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THE DISPENSATIONAL BLESSING

THE history of God's dealings with the race of man has been divided into periods or dispensations. These may be computed as three or more, according to the method followed. Thus there are the dispensations of the Father, of the Son and of the Holy Spirit. Or, the dispensation of innocency, of the patriarchs, of the law, of grace, etc. But no matter what method is followed, our own day must always be known either as the dispensation of grace or of the Holy Ghost.

And in every age and dispensation certain standards of moral excellence have been required and certain measures of grace or divine blessing have been normal to that particular day. And each succeeding dispensation has been, in point of privileges of grace, an improvement upon its predecessor. This makes our own "the best day the world has yet seen." By this saying we make no reference to the condition of men in general, but only to the proffers of divine mercy and grace to such as will have God's best. There never was a time in all the history of the world when one who really wanted to approach God could do so with better assurance of being received or with promise of a more close and blessed proximity than in our own gospel age.

This dispensation was ushered in with a most remarkable manifestation to one hundred and twenty followers of Jesus Christ who were at prayer in an upper room in the city of Jerusalem in the land of Palestine. There were certain passing phenomena like the "sound of a rushing mighty wind," which filled all the house wherein these disciples of Jesus were assembled, the appearance of "cloven tongues like as of fire," which sat upon the head of each, and the speaking in "other tongues" than their own native language on the part of some of those who were present when the Holy Spirit came down. These were all connected with the initiation of the dispensation and did not abide. But there were certain effects like the purging of their hearts from inbred sin and the unctionizing of the lives of these especially favored ones for the great task of evangelizing the world which remained throughout the days which followed.

But the most important deduction which was drawn at the time our dispensation was ushered in was the fact that the essential baptism or cleansing and empowering, with the Holy Ghost which was received by that little band of one hundred and twenty was henceforth to be the normal heritage of every believer in Jesus Christ. And this truth was urged by an inspired apostle on that very occasion who used these words, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." By these words we are assured that the baptism with the Holy Ghost is "the dispensational blessing," the normal standard and measure of grace for every Christian. Some in former dispensations doubtless received this blessing "out of season," somewhat as Enoch and Elijah were glorified while as yet the time for assuming the immortal body was "not yet" for God's people in general. But now not only apostles and prophets and preachers and missionaries, but all, down to the humblest member in the Church, are entitled to the sanctifying baptism with the Holy Ghost and fire. And being provided and promised, it is henceforth required. A privilege and luxury, it is also a necessity, and only the spiritually arrogant can rest without it. "Have you received the Holy Ghost since you believed?"

HERALD OF HOLINESS

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MANY PROFESS BUT FEW JOIN THE CHURCH

THE scriptural language is, "Many are called but few are chosen," but I have just been wondering if this might have some application to the question of profession and church joining. A pastor writes, "Why is it that we have so many seekers and so many professions and so few who unite with us? My own District reported 2200 seekers last year but it had a decrease of eighteen in membership. Other denominations have about as many new members as professions. Have we not about gone to another extreme? Did not the early Church add to its number daily such as were saved? Is not much of our evangelism rather calculated to cause our people to become unsettled and cast away their confidence? In our meetings, are not many of our seekers 'duplicates' of former meetings. 'One hundred seekers and four or five new members,' is a common report."

These lines are from a pastor who says he is "both-ered" about the matter and is seeking a remedy, and believing there are many like him both in the pulpit and in the pew, we suggest that there are a number of faults which may enter into the matter.

In the first place, there is, in some instances, a mania for "results," and this has brought about the false notion that any service in which there were no seekers is a "barren service," when the facts are that some of the best services have no seekers and some of the poorest have a large number. And besides this false notion has "compelled" the preachers who are its victims to have seekers, or to at least have "seeks." And all told these things have run the number of our "seekers" up higher than it really should be and the count includes more duplicates than new souls.

In the second place, despite the fact that some of our preachers and people cringe before the charge of being "proselyters," we have not been sufficiently anxious to get people into the church. We have not even made the orthodox holiness people of our community as welcome to our fellowship as we should have done. We have not urged upon the newly converted the necessity of lining up for Christian service, receiving the ordinance of baptism, accepting the church vows and becoming permanently "one of them." Many of our

membership committees serve rather to hinder those who would come than to reach out for those who should, but are reluctant.

Perhaps we do not need radical reforms in these matters, but we do need improvement. We must make our evangelism more constructive. We must lay more emphasis upon quality. We must help our people to become rooted and grounded in experience and life, and to do so, we must quit "plucking them up" so often to see if they are really growing. Our preachers must give more attention to doctrinal preaching. We do not have too much emotion, but we do have too little doctrine. Twenty-five years ago when those people came in who delight to say they entered under "the old constitution," we had holiness for breakfast, dinner and supper, with lunches and hand-outs in between, and we knew why we believed what we believed and why we felt as we did. But there is a great need for a revival of preaching on the Pentecostal fundamentals right now, even in our own churches. Perhaps some will object on the ground that doctrinal preaching is "dry." But the fact is that a preacher who cannot preach on the doctrine of holiness and get blessed in doing it is a poor Nazarene preacher and the person who cannot get blessed under doctrinal preaching is a poor Nazarene.

And then, twenty-five years ago, we all read holiness literature. We had read "St. Paul on Holiness," "How to Keep Sanctified," "Impressions," "The Sanctified Life," "The Ideal Pentecostal Church," etc., before we had made a good beginning for the first year and then we read on until we were posted and stirred and settled. We must move up again in the circulation and the reading of holiness literature. It is said that Dr. Bresee defined a heathen as "A Nazarene who does not take the *HERALD OF HOLINESS*." Papers and books and tracts on definite holiness themes must fill our homes and hands and minds and hearts more and more. A free and settled people must be a reading, as well as a praying people.

Right now many Nazarenes and prospective Nazarenes are milling around "higher life movements," and trying to locate themselves regarding "eradication" and other such questions as were ground into us of the older school by the process of "line upon line," until we could not forget and could scarcely become confused. And who are to blame? We who have not preached and distributed literature and wrought with a view to establishing our people.

And then again, we must more fully recognize the fact that the Church of the Nazarene is designed of God as the nucleus of the holiness people, and not a field for the exploiting of some peculiar personal notions of our own fancy. We who are in "on the ground floor" must yield to the needs of those whom we were raised up to serve. In other words, we must get clear away from the notion that a church of the Church of the Nazarene is a sort of a "Mutual admiration so-

ciety," and we must stir out to secure members of the proper sort and to help all who are willing to hear us to become proper candidates. We must save, rather than destroy. We must win and not drive away. We must increase and not diminish. We must minister, not be ministered unto. We must get away from every form of pettishness and superciliousness and drive straight and clear at the task of getting men and women soundly converted and definitely sanctified and then lining them up with the church and with our program of Pentecostal evangelism. We must make the test not fruit only, but fruit which will "remain"—not professions only, but increase in the membership and spirituality of the church. We will succeed better as we drive more definitely at the goal. Not less professions and more members, but more professions and more members and more stability all the way around is our motto.

ONCE MORE "THE BIG TWELVE"

On March 17 the position among the states and cities constituting "The Big Twelve," that is the twelve states and the twelve cities receiving the largest number of copies of HERALD OF HOLINESS each week, was as follows:

The States:

1	Indiana	2,755
2	Oklahoma	2,068
3	Ohio	1,754
4	Illinois	1,753
5	California	1,439
6	Texas	1,094
7	Kansas	943
8	Pennsylvania	657
9	Michigan	651
10	Colorado	537
11	Missouri	511
12	Iowa	447

The Cities:

1	Akron, Ohio	277
2	Decatur, Ill.	276
3	Chicago, Ill.	265
4	Indianapolis, Ind.	202
5	Pasadena, Calif.	199
6	Huntington, Ind.	191
7	Los Angeles, Calif.	189
8	Blackwell, Okla.	171
9	East Liverpool, Ohio	159
10	South Bend, Ind.	152
11	Ft. Wayne, Ind.	125
12	Amarillo, Texas	96

By this it will be seen that there has been almost a new line-up since our last report, and from what we hear, we think there will be still a different showing now very soon. Our people are working and the subscription list is growing and we are "traveling on."

IS TOBACCO USING CAUSE OR EFFECT?

Director Powers of the University High School, University of Arkansas, describing the results of a recent series of mental tests in which smokers and non-smokers among the boys of the High School there were compared, says that the intelligence level of the boys who smoke is 15 per cent lower than that of those who do not smoke, and that the smokers were 30 per cent lower in their ability to do school work. Now we are confident that this showing is correct, but we are just wondering whether tobacco using made the smokers dull or whether it was simply those who were dull who took up the habit. And not knowing which it is we are inclined to think that both these considerations enter into the question. For just how would one go about it to prove that a boy who has good ground for believing that tobacco using reduces his efficiency in the work of life is 100 per cent intelligent if he takes it up?

And then we have observed that tobacco smokers usually have little regard for the wishes and comfort of non-smokers, and that nothing short of a law with penalty behind it will keep them from blowing their stinking, loathsome smoke into the faces of those who suffer on account of it. In other words, our observation is that, as a rule (and of course there are exceptions), tobacco users are selfish. But cause and effect are frequently so closely associated that we are not always able to distinguish between them. So we do not know whether tobacco using makes people selfish or whether selfish people take up tobacco using in larger numbers than do those who are quite considerate of others. And not knowing which is the case, we are inclined to think that both these conditions enter into the question.

Then we have observed that tobacco and liquor and lewdness and vice and crime are usually associated. That is, most of people who drink intoxicating liquor also use tobacco, and most of the theater, moving picture people, white slavers and boys and girls and men and women arrested for crime also use tobacco. We do not know whether tobacco using led to these other things or whether it just naturally follows them, but in either case it is in bad company and deserves a bad reputation.

Never having been a tobacco user, we do not know whether tobacco makes one fat or reduces the weight. We do not know whether it is "good company" or whether it irritates and increases lonesomeness. But our observation fully convinces us that as a cause it is father of a progeny which is wholly evil, and that as a result it is the hanger-on of a heritage of which anyone should be ashamed.

Every argument for tobacco using is negative and defensive, and the time to quit its use is before you begin. But if you have made the beginning already, then quit it before you get over its first nausea. If

you have become an addict, break away while your manhood still holds out. If you are a slave, seek divine deliverance. Dr. Godbey used to say, 'If you are a sinner quit tobacco for decency's sake, if you are a justified Christian quit it for Jesus' sake; but if you will get sanctified wholly it will quit itself.' By the last statement he meant that the grace and experience of holiness delivers from all appetites, even appetites of the flesh, which are contrary to the Word and will of God, and there are many thousands who will testify that he was correct in this statement.

MAKING A SPECIAL POINT OF HOLINESS

John Wesley once wrote: "I find almost all our preachers in every circuit are done with Christian Perfection. They say they believe it, but they never preach it; or not once in a quarter. What is to be done? Shall we drop it or make a point of it?"

What the Methodist preachers as a whole did about this is now a matter of history. What the Nazarene preachers are doing and shall do is another thing. Of late it has occurred to me that many of our preachers are inclined to take it for granted that their people "know all about holiness," and that they will not bear reiterations of the matter. But experience and observation confirm us in the belief that there is no theme more inexhaustible than that of holiness, none so fresh and none more needed. And furthermore, there is none to which our own people will give better attention and none that will so nearly suit all occasions. Our preachers will all do well to be "holiness preachers" in fact as well as in name.

We are inclined to believe that our preachers have in many instances been influenced by the general demand for "immediate results," and have "preached to sinners" directly until their preaching has become shallow and hortatory to a weakening extent. Then we must instruct our people on tithing and other practical subjects in the morning service, so that the right time to preach holiness does not come around often enough. None of our preachers are "afraid to preach holiness," and none of them dread it, but the fact is that it is our theme and we must preach it frequently and continuously, practically continually. We must study the doctrine, ransack the Bible and all good books for "side lights" and illustrations. We must memorize and interpret the hymnology of holiness. We must become familiar with the testimony to holiness. We must emphasize the privileges and ethics of holiness. We must make holiness necessary and desirable as the Bible makes it.

Of the graduates of a certain school, a thoughtful man said, "They seem to be experts on prophecy and to be well informed on general dispensational matters, but they do not know how to preach on present experimental religion. They do not preach holiness intelligently at all. They will be good preachers in some

future age, but they do not seem to be sufficiently impressed with our present needs and their supply." And an indictment of this sort can be justly brought against practically every preacher who does not make full salvation his specialty.

Others may drop holiness, but we shall make a point of it. Others may tolerate it, but we shall propagate it. Others may preach it as a luxury, but we will preach it as a necessity. Others may theorize on it, but we shall lead the people into it. Others may preach upon it "annually," but we shall sound it out until our churches shall be known in every neighborhood as "holiness churches."

Who are the men in the holiness movement and in the Church of the Nazarene who have stemmed the currents and rowed right on with increasing usefulness during ten, twenty, thirty and forty years? They are the men who "preach holiness." And who will be preaching and leading our people on one, two, three, four decades from now? The men who preach holiness. Not those who preach on the subject just now and then, but those who preach it and pray it and sing it and shout it as the central theme of their ministry.

NOT MORE MEMBERS SO MUCH AS BETTER MEMBERS

The papers report that Dr. Leavell, pastor of the First Baptist Church of Houston, Texas, expelled 3700 of his 5300 members when they persistently refused to sign the church covenant, but continued their dancing, card playing and theater going. And now the pastor says his 1600 are doing better work and making more progress than the 5300 did.

The pastor explains that he did not expel the members for dancing, playing cards and attending the theater, but because they would not sign the church covenant. Among other things, the covenant would have obligated the people to attend the services of the church, forego worldly amusements and read their Bibles and pray for one another.

Quantity can never be a substitute for quality in the work of God. 32,000 Israelites among whom there were many cowards and lovers of ease could not win over 300,000 Midianites. But when the questionable ones were sent home, God wrought deliverance by the hand of the three hundred faithful ones. If numbers would suffice, this country would soon be redeemed, for we are told that comparatively, we have many church members. But it is not more members we need so much as better members.

Take our own church, we have a task which is so great that we need all the help we can get. Our task is that of spreading and conserving scriptural holiness. And yet the help we need does not consist alone of numbers. Quality is our greatest source of strength. We ought to grow in numbers, but we must keep the standard of doctrine, experience, life and discipline high.

Astonishing Spiritual Phenomena Manifested in Individuals and Early Revivals

Can the Modern Church have such Holy Ghost Outpourings Today?

By REV. C. E. CORNELL

Article Two

W. A. 13 W. 5

He shall baptize you with the Holy Ghost and fire (Matt. 3:11).

Ye shall receive power after that the Holy Ghost is come upon you (Acts 1:8).

Be filled with the Spirit (Eph. 5:18).

And they were all filled with the Holy Ghost (Acts 1:4).

BENJAMIN ABBOTT, from the moment of his glorious conversion, and more especially following his sanctification, became "a burning and shining light" for God and humanity.

The first morning after his conversion, he called his family together, took down the Testament and at random opened to the ninth chapter of Acts, where Saul breathed out threatenings and slaughter against the Church or disciples of the Lord. He says, "If I had had a congregation I could have preached; but having none only my family, I expounded the chapter, and exhorted them, and then sang and prayed. After breakfast I told my wife that I must go and tell the neighbors what the Lord had done for my soul."

His consistent and radiant life made such a profound impression upon his neighbors and those with whom he came in contact, that scores were pungently convicted of their sins and powerfully converted to God. This was especially true of his wife who, although a church member and professing Christian, discovered that she had no vital relation with Christ. One day when Mr. Abbott was praying and the Lord was working mightily in the congregation, his wife was so wrought upon, that she cried aloud for mercy. "So great was her conviction, that for three days, she ate, drank, or slept but little. She now saw she had only been a Pharisee, and was in a lost condition. On the third day in the afternoon, she went over to John Murphey's a neighbor of ours, a sensible man, and one well experienced in religion. After some conversation with him, she returned home, and on her way, the Lord broke in upon her soul, and she came home rejoicing in God.

"These were the beginning of days to us. Our children also began to yield obedience to the Lord, and in the course of about three months after my wife's conversion, we had six children converted to God; two sons and four daughters, the youngest of whom was only seven years old."

The death of his son Benjamin is pathetically told. It illustrates the value and triumph of experimental religion. The lad was in the fourteenth year of his age, and had been experienced in religion from the age of seven. His father writes: "When death was upon him, I said, Benny, do you know you are dying?

He asked me if I thought he was. I said, Yes, in a little time you will stand before the eternal God. He instantly prayed as though he had been in perfect health: while he was at prayer every person in the room wept, and some cried aloud. He then with a loud and strong voice, exhorted the neighbors who were present, to prepare to stand before God, and turning to his brothers and sisters, he exhorted them to prepare to meet him at the right hand of God. I then called my wife to come and see her son die. She came, and asked him if he had no doubt. He answered with great fervor, 'No! mamma, I know that my Redeemer liveth.' He then looked at me and said, 'Father I shall meet you again in paradise.' He then pointed with his finger and said, 'Who are those two men standing in white raiment? I long to get to them. I am going, said he,' and that moment he died and fell asleep in the arms of Jesus, without a sigh, groan, or struggle. On this occasion God gave me resignation; though as a father, I felt the loss of my son, yet I rejoiced that God had taken him to reign with Jesus in a better world. I exhorted those who were present not to cry, for God had answered my prayer, in giving him a happy end, that his soul might be conducted by angels to paradise. I believe, when he pointed with his finger and asked who they were standing in white, that he then saw the angels ready to accompany him to heaven."

Benjamin Abbott was a man of great humility; he possessed an affable, childlike simplicity, comparable with his saintly and God-like character. He was a man of great faith and often spoke in the power and demonstration of the Spirit. He was favored of God in a very extraordinary manner. The Lord often wrought wonders by and through his instrumentality, to the conviction, conversion and sanctification of literally hundreds. And although his language was neither learned nor eloquent, but, on the contrary, plain, simple and illiterate, yet it was frequently attended with such divine power and energy on the hearts of the hearers, that they fell before him, like men slain in battle by the mighty power of God. In him it was clearly demonstrated that the excellency of the power was not of man, but of God.

The following striking, thrilling and soul-stirring incidents will illustrate the miraculous power of this man of God.

"At my next appointment, the Lord made bare his arm in almighty power in such a manner that many fell to the floor; their cries were very great, the sinners sprang to the doors and windows, and fell over one another in getting out: five jumped out at a window;

and one woman went close to me and cried, 'You are a devil!'

"I went to Mr. Smith's on Tuckehoe river, and preached; and the Lord attended the word with power. *One fell to the floor*: I then asked the people what they thought of it, and if they did not think it was of the devil. 'If it is,' said I, 'when she comes to, she will curse and swear, but if it is of God, she will praise Him, therefore stand still, and see the salvation of the Lord.' The people stood amazed while she lay struggling on the floor for life. When she came to, she praised the Lord with a loud voice, and every power of her soul, declaring that God had sanctified her soul. I then met the society and impressed sanctification on them. *God struck a woman to the floor*, who had been fifteen years a professor of justification, and after some time she arose and declared that God had sanctified her soul. I exhorted all round her to claim the promise, and while she was speaking, *God struck six or seven to the floor*. I then opened the doors and windows, and desired the wicked to come and see the mighty power of God for themselves.

"I went to my appointment at Mr. W's. I retired in secret. The power of God came upon me in such a manner, that I lost the power of my body, and cried out in such a manner that I alarmed the people, who had never seen the like before. When I recovered a little I went and preached to them, and we had a precious time.

"As soon as I entered the house, a woman entreated me to pray for her, and added, I am going to hell, I have no God! I exhorted her and all present, setting before them the curses of God's law against sin; and likewise I applied the promises of the Gospel to the penitent; then a young woman came to me and said, 'Father Abbott, pray to God to give me a clean heart.' I replied, 'God shall give you one this moment.' How I came to use the word *shall*, I know not, but she dropped at that instant into my arms as one dead. I then claimed the promises and cried to God, exhorting them all to look to God for clean hearts, and He would do great things for them, *at which about twenty more fell to the floor*. When the young woman came to she declared that God had sanctified her soul. I saw her many years after, and her life and conversation adorned the Gospel. Prayer was kept up without intermission for the space of three hours; eight souls professed sanctification, and three Indian women justification in Christ Jesus.

"The next meeting day in time of preaching, we had a powerful time, and *a number fell to the floor*; one man attempted to run off, but God laid him down at the door. A woman made the same attempt, but the Spirit of the eternal God arrested her, and she fell back into the house just as she was going out of the door. After preaching we had a blessed time in class: while claiming the promises, *several were soon down*,

both on the right and left: some found peace, and others professed sanctification.

"I went next day to J. S's, and preached in the evening to a small, but an attentive congregation: here some souls appeared very happy. In time of my last prayer, one woman *fell to the floor*, and cried mightily to God for a clean heart, and after some time, *lay as one dead*, but when she came to, she said God had given her a clean heart, and cried out, 'Oh! that I could go to my Jesus!' She continued all night in prayer.

