



HERALD of HOLINESS

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WHOLE NO 892

THE SIN OF MURMURING

MURMURING is the firstborn of the devil, and nothing renders a man more like to him than murmuring. Constantine's sons did not more resemble their father, nor Aristotle's scholars their master, nor Alexander's soldiers their general, than murmurers do resemble Satan. And as murmuring is Satan's sin, so it is his punishment. God hath given him up to a murmuring spirit; nothing pleases him; all things go against him; he is perpetually muttering at persons or things. Now, what a dreadful thing it is to bear Satan's image upon us, and to be given up to the devil's punishment. It were better not to be than thus to be given up; and therefore cease from murmuring, and sit mute under your sorrest trials.

The murmurer spends much precious time in musing—in musing how to get out of such a trouble, how to get off such a yoke, how to be rid of such a burden, how to revenge himself for such a wrong; how to supplant such a person, how to reproach those that are above him, and how to affront those that are below him; and a thousand other ways murmurers have to expend that precious time that some would redeem with a world. As queen Elizabeth on her death-bed cried out, "Time, time! a world of wealth for an inch of time." The murmurer lavishly and profusely trifles away that precious time that is his greatest interest in this world to redeem. Every day, every hour in the day, is a talent of time, and God expects the improvement of it, and will charge the nonimprovement of it upon you at last. Cæsar, observing some ladies at Rome to spend much of their time in making much of little dogs and monkeys, asked them whether the women in that country had no children to make much of.

Ah, murmurers, murmurers! you who by your murmuring trifle away so many golden hours and seasons of mercy, have you no God to honor? Have you no Christ to believe in? Have you no hearts to change, no sins to be pardoned, no souls to save, no hell to escape, no heaven to seek after? Oh, if you have, why do you spend so much of your precious time in murmuring against God, against men, against this or that thing?—THOMAS BROOKS.

HERALD OF HOLINESS

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DR. SHERIDAN BAKER ON DIVINE GUIDANCE

THE Guidance into all truth. It is not to be understood by this promise that all believers will be guided into all spiritual truth, but into so much of it as each may need for his personal salvation and his personal work. It will be readily seen that the child will not need so much as the adult, the layman so much as the clergyman, and the greater the responsibilities the greater the measure of the divine illumination needed. And it is so reasonable and scriptural to suppose that each believer in right moral relations with God would receive all needed light, and no more than he can properly use and make conducive to the glory of God. The Divine Being makes no investments which He does not intend to be remunerative.

Again, all needed light is not flashed at once upon the mind and heart by the Spirit, but gradually, through prayerful study and meditation, and then only as the light received is practiced. The Savior said, "Take my yoke upon you, and learn of me." Here the order to learn implies thought and study; and the thought and study, to be effective in this department of knowledge, must be preceded by a submission to God and an acceptance of the yoke of Christ. "The secret of the Lord is with them that fear him," and with none others. No one can discern the mind of God in the Scriptures by any amount of study intended to merely increase his knowledge, or intended for the higher purpose of merely instructing others, without personal practice and obedience. Mere theories are miserably poor teachers of divine things.

The Manner of This Guidance. In different ages of the Church many have perverted this and other promises of the Spirit's leading, to their great injury. They have supposed that to follow the Spirit it is only necessary to yield to internal promptings, without any study of Providence or Scripture or other sources of information, and have been thereby led into various forms of error and folly. Hence it is vital to know how the Spirit proposes to guide believers; and to find this mode it is only necessary to pay attention to scriptural teachings upon this subject. Notice the statements in the text, "For he shall not speak of himself: but whatsoever he shall hear, that shall he

speak." The *apo* rendered "of" should be rendered "from," and it is so rendered in the Revised Version, and conveys the idea that the Holy Spirit will not manufacture or originate any new truth, but will simply transmit or impart that which He receives from the Father and the Son. Notice also the connection with this one of the last statements of revealed truth, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:18). Hence, all the impressions which come from the Holy Spirit, all the promptings of Providence that ought to be followed, all the counsels of others that ought to be heeded, and all the instruction from other sources that ought to be taken, will harmonize with the Bible; and to the teachings of this book all impressions, notions, counsels, etc., must be brought and tested.—DR. SHERIDAN BAKER, in *Living Water*.

THE DISTRICTS AND THE SUBSCRIPTION LIST

At considerable labor and expense, the circulation manager of the HERALD OF HOLINESS has prepared a list of the number of subscribers to the HERALD OF HOLINESS in each district, and also the number of subscribers in the different churches in these various districts. A list of the districts and the number of subscriptions in each was published in the April 17 number of the paper. We have prepared some summaries as follows:

1. The membership shown in this list is 73,884; the number of regular subscriptions to the HERALD OF HOLINESS, 16,492; the number needed to bring the list up to normal (one subscription for every two people) 20,450.

2. One district, the Rocky Mountain, of which Rev. W. D. Shelor of Billings, Montana, is the Superintendent, has reached the standard. There are 279 members on this district and they take 140 copies of the paper.

3. The following is a list of the number of new subscriptions in each of the remaining districts needed to bring up the list to standard:

Districts less than 500 need the following: Florida, 119; Georgia, 120; Manitoba-Saskatchewan, 39; Mississippi, 24; New Mexico, 110.

Districts over 500 and less than 1,000 need the following: Alberta, 85; Arizona, 80; British Isles, 192; Carolina, 150; Central Northwest, 219; Louisiana, 160; Nebraska, 137; North Dakota, 155.

Districts over 1,000 and less than 2,000 need the following: Alabama, 593; Colorado, 534; Dallas, 373; Idaho-Oregon, 474; Iowa, 329; Kansas, 440; Kansas City, 503; Kentucky, 568; Missouri, 1,385; New York, 302; Northern California, 79; Northwest, 535; San Antonio, 393; Washington-Philadelphia, 300.

Districts over 2,000 and less than 3,000 need the following: Arkansas, 714; Eastern Oklahoma, 643; Hamlin, 559; Michigan, 444; New England, 640; North Pacific, 595; Tennessee, 1,158.

Districts over 3,000 and less than 4,000 need the following: Indianapolis, 1,097; Northern Indiana, 1,049; Ohio, 478; Western Oklahoma, 1,082.

Districts over 4,000 need the following: Chicago Central, 1,477; Pittsburgh, 1,015; Southern California, 1,627.

Since the above table was published, several districts have put on campaigns to increase the subscription list of the paper, the Chicago-Central and the Kansas districts especially. Returns will be published on these districts soon. The Kansas City District has set apart the month of May as **HERALD OF HOLINESS** month. Rev. C. Warren Jones of the Pittsburgh, and Rev. S. W. Strickland of the Tennessee District are also arranging for campaigns soon.

There is no more effective method of extending our work than the circulation of holiness literature; but in addition to this the money taken from the profits of the Publishing House to make up the deficit could be used for other purposes which have been designated, i. e., the extension of the publishing work and the support of our worthy aged ministers. But further still, the more people we can reach through the medium of the **HERALD OF HOLINESS** the greater the volume of business our Publishing House will do in circulating holiness literature. Here then is an opportunity to make a dollar serve in a number of ways—all essential to the best interests of the church.

The above distribution shows just what is necessary for every district to assume in order to reach this high standard. Will the superintendents and pastors take this matter upon themselves and see who can first reach the goal?

AN OPEN FIELD FOR SERVICE

We have often been impressed with the zeal for the distribution of literature which is found among the members of certain religious sects usually regarded as unorthodox. It seems also that this zeal for the distribution of papers, magazines, books and tracts is in direct proportion to the heterodoxy of their teachings. Jesus said, "The children of this world are in their generation wiser than the children of light." Is there not something to be learned here concerning the value of good literature in promoting the work of holiness? Are there not young men and women, or older persons, who would be glad to render some definite service for the church such as this if they were given encouragement and assistance in getting started? Less than six hundred subscriptions to the **HERALD OF HOLINESS** will bring up at least seven districts to the standard which has been set. Supposing some one or more of the members of the local churches in these districts should volunteer, or the pastors should appoint competent persons, how quickly could these districts go over the top. The circulation manager plans to publish a list of the churches which are already on the honor roll in the various districts. Let the churches who have not yet reached this standard follow out the above suggestions, and see how quickly other

names will be added to this list. If God is laying this matter on your heart, speak to your pastor or District Superintendent about it. He may be looking for someone to assist him. No more important work can be found than that of circulating good literature, nor is any means more effective at the present time in the salvation of souls.

VISITING THE CHURCHES

While in California, recently, we had the privilege of visiting the Hollywood Church of the Nazarene, where Rev. James Proctor Knott is pastor, and his mother, Rev. Lucy P. Knott, is assistant pastor. A few years ago, we acted as supply for this church one summer, when Rev. Lucy P. Knott was pastor, and Rev. James Proctor Knott, the assistant pastor. Perhaps there is not a like circumstance in the Church of the Nazarene. Sister Knott was the first leader of Company E of First church, the young women's class which at one time numbered over two hundred. Later she was pastor of the Mateo Street Mission which became the Mateo Street church, and later the Compton Avenue church, usually known as the Emmanuel church of which Rev. P. G. Linaweaver is now the pastor.

Eight years ago, Rev. Knott began his work in Hollywood with nothing but a tent; now the congregation has a beautiful church built on the unit plan, and which when the entire building is completed will serve as the Sunday school auditorium. Recently an addition was built to the church, beautifully and conveniently arranged for Sunday school work. We were greeted by bright, enthusiastic classes of children in a very courteous and respectful manner, and could but marvel at the quality of work which is being done for the children of this Sunday school. Brother Knott is especially interested in the work of the Daily Vacation Bible School, and under the auspices of the Sunday School Committee of the Southern California District has arranged for a Teachers' Institute, which will offer a training school work for Sunday school teachers and administrative officers, as well as other workers with children.

We were much interested also in a new book which Mrs. Lucy P. Knott is arranging to have published in the near future, entitled "The Exalted Name." The manuscript has been submitted to the Book Committee and it is hoped that our Publishing House will soon be able to make announcement of its publication. It was our pleasure to read this manuscript while enroute from Pasadena to Kansas City, and we were peculiarly impressed with the unique line of thought which Sister Knott has developed—a line of thought which will richly reward any earnest student of the Bible. Best of all, we appreciated the deep spirit of devotion breathed from these pages, and the flavor of old-fashioned piety so noticeably absent in most modern publications.

We appreciate the cordial reception which we always receive from the Bresee Avenue church, at present our home church. For the last three years, Rev. J. W. Short has been the pastor of this great congregation, resigning only recently to take charge of the Iowa District. There is a great company of loyal, earnest, devoted people in this church, and the altar has witnessed many scenes of salvation during the last few years. They have a beautiful church building, well equipped for Sunday school and Young People's work, a great orchestra of from thirty-five to fifty young people, and the best of all it is a place where the fire falls. The Young People's meeting, the Sunday we were in Pasadena, was a service of the old type, where young men and women testified and exhorted out of full hearts aflame with the fire of the Holy Ghost. Rev. and Mrs. Arthur Anderson, our returned missionaries from India, are supplying the work at present, pending the time when the new pastor, Rev. D. I. Vanderpool, assumes charge. We heard many words of commendation concerning their work, and the people are enthusiastic in their support of these fine young people. We appreciated the courtesy shown us and were privileged to speak to a large congregation at the evening service.

THE ANTI-CIGARETTE LEAGUE

Superintendent Alva P. Jones of the National Cigarette Law Enforcement League, writing to the *HERALD OF HOLINESS* from Oklahoma City, states that a bill has been prepared to be voted on in 1930, which is intended to outlaw the cigarette evil. The League is in need of workers and Superintendent Jones sends us the following call which we are glad to print. The Church of the Nazarene stands solidly against this growing evil.

The Anti-Cigarette League is calling for several additional workers to put on its big program of Scientific Education through the schools and churches, and to circulate the Initiative Petition outlawing the cigarette by 1931. Liberal remuneration is offered to efficient workers. Apply through Alva P. Jones, 125 West 17th St., Oklahoma City, Oklahoma.

A LETTER FROM G. ARNOLD HODGIN

Rev. and Mrs. G. Arnold Hodgin, former associates in the work in the Nazarene University and also at Nampa, Idaho, during which time God wonderfully visited both institutions in seasons of great revival power, are at present in an extended evangelistic tour in Europe, and write us from Jerusalem, stating that they are having gracious times of fellowship and blessing with Brother and Sister Kauffman and Brother and Sister Krikorian, and that it is like an oasis in the desert to enjoy the renewing of old acquaintances. The following will be of great interest to the Nazarenes:

"You may quote me as saying that we believe the work in Jerusalem is not only accomplishing good things for the kingdom, but is on a solid footing and bids fair to accomplish yet greater things in the future. There is here one of the ripest opportunities for the establishment of a strong church and

school, that we have seen anywhere on our travels thus far. There is no other distinct holiness work in Palestine, and it appears to us that this is the time for your people to buy up a remarkable opportunity.

"You can find no better men to carry on the work here than you have. They are efficient and spiritual. God is using them and they are pouring out their lives for the work of holiness in this land.

"We have viewed the site for the new church, and it is surely in a fine, strategic location. We trust that there will be a generous response to the appeals for funds to erect speedily, both church and school.

"With best brotherly love and fellowship,

"Your brother,

G. ARNOLD HODGIN.

A SIMPLE ILLUSTRATION

There seems to be much confusion concerning the various agencies and instrumentalities concerned in the work of salvation, especially is this true concerning the truth, faith, the blood and the Spirit. Here is a sample illustration. When a man builds a house, he must use material of some sort—wood, brick or stone. The material used constitutes the "material cause" of the house. There must be carpenters and other mechanics—these constitute the "efficient cause." The mechanics must have tools and these constitute the "instrumental cause." There must be also the plans of the architect and these constitute the "formal cause." Then there must be some purpose in building the house—it is to be used as a dwelling, a store, a church or for other purposes. The purpose in building the house is called the "final cause."

If we carry the same thought into the biblical and theological doctrine of salvation we shall have the following: The love of God is the "procuring cause"; the blood of Jesus is the "provisional cause"; the "word" and "faith" are known as the "instrumental cause"; the Holy Spirit is the "efficient cause," and the glory of God the "final cause" of our salvation. There should be no confusion as to our being sanctified by "faith," or through the "truth" or by the "blood," or by the "Spirit," these are but various aspects or causes of the one great salvation.

WHAT JOHN WESLEY SAID

"I have long been convinced, from the whole tenor of ancient history, that this very event, Constantine's calling himself a Christian, and pouring a flood of wealth and honor upon the Christian Church, the clergy in particular, was productive of more evil to the Christian Church than all the ten persecutions put together."—*Selected*.

History casts its shadow far into the land of snow.
—LONGFELLOW.

He who overlooks crime invites the commission of another.—SYRUS.

"If weak thy faith, why choose the harder side?"
Brethren, let us believe the Scriptures.—F. A. BAKER.

MAY GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

There is a world of difference between theorizing and realizing, and this truth is nowhere more apparent than in the business of promoting the gospel and winning men to Christ. We are always glad when there are those about who can tell us how, but we are none the less thankful for those who can show us how. Theorists tell us a lot about home missionary methods, but our real thanks are to those who go out into new fields and pitch tents, rent halls or deserted churches and hold revivals, organize churches and stay with the work until it is established. Usually the people who do these things are not very forward to tell us how—they are too occupied with actually doing the work. And last night we had a good altar full of seekers. I think the theorists went off home. Anyway, those who stayed, prayed and exhorted and sang and “carried on” according to their zeal and love and light and God saved the people. Now I suspect the theorists would have found fault because two persons talked to the same seeker, one saying, “Turn loose,” and the other, “Hold on.” But God translated the exhortations so that they meant turn loose the devil and hold on to God, and there was no confusion. I suppose it is a nice thing for us to have a few theorists, for it may be that they hold us to a better way than we would otherwise take, but for every theorist, may the Lord give us a hundred realists.

Sometimes we fear that there arises in some sections what might be called a “home missionary psychology,” and this results in a sort of dependent attitude on the part of people and preachers and churches in the carrying forward of the work. In some such instances fairly well organized churches still think they should have help to carry on their program and they are away below par on raising their proportion of the District and General Budgets. But the fact is that “dole” is a weakening thing and nowhere more so than in a church or district. We should never undertake home missionary projects which involve the expenditure of home missionary funds in a field which has no chance to become self-supporting, and even then, our gifts should be limited to the bread and butter line and the church which results from the efforts should immediately become independent and self-supporting and forward in its contributions to the funds from which other new enterprises are expected to grow. And every home missionary district should make the quickest possible journey out into the class of full districts. We used to help the Alberta District with general funds. But when J. H. Bury, that old hero had seen thirteen years in missionary work in Africa, was elected District Superintendent, he said, “I will accept the district only upon condition that it will come off the missionary

list. Canada is not a foreign missionary field. We can pay our own way and help to pay the way of others.” His challenge was accepted, the district became self-supporting, and ever since has been in the very front ranks of districts in its per capita donations to the cause of foreign missions. This is the true Nazarene temper.

An old-time Holy Ghost shout is worth a sermon any day, and I am always glad to trade preaching for Holy Ghost shouting any time, and I have never seen too much Holy Ghost shouting. It therefore sounded somewhat strange to hear it said that shouting is sometimes a dangerous thing, and I asked, “When is shouting dangerous?” The answer was, “When it is detached from holy living and a good conscience.” Of course this answer brought in a different kind of shouting from that which I had been considering, nevertheless this seemed to be a good place to stop and think. History records some of the strangest incongruities in this very matter; for often shouting and high emotional excitement have been mixed with dishonesty, slander and adultery among religious people, so much so that many good people are inclined to subject the shouter to closer scrutiny than other people. We will assert that Holy Ghost shouting is always in order and that there cannot be too much of it. But we acknowledge that not all shouting and religious emotion is inspired of the Holy Ghost and we warn that anyone who can shout and live crooked at the same time not only does not have the Holy Ghost, but is so calloused that he is practically damned above the ground. If your shouting does not arise from a background of holy conduct and if it does not make you long for a closer walk with God and a more upright and consistent walk before men, it is but pseudo shouting and is as irreligious as drinking liquor or taking opium.

The freer the people the greater the demand for leaders—strong, wise leaders. This is the case in home, state and church. In a monarchy a mediocre man from a mediocre family may, by the help of monarchical machinery, give a nation a good government. But in a republic like our own, our institutions are so free and our precedents so few and of so little force, that we must have strong, wise leadership or we shall go on the rocks. And in a church like the Church of the Nazarene, we must have strong, wise leadership or our history will be short and checkered. Our traditions reach back only a little distance, our machinery of organization is light and simple, our ideals of Scripture interpretation are so untrammelled and our emphasis upon human freedom is so emphatic that we are always treading upon a narrow path between the highest freedom and bolshevism, between liberty and license. We need not, therefore be surprised to find one of our number now and then breaking over into bolshevism and license. But when one does thus break over, he is as much our enemy as though he sold us

out to the Roman Catholic hierarchy, and there is nothing for us but to get rid of him as a troubler in Zion as soon as possible. We must live up to the scriptural injunction to "Obey them that have the rule over you," with gladness and appreciation, and we are happy to be able to say that our people as a whole do this very thing in a most remarkable manner. Our people love their pastors and follow their leadership as few people do. But this brings up another side of the question. In a free institution like the Church of the Nazarene where leaders secure their rights to lead from the free consent of the people, the demand for goodness and wisdom in the leadership could not be higher. Our leaders must be true and right with a very high score or the people will not continue to follow them. They may be mistaken now and then and not lose out, but if they get into the habit of making mistakes and thus merit the reputation of being wrong too often, their power is gone. And it is a weak leadership that pines and prays for "more power" in a legal way. The way the matter stands now, every leader has just as large and just as enthusiastic a following as his wisdom merits, and that is all he should have. And this means that as we go on our leaders must go and grow and keep sufficiently in advance of the marching columns to make them worthy of the name of leader. Our young preachers must go in for more prayer, more meditation, more cultivation of sane, common sense, more academic and seminary education, more home study, better preparation for the preaching task—they must do these things if their leadership is respected or deserves to be respected.

