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## What Manner of Persons Ought Ye to Be in All Holy Conversation and Godliness

By REV. A. L. PARROTT

**S**EEING that all these things shall be dissolved, that the heavens shall depart as a scroll and the elements melt as fervent heat, that the earth, together with the works contained therein, shall be burned up, what manner of men ought we to be?

Seeing that Jesus is going to return to earth some of these days, that He will come as a thief in the night, and that we are warned by the Master lest we let that day come upon us unawares and be found like the foolish virgins, what manner of men ought we to be?

Seeing that Jesus has gone to prepare a place for us, a place free from sorrow and free from the burdens and cares that oppress us here, a place where God dwells, where the angels reside and where the holy of all ages shall be gathered to be at home forever, and since only the "pure in heart" can see God and only the "holy in heart" can enter that city, what manner of men ought we to be?

Seeing that there is an eternal hell, the final abode of the wicked, a place of torment where the worm dieth not and the fire is not quenched, that "the wicked shall be turned into hell with all the nations that forget God and that we shall not escape if we neglect so great salvation, and that clean hands and a pure heart are necessary if we escape this place, what manner of men ought we to be?

Seeing that the soul of man is immortal, that when all the material universe shall have been dissolved that the soul shall live on somewhere, and that the soul, estimated by Jesus, is more valuable than the whole world, what manner of men ought we to be?

Seeing that there is to be a final judgment when all men shall stand before the throne of God, that the Judge shall separate all the people, placing the righteous on the right hand and the wicked on the left, that He shall say to the saints, "Come ye blessed," and to the wicked, "depart into everlasting punishment," and since God will be our Judge and there will be no appeal from the verdict, what manner of men ought we to be?

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## THE CHURCH BUDGET AND FAITH FOR MONEY,

**T**HE "Budget plan" of finance is fairly well established now in all the churches of the Church of the Nazarene; but occasionally one still hears the objection, "Oh, the trouble is the budget plan leaves no place for faith." And we think this objection is based upon a misconception of the meaning of the budget. For instance: the average church knows approximately what it is expected to raise each week, month or year for the pastor's salary, payments on the church debts and for incidentals; and now if to these is added an estimate of the amount which it is expected to pay on District expenses and to Foreign Missions and other General Interests, you have the budget, so far as all its essential features are concerned; and can it be said that such knowledge as this leaves no room for faith? No, but on the contrary it makes faith the more necessary; for whereas, it might be possible for a church and the individual members in a church to be consistent and pay never so little when no amounts are set, it now becomes necessary to raise so much or approximately fail.

It must always be borne in mind that the budget has nothing to do with the method of raising money, but that it applies altogether to its disbursement. This is true whether it is local, District or General budget that is being considered. The Bible method of raising money is by the tithes and offerings of God's people, and these will be required just the same in the raising of the budget as they would be if the church were conducted on a "hit and miss," unbusiness like plan. In fact it is a strange and erroneous presumption that would make spontaneity and haphazard tests of superiority either in obtaining or in expending the money entrusted to the church. The more religion we can get into our business and the more business we can get into our religion the better off we are all the way around. And our experience in the past makes it clear that there is place for all the faith and all the sound effort that we can muster to bring up the local, District and General budgets assigned and assumed by the majority of our churches.

But, furthermore, it must be borne in mind that the budget is the minimum and not the maximum in every branch and arm of service. Take Foreign Mis-

sions for example: our General Board has set the budget at the figure that is absolutely required to carry on the minimum of work undertaken for the year, and amount asked **MUST** be raised, for the General Board will go right on expending money on this basis. In fact, it is expending the budget for 1926 now with every passing week, and by the end of the year will have expended all that the budget requires. But this is the estimated "bottom" of our missionary giving, and is by no means the "top." Suppose our people should be especially blessed in giving and should be enabled to go beyond the estimated budget; well, in that case, "the sky is the limit," and our missionary enlargement would be assured the minute funds are in hand for the purpose. The budget sets no limits on "the upper side" of faith. In other words, it makes it absolutely necessary for us to have so much faith and so much liberality, but it does not prohibit our having any amount in addition.

And the experience of individuals, business enterprises and churches all prove that it is neither wise nor religious to plunge into debt. When George Mueller had hundreds of orphan children to feed and clothe, he refused, absolutely, to run into debt. He reasoned that he should be able to trust God for his daily requirements, and that if he were not able to do this, he was not likely to be able to trust Him for many day's wants at some future time. Let us all go in to give all we can, to exercise all the faith we can and to get others to trust and believe all they will and let us do this in the full assurance that the budget system in our church will by no means hinder the increasing, even the multiplying of any program that our leaders have adopted. We must not do less than they have asked, but we can do as much more as our faith and zeal will make possible.

## LET US NOT NEGLECT EDUCATION

As may be seen from an item in our Announcement column, Sunday, May 2, has been set aside as Educational Day in our church. In this we are following a custom established a few years ago, but we hope it will not possess the mere passing interest of a custom, for the Day represents a matter of most vital interest to us as a church and people.

Our emotional interest naturally turns to evangelism, but to make this effective and stable we must prepare for it with an educational program that is adequate. Our preachers and missionaries must be trained, and our laymen must be established in the faith and trained for their life's work. We must maintain our schools.

Of course there are a great many things that our preachers and people can and should do for Christian Education, and Educational Day affords an opportunity to do some of them. But among our workers at home and abroad there are none more devoted and

sacrificing than the professors and teachers in our schools. And the income from tuition is not sufficient to pay even the poor salaries which our school people are promised. We ought to have endowments for our institutions, but since we do not have these as yet, there is only one other thing we can do and that is to ask our people for annual donations to supplement the income from tuition so that our teachers may be paid and the schools maintained. This donation is usually included in the District budget and some of our churches have paid and are paying it promptly. But Educational Day gives special opportunity for pastors to bring this matter to the attention of their people and in many cases the budget for the year can be raised. This is what we would like to see done everywhere. Begin now to plan for Educational Day and make it count for something practical and worth while.

#### WHAT IS THE OBJECTION TO THE LODGE?

IT is possible for one to have mere personal prejudices against an institution, and it is possible for one to take these personal prejudices for convictions and to become zealous in their propagation. It is easy, also, for a reform movement to overestimate the importance of its mission, and to err by making "the good the enemy of the best." Therefore, we do not think it profitable for people who have a vision for a spiritual program to occupy themselves with movements which are primarily anti-Catholic, or anti-Masonic, or anti any thing else. In such cases the program soon becomes negative, whereas, the program of a Holy Ghost baptized people is positive to the nth degree. In other words, the best contribution that holy people can make to the well-being of the world of mankind can be made only by their maintaining personal, vital Christianity, and the proper channel for the working out of a force of this sort is the Church.

There is no occasion for us to deny the claims of the lodge as to its benevolent work, its protective benefits in behalf of its own members, or its fraternizing effects upon men of varying creeds and social position. But the proper channel for the Christian to use in contributing to these is the Church, and when he uses other channels he is substituting man's plan for God's plan, and is robbing Christ of glory which belongs to Him.

The lodge is either a substitute for the Church or a supplement to it, and in either case it is not needed and is not, to the Christian, lawful. The lodge is of the world. It is worldly in its origin, purposes and practices. As a religion it is earthly, bloodless and void of the Holy Spirit. In its spirit it is anti-Christian, in its policies it is dominated by sinners, and in its practices it is worldly, if not wicked. Membership in it is a hindrance to conviction, since it popularizes the natural goodness of unregenerated men, and indirectly promises men salvation without the new birth.

It absorbs the time and money of its members, but makes no positive effort to lead men into a saving knowledge of Christ. It encourages discriminations among men for reasons other than actual difference in character, and thus becomes a snare to justice in politics, business, church and the courts of the land. It stands for a religion which is not Christianity, and thus becomes a snare to the immortal soul. And for these reasons a real Christian has no need of the lodge, and the full-fledged church member cannot divide time or devotion with it.

We would not father a crusade against the lodge. In fact we would not join in such a crusade, as such. But we would have all God's people to be so in love with Him and so devoted to His Church and cause that the lodge would have no appeal to them. We would not attempt to break down the lodge as a rendezvous of the worldly minded, but we are in full accord with the disciplinary requirements that would forbid church members to have "membership in, or fellowship with oath bound secret societies or fraternities."

#### PROHIBITION NECESSARY TO TEMPERANCE

The soviet government in Russia has reintroduced vodka, the pre-war alcoholic drink of that country, and now the figures show that drunkenness and the use of narcotics have been increasing at an alarming rate ever since. Out of 29,067 persons treated in the special hospitals in Moscow in 1925, 20,930, or about 70 per cent, were alcoholics.

There have always been people in this country who claimed to believe in temperance, but who reject prohibition, and just the other day the papers reported a British churchman as saying that in England when a man wanted to go bone dry he did so without trying to take his fellow countrymen with him. But it is too early for many of us to forget the conditions which prevailed in the days of the licensed saloon, and for us to give any credence to the claims of those who would tell us that we are worse off now than then.

There are fabled tales of nations where intoxicating liquor was plentiful and easily accessible, but where the people were sober; but there are no authentic demonstrations on record. Prohibition is the handmaid of temperance, and people who were temperate in the days of saloons do not patronize illicit liquor dealers now and they do not pine for the return of the saloon. Opposers of prohibition of necessity lend their aid to intemperance.

It is indeed a big task to enforce prohibition laws; but for that matter it is a big task to enforce laws against highway robbery, the white slave business, and murder. We have fallen upon a lawless age, and prohibition is succeeding wonderfully well, under the circumstances. And as time goes on, the old sots will die off, the glamour of law breaking will fade and prohibition will become more and more of a success.

As good citizens of this land, we must, first of all, be careful observers of all our good laws, among which the prohibition law holds a front seat. And in the second place, we must lend every possible aid to law enforcement. And by every means, we must personally ignore, and by genuine evidence refute all the arguments of the liquorites.

#### THE DANGER OF OVER ORGANIZATION

**O**RGANIZATION is not gasoline, electricity, steam or any other form of power; it is merely machinery for utilizing and applying power. And you know it is very easy to overdo on the weight and amount of machinery. Practical men are always looking for the machine that will do the work but which is as free as possible from "complications."

Now we have all learned to dread the "red tape" which so often characterizes the operation of municipal and state governments. But we are living in an age which has practically "gone to seed" on organization, and the Church is largely taken with the idea. There are interdenominational organizations of a general sort, interdenominational organizations of a special sort and undenominational organizations of almost every sort. Then there are denominational organizations galore, until the Church itself is fairly lost in the maze; for by the time each fellow joins the class and clan for which his age, sex, or special inclination designs him, and gives as much time and effort to the special interest as the zealous members would like to have him give, there are not many people left, and not much of such as are left to carry on the actual work of the kingdom of God through the Church which Jesus founded.

And we would not speak in enigmas; we think there is a decided inclination in the holiness movement and in the Church of the Nazarene toward over organization. We are all either old or young, we are all either men or women, we are all either evangelistic or educational, but let us all be just children of God and members of the Church of the Nazarene. The program of our church is a widespread one, and there is room in it for us all and for every proper form of Christian service. But let us be a simple people, and have a simple organization which will not require much power for its belts and wheels and pulleys. And in this way we can expend our principal energies in actually doing some useful work.

Our Manual is plenty large now; after this, let us aim at simplicity, rather than at further legislation and making of thumb rules. Our organization is efficient, after this let us go in for more holy power rather than for more machinery. Just think how simple the organization of the primitive Church was! Why, its chief apostles could go on missionary tours which would require many months, and yet the work of

reaching and saving men and of building up the saints went right on. They had so little machinery that all their strength was available for the main task. Let us pattern after them.

#### THE BIBLE IN CHINA AND IN AMERICA

Brother L. S. Tracy, our returned Missionary to India, recently sent the editor two clippings from *The Hartford Daily Times*, published at Hartford, Conn. The clippings were both taken from the issue of Feb. 3, 1926, one of them says,

"Eight thousand Bibles, in Chinese, have been purchased by General Chang Tze-Kiang, of the Chinese national army, for distribution among his officers. Word of the purchase was received by the American Bible Society, which announced it was one of the biggest purchases of Chinese Bibles and Testaments ever received by its China agency.

"General Chang, who is an officer under Marshal Feng Yu-Hsiang, will autograph each of the Bibles." The other tells about a meeting of the school board in the city of Hartford, and says "Of the twelve text books discussed by the board for adoption in the schools, only one was rejected. It was 'Bible Stories Every One Should Know.'"

Now we do not know about the value of the particular book rejected by the Hartford school board, and there may have been sufficient reasons for refusing it; but it is a fact that the two actions illustrate striking contrasts. For while the Chinese and Japanese and other so-called "heathen" people are finding their hope of national prosperity and personal salvation in the Bible, our American educators are barring the Bible from the schools and sending the children to the moving picture shows and then raising a great row over the degeneration of youth and the downfall of moral standards in social, political and economical life. Let us lift the cry of "Back to the Bible" everywhere.