"Next day we went to our appointment, where the congregation was chiefly Germans, and a well-behaved people. Here *the Lord wrought wonders, divers fell to the floor* and several found peace. We had a lively class, and a precious melting time among the people of God. Many tarried to hear what I had seen through the land, of the wonderful works of God. *In family prayer, the power of God came upon me in so wonderful a manner, that I lost both the power of my body and use of my speech*, and cried out in a strange manner. The people also cried aloud; here I thought I should frighten them, being in a strange country, and among a people of a strange language, and was afraid it might prove a disadvantage to them; but glory to God, it had a contrary effect, for they continued all night in prayer.

"Next morning I set out with about twenty others for my appointment, where we found a large congregation. When I came to my application, *the power of the Lord came in such a manner, that the people fell all about the house*, and their cries might be heard afar off. This alarmed the wicked, who sprang for the doors in such haste, that they *fell one over another in heaps*. The cry of mourners was so great, I thought to give out a hymn to drown the noise, and desired one of our English friends to raise it, but as soon as he began to sing, *the power of the Lord struck him*, and he pitched under the table, and there *lay like a dead man*. I gave it out again and asked another to raise it: as soon as he attempted, *he fell also*. I then made the third attempt, and *the power of God came upon me in such a manner that I cried out*, and was amazed. I then saw that I was fighting against God, and did not attempt to sing again. Mr. Boehm, the owner of the house, and a preacher among the Germans, cried out, 'I never saw God in this way before.' I replied, 'This is a Pentecost, father.' 'Yes, to be sure,' said he, clapping his hands, 'a Pentecost, be sure!' Prayer was all through the house, upstairs and down. I desired Mr. Boehm to go to prayer; he did so, and five or six of us did the same. A watchnight having been appointed for that evening, I told Mr. Boehm that we had best quietly withdraw from the meeting house. When we had got out of the door, a young man came out, and laid hold on the fence to support himself from falling, and there cried again

for God to have mercy upon him. We exhorted him to look to God, and not give up the struggle, and God would bless him before he left the place. I took the old gentleman by the arm and we went quietly to the house to get some dinner. About five o'clock, a messenger came from the preaching house, requesting that I would go there immediately, for there was a person dying. We went without delay. I went upstairs, and there lay several about the floor, some crying for

mercy, and others praising God. I then went into the preaching room, and there they lay about the floor in like manner. I then went to see the person said to be dying; she lay gasping. I kneeled down to pray, but it was instantly given me that God had converted her soul, and therefore instead of praying for deliverance, I gave God thanks that he had delivered her, and immediately she arose and praised God for what He had done for her soul."

CONCERNING EVANGELISTS

By REV. C. W. RUTH, *Evangelist*

"When he ascended up on high, he led captivity captive, and gave gifts unto men . . . and he gave some apostles, and some prophets, and some evangelists; and some, pastors and teachers" (Eph. 4:11).

HERE we see that the *Evangelist* is just as certainly of divine appointment as is an apostle, a prophet, or a pastor. "I magnify mine office." The Church of God may as well ignore and set aside the pastor as the evangelist. The one is just as much in divine order as is the other.

Having now rounded out forty-one continuous years as an evangelist I have thought perhaps I might be allowed to say a few things concerning evangelists. By way of testimony I should like to say, I was just as definitely and unmistakably called of God to be an evangelist as I had previously been called to preach. I had two separate and distinct calls, the first to preach the gospel and the second to "do the work of an evangelist." And in view of this distinct call of God, I have never felt at liberty to change to some other line of work, apart from evangelism. While I have done some pastoral work, I did so as an evangelist, just as a pastor may do some evangelistic work as a pastor.

Someone asks what is the difference between the calling of a pastor and that of the evangelist? We answer, just the difference there is between the farmer who owns the farm and a harvest hand; just the difference there is between the physician who is a general practitioner and the physician who is a specialist; just the difference there is between the settled and established merchant and the traveling salesman.

First, let us note that God "gave some, evangelists." That the true evangelist is not self-appointed; that he has not taken up evangelism simply as a profession or because he preferred and chose to do so. But that there has been a distinct, clear, inwrought conviction; a definite call from God to do so, just as a missionary is called to be a missionary in some foreign land: or as a pastor is called to do the work of a pastor. And since this is true we have never quite understood how a person could feel at liberty to change his calling. Surely, a person called to be a missionary would not be at liberty to change, and simply take up a pastorate

in the homeland. True, he would still be preaching, and engaged in the work of the Lord, but he would not be doing the work that God called him to do. And when I read, "the gifts and calling of God are without repentance" (Rom. 11:29), I understand that God does not change His mind; that when God calls a man to a certain line of work and gives him the particular gift for that particular line of work that person should henceforth devote himself to that line of work. Just as every man called of God to preach the gospel may not be a prophet, or a missionary, so in like manner we wonder if a person may feel at liberty to turn from his calling as a pastor, and declare himself an evangelist.

When I read that pastors have given up their pastorate and decided to enter the evangelistic work I am at a loss to know which is their real calling. And I ask myself, why could they not do evangelistic work in their own pastorate, as well as to do evangelistic work in the pastorate of other pastors. Of course, where a person is clearly and definitely called of God to be an evangelist, that settles it, and he should obey. But every pastor is not called to be an evangelist, just as every evangelist is not called to be a pastor. Perhaps this explains why some who have entered the evangelistic field are without work; the Head of the Church had never really called them to be evangelists. Surely, when God calls men to be evangelists He will open the door before them, and give them something to do. "There are diversities of gifts, but the same spirit. There are differences of administration, but the same Lord." "Unto every one of us is given grace according to the measure of the gift [or calling] of Christ" (1 Cor. 12:4, 5; Eph. 4:7).

However, a person who has been divinely called to be an evangelist may largely hinder and defeat his calling. We fear some are doing this. You ask me how. We would answer:

First, by failing to maintain a clear cut, vital heart experience; failing to observe stated seasons of prayer, of feeding upon the Word of God and communing oft with their Lord. Thus they become professional, mechanical, and powerless.

Second, by becoming too particular and fussy about

his entertainment; the local church arrangements; the music; the singing; the children; the advertising; the offering, etc.; just nervous and fussy about everything—and of course the church and pastor will not ask him to return, nor recommend him to others. The evangelist needs to remember that things are seldom ideal, or just as they ought to be—and because of this he was called; and therefore he should adapt himself to the situation, and make the best of it. Who wants a fussy evangelist in the home, in the church or in the community?

Third, an evangelist may defeat himself by his methods; becoming critical, censorious, sarcastic, frivolous, personal, harsh, too pugilistic,—using a maul or meat-axe instead of the "Sword of the Spirit;" throwing rocks at the fish instead of properly baiting his hook; driving, and beating the sheep instead of leading and feeding the sheep; being rude, coarse, bombastic; telling too many wonderful things about himself and his kinfolds; and always telling about the wonderful things that happened in his other meetings instead of telling them "more about Jesus;" all this spells the ultimate defeat of the evangelist.

Again, the evangelist may defeat himself by taking himself too seriously: assuming that he knows it all, and refusing to receive suggestions from the pastor, becoming dictatorial and "bossy,"—lording it over God's heritage; and thus failing to adapt and adjust himself to the situation and to local conditions, he fails to establish a sympathetic point of contact with the working forces about him, and the people who should be his co-laborers. And when the good people feel and say they cannot work with the evangelist—whatever the reason—the evangelist is simply working out his own defeat.

If there is one thing more than another that is essential to the calling and work of an evangelist, it is the gift of grace of adaptability. He simply cannot set himself up upon a pedestal and insist that everyone must come to his ideals. Like the Apostle Paul, he must be able to say, "Though I be free from all men, yet have I made myself servant unto all, *that I might gain the more*. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law of Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake" (1 Cor. 9:19-23). This does not mean that he is a compromiser, but simply that he used good sanctified common sense, and adapted himself to the local conditions, and refused to make an issue of things that were non-essential. To stress matters that are only of secondary importance, and non-essential, and insist that everyone must fall

in line, and agree thereto, is almost certain to spell defeat for the evangelist. People just will insist on doing a little thinking on their own account. So it is best to be somewhat considerate of other people's feelings and judgment, even though it crosses our preferences, and thus keep in sympathetic touch and contact with those we hope to help.

One other matter that should be well understood by those who would do evangelistic work; and that is the fact that an evangelist can only go *when* and *where* he is invited. Hence he must largely create his own demands for his services; when he has had a good successful revival in one community they will likely want him in another community; and when he has failed in one community (even though the fault was not his), he is not likely to be invited to an adjoining community. A missionary is expected to open his own doors; but an evangelist is supposed to enter the door opened by someone before him; and when there are no "calls"—no invitations for meetings—there will not likely be any financial returns: no salary to fall back upon; and every day lost means an increase in home expenses, and now what? Family to support, bills coming due, and no income. Here will come the test of his faith, and the real test of his call to evangelistic work. Unless he has a deep, inwrought, Holy Ghost conviction that God has called him to be an evangelist, so that he feels there is a "Woe is me," if he does not do the work of an evangelist, he is likely to conclude that he has made a mistake, and return to the pastorate, where he may have at least a reasonable hope of a salary, and support for his family. This writer has had such convictions about his calling, that he had to "do the work of an evangelist" though he and his family starved to death. But to the praise of God, let it be said, that in forty-one years I have never once been to my last engagement,—never had ten days of enforced idleness, and never have taken a vacation of three weeks at one time—and never have starved to death, not even once. Hallelujah! "God is faithful."

INDIANAPOLIS, IND.

He who speaks to us in the name of our God may bring statement as lucid and nervous as that of Moses or Matthew, wisdom as racy as that of Solomon, pathos as overwhelming as that of Jeremiah or John, argument as cogent as that of Paul, or imagination as gorgeous as that of David or Isaiah: any powers, however lofty, may he bring any eloquence, however poetic, refined, or bold; only let him make us feel, as we always do under the hand of the prophets and the apostles, that all his powers are put in operation but to bring us nearer to our Redeemer.—WILLIAM ARTHUR.

THE THREEFOLD SECRET OF A GREAT LIFE

By REV. E. W. WELLS

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13, 14).

SOMEbody has well said that the proper study of mankind is Man. Everybody who is normal is keenly interested in the lives of people who have succeeded. We would know all we may about them, about their beginnings, their struggles, their habits, and their viewpoint of life.

We would direct your attention to the most remarkable Christian of the centuries, namely, the Apostle Paul. He was, and is, the greatest single credential that Christ's gospel has ever produced. One day, in writing to his favorite church, the Philippian church, it would seem that in a burst of confidence, he lets us into the secret of his marvelous life. We are to study that threefold secret for a little while. Mark his words:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." In these words, this greatest of all Christians, states the threefold secret of his incomparable life, and we will do well to look at that threefold secret today.

The first element is that of whole-hearted concentration. "This one thing I do,"—not a dozen things, not even two things, but this one thing I do. No life can be very great, very happy, or very useful without this element of concentration. Everyone should have a work to do, know what it is, and do it with all his might. Many a person in life has failed, not from lack of ability, but from lack of this element of concentration. In the business world the element of concentration is of prime importance, if success is to be achieved.

A short time ago, one of the world's most successful business men was waited upon by a group of young men who sought his counsel about how to succeed, and he gave them this advice: "Young gentlemen, get all your eggs into one basket, and then watch that basket." A man must do one thing and do it with all his might. The professional man understands that. The lawyer who intends to reach the topmost rung of his calling sets himself with all diligence and devotedness to that calling, and does not dissipate his energies on a half dozen other callings, as in other days men sometimes did. The physician understands that. The day of the specialist has come. The teacher understands that. In all the world about us men understand that this winning element, stated by Paul as the first element, humanly speaking, of his marvelous career, is

indispensable to success, namely the power of concentration—this one thing I do.

In the second place, the great Christian leads us to the consideration of a secret explanation of his marvelous career, and that is: He cultivated a wise forgetfulness of the past. It rings like a trumpet blast in the Bible that we are to remember certain things that we should remember. The word remember rings out like a bugle blast again and again in the Bible. But along with the factor of wisely remembering there is to go that other important factor of wisely forgetting. Many a man goes hobbled and crippled through life and never comes to the highest and best because he cannot forget certain things that should be forgotten by him.

What are some of the things that everyone should forget? Let us run over a brief list. Everyone should learn how practical it is to forget our blunders. What blunderers we all are, and if we do not learn how to forget our blunders, we will go manacled and crippled to our graves. The old saying comes in point very clearly, that "best of men are but men at their best." We are to learn, therefore, how to forget our blunders. Ebenezer was a field of defeat before it rang with the songs of victory. We are to learn how to take our very blunders and make them bridges over which we shall span the chasms and go to better days.

And then we are to learn how to forget our losses. In human life losses of all kinds come more or less in our experiences. We are to learn how to get past them, and to practically forget them. What other things are we to forget? We are to learn how to forget life's injuries, and how to forget our success. There is one more very important thing we are to learn to forget—our sorrows—and soon or later, these sorrows come to us, each and all. Read every now and then the polished essay of Emerson on "Compensation." The Bible recognizes it: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." We are to lay to heart that sublime truth that all things work together for good to them that love God.

Finally, let us call your attention to the third word. Paul had the right anticipation. "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul had a right forward look.

MUSKOGEE, OKLA.

BE COURTEOUS TO ALL MEN

"Finally,
Be ye all of one mind,
Having compassion one of another,
Loving as brethren,
Be pitiful,
Be courteous." 1 Peter 3:8.

Christian courtesy is the silver tray of good manners on which the child of God serves the bread of life to his fellow man.—N. B. H.

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Twelve

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

I. Read Your Bible Through Section

1. For the Morning Watch, John 8-14.
2. For Personal Meditation, Psa. 107-118.
3. For the Evening Devotion, Lev. 14-22.

The Early Morning Watch should be a time of growth in faith. As we read His Word our faith should increase. How we need this time to fortify us against the fiery trials of the day that will wither and scorch our faith. A few moments spent in humble submission to His will increases our confidence in God. The more we know Him the more we can trust Him. Doubt will only give us dust and ashes in the eyes of our faith. The blighting fires of skepticism will destroy all our spiritual life, leaving us cold and lifeless. But faith will kindle sparkling rays of light and surround us with the glory of God on our souls. May we stop to receive His smile, and get out of the shadows into the light of His Love.

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

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

The Doctrine of the Atonement

Sunday, 1, It was made by Christ, Rom. 4:25.

Monday, 1, For the same, Rom. 5:11.

Tuesday, 2, It is made for the remission of sin, Matt. 26:28.

Wednesday, 2, For the same, Heb. 10:18.

Thursday, 3, For cleansing of original sin, Heb. 13:2.

Friday, 4, Is the only ground of salvation, Acts 4:12.

Saturday, 5, It is provided for everyone, Heb. 2:9.

PART TWO. THE TWELFTH WEEK'S VISION OF OUR LORD

The Tabernacle a Pattern of Our Lord in the Flesh

"And the word was made flesh, and dwelt [lit. tabernacled] among us, and we beheld his glory; the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

Through the entire ninth chapter of Hebrews tabernacle is used as a type. We read, the Holy Ghost thus signifying this usage, v. 8. It is also said to be a figure, vs. 9, 24, and a pattern, v. 23. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands" (Heb. 9:11).

The tabernacle is a divine object lesson. All its

arrangements, material and rites point to good things to come. Thirteen chapters in Exodus are given to the study of the tabernacle, beginning with the twenty-fifth. This chapter commences one of the richest veins to be found in Inspiration's exhaustless mine—where each stroke of the pick unearths an untold wealth of truth. Mere human scholarship and imagination are not sufficient to interpret the sacred symbols given here. The unspiritual mind may gaze upon them and see only a tent in the wilderness. Only the One who gave us the pattern of the tabernacle can fully explain and interpret what it means. We need the Holy Ghost to conduct us through the courts of the Lord's house and expound all the spiritual meaning that meets our view.

The Tabernacle in the New Testament. It is a type in several ways. 1. As the habitation of God, Ex. 25:8; Eph. 2:19-22. 2. Of the believer, 2 Cor. 6:16. 3. Of things in heaven, Heb. 9:23, 24. 4. It shows how God identifies Himself with His people, Rev. 21:3. 5. It is an illustration of the way to approach to God, Heb. 10:19-22. 6. It points to the incarnation of Christ, John 1:14. He dwelt among us. The prophet calls Him Immanuel, which means, "God with us." Isa. 7:14. This is subject of this lesson.

The Tabernacle a Type of Christ. As a whole it typifies our Lord in several ways. 1. The tabernacle was similar in outward appearance to the tents that Israel dwelt in. Jesus had a human body like our own, and acted much like other men. The Son of God assumed human nature, taking upon Himself a true body and a rational soul. He became flesh like we are. From the outside we could see nothing attractive. The tabernacle was covered with rough badger skins, which hid all the inner glories and beauty. We read of Jesus, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:2, 3). The inside of the tents of Israel could not be compared to the beauty, grandeur and wealth of the tabernacle. 2. The tabernacle was subjected to the same weather and climate as the other tents. It journeyed where they journeyed. So Jesus went through the same experiences from birth to death that we are called to pass through. He was subjected to the same winds of adversity and storms of life that sweep over us. "In all their afflictions he was afflicted." 3. The tabernacle was a place for God to dwell in (Ex. 25:8; 29:45). 4. Seven times we read, "That it must be made according to the pattern." Jesus came fulfilling every requirement of prophecy. Every detail of the tabernacle was prepared according to the directions. Of Jesus we read, "A body hast thou prepared me" (Heb. 10:5). He was of the seed of Abraham. 5. As the tabernacle was in the midst of the camp and in a conspicuous place, so Christ was lifted up to the world. 6. The taber-

nacle was worth thousands if not millions of dollars. In Christ is hid all the riches of God (Eph. 3:8, 9). 7. The glory of God rested upon the tabernacle. The cloud was always hanging over it. A bright cloud overshadowed our Lord on the Mount of Transfiguration. He ascended in a cloud and will come again in clouds.

Not only the tabernacle taken as a whole but each detail of the arrangement and every piece of furniture typifies some phase of the work or person of Christ. It taught by object what the New Testament taught by words. Approaching the tabernacle was like coming to God. We first come to the gate representing Jesus the Way (John 10:1-9). In the brazen altar we have Jesus our substitute (John 1:29). The laver represents to us Jesus our cleanser (Tit. 3:5, Eph. 5:25, 26). In both verses the Greek word for "laver" is translated "wash." We may feed upon Jesus our bread, pictured by the table of shewbread (John 6:35), and we may be guided by Jesus the Light pictured by the candlestick (John 8:12). In the altar of incense we see Jesus our Intercessor (John 14:13, 14). The mercy seat of the Ark of the Covenant represents Jesus our propitiation. In Heb. 9:5 the word mercy seat means literally the place of propitiation. The inner veil stood for His body (Heb. 10:20).

The material of the tabernacle speaks of Him. The gold represents His divinity and the wood His humanity. Even the colors represent aptly His characteristics. White stands for purity, blue for truth and promise, purple for royalty and red for suffering and blood. But not one stitch of black which stands for sin is to be found in the tabernacle.

We may call the Gospels the Books of Incarnation because they record the days of Jesus in the flesh. It is the first chapter of St. John that gives us the reason for the Son of God coming in flesh. In Him was life (v. 4). He was a light to every man that cometh in the earth (v. 9). He manifested the glory of God to us (v. 14) as the Shekinah, Glory of God dwelt upon the tabernacle. He was the gentle beast of the earth, The Lamb of God, and the gentle bird of heaven, the descending dove. See verses 29, 32.

"God is with us, we are His own,"—from the Battle Hymn of Gustavus-Adolphus.

THE LESSON ILLUSTRATION.

A visitor to the Louvre at Paris was seeking the famous portrait, Mare Lisa, with thousands of lovers of art. But on finding it was disappointed with the plain, sallow face without a suggestion of a smile. But he saw it looked him straight in the eyes. He shifted his position with the same steady gaze. He turned to a bystander and asked if she was looking at him. This was the answer given him, "This is the mystery of the portrait, you are always under the omnipotent gaze."

DID YOU KNOW?



REV. J. G. MORRISON

THAT in Africa we have a hospital almost completed. The dedication has been planned for the latter part of July, 1927, but it will be necessary to send two qualified nurses to assist Dr. Hynd in this desperately needed work.

DID YOU KNOW that in this great African field our success has been our embarrassment, and that several workers are now breaking in health, and must be furloughed home? In sending some reinforcements it is not to take advanced ground, but merely to replace what must be relieved if we would see them spared to this world. Oh, devoted Nazarenes, who read this, can you not give a little more, save a little more so that we can reap among these peoples, what God has placed within our reach?

DID YOU KNOW, that in Africa, in order to piece out the lapse in funds that took place in the giving of the home land a few months back, that several of our devoted missionaries cut out one meal, and satisfied themselves with but two a day? And that later, they joined the prayer and fasting league and on one day in the week went without one of the two, and spent that day living on just one? Oh, Church of the Nazarene, shall we allow this? Shall we eat to the full of food, and let the workers in Africa go hungry, gaunt and wan? Let us swell our offerings until we have removed all need of this continued demand for the physical impoverishment of our fellow Nazarenes in Africa.