It has been said that Theodore Roosevelt set out to become President of the United States as soon as he was out of college, and I heard a preacher say that he set in many years ago to become the best known and most successful evangelist in his denomination, and others have enjoined young people to set for themselves some worthy service and then strive to reach the place of its performance. But on the whole, we think these cases are exceptional and the advice misleading. The sincerest people draw back from the self-assertiveness involved in such matters, and for them, we think, there is nothing better than that they should find the will of God in the present hour and strive to keep in that will and to keep up with that will from here on. This gives opportunity for the Spirit and providences of God to have full place in molding both character and destiny. It is normal, I think, for the Christian youth, in the days of his choosing of vocation, too long for a *mission* rather than a *career*, and in that state of mind and heart, he is a good subject for divine leadership and direction. But there are so many fields and spheres in which one may find and fill a mission that it is a thousand times easier for one to miss than to find his one *right* place. And in such a serious matter surely God is concerned and surely He will find a way to direct His trusting child into a way of life

and service which he will be glad and happy to follow even to the end of the way.

"David therefore departed thence, and escaped to the cave of Adullam . . . And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him" (1 Sam. 22:1, 2). We came across this passage in our daily reading this morning and it reminded us of situations we have seen in our attempts to found and build up holiness churches, and of the "tabernacle" efforts we have seen others make. And what a difficult thing it is to build a substantial work on a cave of Adullam foundation! People who are distressed over various things, some things which are but remotely related to scriptural holiness, people who are in debt because the churches of which they were formerly members wanted them to pay their tithes or do some other definite thing in the way of supporting the work, and people who are discontented for many and varied reasons, gather themselves together sometimes and think to find congenial companionship and easy conditions even in the Church of the Nazarene. But we think it well to remind ourselves again of the words of Dr. Bresee, who in the very days of our beginnings said, "If you can reasonably be a member of some other church, you had better do so. We shall have to build out of people who feel called to this work, and who cannot reasonably be anything but Nazarenes." Our mission is definite and positive, and indefinite, negative people cannot help us much. Of course we cannot sit and wait for people of the proper type to "appear," we must get out and produce them through the process of the pentecostal Nazarene message.

THE ORIGIN OF THE TERM STEWARD IN METHODISM

"In a few days some of them said, 'Sir, we will not sit under you for nothing; we will subscribe quarterly.' I said, 'I will have nothing; for I want nothing. My fellowship supplies me with all I want.' One replied, 'Nay, but you want a hundred and fifteen pounds to pay for the lease of the Foundry, and likewise a large sum of money to put it in repair.' On this consideration I suffered them to subscribe. And when the Society met I asked, 'Who will take the trouble of receiving this money, and paying it where it is needful?' One said, 'I will do it, and keep the account for you.' So here was the first Steward. Afterward I desired one or two more to help me, as Stewards, and, in process of time, a greater number."—MR. WESLEY, in the Minutes.

If we should be changed all to immortality "in a moment, in the twinkling of an eye," do you think there would be any more funerals? Would cemetery lots advance from thirty to fifty cents per square foot? —F. A. BAKER.

THE SECRET DISCIPLE

By Rev. E. E. Wordsworth

JOSEPH of Arimathea, the Jewish counselor, was a devout man. He "waited for the kingdom of God." In addition to his store of wisdom, personal goodness and straight business dealings, he gave much attention to worship and spiritual life. In the rush of affairs he "waited." If we could journey back to Jerusalem we should see the busy throng as they jostle in the streets. The marts of trade claim the attention of many. Doubtless many were too busy to give much attention to temple worship, but not so with Joseph. He too had much to do but he had found out a great secret in the words of the Master, "Seek ye first the kingdom of God, and all these things shall be added unto you." Joseph placed the major emphasis not on temporal but on spiritual things.

I think if we could have visited his home in the morning hours we would have found Joseph reading the Pentateuch or the Psalm of David and then kneeling in prayer with the family circle, with his children in subjection during this sacred time of communion with God. The tears unbidden roll down his cheeks, the heavenly breezes blow and waft the soul, and God comes near.

If we had journeyed with Joseph to the synagogue or temple we would have been impressed with his reverence. With bowed head he prays and when the scroll is read he stands in holy solemnity and awe. He is face to face with his God. As the choral anthem is sung its sacred melody elevates the soul and Joseph is once more in the heavenlies. Until the benediction is pronounced a becoming reverence is maintained and then his gentle footsteps bid adieu to the place of prayer. As he journeys home he talks with fellow-travelers about the deep things of life and the glories beyond the veil. His inmost soul is in rapt attention to things divine. He is "waiting for the kingdom of God."

Shall we not learn anew the meaning of true worship and spiritual relationships? In a world of business it is easy to be distracted. Martha was cumbered with much serving but Mary chose the better part. Legitimate things claim our time and attention it is true. We cannot ignore them. They face us daily but we need to hear the Master's words, "Come ye apart"! Come apart from the toils of life. Come apart from the commonplace and the ordinary and the materialistic! Come apart for sweet communion! Enter the secret place! There is a blest retreat. "Under his wings halt thou trust." "Enter into thy closet." And when the Sabbath comes listen to the chimes of its bell calling to the house of prayer. Dismiss the temporal. Welcome the spiritual! Make

room in thy soul for the unsullied glories of God's kingdom. Open thine avenues of soul to God's gladdening rays! Recline thine head upon His bosom and rest under the shadow of His wings. Blessed refuge for the weary, a covert in time of storm!

Let us note once more that Joseph was also a devoted lover and faithful disciple of Jesus. See him as he boldly enters into the very presence of Pilate and craves the body of Jesus! He is courageous and beseeches Pilate for the corpse. He had not consented as had other members of the Sanhedrin to the death of Jesus. He secretly claims the body of the Son of God. His own new sepulcher must be used for the sacred remains. The fine linen is now in his hands and he and Nicodemus wrap the thorn-crowned, blood-bespattered, and holy form of Jesus with tenderest hands and carefully lay Him in the hewn rock. Methinks they wipe away the congealed blood and kiss the marred face of the God-man. What a privilege did these Sanhedrin members have that tragic day! Nicodemus, the ruler and the midnight visitor of Jesus, and the wealthy counselor.

Look into the torn face and bruised brow and pierced side and behold the Savior of men! Shall we learn today that our very best is not too good for the suffering Paschal Lamb? If the ruler Nicodemus and the rich, aristocratic counselor could give such loving attentions to Jesus shall we withhold our best from Him?

*"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."*

This unparalleled example of holiness says, "Follow thou me." The bloody sweat of dark Gethsemane is the divine urge to go a little farther with Christ and to know the fellowship of His sufferings. The suffering and dying Savior is pleading for the sacrificial life of His followers and the abandonment to the divine will. From the rugged steep of Golgotha's gray and lonely hill He says: "I gave my life for thee, what hast thou done for me?" The empty tomb bespeaks of victory for the soul and the triumphs here and hereafter of divine grace. The mediatorial Lamb is calling us to a life in intercession, and the coming King to reign in majesty and power urges us to heirship and joint heirship with our glorified Lord.

Surely then we should lay down our very lives for the Redeemer of mankind in order that we may some day lay some trophies at His blessed feet. More devotion, more love, more prayer, more loyalty, more of Christ, should be our desire.

SEVEN NEW THINGS

By William G. Heslop, D. D.

Behold, I make all things new (Rev. 21:5).

THERE are seven new things mentioned in the chapter from which the above text is taken. First, A New Heaven. There are three heavens plainly referred to in the Bible. The first heaven mentioned in the Bible refers to the atmosphere in which we live, breathe, move and live, and have our physical being. It is called air when it is still and wind when it is in motion. The atmosphere is a part of the earth and revolves with the earth. It stretches above our heads for a few miles only and this air or atmosphere is the first heaven mentioned in the Bible. The war in heaven refers to the heaven of our atmosphere or aerial spaces. The second heaven mentioned in the Bible is the starry heaven with its millions of flaming suns, its multiplied thousands of light-giving moons and its innumerable hosts of scintillating stars. The third heaven is the home of God and the home of the soul of man, the center of all light, life and being. These three heavens are plainly referred to in the Word of God.

The first heaven is now charged with evil forces. Satan is at present the prince of the power of the air as well as the god of this age. He is the prince of these evil forces in the heavenlies as well as the spirit who now works in the children of disobedience. In one of God's tomorrows war shall be declared on Satan and his hosts and they shall be signally defeated and overcome. Michael and his angels shall declare an offensive war against Satan and his angels. The dragon and his angels shall contest every inch of space but they shall be defeated and overthrown, neither shall their place be found any more in heaven. Satan shall be cast down to the earth and his angels shall be cast down with him and then "Woe to the inhabitants of the earth, . . . for the devil is come down unto you, having great wrath." There shall thus be a new heaven without a devil or demon. It will then be possible to pray and obtain an answer without waiting twenty-one days for the answer to get through. God answered the prayer of Daniel the same day that he prayed, but, the satanic forces in the air or heavenlies hindered the answer getting down to earth and not until reinforcements arrived from God to help Gabriel was Satan defeated and the prayer of Daniel answered. That war in heaven lasted twenty-one days. Thank God there shall be a new heaven wherein dwelleth righteousness. Isaiah looked down the centuries and prophesied, saying, "Behold, I create new heavens . . . and the former shall not be remembered, nor come into mind."

The second new thing mentioned in the chapter is a new earth. The present earth has been cursed at least three times by sin and consequent judgment. When Lucifer fell the earth was cursed and an impenetrable garment of black darkness was wrapped

around the earth. This was the first cursing and judgment of the earth. The second time the earth was cursed was through the sin of Adam and Eve. The earth now brings forth its thorns and thistles, briars and burrs, poison ivy and poison berries. All this has been caused by sin and judgment. The third time that the earth suffered was in the flood, all nature was upset, the age of man reduced and men and animals commenced to eat meat. In one of God's tomorrows He shall set fire to the earth and burn up and burn out everything that injures, offends, wounds, cuts, hurts, harms or destroys and out from the fiery purification there shall come a new earth without either sin or a sinner. The earth has already experienced its baptism with water in the flood and it shall yet experience its baptism of fire, for there are two baptisms for nature as well as in grace. There shall be a new heaven and a new earth without a devil or demon, sin or sinner, praise the Lord.

The third new thing is a new city. There are three things about this city. It is to be a *great* city, a *new* city, and a *holy* city. It shall come down from God out of heaven. It shall have twelve gates and each gate shall be of one solid pearl. It shall have twelve foundations and shall be fifteen hundred miles long, fifteen hundred miles wide and fifteen hundred miles high. It will be a perfect cube fifteen hundred miles each and every way for the length and the breadth and the height of it are equal. The building of the walls shall be of jasper and the city shall be of pure gold and it shall be filled with the glory of God. It shall indeed be a *new* city. Then it is also a *great* city. New York is called a great city. London in England and Paris in France and Berlin in Germany and Pekin in China and Tokyo in Japan and Chicago in America are said to be great cities, but, if we were to pile London on top of New York and Paris on top of London and Tokyo on top of Berlin and Berlin on top of Chicago and compare all these great cities of the world with this new and great city that shall come down from heaven these cities of the world would look like a play toy for a five year old boy to attach a piece of string and pull them across the dining table. The play toy would be about the size of a matchbox in comparison to the great city of God. It shall indeed be a great city. If the human race had been spared since the days of Adam and Eve, they could all be accommodated and housed in one small corner of this great city of God and there would be three corners and the center ready for the oncoming generations of the human family. It is indeed a great city. It is not only new and great however but it is a *holy* city. It shall be a city without sin or sorrow. A city without an ache or a pain. A city without a sin or a sinner.

A city without a wayward boy or a wayward girl. A city without a tear or a trial. A city without a casket or a shroud. A city without a funeral or a cemetery. A city without a policeman or a penitentiary. A city without a sick hospital or an insane asylum. A city without a care-worn, aged father or a broken-hearted aged mother. A city without a suffering or a sigh. A city where we shall enjoy one perennial springtime and enjoy the blessedness of perpetual youth. A city where the inhabitants never grow old, where the rent never comes due, and, where crape is never seen on any door. A city without the scorching heat of summer or the chilling cold of winter. A city without a pistol or prison, dying or death. A city without a poor, crying baby or a dying loved one. It shall be a city filled

with holiness. It shall indeed be a holy city, and, if ever we hope to enjoy this holy city in the presence of a holy God and a holy Savior, and the blessed Holy Ghost, we must here and now seek and obtain a holy heart and live a holy life. If we ever hope to mingle with holy angels and join with the redeemed of all the ages in holy praises to the Lamb we must here and now seek, obtain and enjoy that holiness without which no man shall see the Lord. There shall be a new heaven without a devil, there shall be a new earth without a demon, and, there shall be a new city without a sinner. When God winds up the affairs of this world there shall be no place in heaven and no place in earth and no place in the holy city for either a devil or a demon or a sinner. COLUMBUS, OHIO

HOLINESS OR NO PART WITH CHRIST

By C. V. Fairbairn

If I wash thee not thou hast no part with me (John 13:8).

HUMAN nature is defiled. To miss this important truth is to face the whole sin question wrong. If men do not grasp this fact, they will never see, will never confess, will never be delivered from sin, will never get to heaven. This defilement of the whole nature is the result of the original transgression, the wilful disobedience of a plain and specific command of God. Adam was created in God's image, but fell, becoming possessed of a combined image, part beast, part devil. Adam begat a son in his own likeness. A bad tree bears bad fruit, so Adam's son was possessed of the same depraved nature and the dread disease, sin, became hereditary.

This is established by Bible statements. Job says, "Behold, I am vile" (Job 40:4), "I abhor myself and repent in dust and ashes" (Job 42:6). "Behold," cries David, "I was shapen in iniquity; and in sin did my mother conceive me." "The heart is deceitful above all things, and desperately wicked; who can know it?" is the statement and question of Jeremiah. Says Jesus, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Paul declares, "By one man sin entered into the world, and death by sin: so death passed upon all men for that all have sinned." And again, "We all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Not only is this truth established by Bible statements but it is evidenced in the conduct of men all around us. Moved by an inward impulse, spurred on by a depraved nature, as soon as they are born, men go astray after their own evil heart and follow their own wicked devices.

Blessed be God! He hath not abandoned us to our depravity. He hath provided a Balm in Gilead. There

is a way whereby a man can be cleansed and made holy. The blood of Jesus is the remedy! A fountain has been opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. "Wherefore Jesus, that he might sanctify the people with his own blood, suffered without the gate." And now, "If we walk in the light as he is in the light, the blood of Jesus Christ his Son cleanseth us from all sin." Thank God!

*"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood
Lose all their guilty stains."*

The Word of truth reveals the disease, shows the remedy, urges us to accept it, and gives promise of the deliverance sought. Our regeneration is due to our "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Thy word is truth." Faith brings mind and heart into contact with the remedy; but "faith cometh by hearing, and hearing by the word of God." "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." But while the blood provides the remedy, the Word reveals the cure, and faith brings us into touch with the means provided, it is the Holy Spirit who makes the whole efficient in the complete salvation of the believing soul.

In line with this last is the word of Jesus, "Except a man be born of water and of the Spirit." Peter calls believers, "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus"; and exhorts them "seeing ye have purified your souls in obeying the truth *through the Spirit* unto unfeigned

love of the brethren, see that ye love one another with a pure heart fervently."

Without this cleansing from sin, we can have no part with Jesus. (1) No part in His favor. He cannot rejoice in us, cannot approve of us, cannot love us as He does His saints, cannot delight in our fellowship. (2) No part in his fellowship. Evil and good cannot enjoy each other's company. Holiness and sin have no communion. In order to fellowship there must be oneness of spirit. Christ can have no fellowship with the spirit that now worketh in the children of disobedience. (3) No part in His saving benefits. Unwillingness excludes us from forgiveness, peace, joy, and all the privileges and provisions of salvation. (4) No part in His public approval on the last day. "Then shall he say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" but "unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (5) And finally, no part with Him in the blessedness of heaven. "Blessed are the pure in heart, for they shall see God!" But "without are dogs, sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." For "there shall in no wise enter into heaven anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." "If he wash us not, we have no part with him."

Beloved, let us carefully examine our heart, its motives, its motions, its revelation in our character. If we have not been purified, oh, let us earnestly long for this, ask for it, and seek for it with all our heart. Let us at once apply for the only remedy. Let us pray, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." "Faithful is he that calleth you" (unto holiness) "who also will do it" (sanctify you wholly).

MC PHERSON, KANS.

AMERICA'S GREATEST NEED

By Rev. J. T. Harvey

IT MAY seem to be a trite saying when we make the statement that America's greatest need today is a nation-wide scriptural revival. Never has there been a time when there was not such need. But at the present time the need is so great that unless the revival comes soon we are undone. Never in the history of our nation has there been such wide-spread immorality, social degeneracy, popular lawlessness, political rottenness, inordinate pleasure seeking, the craze for wealth, extravagance and selfishness and atheistic tendency.

Nothing can save the nation from inevitable disaster except a revival that will arouse the conscience of the nation to the sense of sin, and its responsibility and accountability to almighty God. To many this

may seem to be but the croaking of the raven. They will call it pessimism and dismiss the statement with the wave of the hand. But long ago it was prophetically declared, "The nation that will not serve God shall perish." The late Mr. Gladstone is reported to have said, "The Wesleyan revival was all that saved England from a revolution that would have been comparable to the French Revolution." Will we not call a halt and look the situation squarely in the face?

In this day of schools, and colleges, of art, science and literature, of genius, of that which men boast of as an advancing civilization, there is more vice, crime, social debauchery, disregard for the laws of decency and honor, than this nation has ever known. Men are defiant in the face of eternal verities; God is mocked, the person of Jesus blasphemed, and the blood of Calvary's cross counted an unholy thing. In the midst of it all churches everywhere are playing at religion, while cults, and fads and isms multiply on every hand. Man is deified, God is humanized and sin is minimized. There is temple worship, lip service, the putting over of great church programs, while souls are being damned all about us and the world is tottering on the rim of hell.

With all the building of churches and the religious parade, and the fussing around with religious programs in the year of 1927, thirty-two per cent of the leading churches of the nation failed to obtain a single convert. Everywhere the churches are at ease in Zion when it comes to the vital salvation of men.

Sin in its most malignant form has attacked this age and generation. The moral condition of Israel in the time of the prophet Isaiah, is upon us: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrefying sores" (Isa. 1:5, 6).

Unless a spiritual awakening comes soon, the results of Israel's degeneracy will be ours: "Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers" (Isa. 1:7).

In this crisis the ordinary religious movement will fail. God bless every orthodox church, but we must have something more than a revival of sectarianism or denominationalism. We can organize, and build churches, and increase the membership from now until doomsday, and only increase the already existing spiritual dearth. Nothing short of a revival that is Spirit born, heaven sent, God honored, man stirring, devil enraging, sin killing will do in *this* emergency. We have so much of the human, the ordinary and the natural. We must have the superhuman, the extraordinary and the supernatural, or else souls will continue to be eternally damned.

The revival we need today must come from God! We must have holy fire from heaven! All else will fail. Men must be brought face to face with their sins and be made to feel the wrath of God that is re-

vealed from heaven against all ungodliness. There must be a revival of old-time preaching, with the Holy Ghost sent down from heaven, of eternal retribution for all Christ rejecters, and the certainty of an oncoming judgment. Sin in high and low places must be uncovered, and carnality, the devil's chief work, must be laid bare. We must have the praying, and preaching, and salvation of the old-time holiness movement. To this end holiness people must arouse themselves, lay aside their petty differences, and unitedly get under the burden. A holiness that will work only with those who speak its shibboleth, or belong to its movement or its meeting house, is a spurious holiness. May the good Lord help us to rise superior to the little two-by-four ideas about nonessential things, and the talk about my church and your church, and about our campmeeting and your campmeeting.

