the flu epidemic kept the crowds away until the closing Sunday. With the good company of Rev. and Mrs. Ernest Dearn we started for New England. Our first meeting was in that grand old church at Lowell, Mass., where Sister Martha Curry is pastor. Sister Stella B. Crooks was the evangelist. Here much prayer was made and there were many clear cases of salvation. On we went to Derry, New Hampshire, with Pastor C. F. Hurst. Jim Rodgers was the evangelist. Here several persons were saved or sanctified. Next was the Wesleyan Church of the Nazarene of Providence, R. I., with C. C. Rinebarger as pastor and Sister Crooks as evangelist. The tides of salvation swept high and our own hearts were greatly touched in this meeting. West Somerville, Mass., was our last New England meeting. This church and parsonage are valued at \$74,000, and are entirely free from debt. T. W. DeLong is the pastor. Evangelist Jim Rodgers was our collaborator. How the

folks prayed and how the seekers came. Nineteen members came in the closing Sunday. At this writing we are with Pastor Samuel Howell at Terrace, Pa. Again Jim Rodgers is storming the devil's territory. Many children attend church here. They weep their way through just like older folks."

ANNOUNCEMENTS

OHIO DISTRICT HONOR ROLL

April 1

Cardington
Coshocton
Celina
Dayton (Parkview)
Fayette
Felicity
Franklin
Fort Recovery
Ironton
Kenton
Lancaster
Mansfield
Mt. Vernon
St. Paris
Springfield
Sunrise Chapel
Wooster
West Lafayette
Walbridge
Wauseon
Xenia

W. R. GILLEY, Sec. Advisory Board.

NOTICE—To the Nazarenes over eastern S. Dak., and North Dak., and western Minnesota: Theo. and Minnie E. Ludwig will hold a tent meeting in Rosholt from June 18-30. We are anxious that as many Nazarenes as possible come to this meeting. We invite all Christians who can to come and bring your friends.—Lee C. Bates.

NOTICE—I have an open date in June I would like to fill somewhere in the middle states. Also an open date in September which I would like to fill in the Colorado or Arizona Districts on way to California. My home address is 153 Vassal St., Wollaston, Mass.—B. H. Haynie, Evangelist.

NOTICE—The annual meeting and election of officers of the W. F. M. S., North Pacific District, will be held in the Central Church of the Nazarene, 6th Ave. and Valley Streets, Seattle, Wash., May 21, 1929, beginning at 9:30 a. m. We would urge that each society send delegates and a report of the year's work. On Monday, the 20th, 7:30 p. m., a big missionary rally will be held. Some of our general officers and missionaries are expecting to be present. Be sure to come.—Mrs. Edith Whitesides, Mrs. I. R. Delano, Cor. Sec'y.

NOTICE—Our date of May 5 to 19 has been cancelled for the present. Anyone wishing this date may get in touch by special letter or telegram at our home address: Elmore, Ohio, J. R. and Dora Edwards.

RECOMMENDATION—It gives me great pleasure to recommend Brother S. P. Hardesty and wife to our churches as song evangelists. Sister Hardesty is a good pianist and also handles the piano-accordion very well. Brother Hardesty plays the cornet and musical saw, and is a first class song leader. They are deeply spiritual, good altar workers and ring true. Brother and Sister Hardesty are members of the Church of the Nazarene at Lynn, Indiana. No church or committee will regret giving them a call.—Ernest J. Haert, Evangelist.

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RECOMMENDATION—**REV. M. F. Gordon**, a member of the Church of the Nazarene at Heola, S. Dak., has been known to me since the time of his conversion to Christianity from Judaism in February, 1928. We have been associated together in evangelistic work and I have always found him to be a true follower of the lowly Nazarene. He is a preacher of ability, having a remarkable grasp of the Scriptures, and was a lecturer for six years in Jewish welfare work. I heartily commend him to our churches everywhere as a safe, sound evangelist who will be a blessing to any church.—**E. W. Bush, Pastor.**

NOTICE—We have from May 6 to June 6 open. Anyone needing singers for this time, we would be glad to slate with them. Also first part of July open—**Jack and Ruby Carter, Song Evangelists, Peniel, Texas.**

NOTICE—In connection with the District Sunday School, and Young People's Convention, which is to be held at Ada, Okla., May 29, 30, 31, there will be an all-day Preachers' Meeting, beginning Monday night, May 27, and continuing through the entire day Tuesday, May 28. An interesting program, is arranged, and all of our ministers are urged to be present.—**S. H. Owens, District Superintendent.**

NOTICE—Many of my friends who have attended my revival meetings over the land know that I was planning to have a book published this spring, and were expecting to get the book as soon as it was published. I am sorry to announce that the manuscript for the book was lost while in transit through the mail. From the best information we can get it was destroyed in a railroad wreck. It will be necessary for me to write another manuscript, which will take quite a bit of time and labor. Therefore it is not likely that the book will be published before 1930. I plead for your indulgence and patience for this unavoidable delay.—**W. W. Loveless, Evangelist.**

RECOMMENDATION—It is a pleasure to introduce and recommend, as gospel singers, Mr. and Mrs. Freeman Pearson; young people just out of our school at Hamlin, Texas, and entering the evangelistic field. They have been with me in three consecutive meetings and their work is excellent, both in leading and in special singing (they would remain with me but I am taking pastoral work). They are of good personal appearance, and deeply spiritual. Give them a call; you will not be disappointed. Address Mr. Freeman H. Pearson, R. F. D., Greenville, Texas.—**P. L. Pierce.**