DID YOU KNOW that fourteen new churches had been built in our field in Africa within the year? Ten of them were paid for by the natives themselves. One hundred and thirty-five persons were added to our church in Africa during the last six months. It is to secure such results as these that we beg of you to tithe and give, and pray and intercede for the work of world wide evangelism in our own beloved Church of the Nazarene.

J. G. MORRISON, *Executive Field Secretary.*

GIVING

By V. MAY DORMAN

It is possible to sin against charity when we do not sin against truth.—PROVERB.

Would you have a merry life, go with two wallets, one for giving out and one for putting in.—GOSPEL.

No one is born for himself.—PROVERB.

Let me thank you with deeds, not with words.—KORNER.

Love never reasons but profusely gives—gives like a thoughtless prodigal, its all, and trembles then lest it has done too little.—HANNAH MORE.

He gives twice who gives quickly.—PROVERB.

SALIENT WORLD WIDE NEWS, NOTES AND COMMENTS BOILED DOWN

By REV. C. E. CORNELL

California produces 99 per cent of all the almonds grown in the United States.

"Cruelty is cowardly. No truly brave person is cruel to another person or to defenseless animals. Cruel acts are the badge of cowardice."

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.—Mark 11:25, 26.

Today, beneath Thy chastening eye,
I crave alone for peace and rest;
Submissive in Thy hand to lie,
And feel that it is best.

—J. G. WHITTIER.

The site of the White House, the official residence of the Presidents, was selected by Washington and Major Peter Charles L'Enfant when the city of Washington was laid out in 1791. The corner stone was laid October 13, 1792, and the first occupants were President John Adams and his family; who moved in in 1800.

The day he was inaugurated first President of the United States, April 30, 1789, George Washington notified Congress that he desired to receive no salary, but after a long debate in both branches of Congress the compensation was finally placed at \$25,000 a year. This remained the salary of the President until March 3, 1873, when it was increased to \$50,000.

In pre-war days there was an Italian secret society in the Austrian Tyrol which assisted refugees from Austrian tyranny to escape to Italy. Though the Tyrol has become Italian, the society still exists, with pretty much its old personnel and organization. But it now assists political refugees to escape from fascist Italy into free Austria.

A Russian cargo steamer, the Karl Marx, with a crew of women, which was recently at Leghorn, is expected soon at Marseilles. The women wear sailor suits, and are of muscular build, with their hair cut short. The captain, the only man on board, says that he never has sailed with a more willing or competent crew.

The management of a large London restaurant made known the other day a remarkable stroke of business which had been transacted. A man paid 500 pounds sterling, in return for which the firm is obliged to provide him two meals a day for the rest of his life. The man who insured his food in this way is 40 years of age.

O Lord, who art as the Shadow of a great Rock in a weary land, who beholdest Thy weak creatures weary of labor, weary of pleasure, weary of hope deferred, weary of self; in Thine abundant compassion, and unutterable tenderness, bring us, I pray Thee, unto Thy rest. Amen.—CHRISTINA G. ROSETTI.

In South Africa recently, a honey bird lured a native workman at Nhangwa to a snake hidden in a tree. The snake struck the man, who died within a few minutes. This adds strength to the popular belief that the honey bird sometimes maliciously leads its victim to a lion, leopard or snake instead of a store of honey. It is understood that the workman saw the bird fluttering from tree to tree and followed in the hope of finding a store of honey.

Thirteen midgets were present the other day at a wedding of two of their number at the Kensington register office, London. The bridegroom is 36 years of age, 4 feet in height, and weighs five stone. The bride is 25 years old, is 3 feet 11 inches, and weighs 3 stone. Both of them speak several languages, and have toured nearly all over the world.

Be strong, and of a good courage, fear not, nor be afraid . . . for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee—Deut. 31:6.

The timid it concerns to ask their way,
And fear what foe in caves and swamps can stray,
To make no step until event is known,
And ills to come as evils past bemoan.
Not so the wise; no coward watch he keeps
To spy what danger on his pathway creeps;
Go where he will, the wise man is at home,
His hearth the earth—his hall the azure dome;
Where his clear spirit leads him, there's his road,
By God's own light illumined and forshadowed.

—R. W. EMMERSON.

A young factory hand at Bielle, in Piedmont, Italy, had a curious and narrow escape from death. Caught by the long tresses of her hair in the teeth of a great wool carding machine, she was dragged forward until her head was within a few inches of the machinery, which would have cut her into pieces; but the thickness of her hair caused a transmission strap to break away and the machinery stopped with slight wounds and a considerable loss of her hair.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the king of glory shall come in.—Psa. 24:9.

Whatever troubles come to you, in mind, body or estate, from within or from without, from chance or intent, from friends or foes—whatever your troubles be, though you be lonely, O children of a heavenly Father, be not afraid!—J. H. NEWMAN.

The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? —Psa. 27:1.

Thou hidden source of calm repose,
Thou all-sufficient Love divine,
My Help and Refuge from my foes,
And lo; from sin and grief and shame,
I hide me, Father, in Thy name.

—CHARLES WESLEY.

Babe Ruth, said to be the highest salaried baseball player in the world, and a figure more or less spectacular, will draw \$70,000 this year—within \$5,000 as much as the President of the United States. Babe has a keen eye and knows how to swat the ball. He is a commercial asset or he would not be able to draw such a huge salary. The whole country is essentially pleasure mad and is willing to pay the bills.

America's crime bill is enormous. Human life is cheap and many perish. The monetary loss is something like \$16,000,000,000 annually. This however, does not compare with the loss of human life of which there is nothing so valuable. This country is seriously in need of a great, sweeping, old time revival, that will change the lives of men and women. This, and this alone will save America.

And unto man God said, Behold, the fear of the Lord that is wisdom; and to depart from evil is understanding.—Job 28:28.

And this we may know surely, that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being the better for it, without somebody being helped and comforted by the very existence of that goodness.—PHILLIPS BROOKS.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

OUR GIRLS

(An article dedicated to us Mothers)

By LUCY P. KNOTT

I have always had a peculiar interest in girls; there is a potential and far-reaching power for good or for evil, in their influence. And all the boyish girls and all the mannish women of today cannot do away with the facts of written history, that the great majority of really great men have had "good" mothers.

Before I was sanctified, I wrote about girls; gave them names and called them "my children." I had written a brief description of the San Gabriel mission near Los Angeles, with a romance interwoven. As I was preparing the manuscript for mailing, the Lord spoke to me;—"Did you write this for my glory, or for your own?" There was a moment's sharp struggle; then I took from an old trunk a pile of treasured manuscript, carried them into the chicken yard and made a burnt offering to the Lord. The hens were disturbed, but there were no mourners; I was shouting happy as "my children" went up in smoke. Soon afterward God gave me Isa. 49:20, "The children thou shalt have after thou hast lost the other, shall say in thine ears. The place is too small for me: give place to me that I may dwell." I knew that meant spiritual children. It has proven so. They are scattered far and near, and are my joy and crown. I think the dear Lord gave me the name by which I am known, when known at all ("Mama Knott"). I have written this as a background for this paper, having had much association with girls.

The hope of our holiness work is largely dependent upon us mothers and our girls. Our influence is a recognized fact. That young man says he was saved as a child at his mother's knee. That backslider says he was restored because his mother's prayers followed him. That business man says his wife has been a true helpmate in his Christian life. That minister says the sympathy of his dear wife in the home and her godly influence in the church make possible his ever increasing labors. That little boy says his mother prays with him when he is naughty. But one of the greatest factors in the apostasy of these last days is the influence of godless women.

We mothers are facing the most subtle and satanic challenge ever made against us and our girls. We all love our blessed Lord, and our children are dearer than life to us. But some of our older girls have suffered spiritual defeat because some of us mothers failed them a few years ago in parental and timely warning. Some of us did not know just where to draw the line in the dress question, and habits were formed which have become fixed, and we are now unable to change them—it is too late.

Let us visit any one of our churches this morning. I am sorry that some of us mothers are wearing near-knee skirts; but the visit will do us all good. What

a company of young people we find—boys and girls! Every third person in the Church of the Nazarene is a young person; and here we find them full of vim and happiness; gifted and graced; perhaps not one of them intentionally wrong.

The pastor calls one of us mothers aside, and when you return there are tears in your eyes. Your oldest daughter is slipping in her experience, and you had asked your pastor to give her a class in the Bible school to help her. He had just explained that he could not put her forward in Christian work because of her personal appearance. He referred to Dr. Chapman's fine answer in his "Question Column" concerning bobbed hair leadership. It had strengthened his hands in leading his flock; he said it should obtain in all departments of church work.

He said the great majority of his older girls were deeply spiritual, and qualified for Christian service, although he deplored the naked arms, knee skirts, and bobbed hair of a few.

But he said that which greatly alarmed him as he looked into the future, was the oncoming class of his younger people; a bevy of children and half grown girls, who are so accustomed to their boy-cuts and the reckless exposure of their legs, are giving him little hope of a rising generation of holiness girls in his church; and he is wondering what he will do in a few years, for teachers in the Sunday school and workers in the N. Y. P. S. He said he longed for a John the Baptist to awaken some of us mothers to the fact that we are allowing these precious formative years to pass; years before the teen age, when it should be easy for us to decide many things for our children which pertain to godly training.

He said there are only a few "styles" prohibited in the Bible, and if women were careful to obey God, it would save much trouble. He quoted 1 Tim. 2:9, and said that "Modest Apparel" must govern every part of a woman's dress; and that *immodest appeal* will grieve the Holy Spirit away from any heart. He also quoted 1 Cor. 11:14, 15—"Doth not even nature itself teach you that if a man hath long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for it is given to her for a covering." He said it is pitiful to hear some quote the sixth verse of this chapter as endorsing bobbed hair; that when Paul said, "Let her be shorn"—he hastened to add, "But if it be a shame for for a woman to be shorn or shaven [and it was a shame], let her be covered." That is, let her keep her long hair, which God and nature gave her for a "covering." He also spoke of Isa. 3:16-24 where God sternly rebukes "the daughters of Zion" (not daughters of the world), with their "ornaments of the legs;" and where He promises "baldness, instead of well set hair." That pastor's heart aches. Precious mothers, let us each determine that with the help of God, we will drive

back this tide of worldliness from holiness ranks.

Yesterday, I saw in a Los Angeles paper, a page advertisement of a popular fashion magazine. The caption was in large letters, and read, "Legs Are No Longer News;" a picture vividly illustrated the caption; then followed the usual ridicule of true womanly ideals, and a warning to old and young alike, against the influence of "old fogies." So, the god of this world flaunts his ultimatum in our faces, while he broadcasts hilarious jokes and chuckles with delight when any of us mothers stagger from the way of holiness.

Many years ago, the second year of La Fiesta was programed for Los Angeles. My seven-year-old son was going to his father's office to see the great parade. He was vehement in his demand that I go also. The year before the Fiesta had filled the city jails to overflowing with drunken men and women and I knew the parade was no place for me. I told my boy the reason I could not go. He asked if it would be wrong for him to go. I said I honestly did not know, that while he was converted, he was not sanctified. To my surprise, he exclaimed: "Would you let your little boy go any place where you wouldn't go?" A storm of tears caused by disappointment as well as rebellion was followed by an earnest prayer that "Jesus would take out the want-to-go." God gave him complete victory and taught me a life-long lesson.

Precious mothers, may each of us under all circumstances, be able to say to our children: "Follow me as I follow Christ."

"For the lambs will follow the sheep, you know . . . And if the lambs be lost, what a terrible cost some sheep will have to pay."

HOLLYWOOD, CALIF.

THE BURDEN BEARER

Over the narrow pathway

That led from my open door,
I went with a thought of the Master
As oft I had walked before;
But my heart was heavily laden,
And with tears my eyes were dim,
But I knew I should lose the burden
Could I get a glimpse of Him.

Oh, friend, if the greater burdens
His love can make so light,
Why should His wonderful goodness
Our faltering credence slight?
The little sharp vexations,
The briars that catch and fret,
Shall we take them to the Helper,
Who never failed us yet?

Tell Him about the heartache
And tell Him the longings, too,
Tell Him the baffled purpose,
When we scarce know what to do;
Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Selected.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



WORLDLINESS

By REV. D. S. CORLETT

WORLDLINESS is a word we hear mentioned often in our conventions and assemblies. It is a thing which we greatly fear and are taking every possible precaution that it may not creep into the church. It is a very subtle and life-destroying element, which, if given place will soon sap our spiritual vitality and freedom; and destroy our spiritual force and strength to that degree that we would no longer be a powerful church used for the salvation of the people.

What is meant by worldliness? Ah, says one that is easy to define; worldliness means doing things like the world does them. It is dressing like the world and following the whims and wishes of Dame Fashion, or being the slave of the demands of the fashions of the world. Another says, it is going to the places of worldly pleasure and amusements; the places where the world find its satisfaction such as the dance, the card party, the movies, etc., etc. Or, it is the reading of current literature so much tainted and permeated with obscenity and immorality. The singing or playing of worldly songs, jazz, and the like. The wearing of jewelry, or of costly apparel. The bringing into the church of parties, suppers, socials and entertainments, not for the glory of God. These and numerous other things are worldly; but, does not worldliness consist of something more than these? Does the mere abstaining from the above mentioned things assure us that a person is not worldly? Does the fact that a person dresses modestly, and does not follow the fashions of the world assure us that he is spiritual? No, by no means. For a person may be dressed ever so modestly and may be as pious looking as a pope and still be worldly at heart and die and go to hell. We may refrain from the worldly pleasures, from its jazz, from its literature, from the wearing of jewelry, and keep all the things characterized as being worldly from the church; and still not be free from worldliness. We must take care that these negatives are carried out. Prohibitions and negations are necessary, but there is a positive element in worldliness which is more subtle in its influence, and must be guarded against with as great care as these negatives.

Worldliness is not all in outward actions and deeds. It is an inward tendency; a drawing toward the things of the world; a love for these things, against which we are commanded, "Love not the world, neither the things which are in the world. If any man love the

world the love of the Father is not in him" (1 John 2:15). It is a spirit within, which may be curbed and kept down and in very few instances, if any, be given way to, yet which points as an index finger to the heart of man and tells him he is worldly. Worldliness may be described as a drawing toward the world, rather than a drawing toward God. It is a horizontal pull on the heart and center of living, rather than a vertical pull toward eternal things. Or as one says, "Worldliness is a preference for what is external and present to that which is inward both present and future. Worldliness means attachment to things as they are—to the ways of society, to the excitement, the pleasures, the profits, of the present (Note it is their attachment, not altogether the gratification of this desire.). It means surrender to what appeals to the sense—to comfort, to vanity, to ambition, to love of display. Worldliness is the spirit which uses the present world without reference to the lasting and spiritual purposes for the sake of which men are in this world. It ignores what is eternal and what is spiritual; it is satisfied with present comfort, with what brings present pleasure, with what ministers to the beauty of this present life, to the material prosperity of men."

Two men may enter the same office and transact the same business; but the one is worldly and the other is Christian. Two men may do the same work, use the same tools and material, draw the same amount of salary; but one cherishes a spiritual end, the other a worldly,—one works, always striving to glorify and serve God and his fellow man; while the other works with nothing in view but his own selfish interests, himself, and his business. Two women may live on the same street; have children going to the same school; dress them very much alike; but one may be worldly and the other Christian. One has her heart set on position and earthly advancement for the children; while the other is spiritual and prays that her children may learn to know Christ, may conquer the world, and live a life of purity, blessing, and self-sacrifice and that God may be glorified in their lives.

That inward spirit, that hidden love, that mighty pull, that internal drawing, is just as much worldliness as those outward manifestations which we label as being worldly. In fact this spirit within is the cause, while these other things are but the effect. Let us shun and seek as much to be free from this inward spirit of worldliness as from these deeds and actions which we all know to be worldly.

KANSAS CITY, MO.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter at the close of our meeting in Dallas, Texas, and on Monday morning at eight o'clock I left Dallas for Beaumont where I was to preach for W. D. McGraw, our fine pastor. The trip from Dallas to Beaumont is a beautiful trip and I enjoyed the day very much. We passed through a number of fine cities. We left Dallas with the trees still in their winter dresses. Not a tree was putting on the lovely green, but after a hundred or one hundred and fifty miles everything was so different. The forest was as green and fresh and lovely as it could be and the grass was so fine and the large herds of cattle grazing as far back as your eyes would reach.

Our train pulled into Beaumont on time and I was met at the station by Brother and Sister McGraw and taken to a fine restaurant for supper and from there to the church. My, my what a crowd greeted us. The seats were all taken and men and women were standing around the wall. We had a beautiful service and had nine at the altar and some good cases of getting to God. I got nine subscriptions for the HERALD OF HOLINESS and met so many of my good friends. Brother J. E. Moore and Professor A. S. London came over from Houston and my old grocery merchant of many years ago, Brother Hampton, was up from Port Arthur. O my, how glad I was to meet these precious brethren. I spent the night in the home of Brother McGraw and on Tuesday morning several of the members, with Dr. McGraw's family made a run to Orange, where I was to preach in the First M. E. Church, of which Rev. Thomas Barcus, that I went to school with at Georgetown over thirty years ago, is the pastor. Our good pastor, Brother Lowery, and Brother and Sister Lowman are in a fine meeting in Orange and Brother Barcus was also in a revival. As the Methodist church was larger than ours, they united in the Methodist church and I preached to a large crowd at ten o'clock. As Brother McGraw and Brother Lowery are brothers-in-law we all went to the parsonage for dinner. They had bought some fine trout and Sister Lowery had made some good old fashioned corn bread and any man knows that fresh water trout and brown corn bread are not a bad dinner.

At Orange the meeting is going on all this week. Brother and Sister Lowman are doing some fine work down in this Southland. They had a fine meeting at Beaumont and they are having a fine meeting at Orange. They all took me to the bus station and at 2:45 they landed me in a big bus headed for Lake Charles, Louisiana, and this was a beautiful trip. We pulled into Lake Charles about 5:30.

Well, it is wonderful how this southeastern country is coming to the forefront. At Beaumont they have dredged out the rivers to the Gulf and now they are bringing large vessels clear up to Beaumont. I think they are doing the same at Orange. Here in Lake Charles in the last twelve months they have put in as fine docks as you will find anywhere and, as many of my readers know, the city of Lake Charles was named for this beautiful lake. Lake Charles is just a little over two miles long, but they have dredged out the river from Lake Charles to the Gulf and they are now bringing the big ocean liners right into Lake Charles. The beautiful river, Calcasieu, passes by the city or almost through the city and this lovely river passes through the lake and goes on out to the Gulf. It is one of the deepest rivers in the southeast. Many places for many miles is not less than ninety feet deep. Lake Charles is the county seat, as we would call it, of Calcasieu parish. We have, in Lake Charles, a beautiful little brick church and a great parsonage, and the Rev. C. E. Woodson is their noble pastor. This makes the third time that he has been pastor of this church. In fact, he is the man that built the church, and bought the large parsonage. This is a fine piece of property and we had with them three services, Tuesday night, Wednesday morning, and Wednesday night. We had the house packed to the overflowing and then got extra chairs and filled in all the open space. We got twelve subscriptions for the HERALD OF HOLINESS, and had one young man saved and a number for prayers. The offerings came up beautifully and it was here that I joined Brother W. M. Nelson, our splendid District Superintendent. No finer men on earth than E. C. Woodson and W. M. Nelson. They are pure gold, tried and proven. May the richest blessings of heaven rest upon these noble brothers is the prayer of this old soldier.

From Lake Charles we made a run of forty-two miles by auto to the little city of Jennings and at 2:30 p. m. we had a fine service in the United Brethren church of which Brother Johnson is the pastor. He is simply a brother beloved of the Lord. He was love and kindness personified, because he is a perfect Christian gentleman. I met many old friends there of twenty years ago when I had a fine meeting there with Rev. James R. Bassett. From Jennings we made a run in the auto to Crowley, Louisiana and the trip from Lake Charles to Crowley is about sixty-two miles. It is in one of the fine farming districts of the state. As far as your eyes would reach were great rice farms and the rice that was shattered off when it was cut in the fall has come up and it looks something like a wheat field, and the beautiful cattle by the thousands were grazing on the rice fields. Between Jennings and Crowley is one of the beautiful rivers of the state,

the River Mermentau. It is a large and beautiful river.

At Crowley we have no church but we have two out some ten miles from the city. Brother Cook is our fine pastor at Ellis, and Brother Moore is our pastor at Ebenezer. They united and came into Crowley. The pastor of the First M. E. Church, South, the Rev. W. H. Jordan, has a very large church and it is a beautiful one. He and his people opened their church to us and made no charge. It was full and overflowing, and we had three services in Brother Jordan's church. In Jennings we got eleven subscriptions for the HERALD OF HOLINESS, and in Crowley we got twelve, making us twenty-three subscriptions from the good people of these two cities where we preached in churches that belong to sister denominations.