May the Lord help the holiness people to get into some upper room, and tarry until pentecostal streams of glory sweep their souls. If the revival that our nation needs ever comes, it will begin in the hearts nearest the throne.

PRAYER LIFE

By REV. E. O. CHALFANT

CHARLES G. FINNEY once said that he would rather know how to pray than to have the intellect of Gabriel. What natural food and exercise and fresh air are to the human body; living prayer, Bible reading, and religious activity are to the spiritual life. After having preached for more than a quarter of a century, we are convinced in our mind that it is impossible for anyone to live a victorious Christian life without sustaining a vital prayer life. The disciples of Jesus Christ requested Him to teach them to pray. Mark you—they did not ask Him to teach them how to pray, but they wanted to see Jesus Christ go through the process of praying. They wanted to see Him really ask and receive, to seek and to find, and to knock and have it opened upon Him. I say, if the disciples were anxious to be taught, of Jesus Christ, to pray, is it not the great need of holiness folks in the twentieth century to be taught of the Master the lessons of prayer?

All life, in order to sustain an existence, must be supplied with such things as are necessary to keep it living. What are the things that have to do with feeding our prayer life? We would suggest a few things. First of all, we would say meditation. In this materialistic age in which we live, meditation is almost a lost art. The psalmist said the blessed man or the happy man is the one who meditates in God's law day and night. A kindred thought is expressed by the apostle Paul in his epistle to the Philippians, where he says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these

things." The good Book also says, "As a man thinketh in his heart so is he." That is, the background of genuine spirituality and of real prayer life springs pretty much from the things which we meditate upon and the things which we think about. Many times we are so busy with the cares of life, and even with our religious activities—which things may be perfectly legitimate—that we do not take time to meditate upon God, upon Christ, and the great things that concern the kingdom of God. If we could form the habit of religious meditation we would have one of the greatest assets in helping us maintain a genuine prayer life.

Reading is another feeder to the prayer life. We must read devotional books and of course we must read God's Word. One of the greatest saints of the last hundred years started his prayers by reading the Word of God. He would read the Bible until he would bring himself into a spirit of prayer. He said that at first it was difficult to do that. Finally he had formed a habit of thus getting in touch with God. While we want to keep away from dead mechanicalism of habit in a sense, yet, devotion is a habit and God works through established laws, so says Henry Drummond, in the spiritual world the same as He does in the material world. There is a range of good books for devotional reading. Such books as Andrew Murray's and S. D. Gordon's—but nothing takes the place of God's Word.

Prayer processes are just simply praying and taking time to do it. This is, after all, the most essential element in retaining a prayer life. God's Word says, "Ye receive not because ye ask not." If the ordinary Christian were as neglectful of taking his daily food as he is of his praying, there would soon be no human existence among the ordinary Christians. We are fearful that we all know how the thing should be done, and know what we ought to do, but that we neglect our spiritual duties and privileges, and let the legitimate things of Christian activity crowd out the things that give us a real prayer life. Will we not do better? Will we not make up our minds that regardless of what others may do, we will personally resolve to secure and retain a vital prayer life?

RESIGNATION

I cannot say
Beneath the pressure of life's cares today,
I joy in these.
But I can say
That I had rather walk this rugged way,
If Him I please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun,
But then I know
God lives and loves; since this is so, I say,
"Thy will be done."

—Author unknown.

Department of Bible Studies

Studies in the Parables of Jesus

By Prof. J. B. Galloway

Lesson Nineteen

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—Rom. 7. "O wretched man that I am! who shall deliver me from the body of this death?" (7:24). The problem of carnality can only be solved by Jesus the Sin Emancipator. It takes experts to handle critical cases.

Second Day—Rom. 8. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (8:2). In Christ only we may have life for death and freedom instead of sin. Jesus is the only Master of indwelling sin.

Third Day—Rom. 9. "Christ came, who is over all" (9:5). Let those who are battling with the temptations of a mighty foe within, those who have become a target for all the perplexities and doubts that arise from carnality in the heart, surrender their case to the Master over all depravity.

Fourth Day—Rom. 10. "All day long I have stretched forth my hands unto a disobedient and gainsaying people" (10:21). An all powerful hand ever reaching toward us, may we be able to reach it. This is our only security.

Fifth Day—Rom. 11. "God hath concluded [shut up] them all in unbelief, that he might have mercy upon all" (11:23). "The tangled web of human history is only intelligible when this is taken as its clew, 'From Him are all things, and to Him are all things.'" —MACLAREN.

Sixth Day—Rom. 12. "Be not conformed to this world: but be ye transformed by the renewing of your mind" (12:2). There is so much that is debasing and defiling in the depravity of the world that to follow their ways means that we will not mold our character according to the higher model of the life of holiness.

Seventh Day—Rom. 13. "Put ye on the Lord Jesus Christ" (13:14). To put on Christ we will put on the robes of righteousness and holiness, for He is holy.

PART TWO. THE STORY OF THE PRODIGAL SON (Luke 15:11-32)

Someone has said, "If Christ had only come to the earth for the purpose of delivering this parable, on that account alone should all mortal and immortal beings have concurred in bending the knee before Him." Trench calls this "the pearl and crown of all the parables of the Scriptures."

The Prodigal's Great Sin.

It was the custom among the Jews in ancient times in the East for the eldest son to receive a double por-

tion of the estate for his inheritance. Sometimes a younger son received the equivalent of his share in money before the death of the father. Such was the case of the story of this parable.

The young man's determination to leave home is the first step in his way down. He has a good home, but probably did not appreciate it as he should. He doubtless felt that the restrictions upon him there were too severe for him to have his wishes. He was not altogether in harmony with his father's wishes. He wished greater independence. He wanted to enjoy the pleasures of sin. This restlessness soon manifested itself in a plan to get his wishes. Freedom and money was what he wanted and what he got. The actions of this young man illustrate the steps down that the sinner takes as he goes into sin. Within a very short time he left home when he got his portion of money. He was not satisfied to stay close by, but went into a *far* country. When a sinner leaves Father's house he will find himself in a far country. Some go much faster than others. On and on they go until God is forgotten, conscience is stifled and forbidden sins are committed. He who sins must pay the bills. The reaping time is sure to come. At first all may go well. The freedom sought and the delights looked for seem to all be coming, but they do not last. Carnal living is limited by: First, the means that they have to enjoy, and second, the limitations of financial enjoyment. He spent all and there began to be a famine. His means have been spent in wasteful living and he had nothing to buy with. A famine made it hard for any that had any sympathy for him to help his distressed condition. All has been wasted in riotous living. Trouble comes when he is least prepared for it. Down and down he goes until he joins himself with a man of the country that he has wandered into, an alien and probably an enemy to his land. A man can go so far that he becomes united and a partner to those who are hostile to his ideals and way. A slave eking out a miserable existence, desiring that which he cannot have. Even the husks of the swine-pen are denied him. He could sink no lower.

The Prodigal's Sincere Repentance.

A man who is down in sin has only one hope that he may realize. Repentance and returning to Father's house is the only way to peace and satisfaction. The actions of the prodigal son illustrate the steps of true repentance. 1. He became conscious of his sin and need. "He came to himself." 2. He confessed his condition and God's ability to help. 3. He determined to make restitution, go back home. 4. He was sorry for his sin. 5. He renounced his sin. 6. He put his determination into practice and retraced his steps back to his father's house. He came to his father.

The Prodigal's Gracious Forgiveness.

The prodigal's waywardness and sin stand out no more prominently than the father's compassion and forgiveness. While he was a great way off the father ran to meet him. A man no more than starts to God

when God is moved with compassion and is ready to go more than half way. The compassion of God is expressed in the words: He ran, he fell upon his neck, he kissed him. God is more eager to meet a repentant sinner than the sinner is to meet God. Not a word of condemnation is given. The father is ready to forgive and forget the past. The best robe was placed upon him. Not just a robe but the best one, the robe of righteousness. The one he wore on festival occasions before he went astray. A ring was put upon his hand. The signet ring. This was the assurance to himself and others that he had authority in the household. It was not a ring for ornamentation on his finger but the symbol of his father's authority in his hand. He could as it were sign his father's name to the checks (Gal. 4:6; Eph. 1:13, 14). There is no reason why this should not represent the work of the Spirit in witnessing to his heart the assurance of salvation. Shoes on his feet that he could stand the fight (Eph. 6:15). The fatted calf represents the joy of forgiveness. The dead is alive, the lost is found. Therefore rejoice and be merry. Here is the climax of love. The prodigal is received just as if he had been a loving son, absent on some duty, returning home to receive the great honors due him. This picture does not overdraw the love of God a single line.

PART THREE. WHAT THIS PARABLE TEACHES ME

The great love and compassion of God and His willingness to forgive all who will truly repent and turn to Him.

A VOTE! A VOTE!

"There he goes again! Forever playing on one string! That man would weary a saint!"

THE speaker was one of the 530 Nazarene pastors who, up to March 1, had not induced his church to raise one solitary cent for the General Budget since last assembly. He was eagerly scanning the HERALD OF HOLINESS, which he had just taken from the postoffice, and his eye had fallen on an article containing a plea for raising the General Budget, signed by this writer. Impatiently he whipped past it, leaving it unread, and pored over the news notes and announcements.

Our hearts ached as we listened to him, and realized that there were many more like him; good men, gifted men, sanctified men; men who love Jesus and the church, but who have just settled it in their own minds that either the church has no call to a foreign missionary work, or that it is "top-heavy" on missions, or that the local and district finance is all their churches could handle, or that he would do a little something for missions before assembly, (but in the stress forgot it;) and that church extension was unnecessary, general home missions a needless expenditure, the wornout veterans ought not to have allowed themselves to become an object of charity, and all other general interests negligible.

So he closed his heart to the General Budget. He didn't even preach on it. He never so much as mentioned it. *If he had preached against* the cause of missions, and then passed the collection plates, someone would have given a little, in spite of his sermon. But no, he never even gave the General Budget "honorable or dishonorable mention." He was as silent as the tomb on this business of securing funds to run the general church. The needs of the suffering retired minister never penetrated his consciousness—the heart's door was closed. The possibility of assisting a struggling neighboring Nazarene congregation to put a roof over its head never occurred to him, he had closed the approach to his consciousness. The wails of the heathen dying in the damnation of their sins, he never heard—his ears were closed. The pleas of missionaries attempting to do a million dollar kingdom business on \$50.00 a month salary, were lost on him—his heart was locked and sealed, and he carefully refrained from allowing anything to enter his consciousness that was calculated to break the seal or unlock the door.

When a man shuts out the health giving sunshine and fresh air, and, in prison, is slowly dying with the poison of his own exhalations, all that the sun can do is humbly to go on shining; and all that the breezes can do is to mournfully sigh around that closed sepulcher, vainly endeavoring to carry life inside. Hence, in spite of closed hearts, we continue to plead for the General Budget:

1. Because it supports the general church which is the all important "hub" to the Nazarene holiness wheel. Destroy it and the wheel functions not.
2. Because it directly involves the success or failure of the far-flung Sunday school work of our Nazarene movement. Shall we halt the progress of this great training school of our youth?
3. Because it alone arranges for the neighborliness of Nazarenes in assisting to build houses of worship for one another.
4. Because this is the only plan to finance the work of our general officers as they lead the hosts of God.
5. Because in the General Budget alone is it planned to put bread in the mouths of our wornout and retired ministerial veterans. *Shall we let them starve?*
6. Because the unreached regions of the homeland cannot be properly entered, evangelized and churched for the holiness movement except the General Budget. *"If any provide not for his own . . . he is worse than an infidel."*
7. Because sixty-three foreign missionaries are eating bread out of the General Budget, are clothed from it, are doctored out of it, are carried to the healthy hills during the hot season, on its broad shoulders, and brought home, when sick or broken, through its efforts. The General Budget is the foreign missionaries' "mother ship." It is their "bread line." It is the *jugal* vein of missionary effort.

When we fail the General Budget we vote loud and long—

To destroy the hub of our Nazarene wheel.
 To check our Sunday school advance.
 To let helpless congregations worship in tents.
 To compel general officers to evangelize for a living.
 To let the retired veteran starve.
 To bring the missionaries home.
 To prevent their recuperating in the hills in the hot season.
 To let them perish without medical care.
 To sink the missionaries' "mother ship."
 To hack their bread line with the ax of deficit.
 To cut the missionary jugular vein, and let the whole missionary cause bleed to death.

Who votes thus?

J. G. MORRISON, *Executive Secretary.*

THE PASSING OF MRS. J. P. ROBERTS

THE death of Mrs. J. P. Roberts of Pilot Point, Texas, wife of Rev. J. P. Roberts, the manager of Rest Cottage, marks the passing of one of the greatest women that have lived and worked in our denomination. It was the privilege of the writer to be at the funeral of Sister Roberts and to preach the funeral sermon. It was one of the saddest and yet one of the most triumphant occasions I have looked upon. A large crowd attended the funeral, some coming from a long distance to be present, a friend, Brother Spaulding, coming as far as from Pasadena, Calif. My heart was deeply moved at the funeral in behalf of the family, but especially in behalf of the heart-broken girls who attended the funeral, whose lives have been touched and inspired by the influence of this wonderful woman. I think I have never heard in my life such touching sobs and expressions of sorrow as I heard from the lips of the girls who passed by the casket. They recognized they had lost a friend that in all probability could never be replaced. Some of them had possibly been forsaken by some of their loved ones and this good woman had taken them in. For about thirty years the lights of this home have been burning every night as an indication of hope for wayward girls who had stepped aside from the path of virtue and right. In all of these years no girls have been turned away from this institution. Rest Cottage is one of the most successful rescue homes the writer has ever known anything about and the success of this home has been due largely to the efficiency, to the devotion, to the consecration of Brother Roberts and Sister Roberts.

Sister Roberts was one of the greatest women I have ever known. It is not difficult to define her outstanding characteristics. In the first place she was unselfish. I think I have never known any one who more willingly gave time, service and life unselfishly and unstintingly in behalf of suffering, dying humanity. To the very last she thought only of others. Even on her deathbed she grieved over those who needed help and even when she prayed to get well she did so only that she might help the poor, the needy, the dying, the lost. That seemed to be the one great passion of her life.

Second, she was a woman of prayer and devotion. Devotion is the word that expresses the very heart of her life. She was devoted to her family, she was devoted to Rest Cottage, she was devoted to the church, she was devoted to her friends, she was devoted to God. Her devotion was outstanding. She never seemed to narrow her affection even to Rest Cottage, for which she gave her life. She seemed to be just as much interested in every other institution and department of God's work as she was in that one institution, which marked her as a broad, big-hearted, unusual character.

Third, she was a woman that walked with God. It is impossible for me to think of Sister Roberts without thinking of

God. Her affection, her service, her very life were God centered. Jesus Christ was always first, first in her thoughts, first in her service, first in her sacrifice. While lying upon her deathbed she received a little insurance money and gave a large part of it immediately to help those suffering, because she loved Jesus Christ more than she loved her own comfort.

It would be a glorious thing to be in heaven and see this great woman receive her reward. Certainly the Lord will be able to say to her, "I know you. I was in prison and you visited me. I was hungry and you fed me. I was naked and you clothed me." For surely she has done this to the least of His little ones.

It was aptly said at the funeral by one speaker, "I wonder if some of us die how many people would weep over us and feel they had really lost a friend." The entire church feels keenly the loss of Sister Roberts. There was no person in the church to whom I would feel freer to appeal for prayer in time of need than I would to Sister Roberts. I will feel her loss very keenly. Rest Cottage will miss her and the entire movement will miss her influence and the strength of her great Christian character.

I want to request the entire church to remember Brother Roberts and Rest Cottage at Pilot Point. This institution has been built necessarily around these personalities, as institutions usually are more or less. God was able to do this work, rescue the unfortunate girl, giving her another chance, because He found a man and a woman who were willing to go up against the heartaches, the sobs, the sighs, the sorrows of suffering human beings. This is the most difficult task in the world and not many are willing to face it. Brother and Sister Roberts did face it. This is a time he needs our prayers, our support, our money. May God bless the memory of Sister Roberts and may God answer her prayers and sustain the work for which she gave her life.

Yours in Christian service,

R. T. WILLIAMS.

SATAN'S SILVER SCREENS

Written by an ex-movie operator

Are theatricals sinful? asks an innocent, angel-faced young lassie of culture and refinement. How shall we answer the innocent? Exaggerations of the evil influences of the movies are impossible. We could candidly state that of the twenty million in the United States who attend the movies daily, not one is a true follower of Jesus Christ and hence has not attained to the highest standard of morality, yea, rather is debased daily in mind, soul and body by the evil influences of sin impressed by the fiery pen of Satan from so-called educational pictures.

Theaters rob God of your time, money and service. It ruins operators, aids insanity, promotes crime, consumes all that is beautiful and lovely in human character and implants in its place hideous passion. It steals rest, overtaxes the imagination, breaks home ties. Who can tell the whole story of its woes? The mind is limited to portray its evils, not one bright page is upon its records.

Upon the canvas no shades can be produced to portray the evils as dark as the truth—countless miseries of its victims, everything conceivable that is terrible and revolting, health in ruins, hope destroyed, affections crushed, prayers silenced, home deserted, shame a tyrant, poverty a child of vice, all crimes of every hue, valley of death, living slaves. Let us view the landscape with trees whose fruit is poison and whose shade is death, mountain torrents emptying into an ocean with waves of fire. Cheeks furrowed by burning tears wrung by anguish and agony from a broken heart. Now light this picture by the glares of the infernal fires and it falls far short of the dreadful reality of the sinful influence in the present day motion picture theaters.

L. C. PHILLO.



LESSON FOR MAY 26, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: God's Law in the Heart.

LESSON TEXT: Jer. 31:29-34; John 1:17.

GOLDEN TEXT: *Thy word have I hid in mine heart that I might not sin against thee (Psa. 119:11).*

OUR lesson this week opens with an ancient proverb which was current in Jeremiah's time. This maxim doubtless had its origin in the command given on Sinai that God would visit the sins of the fathers upon their children. Under the covenant of law it would be necessary forever to continue instructing the people by punishments and judgments meted out for broken law, but in distinction from the old covenant, a new dispensation was coming, in which individual responsibility should prevail as the law.

There are many facts in the Bible to warrant this prevailing axiom. When we consider man's inherited misery through Adam's fall, and that great calamities were allowed to engulf the children in the ruin merited only by the fathers, we are not surprised to find the prophets making use of it to convey to the people truth which must be expressed.

We call attention to the deluge; the overthrow of Sodom and Gomorrah; the destruction of the "families" of Korah, Dathan and Abiram, together with themselves. Also for David's sin in numbering the people, 70,000 of his subjects were slain, and himself spared. But this is true in profane history as well. In civil and social relations the conduct of governors and parents casts its shadow on the children.

In verse thirty of this chapter a new era is announced by the prophet, an era of individual responsibility and judgment. God here declares His settled rule of procedure. National judgments shall cease, and instead, each one shall stand on his own merit, and bear his own responsibility. This law of individuality is verified in this present life, and in the life to come. Gal. 6:5, 7, 8. This places upon everyone an awful burden of inevitable personal guilt, for none can stand before God without sin. "Every man must give an account of himself" and meet his just sentence. We ask is there no escape, no relief? Can there be found no one who will save the human race from such a fate? Yes, there is One foretold in prophecy who would bear the sin of many, for He poured out His soul unto death, and was numbered with the transgressors (Isa. 53:12). He, the Just, died for the unjust (1 Peter 3:18), "Made sin for us

who knew no sin" (2 Cor. 5:21). And so we lose our individual curse in the atonement and substitution of Calvary.