SPECIAL NOTICE—**Rev. W. O. Bennett**, formerly District Superintendent of our Montana District, and his wife, formerly Miss Ruth Harris, are ready now for the evangelistic work. Brother Bennett is a strong preacher and successful soul winner and his wife is one of the very best song leaders and soloists in our movement. They make a strong team for tent meetings, camp meetings and church revivals. Their address is Trovaca College, Nashville, Tenn. Also Evangelist J. W. Van Aradel of Bethany, Oklahoma, is ready for the field. He has been in the pastorate and revival work for sixteen years. Give him a call.—**J. B. Chapman, General Superintendent.**

NOTICE—Evangelist **C. K. Spell** has placed his membership with the Church of the Nazarene in Beaumont, Texas, and is available for meetings. Brother Spell is one of our strongest preachers, and is well known in our church, having preached the doctrine of holiness for the last thirty years. I have known him and been closely associated with him from the time he entered the ministry, and it gives me pleasure to recommend him to any pastor or camp that needs a meeting. His permanent address is, Kirbyville, Texas.—**W. D. McGraw, Pastor.**

NOTICE—Our new home address is 204 Oak Hill Place, North St. Paul, Minn. Any mail will reach us by using this address.—**C. T. Corbett and Wife, Evangelists.**

NOTICE—Kansas District: There will be two missionary conventions held on the Kansas District with Rev. J. G. Morrison and two or three other special workers. The first one in Eldorado, Kansas, April 28, 29 and 30. The second at Sublette, Kansas, May 1, 2 and 3. Let every pastor and several of the laymen from all the different churches plan to attend one or the other of these conventions.—**A. F. Balsmeyer, District Superintendent.**

WANTS

Want to rent farm or place to live at Olivet, Ill. Have family. Life experience on farm. Write now as I expect to move to Olivet in May or July looking for a place. Am a Nazarene. **Clarence Vasey, Menomonee, Wis., R. 3.**

Christian young man wants good paying position. Have high school education but unable to go to college because of lack of funds, and have mother and ten children to support. I believe in holiness and am saved, sanctified and called to the ministry. Further information can be given. **John Wesley Bartrug, 3821 Lincoln Ave., Rhadynde, Ohio.**

WANTED: To sell six room modern home with fruit trees, shrubbery, etc. Ample room for chickens and garden. Located near Pasadena College. Price \$4,500. \$2,500 down payment. Part of proceeds to be given to Pasadena College. If interested write, Pasadena College, Howard at Breeze Ave., Pasadena, Calif.

DEATHS

ROBERT S. MYERS



MYERS—Robert S. Myers, of Seymour, Ind., passed to his eternal reward February 23, 1929. About eight days prior to this he fell from a step-ladder in his place of business, receiving internal injuries from which he suffered intensely until the hour of his decease. Brother Myers was a devout member of the local church at Seymour for about fifteen years. He had been superintendent of the Sunday school for the last nine years until just a few months before his death he resigned this office. He was a member of the board of trustees, in which capacity he had served

Personal Work

By J. O. McClurkan

We are delighted to add to our list of publications this soul-stirring volume. It is not a new book but it has been out of print for several years. We purchased from the former publishers, printed sheets for about 500 books and are now offering these at \$1.00 each.

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Strangely enough there has been very little written on the subject of personal work by holiness writers. For that reason we are especially gratified at being able to offer a few hundred copies of this book. Perhaps someone else could have written as good a book. We do not see how anyone could have done better. J. O. McClurkan not only understood the theory of personal work but he was well versed in the practice of it. He was an artist, you might say, in that field.

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faithfully for many years. At the Indiana District Assembly, held at Seymour, Ind., in 1921, Brother Myers was elected one of the lay members of the District Advisory Board, being re-elected each succeeding year until the district was divided and at that time was elected to the same position on the Indianapolis District Advisory Board, which position he filled with credit to himself and to the district until his death. He was also an elected delegate to the recent General Assembly held in Columbus, Ohio. In the passing of Brother Myers the local church in Seymour and the Indianapolis District has lost one of its most efficient and capable laymen. He was engaged in the furniture business and was loved and respected by those who came in contact with him in that respect. In connection with the many cares of his thriving business he had a deep interest in the work of his church, both at home and abroad. He seldom missed a district convention or an assembly. He was there to share his portion of the task and to contribute to the work the optimism of his beautiful spirit. Brother Myers knew every preacher on the district and carried their interests on his heart. He may properly be designated as the "preacher's friend,"