May God bless the United Brethren of Jennings and the Methodists of Crowley. They were indeed very kind to us and showed us all the love and kindness that we deserved. Well, thank the Lord, the people have found out that the Nazarenes are not their enemies but their friends, and they are changing toward us in a most remarkable way. Crowley is the county seat of Acadia Parish, and it is a growing city in the heart of this great state and well populated with very fine people. May heaven's blessing rest upon them is my prayer. In perfect love to all the human family.

UNCLE BUDDIE.

GOD'S HOUSE A PLACE OF PRAYER

By DAVID TRELAWNY

They asked an old lady one time why she was so quiet when she came into the church on Sabbath morning. She answered that it was a part of her religion not to disturb the worship of others.

The follower of Jesus Christ should be characterized by a carelessness that in his legitimate freedom in the Spirit he does not needlessly trespass on the rights of others. Let us not credit the Holy Spirit with our own thoughtlessness.

How easy it is to slip into a careless way of regarding God's house. It is His sanctuary and the place where He comes to commune with those who love Him. Outside the door is the place to leave the things and the thoughts of the world. We are there to meet Him. Not only am I there to meet Him, but so is the man or woman at my elbow. Should not I be careful to observe their rights and privileges in the Lord?

But, I say, it is easy to forget and become careless. We talk of secular matters on Sunday morning with our friends to such an extent that we almost make the house of prayer a house of merchandise. Children are allowed to romp from pew to pulpit and make a playhouse out of God's house.

As for me and my house, let us go to the church to worship the Lord.

VANCOUVER, WASH.

FROM OUR CHURCH IN CHINA

Testimony of Wang Wen Ts'an

I repented in the Church of the Nazarene Mission in Chao Ch'eng in 1917. I understood a little of the Jesus doctrine and always observed the Sabbath, attended the weekly prayermeetings and Bible study classes very faithfully, yet I did not have a real personal experience of salvation. When I would testify, my testimony was only a repetition of what I heard others say. I would testify to the new birth, and sanctification just like I heard others do and imagined I was fully saved. But in reality I was as a blind man groping his way, not knowing for certain where I was. This went on for three years. Sometimes I was real warm-hearted, again I was cold and indifferent. Truly my case was pitiful. Some of the earnest Christians would exhort me and help me. Yet when the enemy came, I did not have the Holy Ghost's power to resist. The devil did not get me to backslide suddenly, but it was a very gradual getting away from the Lord.

The first step in my downfall was to covet wealth. The devil said, "There is no work for you in the church, and even if there were you couldn't get rich there. How about your future?" I got my eyes on rich people and wanted a nice home and nice clothes, good food. I decided I would try to get wealth. The devil said I should go into business and I knew if I did I would have to work on Sundays. The devil said, "Don't you remember hearing the preacher say that Christians must work, he that does not work shall not eat. Look at the Christians—some are rich and some are poor, each has his way of making a living. If you do not go into business, how else can you make a living? Then too, if you get rich you will not only supply your own needs, but you can contribute to the church and help others and that way prove to others your zeal for the Lord." I thought that sounded very good and agreed with him. So the devil got me to go into business. This was the second step.

Another man and I went into partnership and began buying and selling grain. One Sunday there was a big market in Chao Cheng. I intended to go to church but the devil said, "No, this is a fine day to make lots of money. Then, too, your partner is not a Christian. He will not like it if you miss this chance, so you better do business today." I didn't know what to do and was very unpeaceful. The devil said, "Never mind, although you are out at the market, in your heart you can pray and worship the Lord. Isn't God everywhere, isn't he at the market?" I said, "Yes, that's so," and I did as the devil said. So I purposely disobeyed God's command to remember the Sabbath and keep it holy. This was my third step down.

Not long afterwards, again a market day came on Sunday. I made up my mind to go to church this time, and then the devil said, "Well, you didn't go the

other time. People know you aren't faithful and they'll only talk about you. Look at the other church people. Many of them do not attend church every Sunday. They are just like you. Then, too, you are very busy. If you go to church every other Sunday that ought to be enough for you. There are so many people in the church they won't miss you." I thought, "That's so, why not just go every other Sunday. I'm not a preacher nor do I expect to have a reputation as being very religious." So I decided to be a nominal Christian, just keep up a religious exterior and make people believe I was all right. This was the fourth step. I was trying to deceive the people.

One day, some time after this, there had been a big rain and I couldn't go outside. It was lonely in the house. I noticed some books on the table and took one. It was Pilgrim's Progress. I looked at it only a few moments when I got under conviction and a voice said, "Where do you stand? Why are you interested in this book? Are you on the road to heaven? How far have you gotten?" I knew I was at a very dangerous place and I was very sad to think I was backsliding, so I prayed and asked the Lord to help me. I told Him He knew of my backsliding, and God said, "My grace is sufficient for thee. Why did you leave me? It was because you loved riches. Follow me and be not anxious about your body. Seek ye first the kingdom of God and all these things shall be added unto you." Then I decided I was going to be different and follow the Lord with my whole heart. But sad to say I had no strength to carry out my resolution. The devil said, "You are truly very foolish. You have gone to school and know how to run your business, and now on account of a little thing like this you want to give it all up. Do you think this Jesus doctrine can be fully trusted? You've been a Christian for these years and what good has come to you? Why doesn't the church give you a job? Then, too, look at the preachers, which one knows as much as you? They are unlearned, and yet they are employed by the church and you are not. They act more hot-hearted than you but if the missionary didn't pay them they'd be just like you." So I said, "Yes, I'll stick to my business. It is stable." I did not believe God's promises and also was very proud. I thought I was above the other church people, so pride was the fifth step in my downfall.

Three months after this I forgot about Sunday entirely, so I thought there was no use of praying or reading the Bible. One day I was walking along the street when suddenly the Nazarene church bell rang and then I knew it was Sunday. It sounded just like God's voice calling me. I was under conviction and I thought I would go to church. The devil said, "No, you've missed all these Sundays, the church people all know you've backslidden and if you go back they'll laugh

at you. Aren't you afraid of losing your face? Then too, if any of them would ask you about your soul, what would you say?" I listened to him and I disobeyed the voice of God. This was my sixth step down.

As I said before, my partner was not a Christian. He was very worldly and as I was continually with him I began to do what he did. At first I sinned secretly and then I became bolder and did all sorts of things publicly—smoked, drank, gambled and had a good time. Once I even bought incense for my wife to burn to the gods. Truly I was to be pitied. I became the devil's servant and God looked upon me as an orphan, and as I went deeper into sin I met with all sorts of misfortunes. For three months I was sick abed and could not rise. Oh, the troubles I had away from God! It was like a hell to me. I quote 2nd Peter 2:20, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." This was truly fulfilled in my case.

I went on in sin for over a year. One day several hot hearted Christians prayed for me, visited me and exhorted me to come back to God. Their love for my soul moved upon my heart and after that I often went to the church gatehouse and talked with the Christian brethren. Though the devil tried to keep me away and hinder me, he could not stop them from loving my soul and praying for me. Later there was a revival in the church and they wanted me to come. Mr. Kiehn preached on 1st Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I was very much under conviction. I was very heavy hearted because of my sins. Hardly knowing what I was doing, I began weeping and praying over my sins. I confessed them all and it felt as if I had vomited up everything from my stomach. God immediately had mercy upon me and forgave my sins. Jesus' blood blotted out my sins. Hallelujah! Praise the Lord! I was changed and felt like a new man. A true peace and joy filled my heart and I truly knew I was born again.

Now although I was converted at that time I still had the old inbred sin in my heart. Sometimes when I wasn't happy, I would have spells of my old temper and that was a proof that I wasn't sanctified. Several months later Dr. Reynolds came to Chao Cheng for a special meeting. He told us that being saved wasn't enough, we must be sanctified to get into heaven. He used three hortles as an object lesson. The Holy Ghost spoke to me and I prayed for the Holy Ghost to fill my heart, and it was at that time that I was sanctified. Now I can testify that God has never forsaken me, always helps and guides me. I truly

know I belong to Him. The devil now has not power over me.

Dear brethren, as you've listened to my testimony you know how the devil treated me, also how God undertook for me, and I hope from this testimony you may receive help. The most important thing is to know where you stand before God, and if you fully trust God, you will defeat the devil. The enemy of our souls will use all sorts of ways to entice you, will make you proud, or fill you with doubt, or cause you to be ashamed of the gospel, or cause you to love riches. His aim is to hinder us from walking uprightly, from becoming sanctified wholly. Brethren, let us forget the things behind and press on, all for Jesus. God will give us strength and we will not be deceived by the devil. Let the Holy Ghost fill your hearts, and you will live a life of victory.—Translated by Mrs. A. J. Smith.

NOTE—Brother Wang is a graduate of our Bible Training School and is preaching near the Yellow river. Pray for him.—A. J. Smith.

A STATEMENT

In deepest humility I desire to publish a statement that will be as far-reaching in its effects as my fame and reputation have spread during the sixteen years that I was associated with the Church of the Nazarene as Missionary Secretary and Treasurer.

In 1910 I was elected Missionary Treasurer, later on I was elected Secretary and Treasurer. During this time I enjoyed the confidence of the members and friends of the church. I endeavored with a zeal that knew no bounds to promote the great cause of missions. God's blessing was upon my efforts and scores of missionaries were sent out and the work established in many mission fields.

My duties were numerous, the responsibilities were heavy, and at times it seemed as though I could hold out no longer, but God sustained me and my work seemed successful.

I have no desire to justify my blunders and misdeeds by referring to my success and victories, but I feel I should give God the glory for the portion of the work that proved successful and a blessing to many.

My resignation as Secretary and Treasurer was accepted by the General Board effective January 1, 1926. My resignation, while voluntary on my part, yet I knew that conditions would justify the Board in asking for it.

During my term of office I accepted as gifts on the annuity plan, real estate and other securities. I also invested the funds of the church in real estate and other investments. These later on represented a loss to the church and a burden. I endeavored in various ways to cover these losses and in some cases succeeded, but in other cases with no benefit and only complicated the situation.

I feel my management and method have demonstrated my unfitness for the work which I was trying to do, but I feel that I have betrayed a sacred trust and claim no right to the confidence of the church. I am confident that I should have been released from some of my duties years ago, as I was unfit temperamentally but it seemed impossible to make the change.

I continued on in the hope that the situation would right itself.

During the past year my life has been full of remorse and sorrow. I have endeavored to make arrangements that would make it possible for me to reimburse the church for losses sustained. I have not been able to do this and I now feel and have felt for some time that my only hope is that God in His great mercy will forgive me and help me to restore in a measure at least the losses which have been sustained. To this end I intend to give the best effort of my life.

Humiliation and even disgrace is not my heaviest cross, but the knowledge that my blunders have and will continue to add burdens to our General Board and the church. Also the knowledge that benefits and blessings that should have come will not now be possible, and then the added knowledge that I seem so helpless to change the situation. These and the fact that I have no one to blame but myself bows me down, crushed and heart-broken before God and the church.

The General Board of the church has shown me every kindness and consideration. They are facing a critical situation due to the accumulation of real estate that is difficult to dispose of under existing conditions. I wonder how they have been able to show such consideration and why they have been so merciful. God knows how this is appreciated, but with it has come the added sense of my terrible failure. My only hope and plea is that God "who is not unrighteous to forget your work and labors of love which ye have shewed toward his name," will in some way lift the burden from my poor, weary heart and forgive me and in some way undo the past. I can only hope and pray that God will lay it on the hearts of many to assist the General Board in its effort to build up a reserve to provide for losses sustained.

In deepest humility, I ask the church and the friends of the church to forgive me. I do not ask for confidence or consideration, but I do ask for prayers. I desire hereby to pledge myself to a life of sacrifice, with only one hope and prayer, and that is that before my days shall end God will in some way restore every loss. With a broken bleeding heart I beg to be forgiven and remembered in your prayers.

E. G. ANDERSON.

Sunday School Lesson

April 17

By M. EMILY ELLYSON

LESSON SUBJECT: The Resurrection of the Lord Jesus.

LESSON TEXT: Matt. 28:1-10.

GOLDEN TEXT: *He is risen as he said* (Matt. 28:6).

FOR the proof of the resurrection, we have in this lesson the testimony of the angel and of Christ Himself. We may have been tempted to think that it would have been better if a number of competent persons should have been present, and have seen the stone rolled away by the angel, and the dead body of our Lord reviving. Then the matter

would have been beyond dispute. But God ordered it otherwise. There were witnesses to the fact that He was risen but not to the fact that they saw Him rise.

There are mysteries connected with the birth, life and death, of our Lord, and the resurrection is one of these. His incarnation was and is a deep infinite mysterious fact, so also is this second incarnation, the new making of the body of Christ for His exalted state, it was therefore made in secret. Here is the sphere in which faith becomes operative, for here are secret things which belong to God. The human form that man beheld, and that was subject to hunger, weariness, and needed rest, was the body of His humiliation, made in the likeness of sinful flesh, but His resurrected form is the body of His exaltation, in which likeness the redeemed shall awake in the morning of the resurrection. Then they shall be satisfied.

The time of Christ's resurrection is fixed in the first verse of our lesson. It was the end of the Jewish Sabbath, and the third day after His death. This was the time He had prefixed and "it was not possible for Him to be held fast by death" (Weymouth). We observe here that Christ finished His work on the sixth day; He said *it is finished*, on the seventh day He rested, and then on the first day of the next week He began a new work. Let no man therefore judge us now of new moons or of the Jewish sabbaths, these were a shadow of things that were to come, but the substance belongs to Christ.

We note in verses 2-4 that we have an account of the manner of the resurrection of Christ. "There was a great earthquake." It was the signal of Christ's victory. The kingdom of Christ, which was now to be set up, made the earth to quake, and terribly shook it. "The angel of the Lord descended from heaven." All through His life angels frequently attended Him—at His birth, in His temptation, in His agony, but upon the cross we find no angel attending Him. When His Father *forsook* Him, the angels withdrew from Him, but now as He was resuming the glory He had before the foundation of the world, the angel of the Lord as a commissioned officer from high heaven, came and broke the prison seal and rolled away the stone. This would not have been done if *full satisfaction* had not been made. He was delivered up to death for our offences, and to complete the deliverance He was raised for our justification; He died to pay our debt, and rose again for our acquittance.

Our Lord could have rolled away the stone Himself by His own power, but He chose to have it done by an angel, for since He had undertaken to make satisfaction for our sin, which was laid upon Him, and being condemned to pay the death penalty against us, which He paid upon the cross, and being still under arrest, He would not *break prison*, but have a fair and legal discharge from heaven. Having rolled away the stone, the angel sat upon it, defying all the powers of hell to roll it to the grave again.

The appearance of this angel was splendid and illustrious, and so terrifying that the keepers of the dead man, "became as

dead men," while He whom they kept, became *alive forevermore*. The glory of this angel represented the glory of the triumphant Lord, it being the same description as is given of Him at the time of His transfiguration. The stout hearted soldiers hardened to endure any opposition, became a company of feeble, fainting, paralyzed men, as they met the flashing countenance of the mighty *angel of the Lord*. They were baffled at their post of duty which was to keep a dead man in His grave. Not a difficult job one would think, but it proved to be hard for them.

There is quite a contrast between the effect of the angel upon the soldiers, and the effect made upon the two Marys of our lesson. But the resurrection of Jesus has ever wrought the same effect. It is the joy of Jesus' friends to look into an empty tomb, but it is the confusion and undoing of His enemies. Enemies shake and tremble, while saints shout for joy and run to tell the glad story to those who have not heard, that, "Christ is risen, He has risen indeed and is alive forevermore."

Those who first sought Him were the ones who first saw Him. These two Marys set forth to go to the sepulcher, moved by a great love for the Master. It was still dark for the "Sun of Righteousness" had not yet risen, and there was sadness in every movement that they made as they wended their way on their mission of love. They talked quite reasonably about the impediment they would meet with—the stone and how it was to be rolled away—on their arrival at the tomb. But they found the obstacle removed and a heavenly visitor there to instruct them. In the splendor of that service, they forgot their spices, nor did they stop to linger lovingly over the grave clothes, though they were worthier of reverence than any other relics since devised. There was no alloy of superstition or curiosity in the amazement of these women, and because they left the tomb and all that it still contained, therefore they saw the living Christ and worshiped Him, listening to His very words. Jesus, like the Angel, sent them to the men who had drifted from Him, especially to Peter with the contrite heart.

These men had shamefully deserted Him in His sufferings; but to show them that He could forgive, and teach us to do so, He continued His purpose to meet them in Galilee, and He calls them His *brethren*. His owning them for His brethren put a great honor upon them, but gave them an example of the grace of humility in the midst of that honor.

We are impressed with the lack of haste and confusion when Jesus arose, for there had been much of this at the trial and crucifixion. The rabble had hooted and jeered to their hearts' content. But during the feast while the crowds at Jerusalem were elaborately worshipping, and vainly trying to place above His one great sacrifice for sin, ceremonies which He had eternally fulfilled, He lay silently and in perfect obedience to the very end. Then as Master of all flesh, He rose in solitude, laid aside the grave clothes, folded them in order, arrayed Himself in eternal and glorious apparel, then walked from the sepulcher unattended, leaving the angel

enthroned upon the stone, while his countenance shone like lightning with Christ's reflected glory.

He is risen! He is risen indeed!

AKRON GROUP CONVENTION, PITTSBURGH DISTRICT

The Sunday schools of the Akron group of the Pittsburgh District met March 23rd in the Akron First Church, for their Sunday school convention.

This group consists of nine churches. Cleveland First, Cleveland Second, Akron First, Akron Arlington St., Barberton, Kenmore, Springfield Center, Kent and Warwick. A fine delegation was present from each of the churches except one, and all the pastors were present except Rev. C. B. Strang, pastor of our church at Springfield Center, who has just returned home from an operation in the hospital.

Rev. James F. Ward, our pastor at East Palestine is the District Secretary, and had a fine program arranged for the day.

Papers on Teacher's Qualification, Teacher's Preparation and Teacher and the Bible were read in the morning session, and each one was discussed in a way that all present were made to feel a new responsibility, and desire to do more for the Sunday school.

In the afternoon session papers were read on "Sunday School Evangelism" and "The Organization of the Sunday School." These were followed by discussions, special singing, and helpful suggestions by the Secretary, visitors and members of the Convention.

The Convention closed in the evening with evangelistic services. Rev. Ward brought the message. Subject, "The Spirit filled Life." After the message an altar call was given; a number responded, sought and found their soul's need.

Rev. B. H. Haynie, the good pastor and his fine people entertained us in a way that but few pastors and churches know how to do.

This event was not only another great day in the history of the North Hill church, but was a time of refreshing for all the persons attending.

CHAS C. HANKS, Reporter.

VACATION IN THE SOUTHLAND

During the first half of March Mrs. Montgomery, Lora Lee, Irma Ruth and I enjoyed a beautiful vacation in the land of roses, palms and magnolias. Most of the time was spent with relatives and friends in Temple and Houston, Texas, the family remaining over in Temple for two more weeks after I left.

I had the privilege of preaching a few nights for Pastor Moore and his fine church in Houston, Texas, during the closing days of a month's meeting with the London party. It was a real treat to be associated with Brother and Sister Moore. They are real workers, and God is mightily using them in that great city. Few men have the vision of needs and possibilities that Brother Moore has. He has raised money and purchased a good tent, and has arranged with Prof. A. S. London and family to remain in the city until June, assisting him in revival work over the city. No doubt they will reach thousands of people with a full salvation gospel. They hope to gain many

members to the church, and dig out another or so in that great city of near 200,000 people. The Londons are so fine. They sing, play, preach, lecture, build Sunday school, visit the people, hold shop and factory meetings, and in fact come as near covering all the ground as any bunch I ever saw.

They owed some on the church in which they worshiped in Houston, and on Sunday they were kind enough to let me raise all possible toward the freedom of the same or the building of a larger one. They were negotiating a sale of the church and parsonage, and purchasing a more suitable lot on which to build. What a delightful task it is to raise money among godly people for such a cause! The precious people were sure they were investing in the salvation of souls. God was there. Many gave sums that represented real sacrifice, and wept for joy while doing it. Hearts were so melted at the close until the congregation entered into an old fashioned hand shake and love feast, after which the pastor announced that \$5,232.50 had been given.

On my return trip I spent two days with home folk and friends in Mississippi. There seemed to be no way to refuse, so at noon Tuesday I promised to preach at the old home church. My heart was almost broken as I faced near two hundred of my old friends and neighbors that night who looked so hungry for the bread of life, having had no revival there for several years. I then came on up through Tennessee and spent a few hours at old Trevecca College. They are having a splendid school year, and Brother Wise told me nearly sixteen thousand of the twenty-five thousand dollars they were compelled to raise in order to get a second twenty-five thousand, that had been promised on such conditions, had been provided, and the field is not covered yet by any means. Our schools are coming to the front.