Unlike the Sinaitic law which was written upon tables of stone, this law we are told is written "in fleshly tables of the heart" (2 Cor. 3:3). The old covenant, was typical of the new covenant of grace, which was not an absolute but a conditional covenant. In this it resembled the law. But it was unlike the law in other respects, the law being an external code of morals enforced upon man, while the new covenant is an inner force, an inspiration of love constraining the soul into sweet consent. Humanity can be drawn into allegiance to God more effectually and surely by the allurements of love than by the demands and threatenings of law. God speaks to the heart in the gospel.

This plan of salvation according to verse 33 God takes into His own hands for His own glory, and compassion for a sinful world. He organized the plan alone. This plan is not inconsistent with the old law, but it not only strikes the ear, but it penetrates the heart. He says, "I will write it in their heart." All knew their duty when the law was written on stone, but when He writes His law in men's hearts He gives them power to meet the requirements. This is what is meant by heart-felt religion.

We find also under the new covenant, this law of grace in the heart, that there will be such a diffusion of religious knowledge that all shall know Him. The primary application is to the enlightenment of Israel. They shall know Christ as the Lord (Isa. 54:13). But there is a secondary reference to all believers, and in its widest meaning it refers to a great ingathering of all peoples to the one faith (Psa. 2:8). Even childhood shall gather under the luster of Christian knowledge as much as maturity. National barriers and distinctions shall no longer limit the spread of true religion. The good news shall be unto all people. The two covenants are spoken of in the last verse of our lesson and their relationship to each other shown.

THE SUCCESSFUL TEACHER

An older brother tells this story on his younger brother. Little brother came home from Sunday school one day all disgusted. He told Mother he was not going back there again. Of course Mother did not like to be told just that way so she reproved the lad and told him he was going back. But he insisted he was not. Then Mother thought she had better find out why before she reproved him further lest she be making some unjust requirement, so she asked him why. At

once he blurted out boldly, cause the teacher don't know anything. This was more shocking than ever and Mother was about to administer a more severe rebuke but checked herself for further investigation. So she said, "You ought not to talk that way, son, about Sister —; she is a good woman. She knows much more than you do. Why did you say that she does not know anything?" Again the lad quickly replied, "I know she don't know anything 'cause she just asks the questions in the quarterly and then she don't know the answer and has to look back and find it." And frankly, we do not blame the lad for determining not to go back. Such procedure is not teaching at all.

The question and answer, with some carefully directed discussion, is the very best method of teaching, but to ask the questions from the quarterly indicates a weakness on the part of the teacher; and to ask the question and then look up and read the answer from the quarterly is positively inexcusable. A good teacher will make up his own questions to meet the need of his own class and the special lesson he wishes to bring out and fasten upon his pupils, and will know the answer before the question is asked. The questions in the quarterly are but suggested samples for the novice to pattern after; they become crutches when they are used beyond this, and crutches always indicate lameness. If you use these questions you must carefully look up the answers beforehand. But rarely should a teacher ask a question that he does not know the answer.

The first fault with this teacher was, she had no vision of the work; its importance and seriousness; she was just filling a position. Second, she had no knowledge of correct educational methods; she was just a machine. Third, she did not prepare her lesson; she misused the quarterly which was meant only as a suggested help. In such case that which was designed to help became a hindrance. Helps help only when they are used correctly.

Even children can tell when they are being taught. The teacher who is to succeed must have a true vision, know correct methods, and prepare the lesson, and really teach. Possibly one of the reasons why we lose from the Sunday school three out of every four pupils we get into the Sunday school under twelve years of age before they are eighteen years of age, is because they find they are not being taught, that many of those who are called teachers do not teach. And the fault in many cases is not because they could not teach if they would, but because they do not take the work seriously

(Continued on page sixteen)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week down about Houston, Texas, but on Monday, the 15th, we made a run to Lufkin, Texas. Here one of my old friends, the Rev. M. W. Burgess, is the fine pastor and he is doing the job at Lufkin. We had one of as fine nights as we have had on the entire district. My, my, but the crowd that we had there that night and the offering for all purposes came up in great shape. We were well entertained in the good Nazarene homes and well fed.

Tuesday, the 16th, we made a run to Tyler. Here Brother and Sister B. F. Nowlin are the pastors and we had a fine service on Tuesday in the afternoon and a great crowd at night, some of them said the biggest crowd that was ever in the church. Everything came up fine and we had rooms at the parsonage. My, my, how we did enjoy that Tyler trip. Tuesday night we had with us Sister M. M. Snyder and early Wednesday morning Brother I. M. Ellis and Sister Snyder went to Grand Saline on a business trip but they were back by eleven o'clock and we also had with us, Brother B. K. Bierer, from Texarkana, and about noon Sister Snyder left us for Lufkin and Brother and Sister Nowlin and our party made a run to the country.

We went twenty miles down the highway to Troup, Texas, and then left the highway and made a drive eight miles in the country to Martin's Chapel and took dinner with Brother and Sister Stewart. At 3:30 we were at the nice tabernacle and preached at three-thirty and took supper with Brother and Sister Hall. Every place tried to take the best care of us. My, my, but the people in eastern Texas are surely living on the fat of the land. Here our beloved Brother Alexander, that I wrote about last week, that lives near Jacksonville, is the pastor at Martin's Chapel. We had the largest crowd at Martin's Chapel that we have had so far on the district. I judge that we had anywhere from 800 to 1,000 people on that hill and the service was beautiful; never to be forgotten. After preaching the Ellis and Robinson and Messer party with Brother and Sister Nowlin made a run back to Tyler and spent the night with Brother and Sister Nowlin. If there are better people on earth than Brother and Sister Nowlin, I want to meet them before I go up.

The reader will see that we were at Martin's Chapel on Wednesday, the 17th, but we left Tyler on Tuesday, the 18th, for Johnson's Chapel. Here Brother Alexander also is our beloved pastor. Although he could not be with us at Johnson's Chapel, but we had a great time. We took supper with Brother and Sister E. D. Bullock and then Professor L. C.

Messer and old Bud spent the night with the Bullock family. My, my, but they are fine people, and Brother Ellis spent the night with Brother J. C. Williams who is pastor of three of our good country churches and I judge that Brother J. C. Williams is one of the finest old boys in eastern Texas. He has a fine family and the Williams and the Bullocks are the sacks of salt for the hungry sheep to lick at in that part of the country. But every home in that country was wide open to us. We could have spent a month there and hardly got around to all of the good homes that wanted us to spend the night with them. Well, thank the Lord, all the good people are not dead, or backslidden, or making arrangements to do anything of that kind. We have met with such success that we are encouraged to press the battle to the gates of the devil in the interest of Home Missions.

Well, after a fine night's rest at the Bullock hotel, Brother Williams brought Brother I. M. Ellis to the Bullock residence and we had a fine time and told each other good-by and we left for a hundred mile drive to Bivins, Texas. Here Brother Reuben H. Moore and his good wife are the Nazarene pastors. We drove into Atlanta, Texas, where I held a meeting nearly thirty years ago. On the way to Bivins from Johnson's Chapel we passed through Dangerfield and Hughes Springs and passed not far from the old Coffeeville camp where Dr. John Paul and old Bud held the campmeeting nearly thirty years ago and I also held meetings at Dangerfield and Hughes Springs in those days. At Atlanta we got dinner and then went to the home of Sister Perdue, one of the best evangelists in the M. P. church. Some of the *HERALD OF HOLINESS* readers will remember the great meetings that Sister Perdue and Sister Bartlett used to hold in eastern Texas and Louisiana and Arkansas; those two elect sisters have led thousands of people to Christ.

Well, late in the afternoon we drove out to Bivins. There we met my old friends; one of them was Brother Land that many years ago pastored the Bivins church for nine years and he was with us at Bivins. He is a most excellent preacher and brother beloved of the Lord. We had a fine service and spent a part of the afternoon with our beloved Brother Walker who has been in and around Bivins for forty-three years. We preached in the big school auditorium as the little church would not seat all of the crowd. We had a fine service and after preaching

the pastor and his good wife and our party made a run to Texarkana, where we were to spend Saturday night and Sunday morning. We had fine crowds and a splendid interest.

After lunch on Sunday we had to make an eighty mile run to Halesboro, where we were to be in the afternoon and we had in our party on that trip Sister Snyder and their son and his beautiful little wife. They helped us out in the music so very much. We had a long run but it was mostly over good roads and we arrived there at 3:40 to find the house packed to the limits and to our glad surprise we found Brother B. H. Edwards and wife and daughter with a number of the friends from Blossom, where the Edwards party are now in a revival. After a fine service we made a run to Blossom and had a great service on Sunday night in the high school auditorium and it was packed up and down stairs. Brother Cummins is our splendid pastor at Blossom and I trust that he and the Edwards party will have a great revival. But here was the hardest thing of the day, for all of us to leave Brother Snyder at Texarkana by himself and bring all the rest of the family off with us. The dear old boy hated to see the wife and children leave him.

Well, the young Snyder boy is to take the Texarkana church after the school closes at Bethany-Peniel College, and they had spent the week-end at Texarkana getting acquainted and ready for the change as Brother M. M. Snyder is the pastor until the young folks can come down and take charge.

Well, this letter brings us to the last week on the Dallas District. One more week and we move to Kansas.

In love,
UNCLE BUDDIE.

THE SUCCESSFUL TEACHER

(Continued from page fifteen)

and hence do not properly prepare for it. How can a teacher succeed who has not looked at the lesson before coming to class and depends wholly on the quarterly; or who reads over the lesson on the way to school and comes in late—missing the opening exercises and gets there just in time for the class; or who waits until late Saturday night, after a hard day's work, to begin the lesson; or who goes out to a social or entertainment Saturday night and does not get to bed until way late and gets up tired and with a headache? Such a teacher is trifling with a serious task, and such a teacher cannot long fool a group of pupils. There is probably no greater need today in our Sunday school work than the need for teachers who will take their work more seriously and give more attention to preparation—both general preparation and the preparation for each special lesson. Shall we not do better?

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Foreign Missions

NOTES ON TRIP TO BRITISH WEST INDIES

By MRS. S. N. FITKEN

BARBADOS

The Lord very definitely led in all the arrangements for this visit to our missions on the islands of Barbados and Trinidad. For this we praise Him. We found ourselves, upon landing, in a strange and beautiful tropical country which I must not attempt to describe in these brief notes. Suffice it to say that it far exceeded our expectation in every way.

How delighted our people were to see us. It almost seemed like another visit to Africa as we mingled with these dear black Nazarenes and listened to their songs of praise and earnest, unctuous prayers in the different services. (We had six services in the five days we spent there).

A real revival spirit is in their midst. How glad we were to visit the new church out in the country which was just organized, and a nice stone church building rented. Yet the crowds overflowed everywhere, many men and women standing through all the services.

TRINIDAD

Another short ocean trip of eighteen hours, and we landed on the beautiful Island of Trinidad. We had been advised of its wondrous beauty but could not help feeling as we gazed about that the half had not been told. Here we saw people from India in native dress, and little villages of tiny huts which were their homes, and heathen temples with priests in attendance. How our hearts were stirred as we gazed upon these strange scenes, for here was a little India with people just as neglected and destitute and slaves to sin and vice and superstition as in that faraway land. How we longed to be able to tell them of our Savior who alone can transform their dark hearts and lives and bring peace and blessing. We saw little girl wives being led about by their middle-aged husbands, and some with such sweet, appealing faces. We could only pray that the dear Lord would draw our beloved church into such union and fellowship with Himself that we should feel as He feels about these neglected ones and gladly lay our all at His feet, making it possible that laborers should be sent out to gather in this ripened harvest. I can't begin to tell you of the wonderful places visited or of the splendid services held with our dear people. The trip to the jungles just like those in South America is a story by itself. But we shall try to tell you all about it in a little booklet which will be ready to send out with our new study next fall.

Let us all grasp a fresh promise and

with a united effort and mighty faith in God endeavor to help the churches to put the General Budget away over the top on every district.

A CHURCH IN A HOSPITAL

The Nazarenes of Japan have organized a church in the Tuberculosis Hospital, at Kyoto. Among three hundred patients, forty-nine have been saved and baptized. A number of others are on probation, and the president of the hospital is seeking the Lord. "What bath God wrought?"

HOW ONE PERSON CAN CARRY THE WHOLE BUDGET

Another suggestion from A. N. J. of Iowa: It now costs about 61 cents to finance the General Budget each minute. How would you like to feel that with the donation of \$1.22 you had personally carried the whole General Budget—with its souls being saved, hospitals built, missionaries fed, clothed and supported, home missions cared for, aged ministers maintained, all, all, all of the vibrant activities of the General Budget—of the Church of the Nazarene for two minutes? Such a view might stir one to make it five minutes or ten! Fifty thousand Nazarenes, each carrying the General Budget for ten minutes apiece, would give this holy cause plenty of means to care for its distressing needs.

GOLD, PURE YELLOW GOLD!

There's a good heart somewhere in the Southland which does not intend to allow its right hand to know what its left hand is doing. There arrived at the General Treasurer's desk, lately, \$100 in yellow, shining gold pieces. No name was attached; no return card written in the corner; only a legend to the effect that some was to go to the General Budget, and some to famine relief. We herewith express the gratitude of the General Treasurer, the thanks of the Department of Foreign Missions, and the appreciation which we know poor, starving Chinese Nazarenes will feel when they sit down to some boiled millet, purchased with this yellow, shining donation. We suspect these particular pieces formed the savings of someone of God's dear children, and learning of the needs of the missionary cause, that saint called them forth to

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serve the Master. We wish with all our hearts that this self sacrificial example could be followed by 10,000 others who have something hidden away they could give in this crisis. Set your "iron men" to lifting burdens for Jesus.

Thoughtful students of African health conditions say that they respond as readily to modern methods of sanitation and hygiene as do other countries of similar climate. The preventable diseases can be controlled by the co-operation of government, business and missions in health campaigns. Missions inaugurate these things.

Christ came to minister to the whole man—to cure the sick in body and soul. The physical suffering that makes the whole world kin has called forth some of the most sincere and self-sacrificing of Africa's friends—the doctors. Much has been accomplished! Much there is yet to be done in making their bodies a fit "temple of the living God."

Multitudes of little African children die needlessly; for instance, deformed children are usually put to death, and in sections where twins are considered bad luck, they are destroyed. The treatment administered to sick children by witch-doctors is more apt to kill than to cure, and tiny babies are fed upon heavy, unwholesome foods which cause their death. Wherever Christianity goes, all this changes.

"A little incident happened here in Swaziland, Africa, this morning which would interest you. There is an old widow woman who has lived here at the station for a number of years. She is nearly blind so that she can hardly go out of her hut alone. She is so tall and so very thin that time and again she reminds us of a ghost. But she is a fine Christian and very often, especially in the early morning hours, one can hear her praying. The last few days she has had a great burden for one of the members of the church who is having a hard time spiritually and at last decided that she must go and talk and pray with her. So very early this morning, led by her little girl, she started off through the rain and fog to this woman's kraal. I do not know just how far she walked but it was at least four miles and she may have gone much farther than that. When she returned Miss Lovelace asked her how she had the strength to take such a trip. 'Oh,' she said, 'I don't go on my own strength. God gives me strength for these trips.' And that is right. For whenever she is down in her soul she has very little physical strength."—W. C. Esselstyn, Piggs Peak, So. Africa.

NEWS AND NOTES FROM KANSAS CITY DISTRICT

ATTENTION CHURCH REPORTERS:

To fulfill our purpose, please be sure to have your "copy" mailed to 904 East 4th St., Pittsburg, Kans., not later than the 25th of the month.—Victor L. Abbey, District Reporter.

DISTRICT SUPERINTENDENT'S REPORT

The work on the district is progressing in a good way. The spirit of the Mid-year Convention lingers with us yet. The Sunday School Rallies with Dr. and Mrs. E. P. Ellyson and Mrs. Lienard were a success and much information and inspiration were sown. Our pastors responded in fine shape. We expect a goodly increase in our Sunday schools. Brother Ed Kiemel has campaigned our district in the interest of Bresee College. We trust that he has had a warm welcome and good success. Miss Bellew has campaigned our district in the interest of Africa. She has touched about thirty churches. The month of prayer is proving a blessing to many of our people and churches. Rev. E. P. Norton, one of our elders, has accepted a church on the Colorado District and he goes with our best wishes and prayers for his good success. Mrs. Lienard is planning to give all her time to the Sunday school work on the district. We are in need of three tents for home missionary work on the district this summer. Our motto is PRAY—TRUST—WORK.

N. B. HERRELL, *District Superintendent.*

COFFEYVILLE, KANSAS

The Coffeyville church has been enjoying some real spiritual feasts this year. After spending several years in both evangelistic and pastoral work, we are convinced that two well planned and well advertised meetings are sufficient for one church in a year. We have had two such meetings. Evangelist C. W. Ruth was with us in November. God made him a great blessing to us in presenting such clear, definite teaching on the subject of "Holiness." Ever since this meeting, the church has been moving forward. We have had two missionary rallies with Sister Eva Carpenter and Sister Bellew. They surely stirred our hearts along missionary lines. We now have sixty-eight members in the W. F. M. S. The next special event was the District Preachers' Meeting. God marvelously answered prayer for us in the entertaining of this convention. Dr. Wiley was a new man to our local church as well as to many on the district. His lectures to the preachers were both inspiring and beneficial and much appreciated by all present. Dr. Morrison remained with us over Sunday and we had another missionary rally that God honored and blessed. A Prayer and Fasting League of fifty members was organized. Our first check sent in to Headquarters was over \$32. Praise the Lord!

Our recent revival with the Lowmans was a splendid success. Will report that later. We stand one hundred per cent for the forward program presented by our General Superintendents. We expect to come to our District Assembly with more than our General and District Budgets paid. We are having a wonderful month of prayer. Saved to serve.—M. T. and Lida Brandyberry, Pastors.

IOLA, KANSAS

We are grateful to the Lord for the way He has been helping us. Our Sunday school has been on a steady decline since we moved from our old location to a new, but last Sunday we had the largest attendance in months. We are hoping, praying and working since we received a vision of the needs of the Sunday school and of what can be done, from the lectures given by Dr. and Mrs. Ellyson in our Sunday School Convention held here April 9. We have been making much of the month of prayer and are expecting great things to come to the church spiritually and financially because we believe prayer changes things. We are planning a Mother's day program which will be the beginning of our revival meetings with Rev. Ira F. Stevens in charge, he being former pastor here. We feel that the spiritual tide of the church is rising and that we may be able to report the spiritual temperature of each member on the increase, is our prayer. Our dear pastor, Miss Ruth Oneth, is winning her way into the hearts of her neighbors and those she comes in contact with outside of the members. This is "Loyalty month" among the churches of Iola to stimulate church attendance. The first Sunday was "Family day," the second was "Neighbor day" and next Sunday is "School Children's day," and the pastor expects to preach to the children Sunday morning.—Reporter.

PITTSBURG, KANSAS

The Pittsburg church is doing nicely this year. We report victory in the church spiritually. The old ship of Zion seems to be moving steadily upward. In accordance with the arrangements for the month of prayer, we are meeting nightly to pray and to meditate upon His Word. God comes on the scene; gives some prayers of intercession. We hope to get the burden on in the old-fashioned way, ere the time for the beginning of the revival with Brother Jarrette E. Aycock, the latter part of the month of May. Really, we are expecting great things here from above. Our pastor is paid up in full, the District and General Budgets are paid in full and our payments on the church were met on time. Praise Him. Our Sunday school is at its best, we believe, in its history, but not at all what we expect it to be by the assembly time this fall. On the 11th we had Dr. and

Mrs. Ellyson and Brother Herrell and Sister Lienard as principal workers in the Sunday School Rally. We had a wonderful day. Ft. Scott, McCune, Carthage, Joplin and Carl Junction were well represented. Surely none of us can be contented with the present condition of things any longer but we must go ahead. Our W. F. M. S. is coming on nicely with 27 members. The N. Y. P. S. are having some real refreshings from the skies. Our pastor's wife, Sister Abbey, is a real president for the young people. Our pastor has a real vision for all of the various interests of the general and local church.—Reporter.