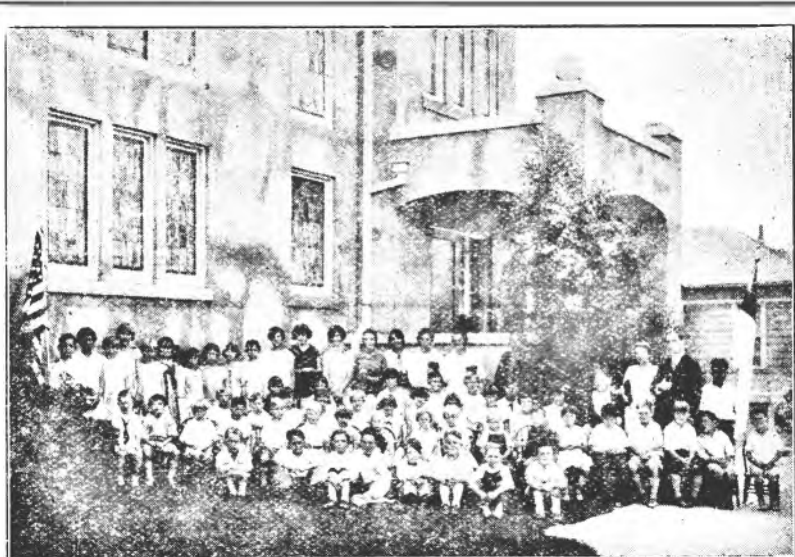
their burdens were his burdens, their joys were his joys. He was but thirty-four years of age. His untimely departure is another mystery beyond our power of comprehension. To us it seems that it would have been better for him to have remained, but in the midst of our tears of disappointment we commit it to the One who knoweth best and await that day when the mists are rolled away and the dark things shall be made plain. In departing hence he left to mourn a beautiful and devoted companion who had stood faithfully by him in the many details of his busy and useful life and three fine boys, Delbert 12, Francis 9, and Don 8, who were the pride of their home. Their loss seems irreparable, but God is wonderfully sustaining them in this dark hour of their bereavement. The funeral services were held at the Church of the Nazarene in Seymour, Tuesday afternoon, February 26, in charge of District Superintendent C. J. Quinn and Rev. L. W. Collar, former pastor of the church. It was indeed a beautiful and impressive service. The singing was in charge of Brother Burl Sparks, a very close personal friend of Brother Myers. Rev. Ziegler of the Seymour Presbyterian church, read the scripture lesson; prayer was offered by

Rev. L. O. Green, pastor at that time of the Princeton church. Fitting and beautiful tributes were paid Brother Myers by Mr. Viethoff, president of the Seymour Business Men's Association; Mr. William Abraham, member of the local church; Mr. Amos C. Griffin, the other layman of the District Advisory Board; Rev. C. J. Quinn, District Superintendent, Rev. C. H. Strong, former pastor of the church. Rev. L. W. Collar delivered the funeral sermon. We have sustained a great loss in the church but our loss is his gain and we shall await that happy day when again we shall meet around the throne of God to part no more forever. Please pray for Sister Myers and the boys in this day of their sorrow.—Rev. L. O. Green, Pastor at Seymour, Ind.

STARNES—Marcella Starnes, fifteen-year-old daughter of Rev. and Mrs. Thomas Starnes, pastor of our church at Muskogee, Oklahoma, fell asleep in Jesus, March 22, 1929, at the parsonage 612 Elmira St., Muskogee, after a lingering illness of more than two years. She died with a most beautiful smile on her face. It only reminds us that while we too must pass that way, yet, if we have the hope eternal in our hearts, we may leave a testimony of the joy and peace to be found only in Jesus. Marcella was a sweet Christian character, and a member of the Church of the Nazarene. She loved the services of the church and Sunday school. She bore her sickness patiently, and often prayed for God to have His way with her. She leaves to mourn her departure, a father, mother, one brother, three sisters and a host of relatives and intimate friends. The funeral services were conducted by District Superintendent S. H. Owens, assisted by Rev. Hogan of Muskogee, and Rev. Chas. Smith and wife of Dewey, Oklahoma. Her body was laid to rest in the beautiful cemetery at Muskogee, Oklahoma.—Mrs. Charles E. Smith, Dewey, Okla.

LINDSEY—Little Samuel Dwight Lindsey was born February 8, 1929, in Peru, Kansas. He departed this life at Independence, Kansas, March 11, 1929, age one month and three days; after an illness of two weeks. He leaves to mourn their loss his father and mother, Mr. and Mrs. Paul J. Lindsey; his grandfather, Mr. William Helderman, his grandmother, Mrs. Sarah Lindsey, and other relatives and friends. This little flower that was sent to blossom and bloom and bless the hearts of the parents and friends for so brief a time has been transplanted to the fields of light above, but his transplanting makes Jesus more dear. The funeral services were conducted by Rev. L. E. Wright, pastor of the Church of the Nazarene, Independence, Kansas, assisted by Rev. Mrs. Gladys Davis of Elk City, Kansas.

ROBINSON—Cordelia Anna Hayes, was born March 22, 1863, in Portland, Maine, and departed this life at her home near La Center, Washington, March 27, 1929, age 66 years and 5 days. She was married to Joseph M. Robinson September 4, 1887, at Mentor, Minnesota. To this union were born eight children, all of whom with husband survive her. Sister Robinson was converted in her early life. She joined the Church of the Nazarene of View, Washington, in 1916, and kept true to the faith. She had the foreign mission work very much at heart, having given one daughter, our Louise Robinson of South Africa, to that cause. Sister Robinson suffered a paralytic stroke in May, 1925, from which she never fully recovered until called to her beautiful home, but was very patient through all her suffering, ready with a smile for those about her. She was tenderly cared for during her affliction by her husband and children, the youngest daughter, Josephine, being with her most of the time. Interment was made in the Mountain View Cemetery.—Mrs. F. M. Coatsy.



The Vacation Bible School

By J. Proctor Knott

Just off the press! This book deals with a comparatively new but vitally important department of church activities—The Vacation Bible School. A rapidly increasing number of our churches are entering this field and are finding that the effort and means put into it are bringing returns that are highly gratifying. Much is being done in Vacation Bible Schools that has no relation to the Bible and no spiritual objective. For this reason especially we are delighted to offer a book written by one of our men, one who has had signal success in work of this kind and who discusses the subject from the practical, experimental point of view and not altogether the theoretical.