I stopped off for a little while with my old friend W. F. Rutherford of Clarksville. How I did enjoy being in his home, also preaching to his people. The Rutherfords are among the best people living, and he is one of the strongest gospel preachers I know. He does such fine, solid, constructive work. One knows he is in the house of God when he attends at the Church of the Nazarene in Clarksville. They hold to the old land marks there, and God moves upon the hearts of the people. This church is as nearly a 100 per cent storehouse tithing church as you will find any where, and that means a prosperous church.

What a blessed season the vacation period was! I longed for more time to spend with each old friend, and yet became homesick for the old Hoosier boys and my work back home before I got back. Even though there is much sin in the world, many burdens, and great problems, it is glorious to live here with the grace of God in one's heart and godly friends to boost him along the way. I never loved God and His people more than at this hour. I was never more sure that God is in this great movement, and will lead on to mighty victory.

J. W. MONTGOMERY, Superintendent
Indiana District.

NEWS FROM THE DALLAS DISTRICT

Compiled by W. D. McGraw

NOTE: On account of so many reports for our page this month getting in late, we are about ten days behind our schedule. Brethren please get your reports to me by the fifth of the month. A few churches have been prompt to report for this page since the Assembly, but many of them have not been heard from at all. We must have the co-operation of all the churches if our page fulfills its mission as we desire it to do.—W. D. McGraw.

DISTRICT SUPERINTENDENT'S REPORT

On account of the unsettled and rainy weather we have not been able to visit many of our churches the past month. However good reports are coming in from the different churches that God is blessing and souls are praying through at the regular services. Those who are having revival services report that God is giving real soul burdens and sinners are being converted. By the time this will be read the month of March will be gone but if you have not gotten your number of subscriptions for the *HERALD OF HOLINESS* do not stop until you have at least as many as one subscription to every three members to your church. Dallas First Church has undertaken to raise at least one hundred new subscriptions this month and if each church will do theirs in proportion we will go far over the top. Surely we can do it and what can be done ought to be done. Let every member do his part and it will be easy. We are very anxious for every church to be strengthened this year with new members and the only way this can be done is for us to unite our prayers for a mighty revival to sweep our district. Let each church pray for a local revival and if each church does that and really get under the burden it will be done. On with the revivals on the Dallas District.—F. E. Wiese.

ORANGE, TEXAS

We are glad to bring you good tidings of great joy, for God is in our midst. We have been having some fine services. Souls have been finding God in our regular services. We have some fine people here who have the work of God on their hearts, and are willing to do anything to see the work prosper. The revival conducted by Evangelist J. Warren Lowman and wife closed last night with a packed house and a great altar service. During the ten days' meeting more than a hundred different people bowed at the altar, and some of the scenes that followed beggar description. Although there was a great campaign on in another church in the city, our house was well filled each night, and part of the time, some standing. The pastor received a good pounding during the meeting, and the evangelists were well cared for. A class of twenty-one members was received into the church, and others expecting to come

later. This is said by some of our charter members to be the greatest and most far reaching revival the church has ever had. We regard the Lowmans among our best evangelists. Their singing and music would be hard to duplicate. They are tender and love souls, and are not afraid to lay themselves out for a lost world. Uncle Buddie Robinson stopped off on his way to Louisiana and gave us a great service in the Methodist church. A large crowd greeted him, and enjoyed his message. We believe that God has better days ahead for the Orange church. Put us on your prayer list.—M. M. and Sadie Lowrey, Pastors.

GRAND SALINE AND ALBA

We are praising God for personal victory, and the way He is working here, in answer to prayer. We came to serve these churches after Sister Lane was taken sick and had to give up the work. We found the people very much discouraged, and they did not feel able to offer any stipulated salary, but encouraged us by promising to stand by us. We accepted the work and God has been present in our services, many praying through to victory. The Sunday school at Grand Saline is four times what it was when we came. On a Monday morning recently we knelt in the church and prayed for enough paint to paint the church, and a few minutes later while walking down the street, a man who is not a member of our church called me in and gave the paint. Praise the Lord. Also had paper donated for two rooms in the parsonage. Mrs. Blanche Guinn, who has been wonderfully blessed since she came is rendering splendid help. She preached to a full house one Sunday night recently while we were away at our Alba church. The Spirit is present in the services at Alba, and old time shouts of victory are heard in many of the services. The Tuesday night prayer services are attended by from seventy-five to one hundred people. We expect to take a nice class into the church the fourth Sunday. Alba has a live Sunday school and N. Y. P. S. We are expecting greater things, and are encouraged to do our best in this field. Pray for us.—Geo. Kidd, Pastor.

BEAUMONT, TEXAS

Our revival here Feb. 24th to March 6th, with Evangelist J. Warren Lowman resulted in more than one hundred different seekers, and many happy finders. The crowds were the largest that we ever had in any of our meetings in our pastoral experience, and we raised more money. The house was packed almost every service, and some turned away on the closing night. The meeting made many new friends for our work, and we have already received several good substantial members into the church. No doubt we will be reaping the benefits

of the meeting for months to come. The pastor received a good pounding during the meeting. Brother Lowman's singing captured the people, and his messages were in the power and 'unction of the Holy Ghost, and God honored them in bringing conviction on those who heard them. We had Uncle Buddie with us on the night of the 14th of March for one service, and we had an overflow crowd, and a great message which resulted in a good altar service. It was a great treat to us to have this holy man in our home again, and his good message was well received by the large audience which heard him. He was passing through on his way to tour the Louisiana District. The Beaumont church is progressing on all lines, and the Spirit of God is with us in all departments of the work, and in all the services.—W. D. McGraw, Pastor.

HOUSTON, TEXAS

The Lord is graciously blessing us as a church with some special favors. The month of Feb. was devoted to a Lecture Course and revival meeting by the London Party, Prof. and Mrs. London and sons Holland and Haskell. The music was simply great; Prof. London's lectures were inspiring, encouraging and instructive. Holland preached with ability and right along with his father. Haskell sang, Mrs. London played and sang, and all together they kept the interest up until the house was full every night and a number of nights it was packed. Then we gave the folks two nights' rest and began March 2nd with the London singers and Rev. J. W. Montgomery as evangelist and ran several days with good interest. Brother Montgomery soon made us feel that he was a man of God and knew how to follow His leadings. In spite of a few days of bad weather and the folks being tired, there were a number definitely blessed. We were favored during the meeting with a short visit from Mrs. J. W. Montgomery. In the six weeks a great deal of advertising was done; numbers of new people touched, about two dozen souls prayed through, and a small class received into the church. A few subscriptions to the *HERALD OF HOLINESS* were taken; a pounding and love offering given the pastor, some birthday gifts given Prof. London, good offerings for the evangelists and other expenses of the meeting. On the last Sunday Brother Montgomery raised over \$5000 in subscriptions on the new church. The old property is sold and a good large lot on a prominent paved street has been bought, and work will begin on the new church right away. The Londons graciously remain with us a few months and will help us push all the interests of the church work. Some friends who are not members of the church are helping financially to make this possible. The Lord is blessing and we feel is leading. Every-

thing is moving fine, for which we give Him the praise. Pray that it may so continue.—Reporter.

CORSICANA, TEXAS

We closed a revival February 13 with Rev. R. L. Jones, evangelist, with forty-five seekers, thirty-five praying through, and fifteen joined the church. We thank God for these. Brother Jones is a young preacher, and a great prayer. We began another revival February 19 with Rev. H. A. Gregory as evangelist. The fire is falling, a number are praying through in each service. Old time conviction is upon the people. We are asking God for a new church building, and fifty Nazarenes in this meeting. God is working upon the hearts of the people. Some are praying through at home. We are expecting great things for Corsicana Church of the Nazarene. Our Sunday school is growing, we need more room for the Sunday school. Brother Frost is superintendent and is full of fire. The N. Y. P. S. is growing by leaps and bounds. Young people are finding God in the altar, go after their friends and bring them in. Brother Cellan is president and makes a good one. The W. M. S. is doing great work for God. We are asking God for fifty members. Sister Frost is a great leader for the W. M. S. as she is president. The society appreciate her so much. We are expecting greater times in the Lord. Praise His name.—Ellen Cellan, Pastor.

SOUTHERN INDIANA GROUP MEETING

The Southern Indiana Nazarene Group meeting was held at Booneville, Indiana, March 7 and 8. This was the best attended group meeting that we have had.

The services began at 7:30 Monday night with a good song service followed by a good sermon by Rev. J. M. Wines. Tuesday morning the meeting opened at 10:00 a. m. with a devotional service followed by a splendid paper, "Value of the W. M. S. to Our Movement," by Barbara Sieber of Evansville. It was well received as most of the churches of our group are very enthusiastic on missions. Rev. Mattie Wines then brought a wonderful message which was a blessing to all.

We then repaired to the basement of the Baptist church where tables were laden with almost all kinds of good things which had been prepared by our good sisters. At 1:30 p. m. the services began with devotions led by our good pastor, R. W. Hertenstein of Evansville. A special song was rendered by Brother Everett Atkinson of Oatsville church. We are very fortunate to have this young man as one of our good pastors. He has composed several very beautiful songs, just one is in print at this time.

At this time a splendid paper was given, "Preparation for the Revival," by Rev. F. P. Kerst, pastor at Vincennes. A paper, "The Altar Service" was read by Sister Maud Yeager of Princeton. This was followed by a sermon by Rev. J. M. Wines. Sister Wines brought the evening message which was the closing service of the group meeting.

This is considered the greatest meeting we have had since the meetings of this

kind began here in Southern Indiana. The Mackey church had the greatest attendance of all the visiting churches of the group. One thing encouraging is that the interest and attendance have constantly increased since we first started about a year ago. Nearly every service has been blessed with people praying through around the altar. Our next meeting will be at Mackey, Indiana, May 16 and 17. We are expecting even a better group meeting than in the past.

C. R. MATTISON, Reporter.

FROM WISCONSIN

We are rejoicing over the prospects of the work in Wisconsin. There seems to be a new spirit that is prevailing among the pastors and workers of this needy field. The writer spent a few days with Rev. and Mrs. Andrew DeSmidt and their good people at Martintown, Wisconsin. We found the faithful members were standing by the work loyally and in the spiritual push with the pastor. One could not but be encouraged when the work of a church is pushing ahead with the spirit of unity. Brother DeSmidt is pushing out, looking up new work and is planning on putting on a revival at Monroe, Wisconsin.

The work at Janesville is making progress. Brother A. W. Gustafson and his new wife are looking ahead with much encouragement. The missionary society under the leadership of Mrs. George Gordon, is of great interest. The church in all of its departments is making progress and Janesville some day will have a great holiness work.

Just now, Brother Gustafson is planning on a summer campaign and will erect a large tabernacle in other parts of the city to reach the needy public. An all day meeting is dated in the church for three services April 3 and is expected to be a great blessing to the church and city of Janesville. Outside help is expected and many from different churches will be present to enjoy the program. Madison, Martintown and Racine will be represented. This will be a great boost for the Janesville church.

The writer visited Brother C. J. Lallier of Madison, Wisconsin and spent Sunday. This brother with his faithful wife has been standing by the work and pushing for a holiness church in Madison for some years. We believe the work there is ready to go forward. We should have a church in this great city.

Many places are opening up and people are inquiring for someone to come in and give spiritual help. We expect to reach these places as soon as possible, as God is sending in workers who will give their life and service to this district. We expect to reach the cities of LaCrosse, Chippewa Falls, Eau Claire, Oshkosh, Kenosha, Waussau, and many smaller places where meetings can be put in at once. We would be glad to correspond with anyone who is interested in the work in any place of the state. We have been able through these articles published in the different holiness papers to get in touch with people who live outside of the state but can refer us to some in Wisconsin who are glad to help us put in revivals and spiritual work. We are anxious to get in touch with anyone

who feels that he is called to special work on this field and are not simply writing for a place to get an easy job, but are ready for work in a good hard place. Write us General Delivery, Janesville, Wisconsin.—P. A. Dean.

SUNDAY SCHOOL CONVENTION, PITTSBURGH DISTRICT

The Sunday School Convention of the Youngstown, Ohio, zone of the Pittsburgh District, was held March 17th at the Youngstown, Ohio church. The district secretary of Sunday schools, Rev. Jas. F. Ward of East Palestine, Ohio, presided as chairman. Nearly every church in the zone was present through its representatives and many of the officers and teachers were present. The day opened with an inspiring devotional service led by the superintendent of the entertaining Sunday school. The first number on the schedule was a paper by Rev. T. Thos. McKisson of New Galilee, Pa., on "The Qualification of the Sunday School Teacher." The paper dealt with the spiritual, mental and social qualifications of the teacher. Rev. D. D. Palmer of Warren, Ohio, discussed the subject, "The Teacher and Bible Study," to the profit and benefit of us all. The point of emphasis in this paper was the place of leadership in the class the teacher should take as a Bible student. Open discussion was the order after each of these papers. The inspirational was not lacking as Rev. and Mrs. McKisson sang, "I'm Going Higher Some Day," after which the convention knelt in earnest prayer for the blessing of the Spirit and His guidance as we strive to enter larger fields of service. Rev. Howard Smith of Cherry Valley, Ohio, discussed the subject, "The Teacher in Preparation." We all agree that the teacher's greatest asset is the baptism with the Holy Ghost. This paper with the discussion was a suitable climax and conclusion of the morning session. The afternoon session opened with devotional service led by F. K. Haggarty of East Palestine, superintendent of the Sunday school. In the absence of Rev. W. F. Miller of Ashtabula, Ohio, Rev. F. G. Strickler of Youngstown, Ohio, gave an excellent talk on "Sunday School Evangelism." Rev. G. Howard Rowe, of New Castle, Pa., gave a fine paper on the "Sunday School and Church." Rev. Rowe is putting into practice the ideas he gave us in his paper and is building up a great Sunday school and church in New Castle. Brother Strickler spoke to us concerning "The Organization of the Sunday School," as opposed to disorganization and disharmony. He sounded a warning lest we allow certain elements to neutralize our efforts for good. Rev. and Mrs. McKisson again sang for the convention and we engaged in prayer as a profitable diversion from the regular routine of the afternoon. A map of Palestine was awarded to East Palestine for having the highest per cent of their teachers and officers present at the convention. The afternoon session was concluded by an address by the chairman in which our obligations and privileges in this great work were emphasized. The evening service was evangelistic. Brother Ward spoke on "The Direct

Results of Pentecost." The writer has been in the district gatherings and conventions for the past two years and believes that nowhere in our connection does a more beautiful spirit of harmony and fellowship exist, than on this great Pittsburgh District. Being a son of the movement and fostered by it, we look back upon former days and say with one of old, "Say not that the former days are better than these." We are yet in our prime. "Arise let us build." Yours for greater Sunday schools and fire baptized churches.

T. THOS. MCKISSON, Reporter.

NEWS IN BRIEF

Rose E. Angilly reports a pleasant celebration of the golden wedding anniversary of Rev. and Mrs. Fred A. Hillery at their home in Lakewood, R. I., on March 14. Rev. George D. Riley, pastor of one of our churches in Providence, acted as master of ceremonies, the three living children of Brother and Sister Hillery and one grandson were present, and friends remembered the happy pair with many beautiful and valuable presents. Brother Hillery is a well known preacher in our church, was for seventeen years pastor of the People's Church of the Nazarene in Providence, R. I., and was also editor and publisher of the *Beulah Christian*, which so many remember with thanksgiving.

REV. RALPH C. GRAY, formerly pastor at Colorado Springs, Colo., Oakland, Calif., and Centralia, Wash., has felt for years that he should some day devote his attention to evangelistic work. And now after ten years in the pastorate, he is better fitted for the field than ever, and has now taken up the task. He is especially interested in our small and struggling churches which often do not feel able to call an evangelist, but which need him most of all. Brother Gray is especially available for meetings in Texas, Oklahoma and Louisiana. His present address is Weslaco, Texas.

CHURCH NEWS

DEXTER, MISSOURI—"It has been some time since we have reported but we are still in the fight against sin and the devil. Dexter church is on the upward and onward march. We are on our second year with this church. The battle has been hard and the difficulties many but God is with us. Our Sunday school is increasing and crowds are good at preaching service. God has been giving us some special spreads lately. Last Sunday was a special day, the saints testified and shouted the victory. Several young people are much interested and some have been saved, others at the altar. We have a loyal band of Nazarenes here who are catching the vision, praying and working. We are praying for an old time revival such as they have not had here for years and we believe God is working, praise His name. He has already been answering prayer and there is the sound of the going in the mulberry trees. We plan a

revival in July with Rev. C. J. Frost and ask our friends to pray that God will pour out His Spirit upon us. Things never looked better for a revival than they do now. The church is in good spirit and faith. To God be all the glory."—A. L. and Margaret Roach.

PASTOR J. H. VANDIVER, Slick, Oklahoma—"We just closed a very successful revival with Rev. C. H. Lancaster of Birmingham, Alabama. The crowds were small at the beginning of the meeting, but we had a full house the last Sunday night. We had a wonderful children's service Sunday morning. Almost every child that was from eight to fifteen years old that comes to our Sunday school was at the altar. I can truthfully say that Rev. Lancaster is a safe and a very, very good evangelist. We called him back to hold our summer revival. We are looking forward to great things at Slick. The battle is hard, but not too hard for our heavenly Father."

EVANGELIST JOHN T. HATFIELD—"We have just closed a three weeks protracted meeting in the Church of the Nazarene at Hermosa Beach, California, with Rev. W. H. Tullis as pastor. Our largest number in attendance was forty-two, our least number thirteen. Our congregation was what we evangelists call a traveling congregation. The travelers were from the neighboring towns, the membership did not travel much. Someone said they were sore, and we might have guessed it to be in their feet, as an excuse for their absence. However they would hobble out to a Sunday service, a few were very faithful at all times. The Bible says, "When two agree on earth as touching one thing it shall be done." There seemed to be two factions in the church that could not agree, therefore nothing was done. We could get them together, but they were hard to separate. We had a few seekers but there was only one that stuck to his job, and he didn't get through, but was very much helped. Now, as we can't report numbers, we will be obliged to leave off the statistics. This may be a little humiliating and a poor advertisement for an evangelist to get another call, but for the encouragement of those who may want to call us sometime, we will say, 'It is a long lane that has no turn.' Don't make up your mind too soon, some of these days we will come in with a big round-up, and a red hot brand on each one."

PASTOR L. E. MANN, Bath, Maine—"We have just closed a meeting with Rev. K. P. Fitch, evangelist, and Brother Frank Smith of South Portland, Maine, as singer. We had a wonderful meeting. Brother Fitch preaches a rugged gospel; yet is so tender that he wins his way into the hearts of the hearers. We did not count them as they came, but a goodly number knelt at the altar. The church took on new strength. Two united with the church and others are to follow. One brother who had studied for the ministry was reclaimed and will unite later. Brother Smith's singing was wonderful. He won the hearts of his hearers and all look forward to his early return for another

meeting with the pastor as evangelist. We are going to enlarge our borders—putting on a twenty or twenty-five foot addition to our building. Pray for us. We expect a great advance here for the opportunity is ours. The saints are getting free and taking their liberty; proving that old New England is not as conservative as we are painted and when it comes to every day plodding, we will rank up with any in our movement. On with the battle—40,000 subscribers to *HERALD* and 100,000 red hot Nazarenes shouting the praises of God, looking to Jesus and marching on toward the millennium."

PASTOR L. L. ANTHONY, Greenfield, Okla—"The Lord called me to preach and I was sent to Harmon, Oklahoma, where I served three years; called to Greenfield, Oklahoma, and found a loyal people. Ninety per cent are tithers and our apportionments are paid up to date. We called Rev. J. P. Ingle as evangelist who rendered us good service; good was done that will last through eternity. Twenty-five prayed through. Bless God. Eight additions to the church and more to follow. The Holy Ghost blessed last evening in our prayermeeting, young converts taking part. God is still on the throne, and his Son is interceding for us. The Holy Ghost came, and when He is come He will reprove the world of sin and righteousness. The middle wall of prejudice is crumbling down. Pray for us."

BREWTON, ALABAMA—"We report victory in Jesus' name and are looking up—trusting God for a year of real success. We were late in securing a pastor but we believe God was leading. We have one among the best, Miss Ruth Coleman, from Trevecca College. The spiritual tide is rising, we are having good crowds, and we have a good Sunday school, N. Y. P. S. and W. M. S. We are planning a splendid Junior choir and last, but not least a Band of Tithers. A debt of \$134.00 for our seats has been paid, for which we are thankful. The church property, valued at \$2000.00, is out of debt. We want to meet our budget in full if possible. Pray for us."—G. E. Cassady, church secretary.