DREXEL, MO.

Beginning with April 1 we began a revival with Rev. J. J. Steele and wife, continuing over Sunday, April 28, amidst much rainy weather and only one nice Sunday. Brother Steele gave us a fine meeting, God owned His Word and blessed His people, giving us a goodly number of seekers and happy finders, with 12 of the finest members in the land, making 15 members received into church fellowship since the assembly. Our beloved District Superintendent, N. B. Herrell, and wife assisted us over Sunday, April 28, boosting us with their wonderful messages in sermon and song, greatly inspiring all the church, also transacting some business relative to the future success of the church, conducting our recall meeting, which resulted in 20 ballots present and every one yes—also arranging for a parsonage, and a nice increase in salary. We have met here at Drexel some of the finest people God has in every way. Amen. Allow us to say the J. J. Steeles are among our very best evangelists in sermon and song, as well as church building. Our people gave them a unanimous call to come back for another meeting. Our Sunday school has increased threefold, numbering forty to seventy; the N. Y. P. S. eighteen to twenty-five; the Missionary Society doubled. Amen. No exaggeration here, either. Oh, what a resurrection God has given us here. It can't be put on paper. It's real, forward; every church on the Kansas City District, forward.—R. E. Tabor.

KANSAS CITY, MO., FIRST CHURCH

We have just closed a revival meeting with Rev. T. M. Anderson of Wilmore, Kentucky, and Rev. and Mrs. Haldor Lillenas of Indianapolis, Ind. If we had picked the country over we could not have selected better people to have held our meeting. Brother Anderson preached better than we have ever heard him, and Brother and Sister Lillenas sang to the delight and joy of everyone who attended the services. In addition to their beautiful singing they are very fine and efficient personal workers. Our people here certainly do love them, and we hope at

some future date to have them with us again in another meeting. The attendance on both morning and evening services was unusually large. It seemed a pity that the meeting could not have continued another week. We hope to secure quite a few new members from the results of the revival. We believe that our First church here in Kansas City has made marked improvement during the last assembly year. God has been blessing in every department, Sunday school, Missionary Societies, and Young People's Society. The N. Y. P. S. especially has made quite a bit of progress. A greater interest is being manifested and the attendance is good every Sunday evening. We are still conscious of the fact, however, that "There remaineth very much land to be possessed." We are hoping and praying for the Lord to help us to sell our church so that we may be enabled to move into a section of the city where there will be a greater opportunity to build a local constituency. We ask all of God's people who read this to remember us in prayer as we work and plan for the future of the church at headquarters. —George M. Hammond, Pastor.

DALLAS DISTRICT

We haven't reported the work of the Dallas District for some time, but we haven't been idle by any means. We have been going almost day and night. We have put on several financial campaigns with Rev. and Mrs. M. M. Snyder, to save some of our churches that we were about to lose because of heavy indebtedness. They have done us the best and most satisfactory work that we have ever had done on this line. They not only raised money sufficient to meet our obligations, but they made scores of friends among the business men and all classes of people to the Church of the Nazarene. They are the best I have ever known in this line of work. Our churches are all in better financial condition than they have been, and as far as I am able to know are meeting their local obligations regularly. I notice that we are far behind with our General Budget. I want to urge all of our pastors to make an effort to bring this up by July 1.

We have just closed the campaign with Uncle Buddie and Professor L. C. Messer in the interest of Home Missions and the *HERALD OF HOLINESS*. It was the greatest campaign ever put on of any kind, I suppose, on the Dallas District. Uncle Bud preached to thousands of people of all denominations. The greatest difficulty we had was to find room for the folks that came to hear his messages. I don't think I ever heard Uncle Bud do greater preaching than he did on this tour. I notice that the Dallas District lacks only a little better than three hundred of having their one subscription for every two members. With what Uncle Buddie will turn in from this campaign if all the pastors will take this matter up, and do their best, we ought to soon bring this district up to the goal set. The tent campaign season is here, and there are numbers of places that are calling for us to come with a tent and put on a campaign in their city. We have two campaigns going now. We are called to come Sun-

day and organize a church where we have had a campaign on for several weeks.

Rev. J. E. Moore, our hustling pastor at Houston, has completed his beautiful church and Dr. Goodwin will dedicate it Sunday the 12th. It is one of the best buildings in our denomination, as far as I have seen. Brother Moore has worked nothing short of a miracle in that beautiful city. Inside the next ten years he ought to have one of the greatest churches in our connection. Houston is a fast growing city, and Brother Moore has the confidence and respect of the officials and business men. Many of our pastors are doing excellent work, that we haven't space to mention in this letter. Brethren, pray for us and the Dallas District that God will bring it to the front, and make it one of the great districts of our church.

I. M. ELLIS, District Superintendent.

NEW ENGLAND DISTRICT ASSEMBLY

The Twenty-second District Assembly of New England was held in Wollaston, April 24 to 28. Our beloved Dr. Goodwin was the presiding officer. He is so appreciative of his returned trips to this section of the country for its real worth and because it is his home section. New England feels that she has given to the Nazarene movement many of her greatest leaders.

The opening service of the assembly seemed to vibrate with the glad spirit of reunion and hope for days of fellowship in Christ's great business. This hope was truly realized. Rev. E. E. Angell and President Floyd W. Nease gave the assembly a warm welcome to share "their own" conveniences of school and camp. Rev. H. V. Miller, our District Superintendent, dear to all hearts, spoke and presented Dr. Goodwin to the assembly. There was a general spirit of sadness upon the people for the opening hours at the thought that our neighboring district of New York felt led to invade our hearth and home and take our District Superintendent. The cloud soon lifted, however, and love for New York continued with an added tie, realizing the future would see a New England son leading her on.

Few will ever forget the heart talk of Dr. Goodwin to the assembly on the opening night on God's Word, its power and fruitage. The assembly business proceeded with good order and unity under its good leadership. The reports of the pastors from all over New England showed how the great battle was being fought and with what determined forces history was being made and through all with what spirit of hope and perseverance they were pressing the battle onward. All were greatly moved toward both God and man in the service when Rev. Peter Jurich, a native of Yugoslavia, gave his life story and how God called him out from his own people and enabled him under great handicap to come to America and get saved and return, at his own expense to his people with the great news of salvation. The presence of two of our leading men from the West was greatly appreciated and their vision and fire added to our flame

for which we are grateful. These men were Rev. E. J. Fleming and Rev. E. O. Chalfant. Brother Chalfant spoke on Thursday night and left us all feeling and seeing by faith that "It can be done." Friday the report of Brother Miller, our District Superintendent, was given and received and some substantial gifts were presented to him and his wife. He expressed his appreciation for what the district had meant to him and assured them they would always have a great and abiding place in his heart. The assembly proceeded to ballot for another Superintendent and continued until about three o'clock, when Rev. F. W. Nease, President of our Eastern Nazarene College was elected. All rejoiced in this election, except the college students and those vitally connected with the school. Brother Nease was taken so by surprise by the election that he asked for time to decide. The next order of the day was an educational rally. No one apparently of the school having courage to rally, dispersion seemed to be the order resorted to and the rally was postponed. At night, however Brother Nease expressed his convictions gained through prayer and council that he should continue with the school yet at the same time appreciating the confidence of the people in their desire for him to lead them in the work of the district. The school rally then held was full of the rally spirit and all were made to appreciate the school in a greater sense, we believe, than ever. Saturday morning the balloting was resumed and with other business being interspersed, while the long suffering tellers counted ballots, continued until the middle of the afternoon. Men far and near were voted for. Finally Rev. John Gould, business manager of the Eastern Nazarene College, was chosen to lead the district for the coming year. The Saturday evening service was given to the young people of the district. Rev. Kimble Moulton, John Riley and Professor R. W. Gardner spoke. Each gave excellent talks, showing that reality and vision, two characteristics of young people, are the essential qualities for real Christians. The special singing brought blessing and revealed some of the talent the future Church of the Nazarene is to be blessed with in far-reaching service. Sunday proved a great day of blessing, with the greatest crowds any assembly has ever drawn. The new "gymnasium" was filled to capacity and is said to seat between six and seven hundred. Dr. Goodwin preached after a love feast, conducted by Brother Riggs, his theme being our love for God and what it will do for and in us. This message seemed to be the climax of blessing for the whole assembly and brought God very graciously near. The ordination service of the afternoon had God's special sanction and grace. Dr. Goodwin granted elder's orders to four candidates who were John W. Ames, Joshua C. Wagner, Mary E. Cove and Mabel R. Manning. Rev. Moses Hagopian, our returned missionary from Palestine, and Mrs. L. S. Tracy, returned from India, spoke following the ordination service in a missionary rally. The New England District pledged herself to stand by the General Board in its advance along missionary lines by more than her apportionment of \$23,000.

The universal feeling of the representatives of the great district at this assembly was that the task just must be done. All shoulders must be at the wheel in the coming year. We must not forget to add that the district is standing by her great school, the Eastern Nazarene College, with her lot of temporary endowments. More than half of these were pledged Sunday afternoon. The closing service of the assembly was one of blessing and inspiration as our retiring District Superintendent, Rev. H. V. Miller, preached his farewell message. He preached on "Intercessory Prayer," and all Christian hearts were made to burn with divine realization of the limitless possibilities in the privileges granted us of prevailing with God. The general spirit of the assembly we believe as felt by all is that the time and faith are ripe for a gracious revival of religion and that no effort is to be spared in producing it as far as we are concerned. The gracious hospitality of the college in their entertainment and the kindness and courtesies of the students will long linger in our minds. They are all a fine lot and may their lot increase! "To your tents, O Israel," and New England will be heard from with great results in the future.

Reporter.

GROUP SUNDAY SCHOOL CONVENTION, ZONE 4, NORTHERN CALIFORNIA DISTRICT

The Northern California District has recently been divided into zones. Each of these zones or groups of churches is expected to hold a number of conventions each year. Zone No. 4 held its first convention at the Red Bluff church on April 4. There was a preconvention service on Wednesday evening, April 3. At this service our District Superintendent, Rev. Frank B. Smith, brought us a great message on "Stewardship."

The convention opened on Thursday morning at 9:30. Rev. Chester Smith of Corning presided. Rev. J. H. Jamieson, pastor at Marysville, led the devotional service and brought us a most beautiful message from Isaiah 12.

A very splendid paper on "The Ideal Superintendent" was read by Mr. Clyde Cockerham, of the Corning church. The next paper was given by our beloved District Secretary, John A. Dolson. His subject was, "The Church School Board."

The afternoon devotional service was led by Brother Clyde Cockerham. A paper on "The Teacher's Preparation" was read by Sister A. Belle Stonciphier of Red Bluff. The paper was very interesting and enjoyable and made a deep impression upon the members of the convention.

The last paper was read by L. B. Dawson of Chico. His subject was, "Is the Sunday School Meeting the Needs of the Children and Young People?" Brother Dawson gave us some good thoughts along this line.

The discussions on all of the subjects were enthusiastic and to the point. Specials songs were sung by representatives of the different Sunday schools during the course of the day. The closing service was held at 7:30 p. m., at which

time Brother Chester Smith of Corning brought us the message.

The attendance was good and the convention seemed to be in every way a success. The blessing of the Lord was upon it from the beginning. Delegates left for their homes with a new vision and a determination to do better work in the future.

J. H. THOMPSON, Reporter.

SUNDAY SCHOOL AND N. Y. P. S. RALLY

Zone Six, of the Eastern Oklahoma District met in a Sunday School and N. Y. P. S. Rally with the Poteau church, April 20. All the churches, Sunday schools, and Young People's Societies on Zone Six were represented except two. Forty-four persons from the Sallisaw church were present. That was the largest representation from any visiting church.

The morning session was devoted to the interests of Sunday school work and the afternoon to N. Y. P. S. interests.

Addresses to Sunday school superintendents and teachers were given by the following preachers, Revs. A. M. Gilbert of Wister, A. B. Barham of Sallisaw, W. S. Harmon of Poteau, and Ethel Barham of Sallisaw.

The Sunday school superintendents were introduced by their pastors and were given an opportunity to report the work being done by their Sunday schools.

The Sunday school teachers from the several Sunday schools were introduced by their Sunday school superintendents. They were a fine bunch of workers. Sallisaw Sunday school had the largest number of teachers present.

Each Sunday school represented gave a song and a number of special songs were sung by members of the different Sunday schools. The singing by Poteau Mixed Quartet and Sallisaw Double Quartet of Intermediates also a solo by Brother Gilbert of Wister was enjoyed by all. The morning was full of good things and all too soon the noon hour came.

A plate lunch was served by the Poteau church. And such a royal spread! Everything good to eat was there to tempt the appetite, and it seemed like the widow's meal and oil, after the large crowd had eaten heartily there was sufficient food to feed another hungry crowd. Rev. W. S. Harmon and his flock certainly know how to entertain a group of churches, Sunday schools, and Young People's Societies and how to feed a hungry crowd. May God bless them and feed their souls on the Bread of Life.

In the afternoon the N. Y. P. S. was in charge. Papers were read by Miss Beulah Moore of Sallisaw, and Miss Helen Liles of Poteau on "Danger Signals for Young Disciples." These were excellent papers and Brother Gilbert of Wister gave a stirring talk on the same subject.

Some readings were given and special songs by the Poteau Mixed Quartet, Sallisaw Double Intermediate Quartet, Poteau Junior Society, Sallisaw Double Male Quartet, Poteau Duet of Juniors and "Ma's" Quartet of female voices. Our Zone leader, Sister Barham, is "Ma" to us all. We were also favored by a number of duets sung by Brother Gilbert and his

friend, Brother Charlie Higgins, who is a commissioned song evangelist.

All the young people quoted in unison the passage of scripture in First Timothy 4:12. Then Miss Fonzo Cone of Sallisaw, read an excellent paper on "Our Slogan."

The presence of the Lord was felt throughout the day. We received spiritual help, soul food, and thoughts that will produce fruit for the Lord.

We shall look forward with joy and gladness for the next rally.

LUCILLE BROCK, Reporter.

CHURCH NEWS

GREENFORK, IND.—"After a meeting of seven weeks here we organized a church April 20, 1928, with a good class of sanctified people. In three months the Lord helped us purchase a lot for cash. Then in October we had a three weeks' meeting with Rev. I. F. Rodeffer. We have had victory and souls since we began and several added to the church. We just closed a two weeks' meeting April 21, one year after organizing, with Rev. S. D. Cox of Indianapolis. This was the best meeting the community has had for some time, if ever one like it. Eighteen souls bowed at the altar and found pardon for sins confessed. Some of these returned and were sanctified. A good offering was taken for the evangelist and a love offering for the pastor. We are believing God for a victorious time from now till Jesus comes, in this place."—C. L. Thornburg, Pastor.

VONA, COLO.—"Last night closed a great revival at Elphis church on the eastern plains of Colorado with Evangelist W. M. Roper of Denver. We opened fire on the enemy March 31, and saw no visible results for about two weeks, but the break finally came and the revival waxed hotter right on to the close, with a halo of glory on the church and souls weeping their way to Calvary. We took in five splendid members Sunday morning. To Him we give all the glory. Brother and Sister Webber of Bethel rendered valiant service as special workers and singers."—Roy Johnson, Superintendent, Reporter.

NORTH LITTLE ROCK, ARK.—"We have just come to the close of our month of prayer and work in our church here, per the request of the General Superintendents and the General Board. Thank God for such a request as they made of our churches. I don't think our church at this place will ever be quite the same after this campaign of prayer and work. There were several professions during this time, and a great deepening of the spiritual life of our people. The pastor did the preaching. It is our personal opinion that the spiritual life of our church is perhaps in the best condition it has been during our pastorate here of this good people. The financial condition is improving—almost all of our apportionments are paid up to date, and we see no reason why we shall not close the year with every financial obligation taken care of in full. The church made it possible for the pastor to purchase a nice closed

car about the middle of January. Our friends outside of the church helped in this too. We ought to be able to close the year with the greatest sweep of victory spiritually we have ever had, as we have that great soul winner, Evangelist John Fleming, engaged for a revival which is to be held from Sept. 3 to 15."—L. Lee Gaines, Pastor.

PAVO, GA.—"Sunday night, April 28, marked the closing service of one of the best revival meetings ever held in this church. Rev. Oscar Hudson did the preaching and was mightily used of God in bringing some of the most convincing messages that we have ever heard. Many souls were blessed, sinners converted and believers sanctified. In one case an entire family of seven was saved, together with several of their neighbors. The local church, having had the burden for a revival for months, began prayermeetings the first night of April and continued every night until the meeting began with Brother Hudson on the 17th. So the revival spirit was on from the beginning of the meeting. We were especially favored in having with us Sister Georgia Longworth of Atlanta and her granddaughters, Misses Miriam and Helen England, who blessed our hearts in every service with special messages in song. These handmaidens with their harp and triangle and consecrated voices would be a blessing in any meeting. The young people from our new church at Thomasville were also an inspiration and blessing. A beautiful spirit of co-operation was shown by other churches and pastors of the town, the pianist of the Methodist and members of the orchestra of both the Methodist and Baptist churches assisting in the music. God's blessings were surely on us throughout the meeting. To Him be all the glory for every victory! Sixteen persons united with this church. Praise the Lord! We are encouraged to keep pressing the battle against sin and preach holiness and full salvation till Jesus comes or calls us home. Pray for us."—Aurelia Moore, Pastor.

BURBANK, CALIF.—"Just closed a very successful revival Sunday night, C. E. Toney as evangelist and the Douglas trio as singers. The preaching was stirring and powerful, the singing was great. The labors of this good evangelistic team were greatly appreciated by both pastor and church. A number prayed through to victory. The closing Sunday night a nice class of new members were received into the church, representing four or five fine families. The Sunday school increased, the church greatly blessed and inspired to greater activities. The pastor recalled for another year. The outlook, onlook and uplook are good. D. V., following our assembly, the pastor and family will take their vacation in their old home state, North Carolina."—W. C. Frazier, Pastor.

PASTOR W. E. ZIMMERMAN, COLUMBUS, OHIO, PARSONS AVENUE—"Just closed a revival last night, April 28. Rev. D. M. Peffley was the evangelist. This was the second revival that Rev. Peffley has held for us and this one was far ahead of the

first one in every respect. From the very first service the Lord blessed with salvation. Seekers filled the altar every time an altar call was given and often extra chairs and benches were needed to take care of the seekers. Many sought for many nights but they were finally rewarded with a good experience. The thing that we like about Brother Peffley is that he keeps folks seeking until they find. The closing day of the revival was a big day. We had a Sunday school rally with an attendance of 244, in spite of the fact that it was raining. Our building was crowded to its capacity, and before we can have many more we shall have to enlarge. This we are planning on doing in the near future. Rev. Chas. Gibson, our District Superintendent, was with us and preached a great message and then at the close of his sermon he raised \$1,000 to help lift the debt off of our church. In the afternoon and night services other pledges were handed in until we have now in cash and pledges about \$1,800. When this is paid in we can secure the deed for our property and start to enlarge our borders. Sunday night Rev. Peffley preached a great closing message and many responded and sought the Lord. Everyone seemed to feel that the Lord had sent us a mighty revival. The immediate results of the revival were twenty-two good members received into the church on Sunday morning. Many friends were made for our church, and the church is on a higher spiritual plane with a mind to work. Twenty-one subscriptions were secured for the HERALD OF HOLINESS."