#### PRAY FOR THIS PREACHER

We have just received a letter from Mrs. Georgia Womack of Coleman, Oklahoma, saying that she is sick and that the doctors have given her but little encouragement concerning her recovery. And having known Sister Womack years ago, and knowing that there are many in her own and other states who will remember her as a faithful and effective preacher of full salvation, we felt that we would like to ask prayer for her. It is a great trial to her to be forced into inactivity, but God is able both to give her grace and to restore her health. A word from a few of her old friends would be much appreciated also.

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Prayer is not an end within itself, but it is a channel through which we reach God and through which He reaches us.

# Conditions of Abiding Christian Influence

By A. M. HILLS, D. D.

*"Now Jehovah said unto Abraham, Get thee out of thy country, and from thy kindred and from thy father's house, unto the land which I will show thee . . . I will bless thee . . . and be thou a blessing" (Gen. 12:1-2). Jehovah appeared to Abram and said unto him, I am God Almighty; walk before me and be thou perfect" (Gen. 17:1).*

**P**ROBABLY everybody would like to have an undying name and an abiding influence. We are reluctant to be forgotten. We shrink from oblivion. And, unless we are absolutely depraved, we prefer to leave behind us an influence for good like a sweet fragrance lingering in the air long after it has passed over a garden of flowers.

"Abraham" is one of the outstanding, enduring names of all human history; and better still, the fragrance of his piety is held in everlasting remembrance.

It is well to take a fresh look at his life and see what caused his enduring influence.

I. *Primarily, there was the elective call of God.* There was a divine selection of Abraham as one that He could greatly use. That is manifestly the fundamental fact in every illustrious life. But God has called thousands and millions of others to great service and destiny, just as truly as He called Abraham. But they flatly refused to obey the voice divine, and ever after they missed the best the universe had for them. There is only one *best* for any of us, and that is always in the center of God's blessed will. Uncounted millions of lives have been wrecked for time and eternity because when God called they refused.

II. On the human side, *there must always be a forsaking of all that country and kindred and human relationship bring us before God can do much with us.* Nicodemus had all that: but Jesus solemnly told him that it all availed nothing: "Ye must be born again," Saul was once full of race pride and tribe pride and sect pride;—but there came a time when "he counted it all but dross that he might win Christ and be found in him."

All this means manifestly the new birth by faith in the atoning Savior. The first birth brought Abram into a life of sin and heathenism over there in Ur of the Chaldees: but God called and "Abram believed God, and it was counted to him for righteousness." That brought Abram to separation from the old world into which he was born, and from the society of his youth, and separation from his kindred and their fashions and customs and religious opinions and manner of life. It brought him into Canaan to walk alone with God wherever He should lead.

And is not that precisely what regeneration does for us all? It bids us turn our back on the Devil's country, and about face to go with God toward His eternal home.

III. *Something still was lacking in Abram to*

*make his influence all that it ought to be.* So one day, fifteen years after his justification, God had another interview with Abram and said, "I am the Almighty God: walk before me, and *be thou perfect.*" And Abram fell on his face in obedient surrender and worship.

Then and there God changed his name, indicative of a change of his inner nature. We call this second blessing today, "sanctification" or the *second work of grace.*

This good man is now ready to be put on exhibition before an on-looking world ready to sacrifice or suffer in whatever way shall please God. He now is introduced to high society, and is on calling and familiar terms with angels. He has a son miraculously born, in whose life is wrapped up all the inspired hopes and promises of a covenant keeping God.

That beautiful son grows to manhood, the most gracious thing in all the world to his father's heart, dearer to him than life itself. Then God speaks again, "Abraham: Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering on one of the mountains which I will tell thee of!"

What bewildering command! What a blight to his hopes! What a blow to his heart! Sarah must not be told! It would be more than she could endure! Abraham rose *early the next morning* and started without delay on the awful journey of three days! The young men were left behind. The agonized father put the wood upon the back of his son while he carried the knife and the fire to the distant summit which God pointed out. It was the very summit where God afterward gave His only begotten Son to die for the world! The altar is reared. The wood is placed. The twenty-five-year-old son is told the solemn command of God, and consents to be bound, as God's lamb consented afterward! A moment of heart-breaking parting! "And Abraham stretched forth his hand, and took the knife to slay his son!" Wonderful father! ready to obey God even to the slaying of his only son! Wonderful son! ready to die at the behest of God, like Christ himself! Whose piety was the greatest, who can tell? The supreme moment in the life of both!

God can *do something* with such men as that! Moody was once walking a Chicago street at night behind two men. One of them said to the other, "No one knows how much God could do with a man whom

He really owned." Moody was startled, and said to himself, "Here is a man that God shall really own." And God mightily used Moody.

Dr. Wilbur Chapman had a fifteen minutes' interview with old General Booth. Dr. Chapman asked the old hero of the cross, "What is the secret of your great usefulness?" He replied, "Other men have been far more gifted than I; but God has had every inch there was of me!" And God made him a Prince in Israel, and filled the world with his holy influence. "God blessed him and made him a blessing."

IV. *Such a life is possible for all of us.* It is idle to deny it. God has made provision for all of us to be regenerated and sanctified; and we may all submit to the ownership of God.

"Enoch walked with God three hundred years!" "Noah was a righteous man" "And Noah walked with God." "Moses walked with God and talked with him face to face till by the intimacy of communion his own face did shine." "Elijah walked with God against the fashion and pride of the nation. One day, as he was thus walking, one of the heavenly chariots swung low enough to take him in and in the twinkling of an eye he swept home to heaven.

None of these men had our light or opportunities or privileges: "Yet they had this witness borne to them that they had been well pleasing to God. O how it shames our cheap modern piety that talks about sin as a necessity and unavoidable! People coddle themselves in their sins, and try to make themselves believe that holiness is impossible.

God evidently wants us to walk with Him. He has set His heart on it. He doubtless made us for this purpose, that He might enjoy our society. He might have inhabited eternity alone without a finite moral being to witness His glory! But He created such beings in His own image that He might enjoy them; and that they might find their delight and satisfaction in Him. This would reflect glory upon God, and bring bliss to us.

V. *If people do walk with God they must walk where He walks.* "He guideth me in the paths of righteousness for His Name's sake." This old path of righteousness is the very one that Abel walked in at the beginning of human history, when he had witness borne to him that he was righteous."

This is the only path that God ever did or ever will walk in. From eternity He has ever been the same holy Being. Man's fashions and customs change. He smiles on this today and on that tomorrow; but "God is the same yesterday, today and forever." Men run daft after every new thing, new theology, new criticism, new philosophies, new religion, new beliefs. Even John Wesley's "Perfect Love" is relegated to the back shelf or the lumber room. No religious notion over twenty years old is counted worthy of respect! But God looks down calmly upon all this fickle fool-

ishness and says, "Ask for the old paths, where is the good way, and walk therein."

It requires no ordinary courage to do it in these days, when men bow, as willows in a gale, before any fashionable craze of unbelief; and backboneless preachers and people alike would rather be popular than be right with God. God's path is the path of holiness. "And a highway shall be there, and a way, and it shall be called the Way of Holiness!" "The unclean shall not pass over it, for *He shall be with them*" (Isaiah 35:8, marginal reading).

This is why God asks people to get their hearts cleansed. Without that cleansing they never will peaceably walk His road. This way of holiness does not lead through saloons or gambling hells, or wine suppers, or dancing parties, or card clubs, or race courses, or Sunday excursions, or any other worldly and unhallowed pleasures.

VI. *They must be agreed.* Who can delight in companionship where there is neither fellowship nor harmony. God pointedly asks, "How shall two walk together except they be agreed?" What two? Why, you and God! And in what is the agreement to consist? In *moral and spiritual character*. So God commands, "Be ye holy, for I am holy." And just as God would not leave His path of holiness to walk with you in a path of sin, so He will not surrender His character to be in harmony with you. Your dispositions, purposes, feelings and emotions, loves and hates must be in harmony with and be swallowed up in the infinite love and holiness of God. Then you will have an influence that will not end at death but will last forever.

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## How Faith Was Made Strong

By R. F. RICH

MISS SARA WRAY, superintendent of the Eight Avenue Mission, New York City, relates the following incident which occurred in a church in New York state.

A lady who had always been an attendant at church, but who felt in her inmost soul that she was not right with God, decided that during a series of special meetings that were to be held in the church she would seek the Lord with all her heart, and see if she could not get that "something" that was lacking in her life. At the close of the first service when the invitation was given by the evangelist to those who wished to be saved to come to the altar, she was the first to respond. The Christian people gathered around her and prayed with her and she prayed for herself as best she could, but no light came. She continued to go forward every night, but with no satisfactory results. The meetings came to a close and she decided that if she did not meet the Lord that night that probably she had committed the unpardonable sin and that there was no salvation for her. She

returned to her home that night disappointed but not discouraged.

The next morning she went down town to do some shopping, and she saw a woman with three or four small children standing beside a pile of household furniture crying as if her heart was broken. She went up to her and said, "My dear woman, what is the matter?" She replied that she was behind on her rent and that her landlord had put her out because she would not pay him. The lady asked her who her landlord was and she said he was standing in front of his store across the street. The lady said, "Don't cry any more and I will see what I can do for you." She crossed over the street and asked the landlord if he would let the woman remain in her home if she paid up what was due for rent and a month in advance. He said he surely would. She then went back and told the woman what she had done, also saying that if she needed help at the end of the month to let her know, giving her her name and address. The lady then went on and she said she hadn't gone ten feet before such waves of joy and peace flooded her soul that she had to cry to the Lord to stay His hand or she could not live and from that time on she has never doubted her acceptance with God or that she is saved.

SPRINGFIELD, MASS.

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## Nazarenes and Shouting

By REV. C. E. CORNELL

**T**HERE seems to be an apparent lack of liberty in quite a number of the churches. The responses to an "Amen" point are noticeably absent. There is lack of spontaneity, lack of liberty and the result is, that formality, and coldness predominate. If the Nazarenes lose their "shouting attachment" we will soon be as dead as those in a graveyard. There is no service more gracious and blessed than one where freedom exists and the exuberant, happy people shout the praises of our God. "Shout for joy, all ye that are upright in heart," is the exhortation of the Psalmist. There is no better place to do your shouting than at the church.

A few Nazarene pastors seem to be quite a little annoyed if some happy soul persists in giving expression to an overflowing heart. The brakes are on and consequently the train pulls hard; there is lack of juiciness, warmth, holy fervor. The icebergs chill the service, and those whose hearts are animated by the presence of our adorable Lord, are led to ask, "What is the matter?"

Brethren, we do not need more brakemen, we need firemen. Take the straps off; give your people liberty; have it yourself, then urge your people to take their liberty. "Where the Spirit of the Lord is, there is liberty." A happy hearty, spontaneous testimony,

or glad hallelujah, will quite often set the meeting on fire; and fire, spiritual fire is what we need.

Quite a number of preachers are desperately afraid of fanatics and fanaticism. Or, they appear to be afraid of someone testifying whose life is not consistent with their profession. But the facts are, that real fanatics are as scarce as hen's teeth and inconsistent professions are not so numerous as to alarm anybody. It is infinitely preferable to have a few fanatics on hand than a cold, formal graveyard affair and call it a church.

A live, happy, shouting bunch of church members in this day are a curiosity to the average church. But when such a condition exists, conviction seizes the hearts of sinners and the members of such a church can usually pray the glory down. Dr. Bresee's slogan was, "Get the glory down." The "glory" invariably puts the world, flesh and the devil on the run. Nothing like it to bless the saints and cure church distemper and frigidity. The more glory the better the spiritual atmosphere. The exultant, rejoicing saint who has a heavenly shine, and an overflowing heart is a benediction to any church. May their tribe increase.

It is so easy to get into a rut, and so difficult to get out. Sameness and formality ought to alarm the church and cause earnest prayer that such a condition be remedied. Use variety, but do not use what might be termed questionable or inconsistent things that cannot be spiritualized. The thing that wins after all, is the rugged gospel preached from a hot heart. A message full of that strange thing called "unction," that grips the hearts of the hearers, is worth a whole carload of music and palaver. It seems to put a wet blanket over an audience to undertake to harmonize the average orchestra with a revival meeting, where God is at work. It is barely possible that it can be done, and that some are doing it, but to us old fashioned folk it seems strangely incongruous. Singing that has no persuasive power in it, is no spiritual help to a revival meeting. The fathers and the early men and women of the great holiness movement knew nothing of these modern enticements, they depended upon prayer and the moving of the blessed Holy Spirit. I am not speaking disparagingly of good music, but we cannot move men to God with brass bands, orchestras and operatic singing. When the Holy Spirit is come, then something happens.