PASTOR H. J. RAHRAR, Hagerstown, Ind.—"We just closed one of the best revivals in the history of our church. Many souls sought and found God in the old fashioned way. Seven new members have been received into church membership as a result of this meeting, making a total of fourteen received this assembly year. Rev. Gilbert Wine of Modoc, Indiana, assisted us, having charge of the singing. Brother Wine was a great blessing in this meeting, standing by us with his prayers, boosting us while we did our best to preach the old time gospel. Several times we did not get to preach at all. The Lord came on the services in a marvelous way, some were weeping, others praying, some shouting, others laid under the power of God. Souls trembled in their seats under old time conviction. Words cannot describe the scenes of this meeting. We give God all the glory. Our Sunday school has increased thirty or thirty-five

in attendance, making a record of 110. The revival spirit continues. Sunday, March 13, was another great day. Eight souls bowed at the altar in the evening service. Sinners are troubled all about us. The church has a burden for souls, and we are looking forward to greater victories. We begin a Sunday school convention Wednesday evening, March 16. Rev. George L. Dech, pastor of the West Side Church, Indianapolis, special worker. Sunday, March 20, is our Rally Day. We also plan a revival campaign for May 6 to 20 with Rev. J. E. and Ada Redmon. We have taken several subscriptions for the *HERALD OF HOLINESS*, and we are working for more. Remember us when you pray."

O'DONNELL, TEXAS—"We have already closed the first quarter of our year's work here in O'Donnell and are pressing into the second with faith in God for victory and a determination to win. To say that the past months have been testing is to speak mildly, not because our people are disloyal, for we have some of the salt of the earth, but we are few in number, and a great many of our members have moved away due to the financial strain that has been on us. But thanks be unto God, our services have always been blessed with the presence of the Holy Spirit and so we know that God is on our side. We have just closed what has proven to be a very helpful meeting, continuing over three weeks with my husband, Rev. J. A. Pruett, doing most of the preaching, which was a blessing to all because he so definitely stayed with the Bible on all subjects. The battle was a hard fought one from the beginning, as there is much prejudice here against holiness and the Church of the Nazarene and also the weather was very disagreeable a large part of the time, but in spite of all God gave us victory in the reclamation of several, also the definite sanctification of some. One thing we do praise God for, the professions were of the old time type. They prayed until the fire fell. All praise to our Redeemer. Our budget is not paid up in full, but we are doing our best for all interests. This is practically a new work as the church has been organized only about two years, and the hindrances have been many, but we believe the greatest testings are over and we report that our aim is to win for our blessed Christ."—Mrs. Nora Pruett, Pastor.

PASTOR HARRY CARTER, St. Bernice, Ind.—"We have just closed a good meeting with Evangelist H. W. Sweeten of Ashley, Ill. There were about forty-eight seekers, counting them as they knelt at the altar, and many of them prayed through to victory. We are expecting to take some into the church soon. The attendance was good from the very first night. The Sunday school attendance was higher than it had been at any time during the four years of this church. The Lord has certainly blessed Brother Sweeten with the talent of preaching plain, close, and heart searching truth. He is one among our best preachers. The finance came easily. On the last night, the evangelist conducted a march offering for

the pastor and his wife which amounted to forty-two dollars. On Friday night of the last week an offering of canned corn was taken for Olivet College. There were 153 cans given. A number of the Olivet students were present at different times and their messages in song were a great blessing. Our home talent was used in the song services; also Brother Sweeten played and sang a few of his favorite songs. We are moving on to victory and are thanking God for the good people here at St. Bernice. We ask an interest in your prayers."

PASTOR JAMES F. WARD—"We rounded out the old year of 1926 with a sweep of victory. Our good people came in on Christmas Eve and we shouted and prayed together and about nine o'clock they brought in a handsome roll top desk and presented it to us for our Christmas present and gave Mrs. Ward a five dollar gold piece. God bless our dear people for their liberality and kind remembrance. Starting with the first of January we conducted a week's holiness convention. Brother McKisson of New Galilee, Pa., spoke on Monday night, Rev. H. G. Slosser from Lisbon, spoke on Tuesday night, Rev. Strickler preached for us on Wednesday night, Rev. Keifer from Pittsburgh on Thursday night and Rev. Rowe spoke for us on Friday night. This gave us a wonderful week. God was with us, a number prayed through to victory and to say the least our new year started off with a real sweep of victory. From the very first of the year the revival spirit has been on, folks prayed through in their homes, in our cottage prayer meetings and at the church. During the month of January and the first part of February we received eighteen new members into the church. Our Sunday school has been constantly growing under the leadership of our good brother Fred Hagerty as superintendent, and to say the least God is certainly with us in this beautiful little city. Brother Wm. O. Nease of Sioux

City, Iowa, came to us February 22 and remained until last Sunday. He certainly preached sound doctrine and in his kind and loving way drove one great truth after another home to the hearts of his congregation. We never had a single barren altar during his entire stay with us. The church was wonderfully built up, sinners moved and believers sanctified. People straightened up their 'back tracks' and God certainly showered His blessings upon us. He assisted us in securing twenty-five new subscribers for the *HERALD OF HOLINESS* during this meeting. Finances came easily, we paid him a respectable sum for his labors, the people gave the pastor a nice love offering, and the meeting was indeed a grand success. We will receive a number of new members from this meeting. Remember East Palestine is still on the map and God is still blessing in a marvelous manner. You will hear more from us later."

PASTOR THURMAN F. BOWERS, Kendallville, Indiana—"The church was organized here last August just before the assembly at Alexandria, Indiana. We came as pastor about the middle of September and found a very fine class of people. About all of our folks attend the prayer meetings, pray, testify, and some of them shout, for which we are very glad, as it helps this young preacher in his first pastorate over the hill. Praise God. The church is moving along nicely with the blessing of God upon us. Several have prayed through and found the Lord in the past six months. We've taken in some new members. The Sunday school is growing under the leadership of our good superintendent, Brother Irvin Weaver. Six months ago we had twelve and now the attendance is around forty. Rev. George Beirnes, evangelist, was with us from January 27 to February 13. He is a good, sound, forceful preacher of the Word and a man with a good sound message of divine truth. This was a good meeting though not as many saved as we would like to have seen, yet there were some who plunged into the fountain and found victory. The attendance in this meeting was fine, finances coming easy. The truth that went forth in this meeting will surely be harvested in days to come. We expect to keep on fire for God, and preach on red-hot, radical holiness lines until Jesus comes. Pray for us that we may be able to reach poor lost souls."

PASTOR ERNEST G. JOHNSON, Eagle Rock, Calif.—"We just closed a gracious meeting, the Lord blessed His truth and answered prayer. Rev. C. W. Ruth was the evangelist and we feel that the church was fortunate to secure him. First Church, Los Angeles; First Church, Pasadena, and Breese Avenue Church, Pasadena, were a great blessing to us, and the pastor of our new church at Santa Monica, Rev. H. R. Beegle, made us a visit. We praise God for the souls that knelt at the altar for either pardon or purity. Brother Ruth was a great blessing to the church. He knows how to preach the doctrine of holiness, his messages rang clear to the great doctrines of our church. Rev. E. Baker and wife of Huntington Park, sang with the anointing of God upon them. This campaign was the greatest in the his-

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tory of our church at Eagle Rock, and we believe that the good work will continue. Eagle Rock has a population of 8,500 and is one of the wonder spots in Southern California. It is two and a half miles from beautiful Pasadena. We have a nice stucco church furnished with opera chairs and it is located one block from Colorado Boulevard. We have had a good increase in membership this year for which we give God praise and glory."

HOLLIS, OKLA.—"We just had a fine meeting with General Superintendent Goodwin and the Lord did wonderfully bless us, and gave us some fine souls for which we thank the Lord. Dr. Goodwin came to us March 8 and stayed with us until the 13th and the church was helped. He enlarged our vision for the new church building we had been praying about, and last night was our prayermeeting and the Lord gave us a fine crowd and a good time. Dr. Goodwin gave our Sunday school a boost, also our young people, and both departments were greatly helped. His good sermons made us feel like buckling into the work with a greater determination to do more for the Master. Pray for us, we need a new church to take care of our people. We are looking forward to a great time in the Lord."—E. L. Looman.

GEORGETOWN, KY.—"We just closed a very successful week-end convention with District Superintendent Wells in which we raised in cash and pledges \$417.50 on our church and parsonage. Brother Wells brought some wonderful messages. Sister Wells had charge of the song service. Our hearts were made to rejoice for what God is doing for our little church here in Georgetown with Brother Muse and his dear wife as our pastors. God bless them. Such a sweet spirit of unity. We are expecting greater blessings. Our Sunday school is doing good work, also the W. M. S., but we can do more. God is helping us and He will help us; if we keep humble, pray, trust and believe and work for Him we shall win. Pray for us."—Mrs. Glass, Reporter.

PADEN CITY, WEST VA.—"The Church of the Nazarene closed a good meeting March 6, beginning February 26, with Rev. Charles A. Kiggan of Raven Rock, West Virginia. There were nine souls at the altar with seven praying through to real victory. Rev. Kiggan came only expecting to give over Sunday services, but interest was evident, and so he continued with the above results. We consider that God greatly honored the preacher of the Word, which was given faithfully. A number of evangelists have been here and found it a hard place to move men to God. The saints are encouraged with eight new prospective members."—J. J. Parker, Layman.

EVANGELIST J. P. FISHER—"Since the Assembly in October, I have been actively engaged in the evangelistic work either singing or preaching, as I do both. I went to Slick, Oklahoma, where we battled against odds for a few days, the weather and roads being so bad the people could scarcely get to the place, so we did not see the visible results that we expected but the saints were encour-

aged and called Brother J. H. Vandiver for their pastor. From there we went to a country schoolhouse where we had a few pray through in the old fashioned way. From there we went to a country church of Congregationalists and Methodists. Here the people could not get to the church on account of bad roads as it was in the edge of a newly developing oil field. At the above places, I was preacher and singer, too. Then I sang for Brother F. R. Morgan in West Tulsa, and despite sickness and the weather there were a goodly number blessed at the altar. From here it was our privilege to be with Brother Ray Davis in our church at Collinsville, Oklahoma, where Brother Mark Whitney is the pastor. At this place sickness broke in on the attendance but the Lord gave us a good meeting. Bless His name. At present we are at home. We have a few dates we could give to anyone desiring us between now and July 1. After that time will be in Arkansas. Pray for us as we need your prayers. Address, Okemah, Oklahoma."

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EVANGELIST H. A. GREGORY—"The Lord was with us at Tyler, Texas, with Rev. J. E. Williamson, pastor. We had the pleasure of having our dear District Superintendent, F. E. Wiese, with us the first three services. Brother Wiese is a great man of God, and has the District work on his heart and things are moving off fine on the Dallas District, under the leadership of this godly man. Some twenty prayed through at Tyler; the crowds were small on account of so much rain but in many respects it was a great revival. Brother and Sister J. L. Knight of Mineral Wells, Texas, were the singers. They are fine singers and were a great blessing. Five came into the church with more to follow. The church at Tyler is young and small in number, but some of the salt of the earth is in this church. We secured two nice poundings for the pastor and family, also a nice new suit of clothes and a nice pair of shoes. Our next meeting was with the Corsicana church from February 19 to March 20. The Lord was with us. I don't think there was a single service after the first one, but what some prayed through to victory; deep conviction, lots of shouting. 120 prayed through at the church, about 150 seekers is the meeting. The last Sunday night after midnight, we were sent for where three men prayed through, making 123 professions. Mrs. L. E. Cellan is the good pastor, assisted by Brother L. E. Cellan, and the Lord is blessing their efforts. The church board gladly raised their salary per week while we were there, when we put the proposition before them. We are sending in some subscriptions for the HERALD OF HOLINESS, the best paper printed. We have some open dates this spring. We would like to give to our pastors. Pray for us."

GRAND RAPIDS, MICH.—"The First Church of the Nazarene here is steadily growing. The past year there have been seekers at the altar nearly every Lord's day. We have not had a long period of special revival services, but several short ones. In January Dr. Joseph Smith and Rev. J. Knapp were with us for a few days and gave us some great messages. Two weeks ago Rev. J. Williams and the male quartet from Olivet, Ill., were with us for three days and four nights. It was a very uplifting time. Then Dr. C. W. Butler from Cleveland, Ohio, was with us for three days and four nights. His masterly sermons are real food for the soul, and light on the blessed Word. This is the seventh year our pastor, Rev. I. E. Miller, has been with us. His messages seem to get better the longer he stays. He preaches a straight gospel and hits old carnality pretty hard. The faithful say 'Amen' and try to walk in the light. Financially the church is on a good growing plan, and is paying off the church debt."—George E. Gretzinger, Reporter.

PASTOR H. N. MORRIS, Cherryvale, Kans.—"We have just closed a good meeting with Evangelist C. J. Garrett of Ottawa, Kans. This was the third meeting Brother Garrett has held for us, and it was by far the best. Brother Garrett came down on Wednesday to stay over the week end and in the meantime open

a way for a pioneer meeting in Parsons, Kans., but the interest from the start was so great that we could not let him go. The crowds increased from a few until we had a packed house. Twice we had to borrow extra chairs and then there was not standing room. Brother Garrett's messages of unctuous truth were convincing to all, not only to Nazarenes but other denominations, and no denominations as well. Quite a number were saved, some reclaimed, and some sanctified, and more money raised, and more prejudice broken down which was against the Church of the Nazarene here, than ever before in all the history of this church. Brother Garrett gets good offerings for himself because of the interest he stirs up from the outside, and instead of being a burden to the pastor and his church to raise the necessary expenses for the meetings, he encourages the people to bring in provisions, and besides all this he took a special offering for the pastor, and also a special offering for the church. The people responded nobly and gladly to every request. Four new members were added to the church and more to follow soon. Praise the Lord, we are encouraged to fight the devil a little harder and preach holiness until Jesus says come up higher."

EVANGELIST E. E. WOOD, Jackson, Mich.—"Closed a two weeks' meeting here in our church last Sunday night. God surely did bless us real good. There were twenty-one seekers the first day and scarcely a barren altar service during the meeting. We tried to do real plain heart-searching preaching and the church stood by me just fine. If there was any criticism, I did not hear it. Miss Margaret Catterlin was our special singer and all who ever heard her sing know what that meant. She is considered in Michigan as our best singer. Our local orchestra gave us some fine music. This was my third meeting with this church and its present pastor, A. J. Bush. Rev. S. D. Cox, our District Superintendent, was present and preached a great sermon on "Things Out of Order." Rev. Earl Stephens and some of his good people came over from Adrian and gave us a fine boost."

SCIENCE HILL, KY.—"Sunday school at our church is on a boom with 245 in attendance and \$17.09 in offering last Sunday. Sunday week 186 were present and \$45.03 in offering. Our beloved pastor, Brother Joe Tyson, and laymen have a nice basement to the church near completion to take care of our large Sunday school. As March 17 is our pastor's birthday, the church folks gave him a nice shower of groceries. While he and the men were gathered in the basement that night and at work, the ladies gathered with groceries in nearby homes and marched to the church together, placing groceries in the vestibule."—Eliza Baugh, Reporter.

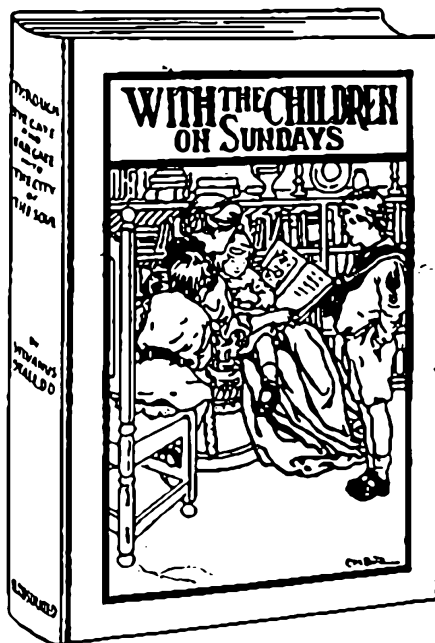
PASTOR L. R. RAJIRAR, Greenfield, Ind.—"The Stringtown church just closed a profitable revival with Rev. J. B. Kiesel of Mt. Healthy, Ohio, and Edward Watson of Cincinnati, Ohio Bible School. Good crowds came and seekers were at the altar in almost every service. Rev.

Kiesel is of the old fashioned type with a fearless message. During this meeting the Sunday school had its record attendance of 137. Our school is growing, new faces are seen in almost every service, and we feel and have a determination to press on in the good old fashioned way. The evangelists were paid well and a love offering was taken for the pastor. Sunday, March 20, we had the privilege of having Sister Winans, our returned missionary from South America, with us. We shall never forget her or her message. An offering was taken and better than \$130 was given to be paid by April 1, and also a good offering was taken for Sister Winans. Please pray for us."

GLENDAL, CALIF.—"At a meeting of the congregation of the Glendale First Church of the Nazarene, March 20, Rev. Henry Scheideman was elected pastor of the church for the fifth consecutive time by a two-thirds majority. It was Rev. Scheideman who first started the work in Glendale which resulted in the organization of a Church of the Nazarene and the erection of a house of worship. I don't know of any other preacher who has sacrificed and labored and worked and prayed to keep things moving for our Lord. If every person who has knelt at

the altar of the church had united with the church we would have a large membership, but some wouldn't and did not go through and pay the price and lost out. But the Lord has given us a faithful band in spite of it all. Some of the salt of the earth are members of our church and know how to pray for lost souls. Just now we are in the midst of a revival with Rev. John T. Hatfield as evangelist and his granddaughter, Miss Florence Wyse as singer. The devil surely is stirred. Crowds are not large but some souls are finding the Lord. Rev. Hatfield is plowing deep in his preaching and his hearers are being made to see the necessity of digging deep and getting all the Lord has for them. Florence is blessing the people with her sweet voice as she sings the gospel in song. Both Florence and Rev. Hatfield are members of our church in Glendale. We might state in passing, Sister Florence is associated with her grandfather in evangelistic work. Please pray for the work in Glendale."—Doty L. Anderson, Reporter.

EVANGELIST JOHN FLEMING—"My last three meetings, namely, Baltimore, Maryland; Youngstown, Ohio, and Bloomington, Indiana were great meetings. We had a fine meeting with Rev. Higgs at Baltimore. He took this church when it was very small, and today it is one of our best churches, and reaching a fine class of people. I never worked with better people and was never treated nicer by any pastor. Brother Higgs, in my estimation, is one of our best pastors. Brother B. D. Sutton was with me as singer, and all that know him, know he can do the job. We were called back for next year, also my brother, Bona Fleming. My next meeting was at Youngstown, Ohio, with Rev. F. G. Strickler. He is doing a great work in Youngstown. He took this church when there was nothing there at all, and is now building up a great church. Everyone that knows him, knows him to be a hustler. From Youngstown, I went to Bloomington, Indiana, with C. E. Pendry. Miracles have surely been performed in this town. This was my second meeting there. I was his first evangelist after he took this church, which has been eighteen months ago. Brother Pendry found forty-one in Sunday school when he arrived in Bloomington and I closed there March 13 with 463 in Sunday school. They were only paying \$15.00 per week but now they are paying all bills with \$25.00 or \$30.00 surplus every week. They raised \$9,438.00 last year, put \$10,000 improvement on church, and are counting on putting \$5,000 this year on Sunday school rooms. He had only thirty-five members he could count on when he took this work, and will have 150 by the Assembly. He told me there had only been four Sundays in eighteen months that they hadn't had seekers at their altar. To God be all the glory. Took in fine bunch of members. This was truly a great revival with Brother Pendry's church. May the blessings of God rest upon these churches. Leaving tomorrow for Decatur, Illinois, with M. F. Grose where preacher's meeting, N. Y. P. S. and Sunday school conventions will be held. Pray for me."



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PASTOR J. W. PETERS, Mansfield, Ill.—"The church here was encouraged and greatly blessed by the coming of our dear missionary, Brother Alvin Kauffman from Jerusalem. More especially, Brother Kauffman came in interest of the budget. On this subject his work was very successful. He helped us to accomplish what we feared we could not. His method of raising money appeals to me. He does not drive but makes one feel that he is helping him to do what he wants to do but could see no way of the accomplishment of his good desires until Brother Kauffman came with valuable aid. I say, Praise God for such people as our dear Brother and Sister Kauffman. The vision he gave us; the manifestation of God's Spirit in his life was by far even greater than the success of raising the budget money. Our church is in a better spiritual condition since his coming and we feel as though we were next door neighbors to Jerusalem. We are praying and are going to do our best to help Brother Kauffman to erect a new church building in Jerusalem. The work of the Church of the Nazarene in all the world is very dear to our hearts."

PASTOR W. E. RILEY, Brooklyn, N. Y., Bedford Church—"We have just closed a very precious revival meeting in which God has given us some sixty souls. The meeting began on February 20th with Rev. C. J. Forcey, pastor of our Rochester Church, as the evangelist. God surely gave this young man messages for the occasion, and the Holy Ghost was present to back home the truth. On Washington's Birthday we had an all-day meeting. Our District Superintendent, Rev. J. A. Ward, was with us in the morning, and met with the Board of Missions and the Advisory Board. In the afternoon, after a prayer and song service, the pastor raised \$825 in about ten minutes to pay on the indebtedness. And at the conclusion of the message nine souls sought God. In the evening the altar was again lined with souls, and throughout our brother's stay there was not a barren service. To God be all the glory! We have not seen in many years such real Holy Ghost conviction, digging down into God, making things straight, as we have in this meeting. Brother Forcey had to leave us on March 4th, owing to illness in his family, and he went bearing the love and prayers of our people for God's richest blessing upon him and his work. Such a tide of salvation was on that the pastor could not take the responsibility of closing the meetings, so continued them throughout the following week, during which God gave several more seekers. Since the meetings we have taken seven into the church. Praise God! We are looking forward to a new church home in the future."