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STAHL—Mrs. Lucy Sponseller Stahl was born July 20, 1863, and departed this life April 11, 1929, age 65 years 8 months and 21 days. She was united in the bonds of holy matrimony March 14, 1886, to Rev. Douglas W. Stahl, who survives her. To this union was born three children to brighten and bless their peaceful and happy home, all of whom live to mourn the loss of a kind and loving mother. Early in life she was happily converted and united with the Methodist Episcopal church, of which she remained a diligent and acceptable member until she with her husband united with the First Church of the Nazarene, Canton, Ohio, January 1, 1928, to which she has been loyal and true in her life and teaching of full salvation and sanctification through the blood of Jesus, that saves to the uttermost and cleanses from all sin, until translated to the paradise of God. The

funeral service was held in the Canton Church of the Nazarene and was in charge of the pastor, Rev. Clark J. Forcey, who was assisted by Rev. Dunn and Rev. Baumer, both Methodist ministerial friends of the family. After a sermon by the pastor on "The Attractiveness of the Death of God's Children," using as a text Numbers 23:10, our precious sister was laid to rest in the city of the dead awaiting the glorious morning of the resurrection when all God's children shall be lovingly united, never to part again.

COIL—Charles Richard Coil was born July 4, 1916, at Glenwood, Iowa. He departed this life March 28, 1929, at the Methodist Hospital in Sioux City. His age at the time of his decease was

12 years 8 months 25 days. Richard moved with his parents to Sioux City about the year 1923. He attended school up to last December and was a good student, standing at the head of his class. He contracted the influenza last December and was very ill. Before he recovered from this he took pneumonia. All this illness weakened his body very much. He was moved to the city where he was treated but which seemed to avail nothing. After he was able to be up from the pneumonia he was converted and was much blessed of the Lord. Richard's two sisters, Alice Lorene and Esther Darline, and his brother, Robert Owen, all preceded him in death. He leaves his father, Mr. H. R. Coil and his mother, Mrs. Edith Coil and many other relatives and friends to mourn his departure. The writer conducted the funeral services.—M. J. Jones.

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FRANCIS—Olive Josephine Miller was born at Dunlap, Harrison County, Iowa, June 20, 1854. Departed this life Sunday, January 13, 1929. When she was one year old she moved with her parents to Woodbury County, near Oto, Iowa, where she lived on the farm with her parents until 1871, when on August 6 of that year she was united in marriage to Joseph Francis. To this union were born seventeen children, eight girls and nine boys. Three of the girls and one of the boys preceded their mother in death. At the funeral service of her little girl, Sister Francis saw the need of a Savior and was soon afterward converted, in the year 1876. After living a number of years in the justified state she sought the experience of entire sanctification. After receiving this gracious experience she was enabled to live an earnest and consistent Christian life to the end. She left a definite testimony to the keeping power of God for her last moment. Shortly after her conversion, Sister Francis united with the Methodist Episcopal church and remained in this relation until 1915, when she had her church membership transferred to the Church of the Nazarene and remained in this relation until her death. She was a devout and faithful member and a tireless worker in the different phases of church work. She has been a teacher of one class in the Sunday school for the last seven years. The sorrowing loved ones are a husband, eight sons, five daughters, six sisters, two brothers, forty-three grandchildren and fifteen great-grandchildren. The surviving children are: Mrs. Mary Dunham of Los Angeles, Calif., Mrs. Nellie Reynolds of Terry, Mont., Miss Martha Miller of Sloan, Iowa, Mrs. Will Foster of Gettys, S. Dak., Mrs. Chas. Thompson and Mrs. Perry Coon of Oto, Iowa, Mr. Nathan Miller and Mr. John Miller also of Oto, Iowa. Funeral services were conducted by the writer, her pastor.—M. J. Jones, Pastor.

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- Arkansas October 8 to 13
- Dallas October 15 to 20
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- San Antonio Oct. 29 to Nov. 3
- Louisiana November 5 to 10
- Arizona December 3 to 8

EVANGELISTS' SLATES

- R. C. ALLEN**
Arkansas City, Kans. April 28 to May 19
- T. M. ANDERSON**
Wichita, Kans. April 30 to May 12
Muncie, Ind. May 17 to 26
- JARRETTE E. AYCOCK**
New Bedford, Mass. May 1 to 12
Pittsburg, Kans. May 17 to 26
- C. H. BABCOCK**
Cincinnati, Ohio April 24 to May 2
Toronto, Canada May 6 to 19
Cleveland, Ohio May 27 to 30
Cincinnati, Ohio (Camp) May 31 to June 9
Charleston, W. Va. June 14 to 23
- CARL W. BARNES**, Song Evangelist
Durant, Okla. April 14 to May 5
- HENRY BELL** (Home Missionary Campaign)
Goose Creek, Texas May 6 to 26
Galveston, Texas June 2 to 23
- P. P. BLEW**
Martintown, Wis. (Gen. Del.) May 17 to 26
St. Paul, Minn. (P.O. Box 584) July 7 to 21
- FRED BOUSER**
Wayne, Nebr. May 6 to 26
- CLON C. BROWN**
Carolina District March to September
- C. C. BURTON**
Columbus, Va. April 24 to May 12
Boswell, Ind. June 2 to 23
Marshallville, La. July 14 to 28
Pleasant Hill, La. July 28 to Aug. 11
Hobeline, La. Aug. 12 to 25
- FRED T. CARBY**
Delmer Circuit, Ky. May 1 to June 16
Glasgow, Ky. (Home Mission Campaign) June 23 to July 7
Somerset, Ky. July 14 to Aug. 4
Irvine, Ky. Aug. 6 to Sept. 1
- A. B. CAREY**
New Haven, Conn. May 1 to 19
- JACK AND RUBY CARTER**, Song Evangelists
Clarendon, Texas April 18 to May 5
Playkida, Texas June 6 to 23
Galveston, Texas July 18 to 28
Olton, Texas Aug. 13 to 25
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Poplar Bluff, Mo. May 26 to June 9
Ottumwa, Iowa June 16 to 30
Fort Dodge, Iowa July 7 to 21
- COLLIER BAND**
Bylaranga, Ala. April 19 to May 19
Tuscaloosa, Ala. May 22 to June 16
Huntsville, Ala. June 19 to July 21
- P. E. COLE**
Alexandria, Ind. May 5 to 19
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Lapeer, Mich. (121 N. Saginaw St.) April 22 to May 5
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Poplar, Mont. (Camp) June 2 to 16
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Lincolnton, N. C. May 1 to 24
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Monroe, N. C. July 3 to 28
Greensboro, N. C. Aug. 1 to 26
- PROP. C. C. AND MARGARET CRAMMOND**, Song Director and Evangelist
Ottsville, Mich. (Tent Meeting) June 7 to 16
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Champaign, Ill. May 6 to 19
Springfield, Tenn. June 10 to 30
New Bedford, Mass. (Smith Mills Camp) July 12 to 21
Lincoln, Ill. (Tent Meeting) Aug. 7 to 18
- JAMES M. DANIELS**
Roanoke, Ala. May 10 to 26
La Grange, Ga. June 2 to 16
King, N. C. July 7 to 21