Church of the Nazarene, tune up your shouting attachment.

Church of the Nazarene, pray the glory down.

Church of the Nazarene, discharge the brakeman.

Church of the Nazarene, ask for more firemen.

Church of the Nazarene, worship the Lord in the beauty of holiness.

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Religion may be either true or false, but salvation is always true—otherwise it is not salvation.

## A Word of Cheer and a Word of Warning

By GENERAL SUPERINTENDENT WILLIAMS



The entire church has been rejoicing since the announcement of the victory resulting from the special campaign just before Christmas. You will recall that a deficit had piled up against the General Board of over \$100,000, that had to be met by January 1, 1926. We faced the danger of seeing prosperous

work destroyed and there was throughout the church a feeling of uneasiness and deep anxiety over the situation that was well known to almost every body. It looked like a hopeless fight to raise a hundred thousand dollars in our church during the month of December. Everybody rejoiced when the announcement was made in the *HERALD OF HOLINESS* that sufficient money had been raised in the churches to meet our deficit in all departments except about one. The relief to our hearts was tremendous. A feeling of gratitude to God and deep appreciation to our people was felt particularly by those who felt keenly the responsibility of this campaign. For a few days we have relaxed. We have been rejoicing and celebrating the victory that we have had in the name of the Lord. But with the joy in our hearts there comes quickly a feeling of anxiety; for we know full well that while we should be encouraged over the campaign we have had, we should not let this victory intoxicate us. There is always the danger of relaxation and reaction from any kind of special effort put forth in any line of activity.

Everyone will recall the fact that in asking the churches to give an amount equal to \$2.00 a member as a Christmas gift to the Lord and to the church, we made it clear that this must not be counted on the budget, but that it should be a gift to the Lord, to be forgotten. If this were to be counted on the budget we can all see readily that the same situation that we faced then must be faced again within a few months. It will be a question only of borrowing from the future, or a matter of mortgaging the future in order to help the present. Money that is borrowed must be repaid. We insisted then, and we insist now, that all who gave at that particular time for that particular object should count that as a special offering and gift to the Lord, but not a part of the General Budget. We must begin paying our regular budget from that date, as if we had not given anything to the General Church. Unless this is done we will soon pile up another deficit that will bring us back to a situation similar to the one from which we have just escaped.

It is not difficult for us to see that the General

Board cannot pay its obligations; cannot support its missionaries; cannot keep different departments in operation unless there is a continuous stream of money coming into Headquarters to meet these obligations. To quit giving for three or four months will result in another deficit. In the meantime the General Board will be forced to go to the banks and borrow money, for its obligations must be met with cash each month. Missionaries must have bread; they cannot live on hope and promise; they must have bread and meat. Our honest obligations must be met and met regularly if we are to keep our standing before the world. In order to do this the churches must send in money sufficient to meet these bills each month or else the General Board must borrow money at the banks and thus prepare for another serious deficit. Is it not easier for churches to give money regularly and to keep everlastingly at it and do it in a systematic, careful way, than it is to give all we give at one time, under special stress? The reasonableness of this will be apparent to every preacher in the denomination and to every layman as well.

We urge you to forget the special Christmas gift to the Lord and we urge you not to count this as a part of your General Budget for the year. We are to bring our tithes and offerings into the storehouse of the Lord and we must not forget that occasionally the Lord may call upon us to pay in addition to our tithes special offerings to His cause. Let us count this that we have done as an offering—as a gift—not as a part of our tithes.

If the Board is forced to borrow money, two things will result: First, the money will have to be paid back later. Second, we must pay interest on this borrowed money, which increases our expenses, makes a burdensome overhead and consumes money that ought to be used in advancing the cause of God. In order to escape a recurrence of the situation we faced last fall we would urge the District Superintendents, the pastors, and the people in all of our churches everywhere to figure their budget for general expenses of the church over and above the special drive we made in the fall to meet our obligations.

The campaign was necessary. Some few people criticised it and felt the special effort should not have been put forth, but the facts are if the effort had not been put forth the church would not only have faced disaster, but we would have been in disgrace today. But in doing what was done we are in danger now of bringing about a reaction that will force us into this condition again. This should not be allowed, but unless the churches continue to send in their money on the General Budget, sufficient money to meet the obligations of the General Board, there is no way to

escape the recurrence of this situation. We must in some way reach a more normal financial life in our church. To do this we must reach the place where we can avoid too strenuous financial drives, and the only way to avoid these is to meet our obligations each month as they come due, thus avoiding the piling up of a great burdensome and dangerous deficit. There is only one way to avoid this, namely, to meet our General Budget obligations regularly as they come due. We appeal to the churches everywhere to continue paying your regular amount of the General Budget, regardless of what you have done heretofore. Some of our strong churches have paid six months or eight months ahead and a few have paid their General Budget an entire year ahead, if they are to count what they gave in the special drive on the General Budget. We are urging you not to do this—not to count this on the General Budget—but remember it was a gift and then we should forget it and begin our regular payments on the General Budget as if we had given nothing in the special campaign.

The time has come when it is going to be necessary for the preservation and the promotion of our church for us to give more time and thought to spiritual things and to the salvation of lost humanity. This can be done when we reach a normal financial situation in the church. Overhead has been cut; expenses have been reduced, but the giving for general interests must not be decreased. We must not only pay our obligations as they come due, but we should create a sinking fund or a surplus to protect us against depression and emergencies. This is certainly wise in banks and other commercial institutions and doubly wise in the Church of Jesus Christ. Please forget what we did in the special drive and let us continue our giving as if we had done nothing at that time. This is our hope and we urge the people to remember this that we might avoid the necessity of another emergency in our general interests.

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## The Church's Two Great Enemies

By REV. R. H. M. WATSON

**T**HERE are two elements which have proved in all the ages most fatal to the Church. One of these is formalism; that is, a form of worship without the saving power of Christ; the other is fanaticism; that is, a great noise and excitement, without the power of Christ. I am not sure which is the more fatal, but either is bad enough. The first kills the church in a respectable manner, leaves it quite a respectable corpse, furnishes it with a nice robe to be buried in, and pays for its funeral expenses.

There are churches all over this country, which have been dead for a quarter of a century; but they don't know it, and the pastor, who is as dead as his church don't know it. God knows it, the Devil knows

it, and even the world knows it, but the poor old church, fashionably dressed in her robe of deception and cloak of pride, cold in death, and buried beneath her lust, doesn't know that her life has ebbed away.

How can a corpse bless humanity? I ask this question kindly, sadly. How can a thing that is dead bless the living? Her children still laugh and dance about her, and make feasts, and hold parties, believing that she is still alive. They ignorantly follow in her path. "This their way is their folly, yet their posterity approve their sayings." "How the mighty is fallen." The world, to whom she bowed, in whose arms she trusted herself, has defiled and debauched her, and while promising her liberty and peace, has made her a slave. She forsook her Lord to her ruin and sorrow. Formalism promises all things, but never pays any thing. Her dupes are waiting and hoping and starving.

But while formalism is bad, fanaticism is no better; and it is safe to say, it is the most deadly enemy that has ever struck the cause of holiness. Thousands of people have been deceived, misled, and finally damned through this plan of the Devil, led on by evangelists, who perhaps meant good, but who have played into the hands of the enemy of humanity.

Salvation does not destroy wisdom, but brightens the mind and stimulates the understanding. Conviction excites, fills with fear, causes the convicted to cry out and pray mightily to God for mercy; while salvation thrills, causing great joy, and sometimes this is expressed in shouts and praises to God. And such rejoicing will bring conviction to the multitude. I doubt if it is ever the purpose of an individual to deceive himself or the public by loud, wild manifestations in a fit of nervous excitement and wild enthusiasm. I think those conditions are generally brought about by unwise workers, who seem to think that a profession, or a shout is all that is necessary for one to be a true child of God. I have seen much of this sort of work in the last twenty-five years, but I have never seen it amount to any thing good, either for God or humanity. I have seen campmeetings ruined and killed by that class of work; and I have seen men and women, whose honesty and intelligence was unquestioned, and who loved the doctrine of holiness, turn against the doctrine, lose confidence in those who professed it, and finally drift out of reach of the Gospel of Jesus Christ. I believe in revivals. I rejoice in real revivals, and the noise will never be too much for me if it is prompted by the Holy Ghost; but I am disgusted with mere noise, without any confessions or restitutions or anything but just a big dry storm; with a hundred people professing and everybody shouting, and then when you come back the next year you cannot find a trace of it.

There has been much said about holiness opposers; but I wish to say that holiness opposers have

never hurt the cause of holiness so much as some might think. The world cannot hurt the cause of holiness; neither can the worldly church. The thing the Devil has used to crush the great holiness movement is people on the inside. People who professed to be holy, but whose lives contradict their testimony.

The experience of holiness is not a wild fit of excitement that will manifest itself only during a noisy revival, but it is the blessed personal God himself, constantly abiding; manifesting Himself in every testimony, in every word, in every shout of praise.

MERIDIAN, MISS.

## A Blessed Combination—"Peace and Holiness"

By A. W. ORWIG

**M**EN sometimes invent useful combinations in material things, but the most blessed combination is that of "peace and holiness," wrought in the human soul by the omnipotent Holy Spirit. What a glorious motto for the church and the individual! Possessed of this inimitable combination, what an impregnable bulwark against the forces of darkness from earth and hell! And it is the only passport to heaven.

"Peace and holiness," divinely "joined together," never to be "put asunder." They may co-exist in every child of God. Have we "through the Holy Ghost" claimed our full inheritance? Certainly every one born into the kingdom of God has both "peace and holiness" in a degree, all that "babes in Christ" are capable of receiving, first the "milk" and afterwards the "strong meat." But even those enjoying "peace and holiness" in the more advanced stages are to "follow on to know the Lord" more fully. There must be the spiritual continuity, as expressed by the apostle, to "follow peace and holiness," that is, a *pursuit* in the graces, fruits and gifts of the Holy Spirit already measurably possessed.

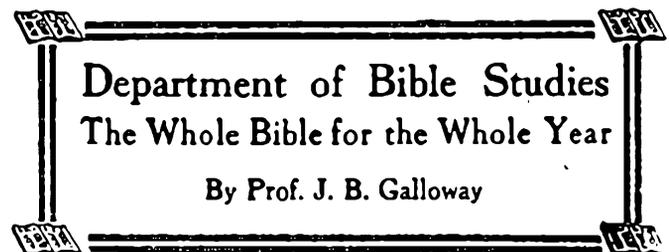
But we are not only to keep up the diligent and holy quest of the highest order of peace with God, but we are to "follow peace with all *men*." However, the inspired writer adds, "if it be possible." Sometimes some men refuse to be at peace with us because we do not sanction their sinful mode of living, or because we do not accept their views on some special subject. But by keeping sweet and patient and prayerful, by *maintaining* "peace and holiness"—the Lord may make such persons "to be at peace with" us. Some of us know this by experience.

"Follow . . . holiness." We are not only to "follow," or to go on from incipient or new convert holiness *into* the state of holiness implying cleansing from all inward sin, but persistently to "follow" *in* this blessed "highway." There is safety and true peace only as we mount upward. Doing so, new and en-

larged visions and acquirements will be bestowed, but with "always more to follow."

*Without holiness no heaven.*—Follow peace . . . and holiness, without which no man shall see the Lord" (Heb. 12:14). Certainly that is equivalent to declaring that without holiness no one can enter heaven. It is in harmony with the teaching of Christ that only "the pure in heart" shall get to heaven; as also the words of the Revelator that "anything that defileth" cannot enter "the holy city." Surely these are significant and solemn utterances. And yet some professors of Christianity lack that true "peace and holiness" which admit to heaven. On a sick bed a Christian woman told her pastor that she lacked the *meetness* for heaven inculcated by the Bible. After admonishing and instructing her, she earnestly sought and found perfect cleansing in the blood of Jesus Christ. Dear Christian reader, have you *followed on* in the way of holiness to the point where the sin *principle* was eliminated and the requisite *meetness* for heaven received? All who have a true hope of heaven will seek perfect purity. It is a Bible teaching. Why not obey now?

LOS ANGELES, CALIF.



### LESSON SEVEN

"Read the Bible as if you were seeking for something of value."—D. L. MOODY.

**PART I.** The seventh week's assignment is the book of Deuteronomy. This book is a series of farewell addresses of Moses. He reviews God's promises and dealings with Israel and warns the new generation about to enter Canaan. They are now on the border land of promise and Moses is soon to die. In his first address he reminds Israel of God's care and exhorts to obedience (chapters 1-4). In the second address he expounds the moral, religious, political and domestic laws (chapters 5-26). The third address recites the blessings of obedience and the curses of disobedience at Ebal and Gerizim (chapters 27-30). In chapter 31 we have Moses' address the day he was 120 years old. The closing chapters give the last scenes and death of Moses.