SHERMAN, ILL.—"We just closed a meeting March 6th, with Rev. Elwood Taylor as evangelist. Brother Taylor brought us some wonderful messages. He is a very convincing preacher, only a few were sanctified during the meeting, but much opposition was broken down; and we are expecting a real break here before the summer is over. We have a fine band of people here, who have the Holy Ghost. The little band started out

by tithing, and God has certainly opened the heavens and poured us out a blessing. The evangelist was well paid, and the pastor was given a new typewriter. Please pray for us."—Mary M. Cooper.

FIRST CHURCH, Pasadena, Calif.—"Rev. H. B. Macrory, the hustling pastor of First Church, Pasadena, received a large unanimous call to be the pastor for another year. He is well liked, and is doing a very gracious work. He is full of vigor and anticipation. The church is now contemplating the building of a Sunday school unit to house the large Sunday school and to get others in the school as well as to do efficient work in this important and particular branch of the

church. Modern equipment is absolutely necessary to do the best Sunday school work. The various departments of the church are all functioning and there is much activity. The finances are well in hand and up to date. The congregations are splendid and on the increase. The young people flourish and the Missionary Society is doing things. The women have sent to the District Treasurer since January 1, 1927, \$612.79. A hundred hours of volunteer service is to be given each week and families within a radius of one mile of the church are to be visited. Much good literature is being distributed through the tract box and personal help of the members. The prayer meetings are seasons of spiritual

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refreshing. A special series of revival meetings begin Sunday, March 27, with that nationally known evangelist, Rev. Charles H. Babcock. Much prayer and expectation is being exercised on the part of the church. We all hope for a great awakening. There is hardly any limit to the possibilities of this great church. We are marching on for greater things in the future."—C. E. C.

PASTOR CARRIE M. FLOWER, Iola Kans.—"We have just closed a splendid meeting with Rev. Will H. and Mrs. Lillie B. Nerry as evangelists. They came to us in the power of the Spirit and 'fulness of the blessing.' They were much beloved and their preaching and singing were very effective. The saints entered the battle with deep soul burden and there was much fasting and prayer. Congregations were good and there were about twenty-five good victories. Several were saved or sanctified for the first time, some for whom many prayers and tears had been offered during a number of years. Ten joined the church, all adults, but one dear little boy. Some very substantial people came among us. God has blessed us during the entire seven months since the Assembly and we have been enabled to pay our budget and church and par-

sonage dues. He has blessed in all our services and we had received nineteen members before the revival. Pastor and people are happy and harmonious and pressing on with victory."

PASTOR GEORGE HARPER, Meade, Kans.—"We just closed our March revival at Meade, Kansas, with Rev. Mack and Ethel Anderson as the evangelists. This is my seventh year as pastor and I believe that the Andersons conducted the most successful revival that has ever been held for me during this time. The preaching and singing were blessed by the Lord; the crowds came, and the church members from six different denominations attended the meetings; twenty subscriptions for the HERALD OF HOLINESS were taken, and about twelve hundred and forty chapters of the Bible were read, and twenty or more seekers at the altar. The offering of \$143.50 for the Andersons came easy."

PASTOR V. W. ANGLIN, Tacoma, Wash.—"After three years of pastorate in Tacoma, Wash., we feel it is about time to report. After these years of labor here we feel that our time will be up at Assembly time and have accepted work elsewhere. We have seen some fruit to God's glory. What Tacoma needed was a band

of people who would be on hand at every service, on time, and carry a burden for the work and God has given us a noble band of just such people, real Nazarenes. A spirit of prevailing prayer is on the people and we are having eight or nine special prayer meetings a week and the tide is rising tremendously and God is sending a revival to Tacoma. Our engaged evangelist has been unable to fill his appointment with us but the revival will be here on schedule. We have had such evangelists as Martha Curry, E. M. Wallace, Fred St. Clair, who have given us good services, but the best is ahead. God has raised up a real band of praying Nazarenes in this place which is our need and we are tremendously encouraged for the future. We are loath to leave these we have learned to love but the time comes to part and we do so feeling that our labor has not been in vain."

TELEGRAMS

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

NEW BEDFORD, MASS.

Interdenominational meeting Evangelical church. Efforts of Baptists, Volunteers of America, Nazarenes, and Evangelicals. Some beautiful services and glorious altar scenes. Co-operation hard to get, nevertheless some were willing and some wonderful victories were obtained, both here and the week following at Brayles. We love interdenominational co-operation. Praise God.—Evangelist E. Arthur Lewis.

SOUTH BEND, IND.

Closed great meeting with Sweeten and Sparks. Many new people reached. Fifteen new members, others coming. In many ways, best revival held in this church. Sweeten's wonderful, convincing messages and beautiful songs of Burl Sparks, coupled with prayer, brought results. Wonderful aggressive spirit upon church. Great outlook ahead.—L. W. Collar, Pastor.

JASPER, ALABAMA

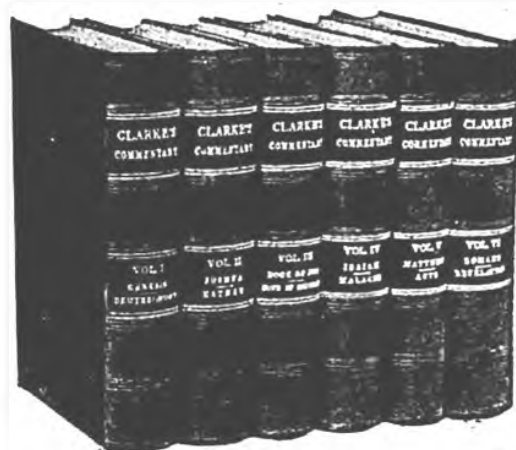
Pray for Mrs. Sudie Curl, Hanceville, Alabama. Very sick.—H. H. Hooker.

ALBUQUERQUE, NEW MEXICO

Closed great revival with Rev. B. W. Miller, evangelist. Largest crowds in the history of the church. Over the top with finances. Eyes of the city turned our way. Liberal publicity from city papers. Church raises pastor's salary. Evangelist unanimously recalled for summer. City-wide campaign plans being made for new church.—M. R. Bishop, Pastor.

McALLEN, TEXAS

Just closed very gracious revival with Pastor Mullen and his splendid people at McAllen, Texas, in which the spirit and power of God were wondrously manifested. Souls prayed through. Church greatly blessed, strengthened, and encouraged. Next meeting Meridian, Texas. Now giving all our time to evangelism and keeping busy.—Ralph C. Gray, Evangelist.



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NEW YORK CITY, NEW YORK
Last Sunday great day at John Wesley church, Brooklyn. No preaching in the evening but much glory, seven praying through. Many new faces. Saints agreed. Great Atlantic coast church now on the horizon.—A. G. Crockett.

ANNOUNCEMENTS

NOTICE—To the pastors of the New Mexico District—The fifteenth Annual Assembly of the New Mexico District will be held at Portales, N. Mexico, April 27 to May 1, General Superintendent Reynolds presiding. The preliminary meeting of the Assembly will be held as usual on Tuesday evening. It is earnestly desired that much prayer will be offered for a great revival Assembly. Send a list of all delegates to Rev. R. C. Gunstream, Portales, N. M., at once.—John F. Roberts, District Superintendent.

BORN to Rev. and Mrs. W. G. Collier, on March 18th an eight pound baby daughter (Marjorie Gertrude) at the parsonage, at Stettler, Alberta, Canada.

NOTICE—Rev. N. B. Herrell, Superintendent of Kansas City District, has moved from Lamar, Mo., to Carthage, Mo. His new address is 1500 South Main St., Carthage, Mo.

NOTICE—Revival services will be held in the Church of the Nazarene, Ashtabula, Ohio, April 3 to 17. Workers: E. C. Oney of Ashland, Ky., and Timothy Stevens of Ashtabula. Please pray for these meetings.—W. F. Miller, Pastor.

"Pray for my salvation. I am a woman nearly fifty years old and have never known God in the forgiveness of my sins. I have been an earnest seeker but have been blinded and deceived by the enemy."—Mrs. O. V. A., Pa.—Pray for an elderly couple in Kentucky who are afflicted in body that they may be healed.—"Pray definitely for the healing of my wife. The doctor says she cannot get well, but God is able to heal."—Lyman Brough, Evangelist.

NOTICE: New England District Licensed Ministers and Deaconesses—The Board of Examination will meet at Eastern Nazarene College, Wollinston, Mass., on Tuesday, April 19, 1927, at 10:30 a. m. All deaconesses and licensed ministers should report to the Board at that time either in person or by letter; and all other persons having business with the Board of Examination should also appear. The Board is desirous of completing its work on Tuesday and will hold no regular meetings after that day.—J. Glenn Gould, Chairman.

NOTICE—Dr. H. C. Morrison will hold a series of services at Westport M. E. Church, Kansas City, Mo., April 17-24, beginning Easter Sunday. The service on Sunday night, April 17th will be broadcasted at 8:00 p. m. (Central time) over WHB, Wave Length 365.6 meters. From April 18th to 22nd inclusive there will be noon-day services at Grand Ave. Temple, at which Dr. Morrison will speak.

ATTENTION: New York Nazarene—All persons attending the District Assembly (the district officers excepted), must pay \$7.00 per member for entertainment. See report of Committee on Ways and Means in Minutes, page 31, parts 1 and 2. All persons will be furnished free lodging.—Rev. R. J. Kunze, District Secretary.

NOTICE—The ninth annual Assembly of the North Pacific District will be held at Vancouver, Wash., May 18 to 22. The Board of Examination will conduct examinations Monday afternoon and Tuesday. Monday night will be Licensed Ministers' night. This service will be conducted by Licensed Ministers. A platform meeting will be held from eight until nine o'clock. Beginning on Tuesday night all services will be held in the Presbyterian Church located on the corner of Tenth and Daniels streets. Entertainment must be arranged for in advance, through the local pastor, Albert J. Shockey, 1105 Harney St., Vancouver, Wash. For further information address District Secretary, Rev. D. Rand Pierce, 1912 25th St., Everett, Wash.—Rev. DeLance Wallace, District Superintendent.

NOTICE—After three years' service in Northwest Nazarene College, I am open for calls for evangelistic or pastoral work anywhere the Lord may lead. I have been in the ministry and teaching in the schools of the Church of the Nazarene for fifteen years, and some few years in the Methodist church before that time. I shall be free to go anywhere after June first. I refer you to Prof. Russel V. DeLong, Acting President of Northwest Nazarene College.—H. A. Erdman, Nampa, Idaho.

DEATHS

PARKER—Mrs. Penelope Parker, age 67, departed this life, after a few hours' illness, to be with Jesus, December 13, 1926, at Little Rock, Ark. Funeral services were conducted in First Church of the Nazarene, by her pastor, Rev. M. Edward Borders, the following Sunday afternoon, and was one of the sweetest of its kind we have ever attended. The sweet expression of joy that came over her face when the angel said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things;

enter thou into the joy of thy Lord," still lingered until it was a joy to look upon. The many beautiful flowers expressed in a small way, the love and appreciation of her many friends. The choir sang "Swing Low" and "Asleep in Jesus," after which the pastor prayed and the male quartet sang, "I Will Meet You." As a text Rev. Borders used Philippians 1:21, "For to me to live is Christ, and to die is gain." How very keenly we feel and realize our loss, yet we know our loss is heaven's gain. Mother Parker, as we all called her, was converted when eleven years old and belonged to the Missionary Baptist church until six years ago when she was sanc-

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united and joined the First Church of the Nazarene, this city. She was the daughter of Mr. and Mrs. Phillip Graves, and was born at Holly Springs, Miss. She was married to M. N. Parker in 1878. Of the children born to this union there remain three sons, Vernon R., J. Wess, and Fred D. Parker, and two daughters, Mrs. O. M. and Mrs. J. M. Cannon, to mourn their loss, yet what a privilege to look forward to that bright tomorrow when we shall meet to part no more. There was never a more devoted mother, she was ever thoughtful and prayerful of her children and loved them with the deep love of God and mother. We extend to them deepest, heart-felt sympathies. Every member of our church will miss this precious little Mother in Israel, her piety for the church, deep love for God, ringing testimonies and optimistic disposition made her a great favorite among both old and young.—A Friend.

BOWES—Alpin G. Bowes, of Denver, Colo., fell asleep in Jesus Sunday morning, Feb. 13, 1927, following a long illness and several cerebral hemorrhages. Mr. Bowes was reared in the Universalist faith in the city of his birth, Halifax, Nova Scotia, but he was wonderfully saved or regenerated soon after coming to Denver. In his twenty-first year, in evangelistic services conducted by Rev. Charles Yntman. He united with the Methodist Church South where he was deeply interested in the work of the church, serving as class leader and Sunday school teacher. Ten years after his conversion he was clearly sanctified as a second definite work of grace in services held by Rev. Sanford Baker. The blessing of God upon his life was very remarkable and he never failed to witness to his experience and stand uncompromisingly by his convictions. As a result of his faithful example and earnest prayers his three sons were converted on the same Sunday, when they were fifteen, thirteen and eight years of age respectively. Mr. Bowes was engaged in the real estate business which he established with his brother in 1879. But he was always greatly interested in Christian work. He, with his brother and his three sons sang together and preached the Word in many services in Denver and in other Colorado cities. He was instrumental in organizing and in supporting the Colorado State Holiness Association with a large headquarters hall in Denver. This gave him acquaintance with many national evangelists. Mr. Bowes was a charter member of the Church of the Nazarene which

was organized by Dr. Bresee in Denver in 1908 with his son Alpin as the first pastor. He was a great admirer of Dr. Bresee, and also of Dr. Reynolds. The family altar which he established soon after his conversion was continued as a delight of his life to the very last. He was always tender and easily blessed in prayer. In his twenty-first year he was united in marriage to Miss Anne Marshall, to which union five children were born, three of whom survive: Alpin M. of Kansas City, Watson E. of Denver, and D. Willis of Portland. Mrs. Bowes died in wonderful triumph in her thirty-fifth year. Her last words were, "How can they doubt my Savior, He has been so good to me?" Twenty years later he was united in marriage to Mrs. Elizabeth Harmon, with whom he lived in a very happy companionship twelve years to his death at sixty-nine years. He was well known and highly respected as a Christian business man in the business circles of Denver, and was at one time vice-president and treasurer of the National Real Estate Association. It was the greatest consolation to Mr. Bowes' family who had seen him loyal and devoted in his godly convictions through his long life, to hear him say only a few hours before he fell asleep, "God is with me," and, after we quoted, "The Lord is my Shepherd," he said, "I shall not want." The following excellent tribute to his useful life was written him by his sister, but came after he had gone home to heaven, and was read at the memorial service which was attended by three hundred friends and relatives: "What a lot of good you have done in your life, Alpin, dear! Always tender, loving, generous; always trying to add joy and goodness to the lives of all with whom you came in contact; always conscientious; always faithful; always unselfish. No wonder we love you, brother mine." The week following Mr. Bowes' death, the Denver Real Estate Exchange in their regular weekly meeting held a memorial to Mr. Bowes from which we quote the following: "For a commentary on the lives of most men some coloration is needed, but in the case of Alpin G. Bowes, our friend and co-worker for many years, the plain truth suffices. Mr. Bowes was exceptionally frank, extremely religious, an ardent prohibitionist and his life was dedicated to the interests of his fellow-men. He was charitable to all and greatly helped his brother and sister, who were not so well favored as he. Mr. Bowes' loyalty was of a high type, his interest never flagged in any enterprise he was identified with and he was al-

ways depended upon for support of the many things advocated and fathered by the Denver Real Estate Exchange. He was fearless in his advocacy of those objects he thought right and which he believed the Exchange should support and was always ready to go against the current, if, to him, it seemed best. In his passing we have lost a real leader. His business career was not dictated by mere policy—his ideals were higher than that, and no man has lived a more consistent and purposeful life than he."—A. M. Bowes.

SCOTT—Mary Naomi Schlager Scott, daughter of Mr. and Mrs. Fred Schlager, was born May 23, 1903, departed this life February 26, 1927, at the age of 23 years, 9 months and 3 days. At the early age of ten she was gloriously converted, nine years later she was sanctified wholly. She united with the Church of the Nazarene in 1917. She spent one year in God's Bible School in Cincinnati, Ohio, and two years in Olivet College, Olivet, Ill. While attending college in the year 1920, God definitely called her as a missionary to China. After leaving Olivet College she, with her sister engaged in singing, evangelism and labored most effectively in many of the cities of Indiana and Illinois. She possessed a beautiful voice and was especially gifted at the piano. The Indiana district has lost a useful laborer in this field, and the denomination has lost a prospective missionary, but we sincerely believe that her consecrated, godly life will inspire other young people to catch the vision and take up the task she so much wanted to perform. In spite of failing health she never once doubted her call. Just a week prior to her departure when asked by her mother if she still felt the call, she replied: "I will never doubt it unless God would tell me in the judgment. He never called me." On August 20, 1924, she was united in marriage to Rev. Richard Lynn Scott, Rev. Harland T. Davis, her pastor, officiating. To this happy union was born one son, Richard Lynn, Junior. She leaves to mourn their loss, beside her devoted husband, and little son, her mother, Mrs. Fred Schlager, one sister, Opal Schlager, one brother, Loran Schlager, and other relatives and a host of friends—the father having preceded her to that better land on July 2, 1926. She was loving, kind, gentle, and affectionate to all who knew her, and the fragrance of her life will live on to bless and encourage others. All through her illness she greeted everyone with a smile and would witness to the keeping

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power of God. Her consecrated talents will be missed by the church but our loss is her gain. We feel she could truthfully say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." The funeral services were conducted Tuesday afternoon, March 1st in the Church of the Nazarene, Muncie, Indiana, her pastor, Rev. Wilbur H. Parker, officiating, assisted by her former pastors, Rev. and Mrs. E. E. Turner now of Hammond, Indiana. A number of the pastors of the District and many of their members were present and the church could not accommodate the large concourse that assembled to do honor to this noble young woman.

WINN—Charles Junior Winn, infant son of Fred and Lydia Winn was born January 21, 1927, and departed this life February 2, 1927, at Metcalf, Illinois, the home of the parents. He leaves to mourn his departure, his father and mother, and four sisters, Hazel, Catherine, Geraldine and Velda Rose, besides many other relatives and friends. The funeral was conducted at the home, interment at Hume Cemetery.—T. A. Gookin, Pastor.

NEATS—Pearl Lucille Wilson was born in Vinto, Oregon, May 18, 1901. When a child she came with her parents to Kinton, Oregon, near Beaverton, where she resided until July 23, 1925, at which time she was united in marriage to Mr. Vernon Neats who lived in Portland, Oregon, where the deceased passed away at the Portland Sanitarium, January 13, 1927, after an illness of about three weeks. She found Christ as her Savior a short while before her death, and those who knew her best marvelled at the change wrought in her life. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." This text of Scripture truly was verified in her life. Though suffering intensely she carried a burden for those who knew not her Savior. A few days before her death she said to her husband, "Pray Vernon, I don't want you to be lost." She leaves to mourn their loss her husband, Mr. Vernon Neats, her father and mother, Mr. and Mrs. Warren Wilson, one brother, Elwood, besides a number of other more distant relatives. The body was laid to rest in Crescent Grove cemetery, Beaverton. Funeral services were conducted by the writer.—Miss Ava S. Adams, Pastor.

HOWARD—Benjamin F. Howard was born near Greenville, Ohio, in Darke County, November 4, 1843. He joined the Union Army being enrolled in the Ohio Battery of Light Artillery on Feb. 25, 1864, and served until his discharge August 7, 1865. Early in life he became active in the prohibition party being a delegate to several state conventions and to one national convention. Brother Howard was married to Eunice E. Patty, April 29, 1869. To this union were born four children, three of whom lived to raise families; Chas. E. Howard, Mrs. Evla E. Parks and Altha M. Parks. His beloved wife preceded him to the other world, dying April 29, 1886. Brother Howard lived in Ohio, Indiana and at Gulfport, Mississippi, besides spending some time in Battle Mountain Sanitarium, South Dakota. In April of last year he came to Dayton Soldiers' Home hospital where he remained until the latter part of August when he came to his son's residence at Dayton, Ohio, where he stayed until his death. He was converted in December, 1875, and joined the Old Christian Church under the preaching of Richard Brandon, preaching at Greenville Creek Church. He remained with this church until 1911 when he united with the Church of the Nazarene at Gulfport, Miss., as one of the charter members. He was a delegate to the General Assembly of 1923 of the Church of the Nazarene. He was led into the light of holiness in a camp-meeting held in Dayton in 1921, under

the preaching of Bud Robinson and Dr. R. T. Williams. Brother Howard went to be with his Lord Jan. 22, 1927, being 83 years, 2 months and 18 days old. He was laid to rest in the cemetery at Pleasant Hill, Ohio.—Rev. Jas. Miller.