EVANGELIST LON R. WOODRUM—"When we last reported we had just closed a meeting with Brother Hocker at Plainview, Texas. A few days later we went to Borger, where God gave us a few souls, for which we praise Him. At Borger we contracted the flu, which continued for nine weeks. We had to cancel two revival meetings. Besides this my wife nearly succumbed to complications resulting from childbirth. We praise God for precious friends that stood by us. At this time we are back again in the field. We just closed a very good meeting with S. L. Wood of Abernathy, Texas. This was a campaign I shall not soon forget. We had two literal Pentecosts that stirred the church and sinners to their hearts' depths. There were some real praying and groaning after God. A goodly number were added to the kingdom: and several truly sanctified. Brother Wood,

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the pastor at this place, is a real man of God, a burden-bearer and child of faith. From here I go to Memphis, Texas."

EVANGELIST S. D. COX—"We have been having some very fruitful meetings lately, for which we praise God and give Him the glory. Our meeting with Rev. Leo Davis of Winchester, Ind., was certainly a wonderful meeting. A goodly number of different people sought God either for pardon or holiness, and a splendid class was received into membership the last Sunday. Rev. Davis truly is a fine man to work with and I never labored with a more congenial pastor. My next meeting was with Rev. W. M. Wilson of Sidney, Ohio. The meeting the first week was a real battle. The conditions were not at all favorable to look for victory but God honored His Word and answered the earnest prayers of His children and the results were extraordinary. Misses Young and Cornell of Columbus, Ohio, did some wonderful singing in the meeting. My next meeting was with Rev. Alvin Kerst of Indianapolis. This was a blessed good meeting with wonderful harmony and a number prayed through to sure victory. Just closed a very good meeting with Rev. C. L. Thornburg at Greensfork, Ind. Brother Thornburg was wonderfully saved a few years ago and since that has established a church among the folks who have always known him. Home address, 1249 N. Holmes, Indianapolis, Ind."

MEDFORD, ORE.—"Last night (Tuesday) closed thirty nights of prayer in our church here. Prayer changes things. Sunday night we closed the greatest revival in the history of the Medford church with Brother and Sister Nerry as evangelists. We began praying April 1st and on the 14th Brother and Sister Nerry came to us and for fourteen days and nights Brother Nerry preached with the Holy Ghost sent down from heaven, and Sister Nerry sang and the saints prayed and God honored. There was hardly a barren service in the fourteen nights. On Sunday night, the 28th, at 7:30, in the presence of a packed house we set fire to the mortgage that was on our church property, and while the fire consumed the mortgage we sang and shouted for joy. Brother Nerry then brought a great message and the meeting closed in a blaze of glory. We gave the evangelist a good offering and a love offering was taken for the pastor which was so wonderful it made us look up and thank God that our people were so thoughtful of us. We are in the best condition financially and spiritually we have ever been, for which we thank God. Truly this has been a good year for us at Medford. We expect to come to the assembly with a hundred per cent on all lines of our work, and next year build a new church."—G. O. Crow and Wife, Pastors.

KENTON, OHIO, CHURCH OF THE NAZARENE—"This church is having a gracious revival with Brother R. A. Brooks and wife in charge, with old-time preaching and praying and praising God, to whom be the glory. Some souls have been pray-

ing through and finding God with others becoming interested. Brother C. A. Gibson, our District Superintendent, was with us April 22, and delivered the evening message with power and souls came to the altar and prayed through. The church was full and they enjoyed the message. Some left the church to keep from going to the altar. Would like to state that Brother Brooks is doing wonderful preaching and Sister Brooks is singing the glory down. I want to state that the church at Kenton has her General and District Budgets paid up to date. So keep praying that God may still keep us where he can use us for we have a fine people in Kenton as ever lived. They do not know defeat. Glory be to God and the Lamb forever. Keep praying for us."—C. J. White, Pastor.

MCKINNEY, TEXAS—"We are glad we are able to report victory. The Lord has been blessing in a most remarkable way. We had a good pre-Easter meeting. Seventeen prayed through. We took three into the church. Rev. H. A. Gregory of Dallas was the evangelist. He was at his best and did some great preaching. Uncle Buddie Robinson and Professor Messer and District Superintendent Ellis were with us last Wednesday night and proved

a great blessing to the church. We pray the Lord will keep them on the field many years yet. We covet the prayers of the saints. We are having some hard battles but we are believing and trusting in a wonderful Christ."—J. A. Sharp, Pastor.

PASTORS DAVID E. AND GRACE MILBY, CANTON, ILL.—"We just closed one of the greatest revivals ever held in Canton, Ill. Rev. W. O. Nease won the hearts of the people with his straight preaching and sweet spirit. Much interest was displayed by the people of the different churches of the city throughout the whole meeting. The crowds increased until the last Sunday found the church filled to its utmost capacity both services. The church was helped in every way and many found the Lord. Sinners were saved, backsliders reclaimed and believers sanctified and the saints blessed and edified. On the last Sunday we had a great Sunday school rally. The attendance increased from 86 to 241. At this service Brother Nease displayed his magic wonder box. This is a unique service and helpful to both young and old. As the box is displayed truths are brought to the minds of those present that will never be forgotten. This service would be of untold value to any

Sunday school. This revival proved that the people of today are still hungry for the old-time, holiness gospel preached with power and unction. The people showed their appreciation of the meeting by voting for Brother Nease to return. He left the Canton people feeling that a prophet had visited our town."

HAMMOND, IND.—"In February General Superintendent Goodwin was with us for six days and on February 24 dedicated our new church edifice, valued at \$85,000. God helped us to raise in cash and pledges \$45,000 on dedication day for which we give God all the glory. A goodly number sought the Lord under the mighty, heart-searching messages of Dr. Goodwin. Large crowds were in attendance every night. On March 3, Rev. F. H. Watkin, our beloved pastor, with the Vaughan Radio Quartet launched a revival campaign, this being the third revival meeting in which our pastor has done his own preaching since coming here in September, 1928. God has marvelously blessed his messages and efforts from time to time. Many sought the Lord and a goodly number of new members were taken into the church and there are more to follow. The Vaughan Radio Quartet were at their best and the large crowds that attended the meetings were blessed and helped by their songs of inspiration. During their stay with us they were invited to sing in various places in the city. They also broadcasted over station KYW at Gary, Ind., three times each week. The many results of this well attended meeting will be revealed at the judgment. Finances were easily raised; the quartet was well paid, a good love offering was given our pastor, our District and General Budgets raised to date. There was a beautiful spirit in our midst. On April 20 we were privileged to have with us District Superintendent Montgomery, at which time we had the recall of our pastor. Rev. F. H. Watkin was given a hearty unanimous vote to remain with us as our pastor for the coming year, for which we praise God. Truly God is blessing this pastor and people and we are moving on to greater victories, to plant holiness in the towns around us. God has poured out His Spirit on the work constantly and usually souls are finding the Lord every week in our regular services. God is blessing every department; our Sunday school is growing and classes are increasing in attendance and spirit. The N. Y. P. S. is growing both in interest and attendance. Some of our young people have dedicated their lives to God and the Lord has deemed them worthy to call them to a special work in His vineyard. Praise His name forever! We are pressing onward with Christ as our great Head and the Holy Ghost as our indwelling comforter. Any who have friends or relatives here that you would like to have brought in touch with the work of the church please send their names and addresses to our pastor at 1329 Meadow Lane St., and we will endeavor to reach them with the interest of our work."—Mrs. W. L. Burch, Secretary.

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CHANDLER, ARIZONA—"We came here and took charge of the work at the beginning of the assembly year after leaving the Eastern Oklahoma District, where we had spent twenty years. We found a loyal little band of Nazarenes here with a good church building and parsonage. We have a good Sunday school with Rev. L. R. Whitten as superintendent and a good N. Y. P. S. Our crowds are increasing and God is blessing in our services. Our church has given me a vacation of six weeks during the last half of July and August. We would be glad to give the time to revival work. Write us at Chandler, Arizona."—L. H. Ritter.

MURKLETO, WASHINGTON—"We closed a very successful revival meeting with Rev. Will H. and Lillie B. Nerry. The attendance was good throughout the meeting and good interest was shown in every service. There were about forty seekers at the altar and almost all of them were happy finders. Splendid work was done in every part of the meeting. Sister Nerry is a very fine song leader and soloist; and Brother Nerry preached the old-fashioned gospel with unction and power and the Holy Spirit carried the good news of salvation home to the hungry hearts. One feature of the meeting that I do not wish to overlook was the institution of relay praying, each one taking a half-hour for prayer through the day, thus continually besieging the throne for the blessing of God upon the meeting. This proved a great blessing. Since the close of our revival we are having the relay prayer on Saturdays and Wednesdays. As a result of the meeting we have taken six new members into the church and others have been saved and sanctified since and we are marching on with the conquerors' tread and believing the Lord for greater things in the future. We are coming up to the District Assembly with all budgets paid in full. We give the Lord all the praise and honor and glory for all that has been done. At the meeting for the call of the pastor the church gave us a united and unanimous call for the fourth year."—Rev. Hollis Grubb.

EVANGELIST JOHN T. HATFIELD—"We have just been reading some of the reports in the HERALD OF HOLINESS. How we would like to have been in some of these big meetings. We have been longing for many years to be in one of those big Holy Ghost meetings where the fire falls and they come to the altar by the hundreds; where religion is the topic of the day and on the tongue of everybody in the town and country. Where they get through so good, that the church will know it, the family will know it, the school teacher will know it, and the scholars will know it. We have seen some that were reported to be Holy Ghost revivals but the evangelist did not stay to see how long it lasted. If he had tarried a few days, we have our doubts if he could have found them with fifty local preachers and so many class leaders with the pastor included. Now we have just closed a three weeks' revival at Glendale, Arizona, with Rev. N. D. Essley as pastor and he has but few equals when it

comes to an altar service and putting up a fight for real thorough work and his good wife cannot be excelled when it comes to pushing the battle to a real victory and there is no letting up until there is nothing more to be done and his daughter was on the job to lead and push the song service, when she was able. Now with all this good help we are very sorry we can't make as good report as we would like to, especially along the line of statistics. However, we must say we had a great meeting in some respects. This church has been considered as one among the spiritual churches of Arizona. It was free from any splits or factions; there was no trouble of any kind in the church and yet nearly every one of them confessed that they had let down and cooled off to a certain extent; and for the first two weeks they were busy with themselves getting back their revival fire. We did some house to house visiting and got some good results from raw material. We had a few real Holy Ghost breaks that were great. The last day perhaps was the greatest; both morning and afternoon the preacher did not get to preach, but it only hit the church, with the exception of a few cases. We had seekers more or less throughout the meetings with some good results. The meeting was well attended. This church is just now ready to do revival work and we believe as a whole they are in as good shape spiritually as any church we know of. We have two meetings in Phoenix where this church can attend and we are hoping that this revival fire will spread over this entire valley."

EVANGELIST D. M. PEPPLEY—"Since reporting last, I have been in a revival at Franklin, Ohio, with Rev. Fitch as pas-

tor. This was a great revival, with the altars lined from night to night and at times we had no room for the workers, but best of all, they prayed through to definite victory. Rev. Allen Wagner was with us the last part of the meeting and led the singing and played the saxophone to the enjoyment of all. The secret of the meeting was that the pastor had laid the foundation and had won the hearts of the outsiders as well as the church. We went next to Big Run, Ohio, where Rev. DeLong, one of God's choice young men, is the pastor. This was a hard-fought battle, as the crowds were small in the start, on account of bad roads, also this is a country church but the crowds finally came till at times we couldn't take care of them. The church was revived and then the revival came and from that on the altar was lined and we closed with great victory. Next we went to Columbus, Ohio, Parsons Avenue church, with Rev. Zimmerman as pastor, who has reported this meeting. In all of these meetings a fine class of members were received and a good list of subscriptions to the HERALD OF HOLINESS. Our slate is full till winter. Pray God will continue to make us a soul winner till He comes."

EVANGELIST AUG. N. NILSON—"Brother Clarence J. Haas (singer and cornetist) and the writer conducted a four days' holiness convention at Cumberland, Md., in our church, Rev. A. J. Bashan, pastor. It was a glorious convention. God came down our souls to meet and glory crowned the mercy seat, and a number of souls were gloriously saved and sanctified wholly. We give Him all the glory. Both pastor and congregation treated us royally in every respect. The congregations were large each service."

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ANNOUNCEMENTS

NOTICE—I am closing my winter and spring work in Florida and will be glad to get meetings anywhere north. I will take a pastorate or do evangelistic work after June 1.—Rev. C. E. Shaw, Sebring, Florida.

NOTICE—I have given up pastoral work and will devote my time to evangelism. Rev. Mrs. Nellie Mix will travel with me as singer and player where a singer is wanted. We will be glad to accept calls to churches, camps or communities where the gospel is wanted in its fullness. For reference write to Rev. L. T. Wells, Superintendent of Kentucky District, or Rev. Morris Himler, pastor First church, Ft. Wayne, Ind.—Rev. Nancy Galbreath, 1206 Cass St., Ft. Wayne, Ind.

NOTICE—To the undergraduates of the Western Oklahoma District: I take this opportunity of notifying you that I have been relieved as Secretary of the Board of Examiners by the appointment of Rev. J. E. Burkett, Rt. 6, 1316 West Avenue E, Oklahoma City, Okla. All communications to the board should go to him. All work to be graded by me, as indicated by the 1928 Minutes, should be sent to Rev. F. G. Stockton, 718 So. 12th St., Chickasha, Oklahoma, who has been appointed as a member of the Board of Examiners in my stead.—Arthur A. Miller, Norman, Okla.

Please pray for Sister Edna Wells Hoke, pastor at Peoria, Ill., who is very

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Ill; for a sister in Indiana "that if it is the Lord's will He will heal me of some long standing diseases in order that I might be physically able to do some work for Jesus"; for a sister that she may be healed and her mind strengthened; for a deaconess in Arkansas that she may be restored to health; for the healing of a worker in Louisiana who has not been able to be active for four years on account of ill health.

BORN to Evangelist Jas. Miller and wife, Indianapolis, Ind., a baby girl on April 28.

NOTICE—Rev. C. K. Spell has united with the Church of the Nazarene at Beaumont, Texas. He is a great preacher, and well known to the holiness people. He has held meetings in many sections of the country. Let's keep him busy on the Dallas District. Address him, Kirbyville, Texas. This notice is without his solicitation or knowledge.—I. M. Ellis, Superintendent Dallas District.

NOTICE—Since giving up the Superintendency of the Michigan District I have been engaged in evangelistic work. God has been giving us some wonderful revivals, but I feel clear that I should

get back into the pastorate again where God blessed me for twenty years. My last pastorate was at Olivet College church before the Michigan District called me as Superintendent. I shall be glad to consider a call to any church in our connection where an aggressive program is desired. However, up until then I am in the evangelistic field with some open dates for the spring and summer. I can give an early date to someone as I now have an opening. Address me at 1249 N. Holmes, Indianapolis, Ind.—Steuben D. Cox.

RECOMMENDATION—To whom this may be of interest: It gives me pleasure to call the attention of our pastors and churches to the fact that Rev. Paul J. Goodwin of Pasadena, Calif., is announcing himself for evangelistic work. Brother Goodwin is no stranger to the people of our church. He is the son of General Superintendent Goodwin. Brother Goodwin is a scholarly young man and has had a great deal of experience as a teacher, pastor and evangelist. God has richly blessed him in southern California as a church builder and has used him effectively in pastoral and revival work. Brother Goodwin has ability, he is a splendid public speaker, consecrated, and will give the people a worth-while message and his work will be constructive. I trust that our pastors and churches will keep him busy.—R. T. Williams.

REQUEST—The General Secretary requests that local churches publishing church bulletins or other local church publications, place the General Secretary on their mailing lists, and send one copy of each issue to him. A few that we receive quite frequently carry some very fine material that might be passed on to the whole denomination with much profit.—E. J. Fleming, General Secretary.

NOTICE—The Executive Committee of the W. F. M. S. General Council, at their meeting in January, voted to have an extensive campaign for selling missionary books in connection with the W. F. M. S. annual meetings and District Assemblies, also at campmeetings. Watch for the plan as outlined in the June number of The Other Sheep.—Mrs. C. A. McConnell, Supt. of Publicity (General).

PASTORAL ARRANGEMENTS

Alberta District

PASTORS: Calgary, Roy F. Smeed; Calder (Edmonton), Mary Laird; Claresholm, A. H. Eggleston; Craigmyle, Olive E. Bean; Delburne, E. H. Osborne; Drumheller, Peter Clark; Edmonton, E. S. Mathews; Elscott, O. G. Brooks; Ferintosh, W. Cross; Hespero, Thos. Sturdy; Innisfail, A. Faulk; Leslieville, W. Humble; Lethbridge, W. A. Peterson; Loughheed, J. D. Fowler; Medicine Hat, S. Kaechele; Murray Valley, W. J. Ewing; Peace River, to be supplied; Picture Butte, D. Thurlow; Red Deer, J. R. Spittal; Rimbey, P. J. Bartram; Stettler, A. Grobe; Wetaskiwin, Mary Walsh; Youngstown, F. W. McDowell.

British Isles District

DISTRICT SUPERINTENDENT—Rev. George Sharpe, 8 Buchanan Gardens, Tolcross, Glasgow.
DISTRICT SECRETARY—Rev. Kenneth McRitchie, 26 Forest Place, Dunfermline.
DISTRICT TREASURER—Robert Collins, 10 Woodlands Crescent, Bothwell.
PASTORS: Ardrossan, David Anderson; Bellshill, John M. Watson; Blantyre, William Wilkie; Dunfermline, to be supplied; Edinburgh, K. McRitchie; Gldersome, Frank T. Clark (supply); Glasgow (Parkhead), John D. Lewis; Kilmacoll, James B. MacLagan; Morley, Robert Purvis; Motherwell, George Frame; Paisley, William Scott; Perth, Edward T. Herringshaw; Port-Glasgow, J. B. MacLagan; Tronn, Murdoch Luke; Tiddington, James M. Cuhle.

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DEATHS

ROBERTSON—Helen Theresa Robertson, daughter of Frank and Orah Cleaves, was born at Springfield, Mass., April 29, 1896. After a few days of intense suffering she passed away at her home in Bedford, Indiana, March 23, 1929, age 32 years 10 months and 22 days. She was united in marriage to Frank A. Robertson at Thompsonville, Conn., March 27, 1912. To this union were born three children, Frances, Dorothy and Stuart. She leaves to mourn her loss, husband and children and other relatives and a host of friends. Her parents and other near relatives have preceded her. Sister Robertson was converted and sanctified four years ago last July in a tent meeting conducted by Rev. Ira R. Akers in this city. We have often heard her testify to the time when she knelt in the straw at the mourner's bench and there prayed until she knew that God for Christ's sake had forgiven her. It was soon found out that Sister Robertson was a splendid pianist, she was asked to play and from that time until her death she has ever been our faithful and efficient pianist. When the Church of the Nazarene was organized she became a charter member and has always been one of our leading members. She was a member of the church board and has held other responsible positions in the church, being at the time of her death teacher of the Sunday school class No. 7. Sister Robertson was an untiring worker and loved the services and the house of God. She told her pastor Friday afternoon that she had gone to church many times when she was really too sick to go. This is a great shock to our church and our hearts are broken with sorrow, but with our heads bowed we can only say, "Thy will be done," knowing that God doeth all things well. The funeral was conducted by the pastor, Rev. Loren R. Pendry, and assisted by Rev. S. B. Walls, Rev. Ira R. Akers and Rev. Everett Atkinson.