Some of the great passages from the book: Jesus quotes from 6:13, 16; 8:3; 10:20 when He was tempted by Satan. Deut. 18:15 is the greatest Messianic prophecy. Chapter 28 is a remarkable prophecy of Israel's history. Chapters 32-33 compose the finest oration ever spoken by man. Other passages to

consider are: 4:7, 23-30, 39; 5:33; 6:4-9, 23; 10:14; 11:12; 18:22; Ch. 26; 28:58 and 33:25, 27.

### *The Book of Deuteronomy as a Whole*

**The Name:** In the Hebrew Bible it was designated by the first words. The Greek title is due to a mistranslation by the Septuagint of 11:18 where "copy of this law" is rendered "second law," *Deuteronomion*. The Latin "Vulgate" *Deuteronomii* and English Deuteronomy followed.

**What the Book is:** It does not contain a second law nor is it a mere repetition of the previous law. Luther says, "It is a compendium and summary of the whole Law and wisdom of the people of Israel wherein those things which relate to the priests and Levites are omitted." Others call it "five-fifths of the Law," "A Book of Reviews," the rabbis say "The Book of Reproof." Not so much a history but a hortatory recapitulation of Moses' various addresses. A gist of his instructions, yet it possesses an individuality of its own. In Exodus, Leviticus, and Numbers Jehovah speaks to Moses, but in Deuteronomy Moses speaks for the Lord to the people. The author's supreme aim was to arouse Israel's loyalty to Jehovah and His law. The whole book is an exposition of the great commandment (See 6:5 and Matt. 22:37). Key words "Thou shalt," hence obedience and consecration. "Remember" occurs eighteen times. Key verses, 10:12, 13; 11:26, 28.

**The Scope:** Moses' farewell messages to Israel in the plain of Moab near Jordan. By comparing 1:3 with Josh. 4:19 and subtracting the thirty days of mourning of Deut. 34:8, only forty days are left for the time covered.

**Theme:** A unique relation of unique people to a unique God (6:4). A holy people to serve a holy God in holiness.

**New Testament and Deuteronomy:** Our Lord especially honors this book, quoting it exclusively to Satan during His temptation. It is referred to ninety times in the New Testament in almost every part of same. If it is not true, almost every part of the New Testament would collapse.

**Higher Criticism and the book.** It is one of the most challenged books of the Old Testament. But the critics who deny Mosaic authorship cannot agree. Some say it was composed soon after the days of Solomon, others in the days of Hezekiah, many say in the days of Josiah, from book found (2 Kings 22:8), still others say during or after captivity. Mosaic authorship is substantiated by (1) Direct claim, 31:24, 25; (2) It is most fittingly appropriate to Mosaic times. (3) It is represented as emanating from Moses. Language put in his mouth almost forty times and always in first person. (4) Primarily a law book and exhortations for the conquest.

### PART II. THE BIBLE—THE STRUCTURE AND DIVISIONS OF THE OLD TESTAMENT.

In regard to language and content the Bible is divided into two parts, the Old and the New Testaments. That is, two covenants or agreements. The several books of the Old Testament were written by different inspired men "at sundry times and in diverse manners"—and were probably collected together by Ezra. In the English Bible it is composed of thirty-nine books. But the Hebrew Bible contained only twenty-four books. They counted first and second Samuel, first and second Kings, first and second Chronicles, and the twelve minor prophets each as one book. Josephus divided it into twenty-two books to correspond to the number of letters of the Hebrew alphabet by combining Ruth with Judges and Lamentations with Jeremiah. The divisions and titles of the books in the English Bible correspond to those of the Septuagint and not the Hebrew Version. The New Testament divides the Old Testament into the Law (or Moses), the prophets, and the Psalms. In the Hebrew Bible it is divided into (1), The Torah, or the Book of the Law (the Hebrew root meant "to throw" hence, to point out or direct, a law); (2), The Nebiim, or the prophets; (3), Kethubim, or the Holy Writings. The Law included Genesis to Deuteronomy. The Prophets were divided into the former prophets which included Joshua to 2 Kings, and the latter prophets, the books of Isaiah to Malachi, except Daniel. The Holy Writings, the rest of the Old Testament. In the English Bible the books of the Old Testament are arranged according to their subject matter as follows:

The Pentateuch, meaning five rolls or books. The first five books of the Bible. 2. The historical,—Joshua to the end of Esther—12 books. 3. The poetical books—Job to the Song of Solomon—5 books. 4. The Major Prophets, Isaiah to Daniel—5 books. 6. The Minor Prophets, Hosea to Malachi—12 books. While these books are not arranged chronologically, yet the arrangement is a good one.

### PART III. QUESTIONS AND SUGGESTIONS FOR STUDY.

1. Gather new laws from Deuteronomy to show that it is more than a mere repetition of the law as the English title seems to suggest.
2. Analyze the book according to the addresses.
3. Did Moses ever get to enter the promised land? (Matt. 17:3.)
4. What arguments can you give for or against Moses writing the last chapter?

Note: The Hebrew word for "one" (6:4) is "echod," a compound unity, and not "yochid," a single one. Consistent with the idea of a trinity.

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Every Christian family ought to be, as it were, a little church, consecrated to Christ and wholly influenced and governed by his rulers.—JONATHAN EDWARDS.

### REFORM IN REPORTING

By EVANGELIST OSCAR HUDSON

IN the HERALD OF HOLINESS of February 3 appears an editorial by Dr. Chapman under the caption, "Tabulating Spiritual Results," and an article by Evangelist W. R. Cain under the title, "The Statistical God," that we wish to commend heartily and emphasize enthusiastically. Both of these articles refer to the practices developing among us of making much ado in our reports of the number of seekers in our revival meetings, where there is but little to report in the matter of happy finders, especially of people who have not been to our altars before, resulting in added strength to the movement and additions to our membership.

We fear that this matter is having a more far-reaching psychological effect than our people as a whole are aware of; an effect which is reflected in our method of operation, and at the same time offering an affront to the Christ we profess to follow. Definite spiritual results, clear cut cases of regeneration and entire sanctification, must be our chief goal if we are to retain our purity and power; and we should beware of anything that detracts from this or that attempt to replace it with something spurious, when it is lacking.

We cannot distinguish between the real spiritual results of an exercise called a revival where the report shows "one thousand seekers" and one that shows "one thousand hit the sawdust trail." It is a physical exercise in both cases and may become as misleading in our case as the other. To the extent that we place a premium on such operations and attach significance to such reports, we degenerate into a movement of human manipulators witnessing a corresponding decrease of real Holy Ghost conviction and joyous, Spirit-born professions that can be found after the revival effort has passed.

Where this manner is used to pad a report, counting one person several times as so many seekers, and others as seekers who are induced under pressure to come forward for a "fresh anointing" or for a "keen edge" to one's experience, and adding all who kneel to be anointed for healing as "seekers" it becomes downright dishonesty.

We want to be counted in with Brother Cain's "Crusade to put all the pop-guns, blow-guns, hot-air guns, and wood-bay and stubble guns out of commission." We may be in the minority but believe we are with the real winners.

### ON HONESTY IN REPORTING

By EVANGELIST LEE L. HANRIC

I have just read Dr. Chapman's editorial, "Tabulating Spiritual Results," and I want to express my appreciation for this timely article. I feel this will be a safeguard to the future welfare of our church and work. This good article meets with my hearty approval and convictions.

Well has the editor said "If we merely count them as they come to the altar, we have no right to criticize hand shaking, card signing revivals." Let us stay with the old methods and means of carefully and prayerfully dealing with souls at the sacred altar of prayer. Last year I asked Dr. Chapman what was meant by "counting them as they came to the altar." When explained to me the meaning I was utterly surprised and shocked.

I have spent twenty-two years in the evangelistic field, laboring in twenty-three states, have witnessed the salvation of about 20,000 souls. In the pioneer days we were very careful and serious in dealing with souls in the altar. We felt that here was the place where souls reached their epoch and made their final decision. I haven't changed my feeling and convictions in regard to the altar and dealing with immortal souls until this day. We used to count and report only those who prayed through and reached a definite experience of grace wrought in their soul by the Holy Spirit. Then our converts were not so short lived. The need of this age and day is a deep profound Holy Ghost wrought conviction for sin that will produce an earnest, definite seeking for God and for an

experience of grace that brings the witness of divine assurance to the life.

We have been in the air long enough. We must get our feet down on a solid foundation so we can build permanently and transact business for eternity.

Those who know me know that I believe in holy enthusiasm, spiritual and divine manifestations: but let them be divine and real, please. We must build for permanent and eternal results.

HAMLIN, TEXAS.

### IT IS REFRESHING

By EVANGELIST PHILIP GEITER

It is refreshing and encouraging to read the February 3 issue of the HERALD OF HOLINESS. The editorial "Tabulating Spiritual Results" is worth ten times the subscription price. We have read it twice already and intend to read it again and then place it away for safe keeping.

Then, on page eleven is "The Statistical God" by Evangelist W. R. Cain. If the editorial by Dr. Chapman is hot, Brother Cain's article well nigh blisters. Every evangelist and pastor ought to read it. These articles will stand re-printing once a month for a year. Those who have not read them should at once look for that February 3 issue and do so.

Then somewhere else a good brother is advertising himself as an evangelist, stating, "God is giving us revivals wherever we go." We almost envied him, for such a one will never need to look for a job. All he needs to do is to start next door, for does anyone know of a place where a revival is not needed? This HERALD OF HOLINESS is a wonderful paper. We would not want to miss a single issue; and notwithstanding all our faults and exaggerations the Nazarenes are a wonderful crowd, and we are glad to be numbered among them. Halle-lujah.

EAST PALM BEACH, OHIO.

### LATE NEWS, NOTES AND COMMENTS FROM THE WIDE FIELD

By REV. C. E. CORNELL

Los Angeles, Calif., claims a grand total population of 1,265,307, based on the names in the new city directory. This immense volume has 562,359 names in it.

In 1897 Mr. Cyrus H. K. Curtis purchased the *Saturday Evening Post* for the sum of \$1000. At that time it had a circulation of 2000 copies per week. It now has a circulation as stated by its editor, George Horace Lorimer, of over 2,867,000. Mr. Curtis is spending the winter in Pasadena, Calif.

A government estimate has placed the cotton crop of the United States last year in excess of 15,500,000 bales, an increase from the previous year of about 2,000,000 bales.

Railway safety has been doubled in the past ten years. The railroads of the United States operated 11,250,000 locomotive miles in 1924 before a single passenger was killed, and 287,000 miles before one was injured.

Radio, the marvel of the age, yet in its swaddling clothes, is working wonders. There are 5,000,000 radios and 600 broadcasting stations in this country. 25,000,000 persons "listen in," and from twelve to fifteen thousand persons furnish the programs. Broadcasting stations in this country have been heard in Australia, France, Capetown, South Africa and London. This according to David Sarnoff, a leading radio expert and President of the Radio Corporation of America.

All kinds of stock schemes have fleeced thousands out of their money, until the sum lost runs into billions. Here are some rules furnished by Attorney General Ottinger of the State

of New York, that it would be well to observe before investing.

- (1) Investigate the responsibility of the firm making the offer.
- (2) Consult your banker.
- (3) Don't assume that the phenomenal success of one company insures the success of another concern in the same line.
- (4) Demand references; do not fall a victim to "personal calls" by strangers.
- (5) A worthless bond is no better than a worthless stock.
- (6) Be able to distinguish between "hopes" and "actualities" in guarantees of stock salesmen.

If you will carefully follow the above rules, you will in all probability not lose your money.

The automobile is killing and maiming thousands. The toll of life and limb in 1925 exceeded that of the previous year. The National Safety Council reports 21,000 fatalities last year, or an increase of five per cent over 1924. Nearly half of the accident victims were little children while playing in the streets. Ninety per cent of all accidents are avoidable.

Air mail routes are now established between many of the leading cities of the United States, as well as across the continent. Air mail pilots have already flown a total of 10,000,000 miles. They fly both day and night.

Near the Nuka bay gold district of Alaska, Robert Hatcher, a miner, has recently reported finding a new world wonder. It is a torrent of water about ten feet in width which drops off into sheer space and falls into a basalt basin one hundred feet below. From this basin the water again jumps hundreds of feet. The torrent is fed by a large glacier far back in the mountains. The falls is said to be the largest potential waterpower site in Alaska.

Evolution is destined to have some hard sledding. Legislation to prohibit teaching of evolution in public schools and colleges and receiving state funds has been introduced in Mississippi, Virginia, Kentucky and California legislatures. Many other states are expected to follow.