ATWOOD—Mrs. Maria Atwood, eighty-nine years of age, passed away Dec. 22 at the home of her niece, Mrs. Elizabeth Mead. Auntie Atwood was a saint of God and a member of the early Methodist Church in Canada. She united with the Church of the Nazarene at the Assembly held at Fairbury, Neb., in 1918. One year before her death she wrote:

"My years have numbered eighty-eight, I know my race is almost run, I'm nearing now the golden gate And hope to hear the glad 'Well done.'"

She was truly faithful unto death and has gone to receive her reward.—Mrs. Elizabeth Mead, Pastor of the First Nazarene Church of Omaha, Neb.

BECKMAN—Emily Hanke was born in Henken Hagen, Germany, March 6, 1859 and departed this life at Colorado Springs, Jan. 16, 1927, age sixty-eight years, ten months and ten days. She immigrated to this country at the age of sixteen years locating at Dickson, Ill., a year later removing to Nebraska.

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At the age of eighteen, at Wahoo, Neb., she was united in marriage to Fred H. Beckman who survives her. To this union were born eleven children, eight of whom are living. The living are: Mr. Paul Charles Beckman and Mrs. B. A. Linn of Portland, Ore.; Mr. Ed A. Beckman of Lincoln, Neb.; Mrs. Emma Anderson of Pullerton, Neb.; Mr. Wm. F. Beckman of St. Louis, Mo.; Mr. Harvey W. Beckman of Kirk, Colo.; and Mr. George Beckman and Miss Laura Beckman of Colorado Springs. She was also survived by one brother and one sister of Ithaca, Neb., and twenty-six grandchildren. She was converted at Wahoo, Neb., at the age of seventeen under the ministry of Rev. Mr. Gruner, and united with the Evangelical Church of which she was a loyal and faithful member for forty-one years, and of which her husband was a minister for fourteen years. In the year of 1919 they moved to Kirk, Colo., uniting with the Olivet Church of the Nazarene of which she remained a faithful member until the time of her death. On October 9, 1926 Mr. and Mrs. Beckman celebrated their Golden Wedding anniversary, all their children being present with the exception of one son, including eighteen grandchildren. Through the fifty years of companionship together with her husband she was a faithful loving wife, always sharing with her husband the trials and burdens of life. She too shared in the ministry of her husband by her kind and Christian life in helping others—she was one whom to know her was to love her, always seeking to help and minister to others. To her children she was a loving mother; one who taught and instructed her children in the Christian way, always praying for their salvation. Her will was God's

will; her words, "If He wills, I am willing, to go or stay," and then just as the sun began to shine on a new day she closed her eyes and slipped away to be with Him who had redeemed and washed her in His own precious blood, leaving her dear ones and friends to mourn their loss but heaven's gain. Services were held at Swan's undertaking parlors in Colorado Springs, conducted by Rev. R. W. Courtney, pastor of Olivet Church, assisted by Rev. D. C. Ostroth, pastor of the Evangelical Church of Colorado Springs, and Rev. J. N. Tinsley, pastor of the Church of the Nazarene, Colorado Springs. Interment at Evergreen Cemetery, Colorado Springs, Colorado.

DUNGAN—Theodore Lawrence Dungan, son of Mrs. Doris Dungan, Bradford, Pa., was gathered home in the Savior's arms on Saturday morning, January 10, 1927, after an intense two weeks' suffering. Although he was only a mere baby of three years and nine months, his manifestation of his love for Jesus and the church was very remarkable. The absence of this precious child has left a vacant place in our services which none but "Teddy" could fill. He was loved tenderly by all who knew him, but we bow our heads in deep submission to Him who doeth all things well. Truly realizing our loss is heaven's gain. He leaves to mourn their loss besides the church, a very devoted mother, whose heart was tenderly wrapped in her only child. She is a faithful member of the Church of the Nazarene here, and we earnestly solicit the prayers of the HERALD family that she may be undergirded and given strength to bear this sudden blow.—Her pastor, Martha Skuce.

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Meeting of the Department of Foreign Missions	
	September 19 to 20
Dallas (Temple, Texas)	October 12 to 18
Hamlin (Wichita Falls, Texas)	October 19 to 23
Mississippi	November 2 to 6
Louisiana (Shreveport)	November 9 to 13
San Antonio (Waco, Texas)	Nov. 18 to 20
Southwest (Deming, N. M.)	Nov. 30 to Dec. 4
Arizona (Somerton)	December 7 to 11
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Japan	Rev. Hiroshi Kitagawa, Presiding
Palestine and Syria	Rev. A. B. Kaufman, Presiding
Peru	Rev. D. H. Walworth, Presiding

J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

Washington-Philadelphia (Darcy, Pa.)	April 6 to 10
New York (Webb Valley)	April 13 to 17
New England (Wollaston, Mass.)	April 20 to 24
Pittsburgh (Barberton, Ohio)	May 4 to 8
Ohio (Troy)	May 11 to 15
North Dakota (New Rockford)	June 18 to 19
Manitoba-Saskatchewan (Regina, Sask.)	July 8 to 17

FALL ASSEMBLIES

Minneapolis	August 10 to 14
Iowa (Marshalltown)	August 17 to 21
Kansas City (Webb City, Mo.)	August 24 to 28
Missouri	August 31 to Sept. 4
Kentucky	Sept. 7 to 11
Tennessee (Lawrenceburg)	Sept. 14 to 18
North Carolina	Sept. 21 to 25
Georgia	Sept. 29 to Oct. 3
Florida	Oct. 5 to 9

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

Northern Pacific District	May 19 to 23
Northwest District	May 25 to 29
Idaho-Oregon District	June 1 to 5
Northern California District	June 8 to 12
Southern California District	June 14 to 19

FALL ASSEMBLIES

Kansas	Aug. 24 to 28
Michigan	Aug. 31 to Sept. 4
Northern Indiana	Sept. 7 to 11
Indianapolis	Sept. 14 to 18
Eastern Oklahoma	Sept. 21 to 25
Western Oklahoma	Sept. 28 to Oct. 2
Alabama	Oct. 5 to 9

EVANGELISTS' SLATES

BLACK AND ETHEL ANDERSON

Howard, Kans. March 25 to April 10

JARBETTE AND DELL AYCOCK

Santa Rosa, Calif. April 7 to 17

C. H. BABCOCK

Pasadena, Calif. March 27 to April 13

Bentonville, Ark. April 21 to May 1

Ft. Wayne, Ind. May 5 to 23

Cincinnati, Ohio May 27 to June 5

Jamestown, N. D. June 18 to 26

Alt. Lake Park, Md. July 1 to 11

Douglas, Mass. July 14 to 24

Toronto, Ohio (Hollow Rock Camp) July 28 to Aug. 7

Waverfield, Va. Aug. 5 to 15

Wichita, Kans. Aug. 18 to 28

GEORGE BEIRNES

Indianapolis, Ind. (1126 E. 10th St., Young Men's Holiness League) April 3 to 17

P. P. BILSW

Ladoga, Ind. (Tent) June 7 to 26

FRED BOUSE

Ridgerville, Ind. April 17 to M. 8

- Oakland, Ill. May 15 to 28
Portland, Ind. June 5 to 28
Whiting, Ind. July
- C. C. BURTON**
Hollene, N. Mex. May 2 to 15
Munster, Ind. June 5 to 10
Kendallville, Ind. June 21 to July 17
Parker, Ind. July 20 to Aug. 14
Selma, Ind. Aug. 17 to Sept. 4
- W. B. CAIN**
Jamestown, N. D. April 3 to 17
Augusta, Kans. May 1 to 15
- JAMES E. CAMMELL**
Flint, Mich. March 27 to April 17
Columbus, Ohio April 24 to May 15
Marietta, Ohio June 5 to 20
Vermilion, Ohio (Camp) July 18 to 24
Johnstown, Pa. (Camp) July 28 to Aug. 7
Alexandria, Ind. (Camp) Aug. 12 to 21
- ROSCOE C. CARRELL**
Cisco, Texas (708 Ave. A.) May 14 to 29
- C. C. AND FLORA CHATFIELD**
Lowell, Mich. April 10 to 24
- W. F. CLECHORN**
Cloud Chief, Okla. (care Rev. H. P. Burch) April 8 to 24
Carnegie, Okla. (care Rev. Mrs. Minnie Mannin) April 25 to May 15
- MARVIN S. COOPER**
Omaha, Neb. (2007 Brown St.) April 21 to May 8
- F. W. COX**
Ondland, Kans. (care Rev. C. C. McCall, Box 485) March 23 to April 17
- ERNEST CORYELL**
Litchfield, Minn. April 10 to May 9
Taylor Falls, Minn. May 19 to June 9
- C. C. AND MARQUETTE CRAMMOND**
Constantine, Mich. April 3 to 17
Walled Lake, Mich. April 19 to May 1
- C. C. DAVIS**
Pontiac, Ill. April 3 to 18
- WILLARD B. DAVIS**
Orrison, Iowa April 24 to May 8
Ottawa, Kans. June 10 to 20
Pittsburg, Kans. July 15 to 24
- H. N. DICKERSON**
Detroit, Mich. April 10 to 24
Adrian, Mich. April 24 to May 8
Mitchell, Ind. June 5 to 19
Manville, Ill. June 20 to July 10
Bloomington, Ind. July 17 to 31
- THEO. ELSNER AND WIFE**
Hammond, Ind. April 1 to 17
Newport, Ky. April 24 to May 8
Ashland, Ky. May 15 to 29
Dover, N. J. June 10 to 19
Brooklyn, N. Y. June 20 to July 4
Old Orchard, Me. (Camp) July 8 to 17
Reading, Pa. (Associated Camp) July 22 to 31
Wilmington, Mass. (Spring Lake Camp) August 5 to 14
Delanco, N. J. (Local Preachers' Camp) August 20 to Sept. 5
- BONA FLEMING**
Mt. Pleasant, Iowa April 15 to 24
Clearwater, Kans. May 1 to 15
Olivet, Ill. May 20 to 29
Mannington, W. Va. June 3 to 13
Kennard, Pa. June 14 to 20
Dallas, Texas July 15 to 24
Little Rock, Ark. July 29 to Aug. 7
National Park, N. J. Aug. 12 to 21
Ingersoll, Ohio Aug. 28 to Sept. 4
- JOHN FLEMING**
Alliance, Ohio April 20 to May 1
Ohio Assembly May 4 to 9
Cincinnati, Ohio (Camp) May 27 to June 6
Bartenton, Ohio June 8 to 19
Balem, Ohio June 21 to July 3
No. Little Rock, Ark. July 29 to Aug. 8
National Park Camp, New Jersey, Aug. 12 to 21
- C. B. FULLETT**
Portland, Ore. (First Church) April 3 to 17
Hutchinson, Kans. (Camp) May 20 to June 0
Haltown, Mo. (Camp) July 24 to August 7
Normal, Ill. (Camp) August 19 to 28
Cape May, N. J. (Camp) Sept. 0 to 17
- FLOYD GALE**
Lima, Ohio March 27 to April 10
- PAUL AND DORA GEIL**
Ridgeway, Ind. April 10 to May 1
Argo, Ill. June 5 to 20
North Manchester, Ind. July 1 to 30
Kokomo, Ind. Aug. 7 to 28
- PHILIP GEITER**
Hamorton, Pa. April 10 to May 1
Trenton, Pa. May 15 to June 5
Cleveland, Ohio June 7 to 28
West Chester, Pa. July 3 to 31
- ARTHUR WIL GOULD**
Richmond, Calif. April 15 to May 1
Milton, Calif. May 3 to 15
Santa Rosa, Calif. May 17 to 22
East Liverpool, Ohio May 29 to June 12
Mitchell, S. D. (camp) June 15 to 20
Moore, N. Y. (camp) July 31 to Aug. 14
Providence, R. I. Aug. 17 to 28
Bakersfield, Calif. Sept. 11 to 25
- H. A. GREGORY**
Sulphur Springs, Texas, March 27 to April 10
Nacogdoches, Texas April 11 to 24
- LEWIS K. HALL**
Portland, Ore. (Peniel Mission, 1013 Woodward Ave.) April 0 to 17
- LEE L. HANNUC**
Fort Worth, Texas March 27 to April 10
San Diego, Calif. April 17 to May 8
Los Angeles, Calif. (1511 Putney St.) May 13 to 29
Fort Smith, Ark. June 10 to 20
Albany, Okla. July 3 to 17
Wellington, Texas (Camp) July 22 to 31
Sulphur Springs, Texas Aug. 18 to Sept. 4
- B. F. HARRIS**
Durant, Okla. April 3 to 17
- LEE HILL**
Alix, Ark. March 25 to April 10
Ozark, Ark. May 15 to 29
Mena, Ark. June 26 to July 10
- ROY L. HOLLENBACK**
Wollaston, Mass. (Assembly) April 20 to 24
Chadron, Nebr. (Tent) May 27 to June 12
Marion, Ohio (Camp Carmel) June 10 to 26
- URAL T. HOLLENBACK**
Kylertown, Pa. April 11 to May 1
Auburn, Pa. (Camp) June 10 to 28
- OSCAR HUDSON**
Atlanta, Ga. (41 Ormond St.) April 1 to 17
Rochester, N. Y. May 1 to 15
Ottawa, Kans. June 10 to 20
- J. E. HUGHES**
New Carlisle, Ohio April 7 to 24
Havana, Ill. April 28 to May 22
- ALLIE AND EDNA IRICK**
Pilot Point, Texas April 25 to 30
Guthrie, Okla. May 1 to 15
Florence, Ala. May 22 to June 3
North Little Rock, Ark. June 5 to 19
Jasper, Ark. June 23 to July 3
Olive Hill, Ky. (Camp) July 8 to 18
Goddard, Ky. (Mt. Hope Camp) July 21 to 31
Cambria, Ill. (Camp) August 4 to 14
Bonnie, Ill. (Camp) August 19 to 29
- LUM JONES**
Hominy, Okla. April 18 to May 1
Norman, Okla. May 2 to 15
Cisco, Texas May 17 to 29
- J. A. KRING AND WIFE**
Kalamath Falls, Ore. May 29 to June 19
- C. H. LANCASTER**
Alabama City, Ala. April 3 to 17
Columbus, Ga. April 19 to May 1
Alexander City, Ala. May 2 to 15
Birmingham (Arondale) Ala. May 10 to 29
- V. W. AND MARQUERITE LITTELL**
Richland, Ore. March 24 to April 10
- W. LOVELESS**
Lake Charles, La. (322 Oakland St.) March 31 to April 24
Pittsburgh, Pa. (Everybody's Mission) May 14 to 29
- THEODORE AND MINNIE E. LUDWIG**
Greely, Colo. March 30 to April 17
Merrill, Wis. May 15 to 29
Montevideo, Minn. (camp) June 3 to 13
Corina, S. Dak. (camp) June 14 to 20
Litchfield, Minn. June 28 to July 10
Racine, Wis. (Spring Park camp) July 20 to 31
Hector, Minn. August 2 to 14
- ERNEST B. MARSH AND OEO. H. WARD**
Terrace, Pa. April 3 to 17
- I. C. MATHIS**
Cucamonga, Calif. March 23 to April 10
El Centro, Calif. (Gen. Del.) April 12 to 24
Ventura, Calif. (Gen. Del.) April 26 to May 15
Santa Barbara, Calif. (Gen. Del.) May 18 to June 5
Los Angeles, Calif. (Gen. Del.) June 14 to 19
Duncan, Okla. (Gen. Del.) July 22 to Aug. 7
- J. B. McBRIDE**
Arlington, Kans. (Mt. E. Church) March 27 to April 10
- J. A. MACCLINTOCK**
Henderson, Ky. April 3 to 17
Sciotoville, Ohio April 21 to May 1
- F. L. McDONALD**
Nashville, Ind. April 13 to May 1
- A. McNAUGHTON**
Tingley, Ia. April 3 to 24
- L. C. MESSEUR**
Hominy, Okla. April 18 to May 1
Norman, Okla. May 3 to 15
Cisco, Texas May 17 to 29
North Little Rock, Ark. June 5 to 19
- L. G. MILBY**
Chicago Heights, Ill. (Gen. Del.) April 10 to May 1
Frankfort, Ind. May 8 to 29
Taylorville, Ill. June 5 to 20
- B. W. MILLER**
Warren, Pa. March 31 to April 17
- JAMES MILLER**
Modoc, Ind. April 10 to 24
Hope, Mich. (Camp) July 31 to Aug. 14
- JULIUS MILLER**
Hosholt, S. Dak. April 10 to May 1
Claire City, S. Dak. May 3 to 15
Hosholt, S. Dak. (Rural Charge) May 16 to June 5
- W. H. MINOR**
Borger, Texas April 20 to May 8
Holdenville, Okla. May 15 to 29
Wichita Falls, Texas June 5 to 19
- WILL H. AND LILLIE B. NERRY**
Carthage, Mo. May 5 to 22
Canton, Ill. June 26 to July 10
Montrose, Iowa June 5 to 19
- D. F. NEELY**
Sulphur, Okla. April 10 to 24
Hamilin, Texas May 10 to 15
Jonesboro, Ark. June 5 to 19
Caro, Mich. (Camp) June 23 to July 3
Pontiac, Mich. July 10 to 24
Clarendon, Va. (303 R. R. Terrace) Camp, July 29 to Aug. 7
Batesville, Ark. (Camp) Aug. 11 to 21
Antlers, Okla. Aug. 23 to Sept. 4
- AUG. N. NILSON**
Modesto, Calif. April 1
- EDWARD C. ONEY**
Ashabula, Ohio April 3 to 17
- O. F. AND RYDIE OWEN**
Council Bluffs, Iowa April 3 to 17
Monett, Mo. April 20 to May 1
Joplin, Mo. May 4 to 17
Webb City, Mo. May 22 to June 5
Ft. Dodge, Ia. July 12 to 24
Climbing Hill, Ia. July 29 to Aug. 7
Bath, Maine Aug. 23 to Sept. 11
South Portland, Maine Sept. 18 to Oct. 2
- DWIGHT M. PEEFFLEY**
Greenville, Ohio March 31 to April 17
Cincinnati, Ohio April 20 to May 8
Clinton, Ill. May 15 to 29
Dayton, Ohio June 5 to 19
Letts, Ind. (Letts Camp) July 25 to Aug. 8
Croperdole, Ohio Aug. 14 to 29
- J. E. AND ADA REDMON**
Auburn, Ind. March 25 to April 10
Bloomington, Ill. April 15 to May 1
- LEWIS J. AND EDYTHE RICE**
Clereland, Okla. April 4 to 17
Olivet, Ill. May 19 to 29
Whitcomb, Wis. June 1 to 10
Mattoon, Wis. June 12 to 26
Madill, Okla. July 17 to 31
Kingston, Okla. Aug. 4 to 21
- J. A. ROGERS**
Bradford, Pa. April 10 to 24
Warwick, Ohio May 15 to 29
Pittsburgh District June 1 to Aug. 21
Anderer, Ohio Aug. 28 to Sept. 13
- DURL SPARKS**
Springfield, Ill. April 17 to May 1
- FRED ST. CLAIR**
Pottlatch, Idaho April 3 to 21
- E. H. STILLION**
Terrace, Pa. April 3 to 27
Cherry Valley, Ohio May 17 to 29
Mankburg, Ohio June 1 to 19
- H. W. SWEETEN**
Teledo, Ohio April 2 to 18
Gary, Ind. (First Church) April 23 to May 0
- ELWOOD TAYLOR**
Huntsville, Ala. April 6 to 24
Argo, Ill. June 5 to 20
Crab Orchard, Ky. July 31 to Aug. 14
- T. L. TERRY**
Vincennes, Ind. (Indianapolis District Preachers' Meeting) April 4 to 10
Troy, Ohio (Ohio Assembly) May 11 to 15
Olivet, Ill. (Camp) May 19 to 29
- FREDDIE THOMAS**
Ft. Wayne, Ind. April 13 to 17
Akron, Ohio (North Hill Church, Mail care 045 North Howard St.) April 20 to May 1
- JOHN THOMAS**
Clereland, Ohio April 7 to 24
- I. W. TOOLE**
Flint, Mich. (First Nazarene Church) March 20 to April 10
Routt City, Mich. April 15 to May 1
- JESSE UHLER**
Minneapolis, Kans. April 3 to 21
El Dorado, Kans. June 5 to 20
- N. B. VANDALL**
Oil City, Pa. March 27 to April 17
Alliance, Ohio April 20 to May 2
Ft. Wayne, Ind. (First Church) May 5 to 22
Carrollton, Ohio May 27 to June 5
- WEAR EVANGELISTIC PARTY**
Ensign, Kans. April 10 to 24
- EARL F. WILLY**
Tillamook, Ore. March 27 to April 17
Portland, Ore. (First Church) April 24 to May 8

WANTS

TENT FOR SALE—COXGO, includes tarp, side walls, poles, lights, wires and light bulbs. Tent in fairly good shape; will sell for \$175.00 f. o. b. Iberia. Address Rev. C. W. Sooter, Iberia, Mo.