- RAY DAVIE**
Needlesha, Kane. April 17 to May 13
Kansas City, Mo. (Grace Church) May 31 to June 16
- WILLARD B. DAVIS**
Topeka, Kans. April 25 to May 12
Newton, Kans. (Camp) May 16 to 26
- H. N. DICKERSON**
Elkhart, Kans. April 21 to May 5
Choris, New Mex. (N. Mex. Dist. Camp) June 13 to 23
Taylorville, Ill. July 15 to 30
Ozark, Ark. (Camp) July 15 to 30
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Lamar, Colo. May 6 to 19
- C. M. DUNAWAY**
Augusta, Kans. April 25 to May 12
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Macon, Ga. (Nazarene Tent) June 8 to 23
Mt. Lake Park, Md. (Camp) June 27 to July 7
Nashville, Tenn. (Trevecca School Camp) July 11 to 21
Scottsville, Texas (Camp) July 25 to Aug. 4
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Columbus, Ind. (Brown County Camp) July 4 to 14
Ironton, Ohio (Sunrise Nazarene Church) Aug. 4 to 18
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Buffalo Gap, Texas (Hamlin District, care Rev. H. C. Cagle) March 21 to May 6
Dallas, Texas (Dallas District, care Rev. I. M. Ellis, 615 N. Carroll Ave.) May 10 to June 30
Dover, Ohio July 5 to 21
Hugo, Okla. July 26 to Aug. 11
Bayre, Okla. Aug. 16 to Sept. 1
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Berkeley, Calif. April 28 to May 5
Los Angeles, Calif. (First Church) May 12 to 26
Eureka, Calif. June 9 to 23
Brooklyn, N. Y. July 1 to 18
Schenectady, N. Y. July 21 to Aug. 18
- KIRBY AND JUANITA FIELDS**, Song Evangelists
Wayne, Nebr. May 6 to 26
Fairbury, Nebr. (District Camp and Assembly) June 2 to 16
Indianapolis, Ind. (West Side) July 21 to Aug. 4
- BONA FLEMING**
Shawnee, Okla. April 23 to May 6
Cincinnati, Ohio May 12 to 26
Cincinnati, Ohio (Camp) May 31 to June 8
Aberdeen, S. Dak. (Camp) June 6 to 16
- JOHN FLEMING**
Henryetta, Okla. April 22 to May 5
Newport, Ky. May 8 to 19
Cincinnati, Ohio (Camp) May 31 to June 9
Conway, Ark. June 12 to 24
Searcy, Ark. June 26 to July 8
Reading, Pa. (Camp) July 19 to 29
- C. B. FUGITT**
Oklahoma City, Okla. May 5 to 19
Hutchinson, Kans. (Camp) May 24 to June 2
Cincinnati, Ohio (Camp) June 6 to 8
Cumberland, Md. June 18 to 30
Newcastle, Ind. July 7 to 21
Little Rock, Ark. (Camp) July 26 to Aug. 4
- NANCY GALBREATH**
Ft. Wayne, Ind. (Pilgrim Holiness Church) May 5 to 19
Ashley, Ind. June
- PAUL AND DORA GEIL**
Mendon, Ohio (Beulah Grove Camp) June 14 to 30
California, Pa. July 7 to 31
Corydon, Pa. July 26 to Aug. 11
- THOMAS B. GREENE**
Saratoga Springs, N. Y. May 5 to 19
Canastota, N. Y. May 21 to June 9
- ERNEST J. HAERR**
Portland, Ind. April 23 to May 6
- J. C. HAFLEY**
Colton, Calif. Until June 1
Abilene, Texas June 7 to 23
Cedar Hill, Texas July 28 to Aug. 11
Lamesa, Texas Aug. 18 to Sept. 1
- LRE I. HAMRIC**
Clarendon, Texas April 18 to May 5
Deport, Texas (Methodist Church) May 10 to 26
Crowley, La. (Arcadia Camp) July 4 to 14
Wellington, Texas (Kelly Church) July 18 to 28
- B. H. HAYNIE**
Houston, Texas April 28 to May 12
Arkadelphia, Ark. May 19 to June 2
Mansfield, Ark. July 7 to 21
Wellington, Texas July 28 to Aug. 11
Carthage, Mo. Aug. 18 to Sept. 1

A. O. HENRICKS

Lancaster, Ky. April 24 to May 12
Racine, Wis. (Camp) July 4 to 14
Bethany, Okla. (Camp) Aug. 22 to Sept. 1