William H. Anderson, a former state superintendent of the Anti-Saloon League of New York, convicted of alleged forgery, has been pardoned by the New York parole board. He served nine months in the Sing Sing penitentiary.

When Barbara La Marr, a movie screen star, was buried in a silver casket recently at Los Angeles, Calif., women eager to see the casket, broke through two platoons of police, caused the pall bearers to flee and rushed the hearse. Five women fainted. A mob of women are as difficult to control as a mob of men. But think of such inconsistent actions at a funeral!

The British people must have proper respect for the prohibition law of the United States. To this end a great meeting was recently held, presided over by the Bishop of London. The part played by the British in smuggling rum into this country was severely condemned. When the Bishop read that twenty out of twenty-four rum ships seized by American authorities were British, there were cries of "Shame!"

Alaska, usually severely cold, reports a mild winter. A merchant of Hoonah declared the present winter, so severe elsewhere, is the mildest known there in forty-two years. Mid-winter arrived without the ground being frozen, and wild geese taking the winter as they found it, began their nesting. In other parts of Alaska strawberries were reported to have bloomed, while unusually warm weather prevailed as far east as the province of Alberta, Canada.

*The Pathfinder* gives a recipe for your daily toil to make life abound with contentment.

Be industrious: life gives nothing without labor.

Be brave: fortitude is a salve for distress.

Be friendly: cherish companionship.

Be forgiving: "To err is but human; to forgive, divine."

Be honest: it pays.

Be thrifty: for those who depend on you, if not for yourself.

Be unselfish: do any good you can NOW for you will not pass this way again.

Be compassionate: the dust you tread on was once alive.

Be moderate: it is best.

Be understanding and sympathetic: you will be fair.

Be optimistic: look on the bright side, but don't depend on luck.

Lose no time: remember, the hour which gave you life began to take it away.

In other words, live so that when the time for parting comes you will not whisper, "What a fool I've been."

William Tyndale was burned at the stake in 1536 for making and printing the first translation of the Bible. Tyndale, who first translated the Bible into English, left England at the age of 40, just 400 years ago. He was a graduate of Oxford and a complete master of seven languages—Hebrew, Greek, Latin, Italian, Spanish, English and French. He went to Germany where he hid in a small town in defiance of his king and church. There he translated into English the New Testament, had it printed and hundreds of copies sent to England. The first edition of his New Testament reached England in 1525. The authorities promptly learned of the arrival of the Bibles, and burned every one that they could find. All possible measures were used to suppress them. But with the aid of friends in England the editions multiplied so fast that it became evident it was a futile attempt to stop them. In 1535 Tyndale completed his translation of the Old Testament, and many copies of the whole Bible soon flooded England. Within a few years of the first issue of the New Testament, thirty-nine editions of the New Testament and fourteen of the whole Bible were issued. The books were bought up rapidly although the price was high. The Bible was denounced as "pestiferous poison." Tyndale was betrayed by an acquaintance; he was imprisoned near Brussels. He was strangled and burned at the stake in 1536. His last words were, "O God, open the king of England's eyes." From that hour the Bible has marched triumphantly on. Millions of copies are now being printed and distributed.

There is no authentic data as to the exact origin of St. Valentine's day. But it is supposed to have originated some time during the Middle Ages. But here is an interesting story of how valentines began to be manufactured in the United States.

A girl was the first person to start the manufacture of valentines in the United States. She was Esther Howland, a graduate of Mt. Holyoke Seminary, who lived with her father at Worcester, Mass. In 1849 she received a manufactured valentine from England; the first she had ever seen. It interested her so much that she decided to make some for sale. She made a few samples and gave them to her brother to take out on the road to show customers when he went on trips for his father. When he returned she was amazed to learn that he had orders for \$5000 worth of valentines. But she filled the orders by calling in all her young girl friends to assist her. Later they started a prosperous valentine manufacturing plant, and in a few years were selling more than \$100,000 worth of valentines each season.

Difficulties are only rightly interpreted when they are regarded as promises. Every difficulty contains prospective wealth. We appropriate the strength of the enemy we vanquish. Overcome a difficulty, and its power henceforth enlists on our side. Let us, therefore, look at difficulties as promises in the guise of tasks. They are treasure-houses presenting the appearance of bristling forts. Break them open, I say, and the treasure is yours. To dare is to win—J. H. JOWETT.

# NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

## ZONE RALLY, OKLAHOMA CITY

Zone No. 1 of the Western Oklahoma District met in a rally at Oklahoma City First Church Feb. 6, 1926. Our morning service was opened with songs and prayers and the presence of the Lord was felt from the beginning. Brother Snyder, our district President, was the main speaker of the day and we considered it a great privilege to have him with us. We had several splendid talks given by young people from the different societies on such topics as "Home Life," "A Young Person's Prayer Life," and "The Responsibilities of the N. Y. P. S. to our Pastors and Local Churches." Every one present was greatly blessed and benefited by these stirring talks. We also had some special music which proved to be a blessing to all. Dr. Chapman gave us an inspiring message in the afternoon and we felt it a real privilege to listen to this man of God. Our hearts were encouraged and we are determined to stay on the firing line.—Emily Lasater, Zone Secretary.

## N. Y. P. S. REVIVAL, WICHITA, KANSAS

Though a month has elapsed since Dr. E. P. Ellyson was with us in a week's revival in Wichita, Kansas, First Church, under the auspices of the Young People's Society, the blessing and influence of his messages still linger with us and the fruit of his labor that short week is still manifesting itself. Every service found a seeker at the altar and several times a goodly number, most of them being young people. There were so many crossed from our prayer lists that we had to make new ones. The weather was not pleasant at the time, making the crowds smaller but God was with us and gave us blessings we shall never outlive. We are expecting Dr. Ellyson back again when we get into our new church.—Mrs. Will Cobb, President.

## KANSAS DISTRICT

In the closing up of the first quarter of the N. Y. P. S. on the Kansas District, under the leadership of Mrs. A. L. Hipple, we note progress has been made, for which we praise God. It is with regret that we cannot make a definite report for many of the societies, yet we have been informed several have held young people's revivals.

Wellington, one of our young societies, reports progress in new members and rally work. Hutchinson society is doing a good work, sending out gospel teams far and near. Wichita has just held a revival convention. Chase is doing a great

work. They are believers in preparedness, and came to us with a report that nearly every member is attending school at Bresee this year.

By the grace of God we want this to be the best year on the District. Come on, presidents, with your reports.—E. S. Pickens, District Reporter.

## HEART TALKS THAT INSPIRE

*Painted Dreams*

By BASIL W. MILLER

**R**APHAEL, one of the master painters of the ages, when asked how he was able to place on the canvas such marvelous paintings, replied, "I dream dreams and see visions, and then I paint my dreams and visions." He *Painted his dreams*, and today, as through the centuries since his visions of the soul were placed on canvas, we gaze at their wonder and beauty. He was not only a genius at dreaming, but also a genius at painting his dreams.

Not only he, but every great man has been a dreamer and a visionizer, who actualized, made real, his dreams and visions. Homer dreamed his immortal poems, and then wrote them. Demosthenes, the fame of whose eloquence has resounded through the nations since he stirred Greece of early day, had first a vision of his masterpieces, and then with silver-tongued eloquence spoke those visions. Alexander and Cæsar dreamed dreams of world empires, of triumphant armies, and with sword and spear fought out those dreams until they became a reality. When we look upon the noble paintings in St. Peter's Cathedral we are seeing the painted visions of Michael Angelo.

We read the written dreams of Shakespeare and are moved with the mighty transcribed visions of Milton. We weep with Burns, laugh with Tennyson, rejoice with Longfellow through reading their dreams. The Pyramids of Egypt are dreams realized in stone. Steam engines are but actualized visions of a Watt. Electricity is a dream of Franklin harnessed. The wonders of the phonograph and the radio are dreams of the inventor applied in life. Every ride in an airplane as it majestically flies through the air is a ride on a triumphant dream!

The dreams of the sculptor are chisled in stone. The dreams of the painter are painted on canvas. The visions of the inventor are molded in steel and iron. Those of the writer are printed; of the empire builder are formed in institutions and laws for public welfare, and transfused into the lives of the citizens. The visions of the teacher are fashioned through the expanding mind of the pupil.

The visions of the musician, the immortal singer, are stamped on the human heart; and those of the preacher are realized in the transformed beings of men, in the noble church edifices unfolding their marble domes to the glory of the sky.

Fame is but the re-echoing of actualized dreams and visions! The most famous are the greatest painters, writers, chislers and molders of their inner visions! Man's worth in the battle for existence is measured by the extent of his *Painted dreams!* In the drama of life he who leaves the greatest footprints on the sands of time, is he who not only has lived long, but he who has lived well, seen visions, dreamed dreams, and formed them into "the stuff of life."

Young people, if you would win, dream mighty transforming dreams, and then work out those dreams until they are realized. If you would succeed in any worthwhile activity, calling, profession, however small the beginning, however great the handicaps, see visions, and be not afraid of that grim monster sweat, grit and hard labor! Too many fail by never dreaming, by seeing no visions. "Where there is no vision the people perish." But the vast majority fail because they do not pay the price of success, the price of painting their dreams. Noah Webster was twenty-six years laboring on his dream of writing a dictionary. The price of success for Daniel Webster was twelve hours hard work every day for fifty years.

Raphael not only dreamed dreams; *but he painted those dreams.* For you, after you have seen visions, there will be midnight studying, months and years of training, decades of sacrifice and toil—painting, forever painting with dull colors, painting backgrounds and foregrounds, marking uninteresting outlines—writing, laboring, chiseling, molding, experimenting—climbing the steep mountain paths leading to the zenith, success.

But in the end the dream is painted; the vision is chiseled; that inner plan is molded into iron and wrought into steel; the glowing light of the hidden view is transformed into some character; the notes of the song are found treasured in the heart of a friend! You have at last reached the heights by *painting a dream!* None but God can measure the infinite possibilities of your soul, the possibilities of painted dreams within you. In this race of life there are no geniuses, but those who dream age-long dreams, see eternal visions, and indomitably realize those dreams and visions. Be one of God's favorite dream painters, vision chislers!

# Uncle Buddie's Good Samaritan Chats

*Beloved Samaritans:*



I have been too busy to write for the past two weeks. We have been moving through Georgia and preaching two to three times each day. In my last letter I left you just as Brother R. H. M. Watson and I had closed

up our Mississippi campaign at Tupelo, and he left for Nashville to attend the board meeting and I started for Atlanta where I arrived on Monday at noon of February 1.

I went to the home of Brother A. B. Anderson, the District Superintendent of Georgia, and we spent Monday afternoon in ~~the~~ plans and getting ready for the campaign. I left at night for a short run to Ft. Lauderdale, Fla., and Brother Anderson had to make the trip to Nashville, so I left him at the depot and boarded a fast train for Jacksonville where I arrived on Tuesday morning at 7:50 and was out at 8:15. But the road was so crowded with trains that we were nine hours late in reaching Ft. Lauderdale. We were to arrive at eight o'clock at night but instead arrived on Wednesday morning at five o'clock.

I was met by my good friend, Brother Chilton and his son and taken to the Nazarene parsonage. We had a fine breakfast and I rested up some and Brother H. H. Marshall, one of the finest old Nazarene boys in Florida, took me out for a fine auto trip up and down the great old ocean. This was one great drive. At night I preached in the First Church of the Nazarene and had a good time. On Thursday morning Brother Chilton wanted to take me to the Everglades, so after breakfast and prayers were over we started for the Everglades. This was a day never to be forgotten for the wonderful trip and the fine gardens and the finest orange groves that I think I have ever seen. I saw groves that were only six years old that were so large that the trees looked to be ten or fifteen years old, and were so loaded with fruit that they were a sight to behold. They don't have to be irrigated and don't have to be fertilized and have never been sprayed, and have not been cultivated in three years. The soil is as rich as soil can be made. It is rotted vegetable matter, they claim, twenty feet deep, and there is a heavy grass that comes up and the man has it mowed two or three times a year and just lets it lie there and rot. The only thing that he has to do is gather his oranges. That is his only expense. After driving till noon looking at the Everglades we drove back to Ft. Lauderdale and had dinner and then took another trip up through the great sub-divisions, some of them the most costly that I ever

saw. We went through one subdivision that they have put behind it as much as \$100,000,000.00. You can hear out west and up east and up north that Florida is wrecked, but Florida is still there and the millionaires are spending millions to make it the greatest spot on earth. I think I never spent two days more delightfully than those two days around beautiful Lauderdale. I heard a lawyer say as I was passing through Atlanta that Florida was the millionaire's playground and the poor man's paradise. I wrote that statement to the *Pentecostal Advocate* nearly twenty years ago but I have lived to see that statement fulfilled.