MARVIN—Ray Wilber Marvin departed this life December 13, 1928. He was born February 27, 1876, at Jonesville, Mich. While he was a small child his parents moved to Kansas where they stayed for several years, but moved back to Michigan in his later youth. He was married to Ina Belle Randall of Paris, Michigan, on February 22, 1902. Shortly after his marriage he was converted at Grand Rapids, Mich., under the ministry of the famous evangelist, Mel Trotter. He was later sanctified and called to preach the gospel. He attended God's Revivalist Bible School and after a three years' course in school was completed he was ordained there in 1906. He did evangelistic work in the Middle West for three years and held a pastorate for one year in Ohio. Because of poor health he moved to South Dakota and took a homestead. While he lived on the farm there he had several appointments where he preached. He moved to Sioux City in 1913, where he resided until his death. He united with the Church of the Nazarene some fourteen years ago, and remained in that relation to the end of his life. His death was very sudden. During the day before he died in the evening, he spent much time in prayer, calling the family to prayer several times. In the evening he went on business to a friend's home and while talking to the friend fell and was gone in a very few minutes. He leaves his wife and one son, who live in Sioux City, Iowa, and a brother who is a minister in the Wesleyan Methodist church in the state of Pennsylvania and one who is a banker in Battle Creek, Mich., to mourn his departure. The writer, assisted by Rev. B. H. Edwards of Omaha, Nebr., conducted funeral services in the church at Sioux City and the body was laid to rest in the Graceland Cemetery. —M. J. Jones, Pastor.

HAGGATT—Sarah Isabelle Davis was born in Missouri, January 10, 1867, and slipped away to be with Jesus March 28, 1929. She had been in poor health for two years. She was beautifully converted at the age of nineteen and united with the M. R. church and lived a loyal Christian life. In September, 1921, through the preaching of Rev. J. H. Crawford she consecrated all and God wonderfully sanctified her wholly. She then united with the Church of the Nazarene. She was married to N. A. Haggatt in 1885 and to this union were born ten children, eight of whom are living—four sons: Isaiah of Lakeview, Texas, Joe of Stonewall, Okla., Nathan of Stonewall, John of Ada, Okla., Robert of Roscoe, Texas, Charles of Ada, Okla., two daughters, Rev. Mrs. Clarice Thomas of Sweetwater, Texas, Mrs. Little Bullard of Duncan, Okla. We shall miss her loving smiles and godly counsel, but our loss is heaven's gain.—Lula Couch, a Friend.

GIFFORD—Henry Gifford was born in Watertown, New York, December 11, 1850; died at his home in Talala, Oklahoma, March 4, 1929, age 78 years 2 months and 21 days. He was united in marriage to Letitia E. Boyd at Stanton, Minn., January 6, 1877. To this union were born two sons and two daughters who survive him Mrs. Pearl Gaughan, of Sacramento, Calif.; Mrs. Alta M. Errett, of Gridley, Kansas, Mr. Percy W. Gifford of Guthrie, Oklahoma, and Harry L. Gifford of Talala, Oklahoma. He was converted to Christ at the age of 21 years and united with the Baptist church soon after and was a loyal mem-

ber of that church for many years. He was sanctified eight years ago and united with the Church of the Nazarene at Oologah, Oklahoma, and remained a faithful member to the time of his death. The writer had the privilege of receiving him into the church and serving him as pastor for two years, and we have never found a more faithful Christian nor a more loyal Nazarene than he was. Truly he will be missed by the church and by all who knew him. We conducted his funeral in the Baptist church of Talala, Oklahoma, after which his body was laid to rest in the family cemetery to await the resurrection morning. He leaves to mourn their loss a precious Christian wife, who walked by his side for many years sharing his joys and sorrows, their four children, a number of grandchildren and a host of other relatives and friends. He is gone but not forgotten.—W. H. Barlow.

WOOD—Velma Rose Wood, infant daughter of Rev. and Mrs. Chas. Wood, was born at Chino Valley, Arizona, January 14, of this year and was transplanted to the heavenly home March 12, after a brief illness of influenza which developed pneumonia. Brother and Sister Wood and the older children sorrow not as those who have no hope but expect to meet their darling where there is no parting. The funeral service was conducted by the writer. Mrs. Chas. Hadlock and Mrs. Kincaid sang, "There Is No Night There" and "Safe in the Arms of Jesus." The little body was laid to rest in the Chino Valley Cemetery to await the coming of the Lord.—Vera F. Edwards.

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.

The following list of chapter headings guarantees the wide scope of McClurkan's treatment: Why Needed, Determine to Do It, The Personal Touch, How to Begin, Necessary Equipment, Some Hindrances, In the Home, In the Congregation, In Public Institutions, Highways and Hedges, By Pastors, Open-Air Meetings, Use of the Word.

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KING—Nancy Jane McQuiston was born in Pennsylvania, June 21, 1860, and on March 11, 1929, she departed this life for her heavenly home where she will meet her husband, who went on May 18, 1928. On the 14th of April, 1880, she was united in marriage to H. A. King. To this union were born four children, Mrs. Fred Willoughby of Poplar, Mont., Mrs. Arthur Bertram of Minneapolis, Wm. O. King of Poplar, and John D. King of Poplar. There, with two sisters, Mrs. Bell Grover and Mrs. Alice Nees, and three brothers, Elbridge McQuiston, Samps McQuiston and Josiel McQuiston, together with grandchildren and great-grandchildren, other relatives and a host of sympathizing friends remain to mourn their loss. She resided in Willson County, Kansas, until the fall of 1909, when she moved to the vicinity of Poplar, Montana, where she resided until her departure. The funeral service was conducted at her home by her pastor, Rev. Foy M. Bowers. She was laid to rest by the side of her beloved husband in the Grand View Cemetery. Her presence is missed by the community, especially in the religious services of the Church of the Nazarene, of which she was one of the most devout members.

CLELLAND—Floyd P. Clelland, son of A. J. and Lena Clelland of Ada, Oklahoma, was born August 26, 1913 at Mena, Arkansas. Slipped away to be with Jesus March 7, 1929, age 15 years 6 months and 9 days. He was converted at the age of 9 years and joined the Church of the Nazarene at 13 years of age. He was stricken with flu January 18, 1929, which left him with rheuma-

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tism, which entered his heart and caused leakage of the heart, after which pneumonia set in. He was carried to the Ada Hospital where he died. He was so sweet and patient in all his suffering and said so many sweet things that are a comfort to his sad mother now. He left testimony that he was fully trusting in Jesus. He leaves his mother, father, four brothers and a baby sister, also his grandparents and a host of other relatives and friends. Funeral services were held in the Church of the Nazarene. Rev. R. E. McCain officiating. He was laid to rest in the Rose Dale Cemetery till Jesus comes. God only knows how we miss our darling one, but we know we shall meet him again, just inside the pearly gates.—His Mother.

BARDWELL—A. G. Bardwell was born August 14, 1881, in Waupum, Wis. He departed this life at his home in Hewitt, Minn., March 26, 1929, at the age of 47 years 7 months and 12 days. He was united in marriage to Miss Flora M. Jacques, October 19, 1907. To this union were added two children: Ruth C. and a son Raymond, who died in infancy. Brother Bardwell was converted on Easter Morning, 1916, and received the

blessing of entire sanctification in the month of May, 1923, which enabled him to enjoy constant peace of soul, and through divine power to live a victorious life over sin. He was a faithful member of the Church of the Nazarene and never lost interest in the work of Christ's kingdom. His life was one of devotion and prayer. During his illness and suffering of eleven months, those around his bedside never heard him murmur or complain; but he frequently talked of his Savior and his home-going until heaven filled the room with the glory of God. He leaves to mourn his departure a wife and daughter, two sisters and one brother, four nieces, three nephews and a host of friends. The services were conducted in the Church of the Nazarene at Hewitt. Rev. S. C. Taylor, District Superintendent, preached on "The Christian's Hope," after which the body was laid to rest in the local cemetery to await the resurrection of the just.—Mrs. E. E. Richardson.

WAGNER—Sarah Ardella Jeffers was born March 23, 1858, in Noble County, Ohio. She was the daughter of Thomas and Susan (Mahan) Jeffers. At the age of seventeen she was united in marriage to John W. Wagner. To this union ten children were born; four girls and six boys. The first twenty years of her married life were spent on a farm near Sistersville, West Virginia. The following sixteen years were spent near Toronto, Ohio; and the last eighteen years she lived near Peru, Miami County, Indiana. Shortly after her marriage she was soundly converted to God from Catholicism and united with the Meth-

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odist Episcopal church, in which she remained a faithful member until her death. She was a kind neighbor, a loving mother, and a faithful wife. With the exception of one daughter, Freda, who died in infancy, all of the children came to maturity and filled positions of responsibility. In the spring of 1922, the daughter Mary, who was a graduate nurse, passed on triumphant in the faith to be with Jesus, and await the coming of those she loved. Mother seemed to know that she was soon to leave and gave special attention to details about the home which related to the event. She had a clear, definite testimony to the saving power of Christ in her life, and when she could no longer speak to those who anxiously watched at her bedside, she pointed toward heaven as if entreating them to meet her there. She was called to her reward December 24, 1928, at Dukes Hospital, Peru, Ind. The funeral service was held the following Thursday morning at 10:00, in the M. E. church; Rev. A. H. Backus officiat-

ing. Mr. H. E. Richter, resident song evangelist, sang several of Mother's favorite hymns. Many beautiful floral tributes were presented by friends and loved ones. Her six grown sons were the pallbearers who laid her remains to rest in the Mt. Hope Cemetery. She leaves to mourn their loss her husband, John W. Wagner, six sons, O. B. Wagner, John W. Wagner, Jr., George W. Wagner and Dr. M. L. Wagner, all of Peru, Ind.; Harold of Bunker Hill, Ind., and Darlington of Detroit, Mich.; two daughters, Mrs. Roy Wilson of Peru, Ind., and Mrs. S. C. Taylor of University Park, Iowa; the latter being the wife of Rev. S. C. Taylor, Superintendent of Central Northwest District, Church of the Nazarene.

DE ARMAN—Mr. N. B. De Arman was born in De Armanville, Alabama, April 26, 1862. The Lord took him home, Feb. 21, 1929, at 6:15 a. m., age 66 years 9 months and 25 days. Brother DeArman

moved from Alabama to Texas in 1888. Married to Mrs. Carrie Still April 15, 1891. They have walked side by side, borne each other's burdens, shown a deep love and appreciation for one another, and have really and truly been one, for these almost thirty-eight years. Brother De Arman moved to the state of New Mexico about thirteen years ago, located at Capitan, lived there for six years, and he and his companion were a great blessing to the local church while there, then they moved to Portales, which was his home until God took him. We feel that we speak the sentiments of the people when we say, we have lost a great man, a saint of God, from the home, from the church, from the town and country, but our loss is his gain. Our God doeth all things well. Brother DeArman was converted at the age of eight years. Twenty-four years ago, under the preaching of J. C. Henson and B. F. Freeland, he received the blessing of holiness. Time would fail us

Plan to attend the Jubilee Commencement Exercises Northwest Nazarene College Nampa, Idaho

- May 30—Thursday—Musical Program—8:00 p. m.**
Ladies' and Men's Glee Clubs, Orchestra and Band, direction of Professor Harold W. Gretzinger
- May 31—Friday—Musical Recital—8:00 p. m.**
- June 1—Saturday—Literary Society Program—8:00 p. m.**
Alpha Delta Phi—Olympian—Sigma Lambda Alpha
- June 2—Sunday—Baccalaureate Sermon—11:00 a. m.**
Rev. Orval J. Nease, President of Pasadena College
Annual Sermon—7:30 p. m.
Rev. W. D. Shelor, District Superintendent of the Rocky Mountain District
- June 3—Monday—Last Chapel Service—10:00 a. m.**
Academy Graduation Exercises—8:00 p. m.
- June 4—Tuesday—OUT-OF-DEBT CAMPAIGN CELEBRATION—2:00 p. m.**
Short Addresses by
Dr. H. Orton Wiley, First President
Dr. J. W. Goodwin, General Superintendent
President Russell V. DeLong
Dr. Olive M. Winchester, Vice President
Business Manager Henson
Main Address on "Christian Education" by
Governor H. C. Baldrige of Idaho
Mayor and City Council of Nampa will be present
Business houses of city will close between 2:00 and 4:00 p. m.
District Superintendents, pastors, evangelists, laymen and friends will be on hand. Probably two or three thousand persons will attend. You should be among that number.
Commencement Address—8:00 p. m.
Dr. J. W. Goodwin, General Superintendent
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to tell what dear Brother De Arman has meant to the New Mexico District, and to the local church at Portales. Twenty-two years ago Brother De Arman received a definite call to rescue work, and for seven years he and his good wife worked on the inside, and for fifteen years they worked in the field, in the interest of Rest Cottage, and have turned into Rest Cottage thousands of dollars. There never was a night so dark, nor the weather so cold, nor the mud and snow so deep, but what they have gone and done their best to help carry on the great rescue work. Let us remember our precious Sister De Arman as she goes alone now and carries on her work. Her heart is still going out for fallen humanity, and she is doing her best for Rest Cottage. Don't forget to pray for her.—R. C. Gunstream, Pastor.

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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 Breese Ave., Pasadena, Calif.

CAMPMEETING CALENDAR

June 2 to 16, Poplar, Montana. Elmdale Circuit Campmeeting. Near the intersection of Poplar, Sidney and Brockton roads, about 22 miles south and east of Poplar. Workers: Rev. and Mrs. C. T. Corbett of St. Paul, Minn. (formerly of Nampa). For information, write Pastor Roy M. Bowers, R. D. 1, Poplar, Mont.

June 9 to 23, Sale City, Georgia. Workers: Rev. Chas. A. Gibson, Rev.

W. R. Gilley and the Vaughan Radio Quartet. For information, write Mr. W. A. West, Sale City, Ga., or Rev. W. R. Gilley, Secretary, 2104 Reverc Ave., Dayton, Ohio.

June 13 to 23, Coshocton, Ohio. Bethel Camp, Interdenominational. Workers: Rev. T. M. Anderson and Rev. Lawrence Reed, evangelists. Rev. James E. Campbell and wife, song and music directors, and Miss Anna E. McGhie, young people and children's worker. For information write, R. K. Gamertsfelder, Secretary, 338 North 8th St., Coshocton, Ohio.

June 21 to 30, Bethany Park, Lincoln, Nebr. Nebraska State Holiness Association Camp. Workers: Rev. C. W. Butler and Willard B. Davis. For information write, Rev. Geo. Wright, President, 4322 St. Paul Ave., Lincoln, Nebr., or Rev. A. Jacobs, 2100 E. St., Lincoln, Nebr.—A. Jacobs, Secretary.

June 27 to July 7, Syracuse, New York (Syracuse Camp). Workers: J. M. Hames, Chauncey Armstrong, Florence Miller, C. H. Cox, Mrs. C. H. Cox, Cassius L. Myers and others. For information,

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tion write, Rev. C. H. Cox, Pres., Route 8, Bellevue Road, Syracuse, New York, or Rev. Cassius L. Myers, Sec., 134 Freeman Ave., Syracuse, New York.

July 4 to 14, Lafayette, La., Acadia Holiness Camp. Workers: Rev. Lee Hamric evangelist, Rev. A. J. Martin singer. For information write, R. W. Beadle, Secretary, Lafayette, La.

July 17 to 28, Waco, Texas. The San Antonio District (Church of the Nazarene) Campmeeting. Workers: Rev. T. M. Ellis and Rev. R. E. Dunham. For information write, O. F. Hatfield, 1816 North Colorado St., San Antonio, Texas.

July 18 to 28, Columbus, Ohio, Moore's Road, Ohio District Nazarene Campmeeting. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Norah Heslop,

Rev. Raymond Browning, Prof. L. C. Messer and Rev. F. M. Messenger. Rev. Chas. A. Gibson, platform manager. For information write, Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 18 to 28, Freeport, L. I., N. Y. Prince Ave. Long Island Holiness Campmeeting Association, Inc. Workers: Rev. J. M. Hames, Rev. Henry C. Stebbins, Rev. Geo. N. Buell, Rev. James Jones, H. Willard Ortlip. In charge of music, Rev. C. I. Armstrong; pianist, Robert L. Simpson. For information write, H. J. Cornell, 46-14 Burling St., Flushing, Long Island, N. Y.

August 8 to 18, Sherman, Ill. Annual Camp of the First Illinois Holiness Association. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson; children's leader, Mrs. Della B. Stretch; song lead-

er, Rev. G. Edward Gallup. President, Grover Williams, Chatham, Ill. For information write, Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 9 to 18, Frankfort, Indiana, Pilgrim Holiness Campmeeting. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook; Chorister, Rev. C. D. Jester. For information write, Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

August 23 to September 1, Normal, Ill., Annual Camp of Central Illinois Holiness Association. Workers: Rev. A. L. Whitcomb, Rev. C. B. Fugett; children's leader, Miss Clementine Cooley; song leader, E. C. Milby. President, Mrs. Della B. Stretch, El Paso, Ill. For information write, Mrs. Bertha C. Ashbrook, Secretary, 451 West Allen St., Springfield, Ill.

☪ ☪ ☪ HONOR LIST ☪ ☪ ☪

of Churches that have reached their Herald of Holiness quota

If every church in the denomination had as many subscriptions in proportion to its membership as have the following the Herald of Holiness quota of one subscription for every two members would be reached. In that case our list would total about 40,000 subscriptions and the paper would be published at a small profit instead of at a loss. It is surprising what results will follow a little enthusiastic boosting on the part of a pastor and a bit of solicitation on the part of our church members and present subscribers.