WILLIAM O. AND NOBIAH BRISLOP

Pittsburg, Mass. April 21 to May
Providence, R. I. May 9 to 19
Norfolk, Va. May 26 to June 23
Mountain Lake Park, Va. (Camp)
June 27 to July 7
Columbus, Ohio (Camp) July 18 to 28

ALLIE AND EMMA TRICK

Cleveland, Ohio. April 28 to May 12
Harper, Kan. May 19 to June 2
Stark, Okla. June 9 to 23
Duncan, Okla. June 30 to July 14
Many, La. (Fl. Jessup Camp) July 19 to 29
Dyer, Tenn. (Vincent Springs Camp)
Aug. 1 to 12
Millport, Ala. (Camp) Aug. 16 to 25

K. HAWLEY JACKSON

Jamestown, N. Dak. May 1 to 5
Billings, Mont. May 8 to 12
Laurel, Mont. May 13, 14
Nampa, Ida. (N. W. Nazarene College)
May 15 to 17
Newberg, Oregon May 18 to June 23
Beacon, N. Y. (N. Y. Dist. Camp)
June 28 to July 7

ANDREW JOHNSON

Templeton, Pa. June 0 to 18
Hickman, Ky. June 23 to July 7
Juniata, N. C. July 8 to 14
Penhook, Va. (Camp) July 18 to 28
New Hampshire, Ohio (Camp) Aug. 1 to 11
Beverly, Ohio (Camp) Aug. 14 to 23

LUM JONES

Lamar, Colo. May 5 to 19
Hutchinson, Kans. (Camp) May 23 to June 2
La Junta, Colo. June 4 to 18
Lytton Springs, Texas June 18 to 30
Tyler, Texas July 2 to 14
Shulphur Springs, Texas July 17 to 28
Post, Texas (Grassland Church) Aug. 2 to 11
Doddsville, Texas (Camp) Aug. 16 to 25
Tishomingo, Okla. Sept. 1 to 15

J. P. KNAPP

Corning, New York (430 E. Third)
April 24 to May 7
Stillertown, Ont. (Camp) June 28 to July 7
Rehring, Ohio (Camp) July 12 to 21

THE LERHANS AND SON JAMES, Song Evangelists

Barberton, Ohio May 5 to 28
Butler, Pa. May 29 to June 9
Lima, Ohio June 16 to 30
Muncie, Ind. (First Church) July 14 to 28
Steubenville, Ohio Aug. 4 to 25
Pittsburgh District Sept. 1 to 29
Alliance, Ohio Oct. 6 to 20

W. W. LOVELESS

Walbridge, Ohio (Gen. Del.) April 18 to May 5
Lowell, Mich. (Gen. Del.) May 10 to 28
Cincinnati, Ohio (1810 Young St.)
May 31 to June 9
Pittsburgh, Pa. (97 Fullerton St.)
June 20 to 30

THEO. AND MINNIE E. LUDWIG

Oadillie, Mich. May 1 to 15
Reed City, Mich. May 16 to June 2
Corcoran, Minn. (Camp) June 6 to 16
Rosholt, S. D. (Tent) June 18 to 30
Garden City, Kans. (Tent) July 25 to Aug. 11
Batesville, Ark. (Camp) Aug. 15 to 25

I. C. MATHER

Wilmar, Calif. April 22 to May 5
Sallia, Kans. May 12 to 26
Haltman, Mo. (Camp) July 19 to 28
Woodard, Okla. (Camp) Aug. 8 to 18
Oakland City, Ind. (Camp) Aug. 23 to Sept. 1
Cape May, N. J. (Camp) Sept. 6 to 15

L. O. AND BERTHA MILBY

Logansport, Ind. (Gen. Del.)
April 31 to May 12
Pontiac, Ill. May 19 to June 2
Janesville, Wis. (Gen. Del.) June 9 to 23
Durand, Wis. (Gen. Del.) June 30 to July 14
Ossian, Ind. (Gen. Del.) July 17 to Aug. 4

E. C. MILBY

Benson, N. C. May 5 to 19

JAMES MILLER

Berkeley, Calif. (care Frank B. Smith)
April 21 to June 9
New Castle, Pa. June 16 to 30
Joliet, Ill. July 7 to 28

W. H. MINOR

Des Moines, Iowa May 3 to 19
North St. Paul, Minn. May 21 to June 9
Freeman, S. Dak. June 14 to 30

WILL H. AND LILLIE B. NERRY

Olympia, Wash. May 5 to 19
Camas, Wash. June 2 to 18
AFC. N. NELSON, Evangelist, and CLARENCE J.
..... June 6 to 30
..... July 7 to 23
..... Pa. (Holiness Campmeeting)
July 27 to Aug. 4



EDWARD O'NEY

Cleveland, Ohio (Second Church)
May 19 to June 2
Silver Grove, Ky. (Tent) June 9 to 23
Indianapolis, Ind. (West Side, tent)
July 21 to Aug. 4
Augusta, Ky. Aug. 11 to 25

G. F. AND BYRDIE OWEN

Meade, Kans. June 2 to 23
Kirk, Colo. (East Plains Camp) Aug. 16 to 25

EDMUND E. PATZSCH, Song Evangelist

Salem, Ohio May 5 to 19

D. M. PRUFFLEY

Royalton, Ill. May 5 to 19
Mortmain, Ind. June 11 to 30
Cherry Grove Camp, Ind. Aug. 4 to 18