Well, at last I had the good pleasure of meeting our beloved Brother Fred C. Norcross, our good District Superintendent of the Florida District. We are making fine progress in Florida. Brother Chilton is bringing Ft. Lauderdale to the front. I had no time to run down to Miami but I heard good reports of Brother John T. Roby on the North side and also Brother Howard Eckel in the First Church, that these brethren are making fine progress and other churches are beginning to get on their feet and other churches will be organized this year. It was worth the trip to get to meet Brother Chilton and Brother Norcross and the good Nazarenes at Lauderdale. Sister Chilton is not strong but I am hoping and trusting that she will soon be well and strong again. Let the saints pray for her every where.

Well, the time comes that all friends must separate, and after a good supper at the parsonage Brother Chilton and his fine boy drove me to the depot and at 7:40 I boarded the east bound for Jacksonville where I arrived early Friday morning and got out in a few minutes and a little after noon arrived at Hickox, Ga., where I started in on the Georgia campaign. I preached in the afternoon and at night. This, as you will see, was February 5. We had a nice time and a number of hands were raised for prayers and I got a good list of subscriptions for the best paper on earth, the *HERALD OF HOLINESS*.

In order to reach Savannah on Saturday I had to leave Hickox on Friday night, as the fast trains in the day time do not stop there. So at midnight I boarded the train and left for Jesup where I was to arrive at one o'clock in the night. We had a long hard wait at Hickox as the train was several hours late, but Brother E. E. Smith, our good pastor, and Brother Harris, a fine Wesleyan Methodist preacher, stayed up with me, and it was not so bad to have fine company. Brother Smith is a most excellent young man that came to us last year from another church because he wanted to preach holiness without any strings on him. I was well pleased with

him. At last the train pulled up and slowed up and I was off for Jesup and arrived at one o'clock in the morning and was so very tired and hungry. I got a good supper and finished up just before two o'clock and got over to the hotel and went to bed but I had a fine night's rest and was up at eight o'clock and had breakfast, and at ten a. m. the fast train for Savannah pulled in and I am now headed for the beautiful city of Savannah where John Wesley at one time made his headquarters. I arrived at one p. m. and was met by Miss Nettie Varnedoe and taken to the lovely home of the Varnedoe girls. Many of the *HERALD OF HOLINESS* readers will remember Miss Maude, the missionary to India. Well, these young ladies are sisters to Miss Maude, who is now in India under the Nazarene board. I stayed with them from Saturday until after dinner on Monday, and we had a fine service on Saturday night and three times on Sunday. We had fine crowds. We have just organized a new church there but not many members, but what we have are among the finest ones on earth. We have a fine pastor there who came to us a short time ago from another church, where he could preach holiness. He is a fine fellow and I think that he will do a fine work in Savannah. At this writing Brother Foster from Charlotte, N. C., is there in a fine revival. Brother Foster is a Wesleyan Methodist preacher and a very fine man and a fine revivalist. I think he is going to bring his family and his gospel tent and work all summer on the Georgia District.

Well, I had better ring off. In heaps of love,

UNCLE BUDDIE.

BUD ROBINSON IN ALABAMA

|                             |   |       |
|-----------------------------|---|-------|
| Selma .....                 | " | 11    |
| Tuscaloosa .....            | " | 12    |
| Jasper (Grace Chapel) ..... | " | 13    |
| Jasper .....                | " | 14    |
| Cordova .....               | " | 15    |
| Perrish .....               | " | 16    |
| Nauvoo .....                | " | 17    |
| Carbon Hill .....           | " | 18    |
| Millport .....              | " | 19    |
| Florence .....              | " | 20-21 |
| Juntsville .....            | " | 22    |
| Guntersville .....          | " | 23    |
| Boaz .....                  | " | 24    |
| Alabama City .....          | " | 25    |
| Hanceville (Morning) .....  | " | 26    |
| Cullman (Night) .....       | " | 26    |
| Hartselle .....             | " | 27-31 |

NOTE: Notify all your friends and people when Uncle Buddie is coming and have them hear him at this special occasion. Expect a great salvation time.

## News and Notes From Eastern Oklahoma District

NOTE—Send your reports regularly by 30th of each month. Send all reports to W. B. Walker, 401 S. 9th, Durant, Okla.

### N. Y. P. S. REVIVAL, ADA, OKLA.

The church at Ada has just closed one of the most successful meetings in years, there being over one hundred seekers, sixty were saved or reclaimed and fifteen sanctified wholly, and eighteen were received into the church. Thirteen subscriptions were taken for the HERALD OF HOLINESS, which was represented almost every evening. We are sticklers for our church paper. Rev. Casey Grimes was the evangelist in charge, and he certainly won the hearts of the people by his unique, simple, yet earnest way of presenting the gospel. He and Mrs. Grimes certainly know how to catch the young people. She is surely a devout Christian and a very efficient Christian worker. The people in general appreciated these young workers very much. Our good and efficient pastor, Rev. R. E. McCain, led the choir, and did the special singing, which all seemed to enjoy. He is the most efficient pastor we have ever had at this place. He is now in his fourth year as pastor. Brother McCain knows how to meet the business men of the city, and commands the highest respect of the city in general. Prof. Roscoe Carrell was the pianist and young people's worker, and he certainly knows how to win the young people, and especially the young men. It was no uncommon thing to see him bring a half dozen young men to the choir at one time. He knows how to do his part at the piano, and no church or N. Y. P. S. would make a mistake in calling this efficient young man. The evangelistic party was well taken care of financially, and yet there was no public offering taken. The Young People's Society made up the money and had most of it in the bank before the meeting came on. There was a large pounding taken also, in which almost everyone took part. In general we are going over the top at Ada. We have 211 in Sunday school, and a well filled house at prayer service, and a real live, enthusiastic N. Y. P. S. Come to Ada and see for yourself.—Mrs. W. T. Melton, Reporter.

### TISHOMINGO, OKLA.

Four months have passed since our Assembly, and perfect peace prevails in every department of our church. Our pastor is doing a great work. The fire is falling in every service, souls praying through and shouting the victory. God is certainly demonstrating His ability to do things here. We know that when people eighty years old get saved and shout the victory, we are doing almost the impossible. Our Sunday school has had a good attendance and interest despite the bad weather. The people have a mind to

work. Our mid-week prayer meetings are well attended and a few souls praying through. Our Teacher's Council on Friday evenings is great for information and inspiration. Our N. Y. P. S. is doing fine. Had a good song and praise service last Sunday, and took one subscription for the HERALD OF HOLINESS. Brother Casey Grimes will conduct a revival for the N. Y. P. S. in April.—Mrs. Nell Trotter, Reporter.

### BARTLESVILLE, OKLA.

This is my first report since taking the work here. We are having the time of our life. God is wonderfully blessing our efforts here. We have a loyal band of Nazarenes, and they surely know how to treat the pastor and his family. We are now in a meeting with Rev. Ray Davis of Bethany. Brother Davis is a wonderful young preacher. He is an old fashioned preacher. We were delighted to have with us recently Dr. Fitz. We feel like going on. If you are to pass through the beautiful little city of Bartlesville stop over and see the city with its beautiful parks, and give us a boost in our work.—J. A. Russell, Pastor.

### ALBANY, OKLA.

We are still pressing on to victory. Rev. Casey Grimes was with us for a week during the month of December. A number were converted, and two united with the church. We are now working on our new church building. We hope to have it completed in the near future. Our women have started what they call a "hen drive," and have raised a hundred dollars to buy a church piano. But now, they have decided to paint the church and buy a piano also. One man has promised to put lights in the church. Praise the Lord for victory over sin and the Devil. We are going on.—Chester C. Christian, Pastor.

### DURANT, OKLA.

These are good days in the work of the Lord. Since our last report we have conducted a revival with Evangelist Lum Jones. The weather was bad most of the time, and our crowds were not as large as we had anticipated. But in spite of these conditions, the Lord gave us a number in the fountain. About a score prayed through to definite victory. Brother Jones is one of our best evangelists. He is a good preacher, soul winner, and church builder. We have a beautiful spirit of unity among our people. Our finances are in a splendid condition. We pay all our obligations monthly. We haven't failed one time to send a check to our district Treasurer in due time in nearly two years. We feel like going on. Pray for us.—W. B. Walker, Pastor.

### HUGO, OKLA.

We are grateful to God for His manifold blessings to us here. Truly He is leading us on and we see great things ahead for the Hugo Church. Every department is being well organized for more aggressive and effective work under the leadership of our good pastor, J. H. King. They have won the hearts of the people, and God is using them in a marvelous way in building up the church. Our prayer meetings are well attended and are times of refreshment. The Sunday school is in a good healthy condition. The N. Y. P. S. meetings are well attended and are very spiritual. This part of our work is a great financial help to the work. We have recently closed a good revival with J. C. Hasley as evangelist, and L. C. Messer as song director. They surely made it hard for the Devil. We are moving on and believing God for greater things.—Mrs. Walter Howse, Reporter.

Brethren, had you thought, that our Preacher's Convention was so near? You had better make your arrangements now to attend. Remember the date, March 16-21. You will recall that one of the special features of the Convention will be Dr. J. B. Chapman's presence. The Madill Church is making all necessary arrangements to give the very best entertainment.

PASTOR J. H. KING, HUGO, OKLA.—"We have just closed what is said to be the greatest meeting that was ever held in Hugo with Rev. J. C. Hasley as evangelist and Prof. L. C. Messer as choir director. These men are fearless and uncompromising. The meeting was well advertised and the crowds came from the very first service. The church was packed to its capacity almost every night. The singing was said to be the greatest ever put over in the town. The preaching gripped the hearts of the folks and there were a number saved or sanctified and we took a band of six into the church with more to follow. The folks would come an hour before time for the service and stay until the very last minute. Truly these are God-called evangelists. The finances came easy and a nice pounding was given to the pastor and a cash love offering of \$31.00. On Wednesday night following the revival the house was almost full and there were seven hands for prayer and three in the altar. One woman got sanctified and we feel like there are great things in the future for the Hugo church. The Evangelistic party had a unanimous call back for another meeting."

# FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

## Dear Young People:

In our talk last week we said that the rocks and fossil remains of plant and animal life undoubtedly tell us a story of the past.

Geology, examining the rocks and fossils, has told us what its version of that "silent story" is. But what we have been trying to find out is this: *Has Geology put the facts it has discovered together in such a way as to give us the true story?* Or is it a fanciful imaginative narrative which grew out of the little which men knew a hundred years ago about the earth as a whole?

We learned that Cuvier studied the rocks and believed he had deciphered the story. It was that the earth has passed through long ages: that God created only one type of life in each age: that the kind of life created was higher in each succeeding age, and that life was overthrown and destroyed by some great cataclysm of nature at the end of its age.

Cuvier's fantastic theory is sometimes called *Catastrophism*. We have seen that scientists who believed in evolution seized upon his idea of advancing types of life, for it fitted into their doctrine, but that they utterly rejected his teaching as to creation and catastrophism.

And yet strange to say,—these were the only two features of his theory which had any truth in them. For as Cuvier studied the fossils they did not tell him a story of life which had quietly worked its way upward, through millions of years,—by forces within itself. Instead he saw every evidence that multiplied thousands of creatures, from the lowest types to the largest and most perfect ones—had met sudden and tragic death, had been covered over by drifting sediment, and had become fossilized as the years went by.

But the scientists who succeeded him denied this *Catastrophism*, and took it out of the theory, putting uniformity in its stead. That is,—they taught that all the changes through which our earth has passed, and all the fossil remains of life found in the rocks—could be accounted for by the steady, uniform forces of nature which are at work today:—wind, water gradually wearing away rocks and soil,—earthquakes and volcanoes now and then,—the ordinary death of animal and plant life and their burial, etc. This is called *Uniformity*, and it is the very heart and center of evolutionary doctrine.

But for some few years past there have arisen here and there, earnest students of Geology whose whole purpose has been to find the *truth*—even though it meant the overthrow of long cherished theories. Such men have not been satisfied with the doctrine of *Uniformity*. What we might call the ordinary, everyday forces of na-

ture cannot explain,—in their opinion,—the bent, bursted and torn rocks,—and the wonderfully preserved remains of creatures *which must have died in great numbers at the same time very suddenly, and have been buried in some very unusual manner*. Once again, then, we are hearing of *Catastrophism*,—not indeed of Cuvier's grotesque dozen catastrophes, but a new *Catastrophism*,—which teaches that our earth has passed through a great cataclysm which accounts for its fossils,—and the condition of the larger part of its stratified rocks. "No theory of gradual changes will explain the vast ruins which cover Iceland,—the burnt land of lower India,—the violent dislocations in the great African and other rifts,—the torn and tossed masses of rocks of the Alps. Nor will gradual changes account for the carcasses of mammoths preserved whole in the frozen soil of Siberia,—nor for the vast tombs of buried bones and skeletons in different parts of the world. (How-worth.)