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KANSAS DIST.:			Minot, N. Dak.	31	16			
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 Dallas October 15 to 20
 Hamilton October 22 to 27
 San Antonio Oct. 29 to Nov. 3
 Louisiana November 5 to 19
 Arizona December 8 to 8

EVANGELISTS' SLATES

E. C. ALLEN

Arkansas City, Kans. April 28 to May 19

MACK AND ETHEL ANDERSON

Moscow, Kansas May 12 to 26
 Hutchinson, Kans. (519 E. 8th St.) May 27 to June 1
 Pocatello, Idaho June 23 to July 14
 Boise, Idaho July 21 to Aug. 4
 Francisco, Ind. (Wheeling Camp) Aug. 9 to 19

T. M. ANDERSON

Muncie, Ind. May 17 to 26

JARRETTE E. AYCOCK

Pittsburg, Kans. May 17 to 26
 Artesia, New Mexico May 29 to June 9
 Los Angeles, Calif. (833 Kensington Rd.) June 23 to July 7
 Portland, Oregon (Camp) July 18 to 23
 Nampa, Idaho (Camp) Aug. 1 to 11
 Kearney, Nebr. (Camp) Aug. 15 to 25

C. E. BABCOCK

Toronto, Canada May 5 to 19
 Cleveland, Ohio May 27 to 30
 Cincinnati, Ohio (Camp) May 31 to June 9
 Charleston, W. Va. June 14 to 23

HENRY BELL (Home Missionary Campaigns)

Goose Creek, Texas May 6 to 26
 Olveston, Texas June 2 to 23

P. P. BELEW

Martintown, Wis. (Gen. Del.) May 17 to 26
 St. Paul, Minn. (P.O. Box 584) July 7 to 21

FRED BOUSE

Wayne, Nebr. May 6 to 26

CLON C. BROWN

Carolina District March to September

C. C. BURTON

Boswell, Ind. June 2 to 23
 Marthville, La. July 14 to 28
 Pleasant Hill, La. July 29 to Aug. 11
 Robeline, La. Aug. 12 to 26

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

Floydada, Texas June 6 to 23
 Gainesville, Texas July 18 to 28
 Peniel, Texas (Camp) Aug. 1 to 11
 Olton, Texas Aug. 13 to 25

HARVEY AND MARIE CHRYSLER

Moberly, Mo. April 28 to May 19
 Poplar Bluff, Mo. May 24 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
 Huntville, Ala. June 19 to July 21

F. E. COLE

Alexandria, Ind. May 5 to 19

C. T. CORBETT AND WIFE

Furnam, Nebr. May 10 to 26
 Poplar, Mont. (Camp) June 2 to 16

CHAS. B. COX

Lincolnton, N. C. May 1 to 26
 Belmont, N. C. June 5 to 30
 Monroe, N. C. July 8 to 28
 Greensboro, N. C. Aug. 1 to 26

S. D. COX

Olivet, Ill. (Camp) May 21 to 26
 Chariton, Iowa July 24 to Aug. 11

PROF. C. C. AND MARGARET CRAMMOND, Song Director and Evangelist

Ottsville, Mich. (Tent Meeting) June 7 to 16
 Cairo, Mich. (Camp) June 27 to July 7

STELLA B. CROOKS

Champaign, Ill. May 5 to 19
 Springfield, Tenn. June 18 to 30
 New Bedford, Mass. (Smith Mills Camp) July 12 to 21
 Lincoln, Ill. (Tent Meeting) Aug. 7 to 18

JAMES M. DANIELS

Boonoke, Ala. May 10 to 26
 La Grange, Ga. June 3 to 16
 Klor, N. C. July 7 to 21

RAY DAVIS

Kansas City, Mo. (Grace Church) May 31 to June 16

WILLARD R. DAVIS

Newton, Kans. (Camp) May 16 to 26
 Lincoln, Nebr. (Camp) June 20 to 30

H. N. DICKERSON

Clovis, New Mex. (N. Mex. Dist. Camp) June 13 to 23
 Taylorville, Ill. July 15 to 30
 Ozark, Ark. (Camp) July 15 to 30

JOHNIE AND JACKIE DOUGLAS, Gospel Singers

Lamar, Colo. May 6 to 19

C. M. DUNAWAY

Olivet, Ill. (Camp) May 16 to 26
 Macon, Ga. (Nazarene Tent) June 2 to 23
 Mt. Lake Park, Md. (Camp) June 27 to July 7
 Nashville, Tenn. (Trevaca School Camp) July 11 to 21
 Scottville, Texas (Camp) July 26 to Aug. 4

R. E. DUNHAM

Grand Island, Nebr. May 4 to 20
 Newkirk, Okla. June 9 to 24
 Waco, Texas (Camp) July 17 to 28

CHARLES DYE

McDermott, Ohio May 5 to 19
 Greenfield, Ind. (Stringtown church) May 20 to June 9
 Middleport, Ohio June 14 to 30

J. R. EDWARDS AND WIFE

Columbus, Ind. (Brown County Camp) July 4 to 14
 Ironton, Ohio (Sunrise Nazarene Church) Aug. 4 to 18

EDWARDS EVANGELISTIC LADIES' QUARTET

Snyder, Texas May 16 to June 9
 Stalon, Texas June 13 to 30
 Dewey, Okla. July 6 to 21
 Hugo, Okla. July 26 to Aug. 11
 Sayre, Okla. Aug. 16 to Sept. 1

THEO. ELSNER AND WIFE

Los Angeles, Calif. (First Church) May 12 to 26
 Eureka, Calif. June 9 to 25
 Brooklyn, N. Y. July 1 to 18
 Schenectady, N. Y. July 21 to Aug. 18

KIRBY AND JUANITA FIELDS, Song Evangelists

Wayne, Nebr. May 5 to 26
 Fairbury, Nebr. (District Camp and Assembly) June 2 to 16
 Indianapolis, Ind. (West Side) July 21 to Aug. 4

BONA FLEMING

Cincinnati, Ohio May 12 to 26
 Cincinnati, Ohio (Camp) May 31 to June 8
 Aberdeen, S. Dak. (Camp) June 6 to 16

JOHN FLEMING

Newport, Ky. May 8 to 19
 Cincinnati, Ohio (Camp) May 31 to June 9
 Conway, Ark. June 12 to 24
 Searey, Ark. June 26 to July 8
 Reading, Pa. (Camp) July 19 to 29

C. B. FUGETT

Oklahoma City, Okla. May 5 to 19
 Hutchinson, Kans. (Camp) May 24 to June 2
 Cincinnati, Ohio (Camp) June 6 to 9
 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 1 to 16

PAUL AND DOBA GEIL

Anamosa, Iowa May 12 to June 9
 Mendon, Ohio (Boulah Grove Camp) June 14 to 30
 California, Pa. July 7 to 21
 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

H. A. GREGORY

Cameron, N. Mexico (Clarity church) May 5 to 19
 Norton, N. Mexico May 24 to June 9
 Gainesville, Texas July 18 to 28
 Wheeler, Texas (Corn Valley church) Aug. 2 to 11

J. C. HAFLEY

Colton, Calif. Until June 1
 Abilene, Texas June 7 to 28
 Cedar Hill, Texas July 24 to Aug. 11
 Lamesa, Texas Aug. 16 to Sept. 1

LEE L. HAMRICK

Deport, Texas (Methodist Church) May 10 to 26
 Crowley, La. (Arcadia Camp) July 4 to 14
 Wellington, Texas (Kelly Church) July 18 to 28

H. P. HARDESTY AND WIFE, Song Evangelists

Laura, Ohio May 5 to June 2
 Harvold, S. Dakota June 9 to 30
 Blunt, S. Dakota July 1 to 21
 Onida, S. Dakota July 22 to Aug. 11
 Azar, S. Dakota Aug. 12 to Sept. 1

B. H. HAYNIE

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

Maplewood, Mo. May 19 to June 2
 Racine, Wis. (Camp) July 4 to 14
 Bethany, Okla. (Camp) Aug. 22 to Sept. 1

WILLIAM C. AND NORAH HRELOP

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

HUFFEY EVANGELISTIC PARTY

Johnstown, Pa. May 2 to 19
 Olivet, Ill. May 21 to 26

ALLIE AND EMMA IRICK

Harper, Kan. May 19 to June 2
 Cleveland, Okla. June 9 to 23
 Duncan, Okla. June 30 to July 14
 Mary, La. (Pt. Jessup Camp) July 19 to 29
 Dyer, Tenn. (Vincent Springs Camp) Aug. 2 to 11
 Madill, Okla. Aug. 16 to 26
 Poteau, Okla. Aug. 29 to Sept. 8

- K. HAWLEY JACKSON**
Newberg, Oregon May 18 to June 23
Beacon, N. Y. (N. Y. Dist. Camp) June 28 to July 7
- ANDREW JOHNSON**
Templeton, Pa. June 9 to 18
Richman, Ky. June 23 to July 7
Junalusta, 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
- A. H. JOINSTON AND WIFE**
South Bend, Ind. June 16 to 30
Dayton, Ohio July 18 to 28
Clinton, Pa. Aug. 2 to 11
Hopkins, Mich. Aug. 22 to Sept. 1
- 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
Sulphur Springs, Texas July 17 to 28
Post, Texas (Grassland Church) Aug. 9 to 11
Dodsonville, Texas (Camp) Aug. 14 to 25
Tibabong, Okla. Sept. 1 to 15
- J. P. KNAPP**
Butterville, Ont. (Camp) June 28 to July 7
Rebting, Ohio (Camp) July 12 to 21
- THE LEMMANS 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
- JACK LINN AND WIFE**
Louisville, Ky. (Gen. Del.) May 19 to June 2
Youngstown, Ohio (Gen. Del.) June 9 to 23
- J. E. AND DESSIE LINZA**
Caruthersville, Mo. May 3 to 19
- W. W. LOVELESS**
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
- TBOO. AND MINNIE E. LUDWIG**
Reed City, Mich. May 16 to June 2
Corcoran, Minn. (Camp) June 4 to 16
Rosholt, B. D. (Tent) June 18 to 30
Garden City, Kans. (Tent) July 25 to Aug. 11
Waterville, Ark. (Camp) Aug. 15 to 25
- I. C. MATTHEW**
Salina, Kans. May 12 to 28
Haltown, 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
- J. B. McBRIDE**
Plain City, Ohio May 12 to 28
Willow Lake, B. Dak. May 30 to June 10
Kearney, Nebr. (Gen. Del.) June 10 to 30
Mt. Washington, Ind. (Cincinnati, Ohio, Gen. Del.) July 3 to 14
Cincinnati, Ohio (Gen. Del.) July 10 to 28
Portsmouth, Ohio (Gen. Del.) July 30 to Aug. 11
Ramey, Ind. (Gen. Del.) Aug. 15 to 25
Clackwaite, Ohio (Norwood Nazarene church) Oct. 6 to 20
- L. O. AND BERTHA MILBY**
Pontiac, Ill. May 19 to June 2
Janesville, Wis. (Gen. Del.) June 9 to 23
Durand, Wis. (Gen. Del.) June 30 to July 14
Oshtan, 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. E. MINOR**
Des Moines, Iowa May 3 to 19
North St. Paul, Minn. May 31 to June 9
Freeman, S. Dak. June 14 to 30
- WM. O. NEASE**
Mitchell, S. Dak. May 5 to 19
- WILL H. AND LILLIE B. NERRY**
Olympia, Wash. May 5 to 19
Camas, Wash. June 2 to 16
- AUG. N. NIBSON**, Evangelist, and **CLARENCE J. HAAS**, Song Leader
Baltimore, Md. May 5 to 28
Perkasie, Pa. June 6 to 30
Nashville, Mich. July 7 to 28
- JOHN NORBERRY**
Centre Valley, Pa. (Holiness Campmeeting) July 27 to Aug. 4
- EDWARD C. ONEY**
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
- O. F. AND BYRDIE OWEN**
Meade, Kans. June 2 to 23
Kirk, Colo. (East Plains Camp) Aug. 16 to 25
- EDMIE E. PATZSCH**, Song Evangelist
Salem, Ohio May 5 to 19
- D. M. PEFFLEY**
Royalton, Ill. May 5 to 19
Milledburg, Ohio May 26 to June 9
Morristown, Ind. June 11 to 30
Nharon, Pa. (care F. O. Strickler) July 12 to 28
Cherry Grove Camp, Ind. Aug. 4 to 18
- LESTER AND EUNICE PRICE**, Gospel Singers
Vilonia, Ark. May 14 to 19
- PURKRISE EVANGELISTIC PARTY**
Lamar, Mo. May 12 to June 2
- 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 8 to 21
St. Croix Falls, Wis. (Campmeeting, Gen. Del.) July 26 to Aug. 4
- LEWIS J. RICE**
Olivet, Ill. May 17 to 28
Corcoran, S. Dak. May 26 to June 9
Augusta, Ky. June 16 to 30
La Fayette, Ind. July 7 to 21
Ladson, Ind. July 28 to Aug. 11
Ft. Wayne, Ind. Aug. 14 to 18
- C. P. ROBERTS**
Junction City, Kans. May 1 to 19
Climbing Hill, Iowa (camp) Aug. 9 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
- FERRY ROAD**
New Lexington, Ohio (General Delivery) May 8 to 19
(City Hall evangelistic meeting) May 22 to June 2
Quillipolis, Ohio (Tent) June 9 to 23
Chillicothe, Ohio (tent) Aug. 1 to 11
Dexter, Ohio (camp) Aug. 15 to 25
- W. M. ROPER**
Carman, Nebr. July 18 to 28
- O. HOWARD ROWE**
Lockland, Ohio May 13 to 26
Lima, Ohio June 16 to 30
Ironton, Ohio July 7 to 21
- FRED ST. CLAIR**
Bowle, 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. SCHAP**
Sheridan, Wyo. May 19 to June 9
Livingston, Mont. June 16 to July 7
- OTTO SCHWAB AND WIFE**
Des Moines, Iowa May 5 to 19
Sulphur Springs, Texas July 18 to 28
Birlis, Texas (camp) July 29 to Aug. 4
Prague, Okla. Aug. 5 to 18
- MR. AND MRS. R. A. SHANK**
Corcoran, Minn. (Camp) June 6 to 16
Omaha, Nebr. (Camp) July 4 to 14
Romo, Mich. (Camp) Aug. 2 to 11
Kampsville, Ill. (Camp) Aug. 15 to 25
- E. E. SHELFRANGER**
Akron, Ohio May 12 to 26
Cincinnati, Ohio (Camp) May 31 to June 9
Monticello, Minn. (Camp) June 7 to 16
Des Moines, Iowa (Camp) July 4 to 16
Monroe, Ind. (Camp) July 17 to 28
Indianapolis, Ind. (Camp) July 29 to 31
- E. D. AND MINNIE SIMPSON**
Cherokee, Okla. May 16 to June 2
Rearcy, Ark. June 25 to July 7
Mansfield, Ark. July 10 to 21
- E. R. STILLION**
Barnesville, Ohio May 26 to June 16
Wooster, Ohio (Wayne Co. Holiness Association Camp) June 20 to 30
California, Pa. July 7 to 21
Corydon, Pa. July 24 to Aug. 11
South Elliot, Maine Sept. 15 to 29
Portland, Maine Oct. 6 to 27
Bath, Maine Oct. 30 to Nov. 17
- GEO. W. SURDROOK**
Richmond, Va. July 7 to 21
Lawson, Mo. July 23 to Aug. 18
- B. D. AND MARGIE SUTTON**
Olivet, Ill. May 15 to 30
Marolin, Kans. (Camp) May 23 to June 9
Gordon, Nebr. (Camp) June 27 to July 7
Pasadena, Calif. (Camp) July 11 to 31
Little Rock, Ark. (Camp) July 25 to Aug. 4
- B. C. TARVIN**
Monticello, Ky. May 5 to 19
New Albany, Ind. June 2 to 16
- T. L. AND GERTRUDE TERRY**
Olivet, Ill. May 17 to 28
Rockville, Ind. (Home Mission Tent) June 9 to 20
Clinton, Ind. (Home Mission Tent) July 7 to 28
Sullivan, Ind. (Home Mission Tent) Aug. 4 to 25
Indianapolis, Ind. (District Assembly) Aug. 28 to 30
Quaker, Mo. (Wash. Co. Camp) Sept. 1 to 15
- FRED THOMAS**
Mitchell, Ind. (116 Baker St.) May 7 to 19
Chicago, Ill. (care 5413-15 West Chicago Ave.)
(The Salvation Army Headquarters No. 22 Corps.) May 22 to 28
Oakes, N. Dak. (Campmeeting) May 31 to June 9
Cleveland, Ohio (First Church, 1388 Hampton Road) June 14 to 16
Barberton, Ohio (Box 208) June 17 to 19
Ashtabula, Ohio (20 Pittsburgh St.) June 20 to 23
East Liverpool, Ohio (867 St. Clair St.) June 26 to 30
Washington, D. C. (Campmeeting, Gen. Del.) July 26 to Aug. 4
- C. E. TONEY**
Placencia, Calif. May 19 to June 2
Montrose, Colo. (District Assembly) June 18 to 23
Delta, Colo. June 25 to July 14
Abermathy, 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
Gladwin, Mich. Aug. 8 to 18
- E. E. AND ORA J. TURNER**
Oskaloosa, Iowa (602 S. 7th St.) June 14 to 30
Iowa District July 1 to Sept. 1
- 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 26 to Aug. 4
Findlay, Ohio Aug. 8 to 18
- VAUGHAN RADIO QUARTET**
Olivet, Ill. (Campmeeting) May 16 to 28
Sala City, Ga. (Camp) June 9 to 28
Hammond, Ind. (Church of the Nazarene) July 3
Racine, Wis. (Camp) July 4 to 14
Columbus, Ohio (Shepard Church of the Nazarene) Aug. 8 to 18
- EAROLD L. VOLK**
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
- R. W. WELSH**
St. Louis, Mo. May 5 to 19
Olivet, Ill. (Camp) May 20 to 26
Veedersburg, Ind. May 26 to June 9
Lancaster, Ohio June 18 to 30
- LON R. WOODRUM**
Memphis, Texas May 3 to 19
Des Moines, Iowa June 16 to 30
Ryan, Okla. July 25 to Aug. 11
Bitter Creek, Texas Aug. 15 to Sept. 1
- LOLA YOUNG-LOUISE CORNELL**
Plain City, Ohio May 12 to 26

KANSAS CITY DISTRICT

Herald of Holiness Campaign for 500 Subscribers

At the Mid Year Convention it was planned and adopted that the Kansas City District set the month of May as a time to put on a campaign for the Herald of Holiness. The Kansas City District is seventeenth district in membership and fifteenth in subscribers to the Herald of Holiness. While we are one of the newest districts yet we must keep climbing toward the top of the list. We need 500 new subscribers on our district during the month of MAY. IT CAN BE DONE.

LIST OF CHURCHES AND THEIR QUOTAS

MEMBER-SHIP SUBS.		MEMBER-SHIP SUBS.		MEMBER-SHIP SUBS.	
Atchison, Kansas	6 3	Lafontaine, Kansas	17 6	Carthage, Mo.	83 4
Buffalo, Kansas	26 9	Lawrence, Kansas	32 17	Deepwater, Mo.	21 2
Canev, Kansas	13 1	Liberty, Kansas	2 0	Drexel, Mo.	13 1
Chanute, Kansas	13 2	Louisburg, Kansas	10 7	Halltown, Mo.	45 1
Cherryvale, Kansas	25 10	McCune, Kansas	23 9	Joplin, Mo.	66 6
Clinton, Kansas	19 0	Neodesha, Kansas	21 6	Kansas City, Mo.	320 51
Coffeyville, Kansas	122 17	Ottawa, Kansas	74 7	Lamar, Mo.	19 3
Elk City, Kansas	14 4	Paola, Kansas	6 0	Monett, Mo.	46 4
Ft. Scott, Kansas	60 12	Pittsburg, Kansas	100 17	St. Joseph, Mo.	24 10
Goff, Kansas	18 7	Topeka, Kansas	129 28	Webb City, Mo.	125 3
Independence, Kansas	26 10	Tyro, Kansas	21 4	Miscellaneous subscrip-	
Iola, Kansas	71 12	Ava, Missouri	20 16	tions not credited to	
Jacksonville, Kansas	23 0	Blue Ridge, Mo.	21 0	any church	303
Kansas City, Kansas	86 14	Canaan Hill, Mo.	11 0		
				District total	1,850 410

Pastors

1. There is no substitute for the Herald of Holiness to assist the pastor in doing his job. In fact the Herald of Holiness is the pastor's assistant and if the pastor will get behind his assistant and boost it the assistant will get behind the pastor and boost for him. So this campaign is vitally interesting to every pastor that has a desire to be a success in his work. The quotas have been made out to each pastor and church and now let each pastor organize his members and friends and go out and bring in the quota and if possible get a few extra. IT CAN BE DONE.

2. Send to P. H. Lunn, and tell him how many sample copies of the Herald of Holiness you can use each week of the campaign. Do not be backward but jump right in and drop him a card today. Get your sample copies and then organize your forces and take the lead as pastor and go in to win. IT CAN BE DONE. People need the Herald of Holiness and you need the people to help you do your job. So in all kinds of weather, we will all work together, and see what can be done. We do not know till we try. IT CAN BE DONE.

3. It is up to the pastors as the captains of the hosts of the Lord to get the gospel to the people. The printed page is one of the best ways that it can be done. Campaign the city, and country, but first see that our own people take the paper. Use any and all kinds of methods and plans that are just and right. No one plan will fit all churches and communities. So think out your plans and let us all go in to bring in our quota of 500.

IT CAN BE DONE

N. B. HERRELL, District Superintendent



N. B. Herrell
Dist. Supt.



Dr. H. O. Wiley
Editor



Dr. R. T. Williams
Gen. Supt., K. C. Dist.



P. H. Lunn, Asst. Mgr.
Nazarene Pub. House