B. H. POCKOCK

Pittsburgh District Assembly April 24 to 28

LESTER AND EUNICE PRICE, Gospel Singers

Childress, Texas April 21 to May 5
Vilona, Ark. May 14 to 19

B. G. PURKHISER AND PARTY

Bartlesville, Okla. May 1 to 6

J. E. AND ADA REDMON

Shelbyville, Ill. (Gen. Del.) May 5 to 19
Mishawaka, Ind. (Gen. Del.) June 16 to 30
Richland Center, Wis. (Gen. Del.) July 5 to 21
St. Croix Falls, Wis. (Campmeeting, Gen. Del.)
..... July 20 to Aug. 4

LEWIS ROOP

Kewanee, Ill. April 23 to May 14
Olivet, Ill. May 17 to 28
Corleto, S. Dak. May 28 to June 9
Augusta, Ky. June 16 to 30
La Fayette, Ind. July 7 to 21
Ladonia, Ind. July 28 to Aug. 11
Hammond, Ind. Aug. 14 to 18

C. P. ROBERTS

Junction City, Kans. May 1 to 19
Climbing Hill, Iowa (camp) Aug. 0 to 18

J. A. RODGERS

Barberton, Ohio May 5 to 28
Wellsville, Ohio May 27 to June 18
Ashland, Ky. June 23 to July 7
Muncie, Ind. (First Church) July 14 to 28
Steubenville, Ohio (Pioneer Meeting)
Aug. 4 to 25

PERRY ROOP

New Lexington, Ohio (General Delivery)
May 8 to 19
(City hall evangelistic meeting)
Gallipolis, Ohio (Tent) May 22 to June 2
Chillicothe, Ohio (tent) June 9 to 23
Bexley, Ohio (camp) Aug. 1 to 11
Cardington, Ohio (Camp) Aug. 15 to 25

W. M. ROOPER

Belhel, Colo. April 23 to May 12
Carman, Neb. July 18 to 28

O. HOWARD ROWE

Toledo, Ohio April 28 to May 12
Lockland, Ohio May 13 to 26
Lima, Ohio June 16 to 30
Trenton, Ohio July 7 to 21

FRED ST. CLAIR

Bowie, Texas May 10 to June 2
Meridian, Texas June 9 to July 7
Jamaica, L. I., N. Y. July 28 to Sept. 1

J. O. SCHAAF

Miasoula, Mont. April 17 to May 12

OTTO SCHWAB AND WIFE

Ives Moines, Iowa May 5 to 19
Sulphur Springs, Texas July 18 to 28
Bixby, Texas (camp) July 29 to Aug. 4
Prague, Okla. Aug. 5 to 18

E. F. SHIELHAMER

Indianapolis, Ind. April 25 to May 5
Akron, Ohio May 12 to 26
Cincinnati, Ohio (Camp) May 31 to June 9
Montevideo, Minn. (Camp) June 7 to 16
Des Moines, Iowa (Camp) July 4 to 14
Monroe, Ind. (Camp) July 17 to 28
Indianapolis, Ind. (Camp) July 29 to 31

E. D. AND MINNIE SIMPSON

Wichita Falls, Texas April 28 to May 12
Cherokee, Okla. May 18 to June 2
Searcy, Ark. June 25 to July 7
Mansfield, Ark. July 10 to 21

E. H. STILLION

Barnevillie, Ohio May 28 to June 18
Wootter, Ohio (Wayne Co. Holiness Association
Camp) June 30 to 30
California, Pa. July 7 to 21
Coridon, Pa. July 21 to Aug. 11
South Elliot, Maine Sept. 15 to 29
Portland, Maine Oct. 0 to 27
Bath, Maine Oct. 30 to Nov. 17

B. D. AND MARGIE SUTTON

Beaumont, Texas April 28 to May 12
Olivet, Ill. May 15 to 20
Harvlin, Kans. (Camp) May 23 to June 2
Gordon, Neb. (Camp) June 27 to July 7
Pasadena, Calif. (Camp) July 11 to 21
Little Rock, Ark. (Camp) July 25 to Aug. 4

E. C. TARVIN

Monticello, Ky. May 5 to 19
New Albany, Ind. June 2 to 16

T. L. AND GERTRUDE TERRY

Rockville, Ind. (Home Mission Tent)
June 9 to 30
Clinton, Ind. (Home Mission Tent) July 7 to 28
Sullivan, Ind. (Home Mission Tent)
August 4 to 25
Belgrade, Mo. April 21 to May 12
Olivet, Ill. May 17 to 28
Indianapolis, Ind. (District Assembly)
Aug. 26 to 30
Quaker, Mo. (Wash Co Camp) Sept. 1 to 15

FRED THOMAS

Chicago, Ill. (care 5413-15 West Clevelan Ave.)
(The Salvation Army Headquarters No. 22 Corps.)
..... May 22 to 28
Evansville, Ind. (Gen. Delivery)
April 23 to May 6
Mitchell, Ind. (116 Baker St.) May 7 to 19
Oakes, N. Dak. (Campmeeting)
May 31 to June 9
Cleveland, Ohio (First Church, 1368 Hampton
Road) June 14 to 18
Barberton, Ohio (Box 206) June 17 to 19
Ashtabula, Ohio (20 Pittsburgh St.)
June 20 to 23
East Liverpool, Ohio (687 St. Clair St.)
June 28 to 30
Washington, D. C. (Campmeeting, Gen. Del.)
..... July 26 to Aug. 4

C. E. TONEY

Los Angeles, Calif. (Graham Church, 1611 E.
87th St.) April 24 to May 12
Montrose, Colo. (District Assembly)
June 18 to 23
Delta, Colo. June 25 to July 14
Abernathy, Texas (Camp) July 28 to Aug. 11
Springer, Ill. (Jacobs Camp) Aug. 29 to Sept. 8