The story which the rocks and fossils is spelling out for these progressive investigators is not one of long geologic ages, nor of ages in which some one type of life prevailed over the earth, nor of millions of years of evolutionary development. No,—they are telling the story of a "once beautiful world,—well stocked with all varieties of plants and animals, which was at some time in the long ages,—overtaken by a sudden and horrible world convulsion,—the results of which we now have spread out over all the continents in the form of the major part of the stratified rocks."

Another thing which this "Story of the Rocks" is teaching open minded investigators is, that this great world catastrophe was an aqueous or *water convulsion*. It doesn't seem possible,—and yet it is true that some geologists are beginning to believe *that the rocks and the Bible tell the same story; the story of a deluge which was frightfully destructive of life, and so changed the face of the earth, that it has been a different world since*.

## THE BIBLE'S STORY AND THE ROCK'S STORY OF A FLOOD

I think we can easily realize that rocks could not tell an absolutely complete story, of such an event giving all its details. But *what, and how much* do the rocks tell us of a flood?

1. That there was a world wide flood,—for everywhere on the globe the rocks record the work and results of a universal, mighty deluge in the past.

2. That of all earth's disasters,—this was the most destructive of animal life, since the fossil remains in the rocks are found by hundreds and thousands,—sometimes packed upon one another like

"the bodies of soldiers in a burial trench after a battle."

3. The rocks tell us that death overtook these victims suddenly.

We will take just one illustration on this point. In many parts of the world,—California and Wyoming among them,—large sections of land are found whose rocks are packed full of fossil fishes. A large proportion of the remains consist of whole fishes. The full outline is preserved, and often, every scale is in perfect position. The fins are extended in a life like manner,—and the impressions of the soft parts of the body are exquisitely shown. "The condition in which these fossils are found tells a wonderful story of violent death falling, not on a few individuals,—but on whole tribes. Some terrible catastrophe involved in sudden destruction the fish of an area at least a hundred miles from boundary to boundary," says Hugh Miller, speaking of the fish fossils of Scotland.

"Not only was *death* sudden,—but their *burial*—in uncounted millions,—must have taken place in some sudden, catastrophic way," asserts Prof. MacFarlane. "For the perfectly preserved condition of so many of them shows that their bodies must have been *stranded and covered over before decomposition set in*, which takes place within a very few days in the case of fishes."

Indeed, writes the Director of the Geological survey of Great Britain,—"it is clear that *not only the fishes,—but also most of the larger animals must have been buried suddenly and in an abnormal manner*. A large proportion of them, at least, must have been entombed uninjured, and many alive; and if not alive,—at least before decomposition ensued."

4. The rocks testify that the climate all over the earth was at one time mild and delightful. This is shown by the fossils of plants and animal life found in the arctic zone. Fossil remains of beeches, walnuts, limes, magnolias, ivy, and grapevines are found imbedded in the rocks of Greenland, Iceland and Spitzbergen. Coral limestones, evidences of a mild climate, are found in rocks of those lands which skirt the north pole. Fossil remains of the mammoth, the camel, rhinoceros and sabre toothed tiger, have been found in many parts of North America,—where the climate is now much too cold for such animals to live.

5. The fossil mammoths, or elephants of Northern Siberia tell us that this change of climate must have been sudden. What are some of the facts about these huge creatures? (a) They have been preserved by freezing in a land whose soil is frozen several hundred feet deep, seldom thawing more than a few feet in the hot summer season. (b) They

must have been animals used to a warm climate. They are nearly identical with the modern Indian elephant. The gland condition of the skin is that of tropical animals of today. (c) They could not have died in a warm part of the earth, and afterward have been swept by some strong ocean current to this northern latitude. *For not one taint of decomposition is found in specimens just uncovered.* The flesh is as fresh as if the animal had been killed yesterday. One exploring party made its breakfast on steaks cut from a specimen just discovered. (d) The "Mummies" are not found in clear ice,—but in stratified beds of sand and gravel mixed with clay,—showing that they did not fall into pits,—but were covered over by sedimentary deposits from moving water and frozen at once, while the flesh was absolutely sound. (e) An examination of the head shows the blood vessels congested as in the case of animals suffocated by drowning. (f) It is the usual thing to find the stomach full of undigested food. One specimen is reported as having its mouth full of partially chewed food. The inference is that the animals were "quietly feeding when the crisis came." (g) Dana says that the above facts are conclusive evidence that there was a warm genial climate in the arctic regions while the mammoth and his companions were living there. *But this wonderful climate must have abruptly terminated and become suddenly extreme as of a single winter's night; and that it has never since relaxed its arctic severity.*

WHAT IS THE BIBLE STORY OF THE FLOOD?

1. That it was world wide. It is hard to see how anyone can read the solemn words of Genesis and conceive that the flood was a local catastrophe,—covering only so much of the earth as was inhabited by man. Listen: "And God said unto Noah, *The end of all flesh has come before me,—behold, I will destroy them with the earth. Behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life, from under heaven: and everything that is in the earth shall die.*"

2. That it caused world wide destruction of life. This was determined upon in the divine mind,—and carried out to the letter.

Listen: "And the Lord said, I will destroy man whom I have created, upon the face of the earth: both man and beast, and the creeping things and the fowls of the air; for it repenteth me that I have made them, . . . and every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things and the fowls of the heavens; and they were destroyed from the earth; and Noah only remained alive and they that were with him in the ark."

3. That it was a catastrophe of the most frightful and violent nature. Many have an idea that the flood was the result of a steady,—unceasing downpour of rain which fell day after day until the rising waters covered the land. There was rain, yes. But it was accompanied by the most terrible outbreaks and convulsions of nature. The Bible says that the "windows of heaven were opened"—

suggesting cloud bursts,—not one,—but in appalling numbers. The "*fountains of the great deep were broken up,*" probably alludes to those oceanic upheavals which result in tidal waves. Now, it was impossible for us who were not eyewitnesses to form any real conception of the terrible destruction of life and property,—and of the changes wrought in the land itself,—by the deadly tidal wave which visited Japan.

We read the cabled accounts over and over,—but our minds were able to grasp only a very faint idea of the extent of that fearful disaster. Perhaps it is not so strange then that we read the "cable messages" in the Bible of that long ago disaster,—when one convulsion after another,—from the heavens above,—and the depths below spread destruction not over one country,—but over the entire earth,—and reading,—fail entirely to form any idea of its terrible character.

4. That its violence brought about sudden and far reaching changes in the earth itself. Does it seem a fanciful story which science tells when it says that our arctic zones were once mild and delightful in climate? No,—it is in perfect and each accord with Peter's inspired words when he said: "*The world as it then was, being overflowed with water, . . . perished!*" That is,—the fair and beautiful world which went down under those destructive waters did not arise again as it had been. *It had perished.* The world which emerged was so changed as to be to all intent and purposes,—a different world.

WHAT ABOUT FOSSIL REMAINS OF HUMAN VICTIMS OF THE FLOOD?

As we have seen,—fossil remains of plants and animals seem to prove beyond question that plant and animal life flourished all over the earth at the time of the flood. It is not thought possible that man at this time could have inhabited a large part of the earth.

It would seem necessary then to know what portions were inhabited and to dig there for the fossil remains of ante-deluvian men.

One writer says: "Bones and pieces of skulls have been found which some scientists claim date back before the flood, but the evidence is not convincing. The reason we have not yet found such human remains may be *theological*. That is—we are told that the Creator,—(for wise,—yes, and kind reasons of His own) undertook deliberately to destroy an ungodly race. We can only suppose that He accomplished this work in a complete and satisfactory manner, and that He burned their remains so completely that we have not as yet found any of them."

(To be concluded)

Love cannot endure indifference. It needs to be wanted. Like a lamp, it needs to be fed out of the oil of another's heart, or its flame burns low.—HENRY WARD BEECHER.

"Procrastination is more than the thief of time; it is the murderer of opportunity."

## Sunday School Lesson

For March 21

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Dies and Rises From the Dead.

GOLDEN TEXT: John 19:23-30; 20:19, 20.

GOLDEN TEXT: *Therefore doth my Father love me, because I lay down my life, that I might take it again* (John 10:17).

AS we meditate upon this lesson our hearts grow sick and faint and the tears will flow when we consider the orgy of insult and mockery and torture that our Lord suffered. The mock robes, the circle of thorns upon His tender brow, which some fiendish mind devised for a crown, the rod for a scepter, and that holy face smeared with spittle, the bowed knee in mock worship, the lashes with which they scourged Him, all of this and more, to One who never by word or action, merited even a mild reproof. Why, our hearts cry out, should One condemned to death be given this extra legalized torture? And down the long vista of years comes the answer to our query. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

*Thus while His death my sin displays  
In all its blackest hues,  
Such is the mystery of grace,  
It seals my pardon too.*

Shall we first consider verses 23 and 24 of the lesson. It was the custom among the Romans that the executioners at a crucifixion should divide among themselves the raiment of the criminal. The clothing was removed before the sufferer was nailed to the cross. Jesus endured even this humiliation. Indeed, there was not one drop of the bitter cup that He did not drain. The action, looking at it retrospectively, was a fulfillment of the prophetic word. In Psalms 22:18 we read, "They parted my garments among them and upon my vesture did they cast lots." Again in the same Psalm, verses 6 and 17, how graphically is described the utter humiliation of the sufferings of the Savior. Though they did not know it, the rude Romans were God's agents in fulfilling His prophetic word.

Again the account of the dividing of Jesus' garments is a testimony to the poverty of the Master and His utter humiliation. We read, "Though he was rich, for our sakes he became poor," and we note nothing is said of any money in His possession, nor did gems or jewels adorn His person, and His garments were of the simplest fashion. These things go to show how poor He was in earth's possessions. The soldiers seemed to think only of the spoils and left Him naked and exposed to the burning sunshine of the late Syrian spring, all of which He suffered in silent majesty. But He was made naked that we might be clothed in garments made white in His precious blood. He

allowed all of this and became obedient unto death, *even the death of the cross*, that by means of His suffering and death, another garment might be woven for His believing people; for His suffering and death satisfied and vindicated the broken law.

*"Jesus, thy blood and righteousness  
My beauty are, my glorious dress,  
'Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.*

All who feel the insufficiency of their own poor moral rags to clothe the soul, may come in faith to Him and receive a garment sufficient to protect them from the fiery heat of divine wrath against sin, and insure them a welcome entrance into the heavenly feast.

*Lord, I believe were sinners more  
Than sands upon the ocean shore,  
Thou hast for all a ransom paid,  
For all a full atonement made.*

Our lesson speaks of one standing by the cross who especially claims our attention. This one is the mother of our Lord. Dr. Jowett says, "Thank God for the mothers who cling to us in the hour of our shame, who stick to the sinking ship, who befriend lost causes, and who stand near our cross when everybody else has fled! I am grateful that our Lord in the hour of His passion could look upon a little company of faithful women." None can estimate the suffering of Mary as she stood with weeping friends, and John, at the foot of the cross. No doubt she had been prepared for struggle, for conflict, in His progress toward His Messianic throne. But what kind of a throne was this blood stained cross, what a crown was that which lacerated His brow! Did the strange incidents which accompanied His birth, and which she kept and pondered in her heart, lead to this and nothing more?

But not only would bitter grief of shattered hopes fill her breast, but the pangs of mother love would be more awful still. The maternal affection of her who was called "Blessed among women" would not be less but more keen. Ah, how that heart must have been rent during those awful hours! A sword truly pierced through her soul that day.

We would call attention here to the loving sympathy of Jesus in that hour of unutterable agony, when dread fortokens were showing nature's sympathy in the sufferings of the Son of God. Even then He showed that He was truly human. We could not have wondered if Jesus for the time had forgotten all of earth's ties in the conflict He was waging to bring redemption to the race, but in that awful hour He did not forget those nearest to Him as the Son of man. He saw that group of weeping followers, but His glance rested especially upon two,—on His blessed mother, and the beloved disciple. He saw the traces of the mother's bitter grief, He remembered her widowed condition, He knew the desolation of her heart because of faded hope, and though the awful sense of desolation was stealing in upon His own soul, His filial heart flowed forth in filial love toward her who bore Him. There she stood waiting heart-

broken for the inevitable end, and His heart welled up in thoughts and words of tenderness. From that hour these two who loved the Savior with the deepest, purest affection, should occupy one home until she was called to see in His glory Him beside whose cross she had wept in the hour of His deepest humiliation.

The last service rendered to Jesus during the period of His passion was the drink of sour wine which was provided for the soldiers. This kindly act strengthened and revived Him for the final declaration, "It is finished." Finished, in the sense of ended, were His sufferings; and finished, in the sense of completed, was the purpose which God gave Him to accomplish in His coming into this world. God's will is obeyed, man's redemption is secured, immortal victory is won, heaven is open to man, the gloom of the grave is changed into the glory of the resurrection and ascension. A triumphant death, you say? Yes, and more, the greatest victory the world has ever known.