I. N. TOOLE

Saginaw, Mich. June 2 to 16
Allentown, Pa. (Beulah Park Camp)
July 5 to 14
Denton, Md. July 18 to 28
Olivet, Mich. Aug. 8 to 18

E. E. AND ORA J. TURNER

Ostaloosa, Iowa (602 S. 7th St.)
June 14 to 30

AGNES B. URSCHEL, Singer

Champaign, Ill. May 5 to 19

N. B. VANDALL, Song Evangelist

Macon, Ga. June 2 to 23
Ottawa, Ont., Canada June 29 to July 7
Sharon Center, Ohio July 28 to Aug. 4
Findlay, Ohio Aug. 8 to 18

VAUGHAN RADIO QUARTET

Kentucky District April 24 to May 4
Olivet, Ill. (Campmeeting) May 16 to 26
Sala City, Ga. (Camp) June 9 to 23
Hammond, Ind. (Church of the Nazarene)
July 3
Barine, Wis. (Camp) July 4 to 14
Columbus, Ohio (Shepard Church of the Na-
zarene) Aug. 5 to 18

HAROLD L. VOLK

Holyoke, Colo. April 18 to May 5
Limon, Colo. May 7 to June 2

J. P. WEAR AND WIFE

Minneapolis, Kans. May 1 to 19
Hutchinson, Kans. (Camp) May 21 to June 1

H. W. WELSH

St. Louis, Mo. May 6 to 19
Olivet, Ill. (Camp) May 20 to 26
Veodensburg, Ind. May 26 to June 9
Lancaster, Ohio June 16 to 30

MUSICAL WHITES

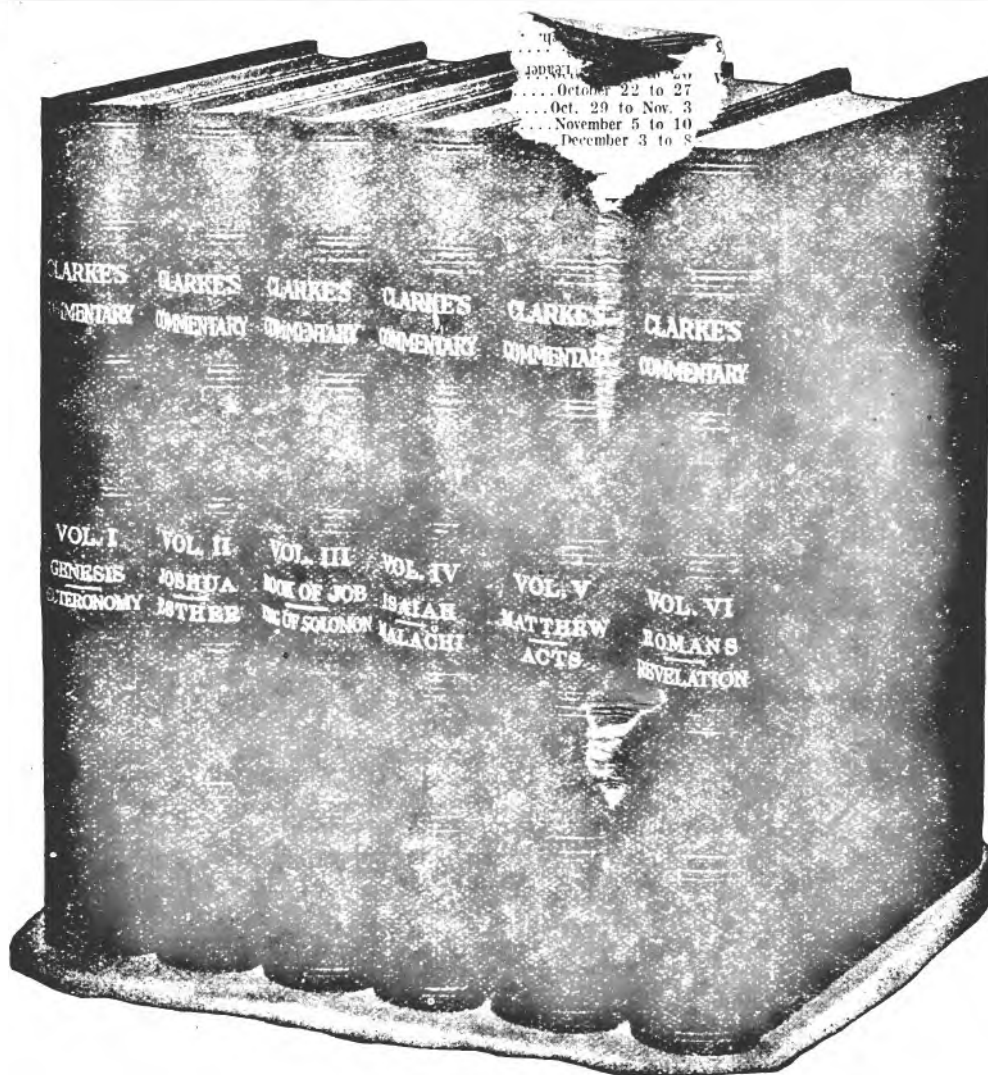
Wilmet, S. Dak. June 16 to 30

LON R. WOODRUM

Memphis, Texas May 8 to 19
Ryan, Okla. July 26 to Aug. 11
Ritter Creek, Texas Aug. 16 to Sept. 1

LOLA YOUNG-LOUISE CORNELL

Main City, Ohio May 13 to 26



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