The Sabbath dawned peacefully upon the garden where Joseph's tomb was, and the place was still and tranquil during the Sabbath hours. The Roman guard had set a seal upon the stone which had been rolled to the opening of the sepulcher. The tomb itself had never been tentanted, and He who now rested in it for a season could not be holden by the bands of death. He who voluntarily laid down His life had power to take it again.

In the last verse of our lesson we are told what the resurrection brought to the little company, who sat within locked doors, for fear of the Jews: They were pondering upon the news they had received, that, "the Lord was risen indeed," when suddenly He stood in their midst. Bolted doors could no more bar His entrance than the bands of death could hold Him. But what did He bring to them? First of all we read, He gave them *peace*. Without was trouble and tribulation, within were fears. He gave them at the first that which they most needed. All fears are removed when Christ reveals Himself in His risen life and brings His peace. Second, He brought them *joy*. They rejoiced, for now the mystery of the cross and the grave were becoming clear to them. Christ came to make men glad. Then let us "rejoice in the Lord alway, and again I say rejoice."

#### BROTHER E. G. ANDERSON COMMENDED

Whereas, after fifteen years of faithful and efficient service to the General and Foreign Missionary interests of the Church of the Nazarene, Rev. E. G. Anderson has resigned his position as Secretary of the Foreign Missionary Board, we, the members of the Woman's Foreign Missionary Council, resolve that we do express our regret at the great and seemingly irreparable loss sustained by our church and the Missionary Movement at large.

Be it further resolved that, we express to him our deep appreciation of these years of sacrifice and loyalty to the cause of Christ in our denomination; the un-

failing courtesy and helpfulness to the Woman's Foreign Missionary Society throughout the years of our organization; the assurance of our love, respect, and prayers that the God of all grace may continue to bless and use his life for His glory and the furtherance of the gospel of Jesus Christ to the ends of the earth.

Resolved that copies of this resolution be spread upon our minutes and sent to the General Board, and to Rev. E. G. Anderson, and also that it be printed in the HERALD OF HOLINESS.

MRS. S. N. FITKIN, *President*.

## CHURCH NEWS

PASTOR A. T. MCANALLY, CARUTHERSVILLE, MO.—"Yesterday, February 14, was a great day with us. The Lord blessed in a wonderful way, had four at the altar, and three prayed through in the old fashioned way. This is our second year here, and there have been only a few times that someone has not prayed through at every service. Sometimes at our regular prayer services we have eight or ten at the altar. We had only twenty members when we came here and up to date we have ninety-three. We had eighty yesterday in Sunday school, with \$8.64 collection. Our Sunday school is progressing nicely under the supervision of our good superintendent, Sister C. C. Adams. We have splendid teachers. Our budget is paid up to date. We expect to pay all the debts off of our church property this year. Then we are to go to work and build some Sunday school rooms. The church gives a pounding once a month. God bless their good hearts. No better people live than the people at Caruthersville."

PASTOR I. D. FARMER, MUSKOGEE, OKLA.—"We have had another good meeting here. The preaching was done by Rev. J. M. Messer of Durant, Okla., better known to us in this District as Father Messer. Despite the rage of flu and the pastor sick and in bed a part of the time, we had a good meeting. Between fifteen and twenty prayed through, some saved, reclaimed, and others sanctified, and nine came into the church, making twenty-nine that we have received since the Assembly. Brother Messer is not an educated man but he did some great preaching, and carries a burden for the lost, the unction of God was on him in the old fashioned way. He came to the pulpit with messages that gripped our hearts, and was a blessing to our church. This is his second meeting with us and we long for the time when we can have him back again. His son, Prof. L. C. Messer, that sweet spirited singer, came by and spent five nights with us and sang as only he can. We are to have him here in the spring meeting with Rev. C. C. Cluck and Rev. Bud Robinson. Pray for us."

PASTOR J. O. SCHEPP, North St. Paul, Minn.—"Yesterday (Feb. 14) we had a great starting-off with Mrs. Rev. Stella Crooks as evangelist. She preached with

## FIRST CHURCH OF THE NAZARENE, BLUFFTON, IND.



This church was organized about eleven years ago and for a long time it looked as if it might die any time. When we took the church about three years ago there were forty names on the membership list but we were unable to find over half of them. During the year 1925 we took about seventy-eight into the church, however a number of these are no longer with us. The church has about one hundred good members that are standing by the pastor and the work. While worshipping in the old building the crowds began to come until it was impossible to take care of them during our revivals. The fire chief gave us orders not to let so many in the building. Men standing outside offered to pay their way in but we could not sell standing room. The building we now have was dedicated June 28

by Rev. J. W. Short, John Matthews and others. It will seat about five hundred people by using the Sunday school rooms and balcony. Again we find ourselves unable to take care of the people, for during our last revival, with Rev. John Fleming, the house was packed night after night with hundreds turned away. There were one hundred on the platform alone, with the long altar (35 feet long) filled night after night. The new brick building is valued at from \$25,000 to \$30,000 and is arranged for our work with Sunday school rooms in the basement. We have paid off all of the indebtedness but about \$4700. The church is modern throughout with cushioned pews in the main auditorium, located in the best portion of the city. The church is encouraged and we are determined to push ahead.—Morris M. Himler, Pastor.

much power morning and evening. There were several real seekers after evening message. Our beloved District Superintendent, J. G. Morrison, preached for us in the afternoon on "Achieving Faith"—a very timely message right at the beginning of our revival. Readers, pray with us."

**PASTOR PAUL DODDS, YUMA, COLO.**—"We just closed a good two weeks' revival with Rev. J. H. Crawford as evangelist. God gave us twenty-four professions and one good clear cut Nazarene. We are expecting six or seven more to come in. Brother Crawford preaches the Bible. By his clear, sound preaching of the Word he has left this church on a solid foundation, and in good shape to grow. Thirteen subscriptions to the *HERALD OF HOLINESS* were received. Finances came easy. A nice love offering was taken for the pastor, besides a good pound shower."

**EVANGELIST FRANK CATANESE**—"We still report victory in our souls. Closed a good meeting last month at Elkhart, Ind., where many souls prayed through. We are getting ready to go home next May to carry the gospel to the people on the Island of Sicily. Until then we will

be glad to receive calls for missionary meetings and conventions. Address me at Hagerstown, Ind., Box 393."

**EVANGELIST F. W. COX**—"The Lord gave us a good revival at Rogers, Ohio, with Pastor W. Henning of the Radical United Brethren Church. He has stood for years as true to holiness, and separation from the world as any person I ever knew. It was our second meeting there. He has no church building, but holds the fort in a mission room. God filled it right along. The conversions and sanctifications were blessed. Praise the Lord. I think some of the people helped there expect to join us. Ex-Congressman Cope, his wife and daughter attended. He said it was the best Holy Ghost meeting that was ever held in that place. Dr. Shaduck, pastor of the M. E. Church there, attended and helped me financially and in other ways, as he always does when I hold meetings there. God bless him."

**EVANGELIST RALPH HAINES**—"Since my last report I have held three revival meetings, the first at the Sunshine Mission in Columbus, Ohio, for fifteen days. God gave me a gracious meeting, with many souls saved. The mission is mostly made up of Nazarenes, whom God is

blessing in their labors for Him. My next meeting was at Bellefontaine, Ohio in an abandoned church. Evangelist Cook of Marion, Ohio was there two weeks blasting away with the Word of God, before Brother Dwight Peffley, song evangelist, and I took the meeting, which lasted for three weeks. Ninety-seven souls prayed through to be either saved or sanctified. District Superintendent Gibson came and organized a strong Church of the Nazarene, also many that prayed through were from other churches. From there I went to Newtonville, Ohio, beginning Dec. 26 and continued until Feb. 14. This was an old fashioned Pentecostal revival meeting from start to finish. Brother Clark E. Newton, a young man of God, started this work three years ago and has stayed with it faithfully and had a small band of faithful people who knew how to pray, until the fire fell and how to sacrifice. God answered their prayers and rewarded them with a wonderful revival, with many souls saved and sanctified. We organized a strong Church of the Nazarene with thirty charter members and more to come in. They have their own church building. God's blessing was on every service. I never was at a place where old time salvation was manifested more than at this place. Crowds were good, considering the bad weather we had all during the meeting. From there I go to Paris, Ill., where I organized a church last September. Pray for me."

**CONNERSVILLE, IND.**—"We have recently closed a good revival with Rev. A. L. Emmert as our special worker. Brother Emmert is the good pastor of our work at Shelbyville, Ind., but knows how to do the work of an evangelist. He is an earnest preacher and his messages were owned of God. Old time conviction seized the hearts of the people and a goodly number sought and found the Lord. This is our fourth year as pastors of the Connersville church and the indications are that this will be the best year. We have never seen the regular attendance better than at the present time and it is no unusual thing to have seekers and happy finders at these services. Rev. Lloyd Lynn, a talented young man and a graduate of Olivet, is president of our N. Y. P. S. He is a wise leader and the society has become a real asset to the church. A number of our young people are talented musicians and their special music has added much interest to their programs. Our Sunday school is doing splendid work under the direction of C. A. Foster. We plan to put on a tent campaign in the early summer and we are believing and trusting God to make this the greatest revival in the history of the church. Our people have the vision and a beautiful spirit of unity prevails. Prayers are ascending and victory is coming. Please pray for us."—C. L. and Vada Davis, Pastors.

**PASTOR HOMER JOLLEY, HALLTOWN, MO.**—"We just closed our second meeting since our coming here in September with the Payne Party. Sister Payne and her helpers worked faithfully. Not a stone

was left unturned that could be turned, also the Lord favored us with good weather and fine crowds. We believe a great work was accomplished as well as the harvest that will be reaped in the near future. Sometimes the Church of the Nazarene gets in a rut, and we had gotten into that sort of a shape before the first meeting in September, but thank God He is helping us out and we are making a new track. Things must be done for God and to please Him and not man. The folks of Halltown are proving themselves to God and lost souls as well as the pastor and wife. There were seven good cases of justification, and six of sanctification, and several others at altar. Some renewal subscriptions to the *HERALD OF HOLINESS* taken and also some new ones. Folks have quit looking at one another and are looking to Jesus, the author and finisher of their faith. They gave the pastor a good pounding and a few green backs to cover up the wounds. Also the evangelists went away feeling in their hearts that they had done their best for Halltown and that she had done well by them. There is one thing we have to regret—that wife could not be with us, due to her mother's serious condition. As your brother I need your prayers."

**PASTOR W. O. FISHER, CHENEY, WASH.**—"We wish to report one of the best revival meetings that the Church of the Nazarene here has ever known. From Jan. 15 to Feb. 7 we had with us Rev. W. C. Canary who shelled the woods with the gospel gun loaded with old-time rough and rugged preaching. He is a fearless preacher of the Word and the most untiring worker in his efforts to win souls I have ever seen. There is just a handful of God's people here and though the church was filled to capacity most of the time the most of the crowd were students from the Normal attending in a spirit of curiosity and fun-making. One of the pastors here in Cheney attended some of the services and joined with some of his members in ridiculing and disturbing the meeting. This made it hard for the saints to exercise their liberty. However there were many who came for the good that they might receive and after a few nights the Lord broke through on us with victory. The battle was hard fought but the victory was precious. There were about forty-two seekers and most of them were finders of real salvation. Eleven united with the church the last Sunday morning of the meeting. The last night of the meeting the church was filled to the utmost capacity and we had to turn scores of people away, because there was no more room. The church is now looking up and praying that the Lord will open the way for us to put up a new building this summer. The special services are closed but the revival is not over. Praise the Lord."

**WICHITA, KANSAS**—"This has been a busy year with us with our new church building program, and the many duties of the church in general, but God has blessed the pastor and people, and we report victory in Jesus' name. Our new

church is all inclosed and we are expecting to have it completed about Easter. Then we are expecting to put on a revival campaign with Rev. C. H. Babcock as our evangelist. We have had no revival this year except a few days Dr. Ellyson of Kansas City, was able to give us. He was here one week under the auspices of the N. Y. P. S. God blessed Dr. Ellyson and his messages and endeared him to our hearts. May God give us more men like Dr. Ellyson. We hope to have him with us again some time. During the year we have scarcely had a dry service. There have been seventy conversions and sanctifications, and we have received twenty-two members into the church. They are people who were won to our church through visitation, and church services. Our Sunday school is growing under the leadership of our Superintendent, Brother I. W. Cobb, and his co-workers. We have a fine Teacher's Training Class with an enrollment of thirty-six members. Our W. F. M. S. is doing good work. We organized a Woman's Home Missionary Society Oct. 1 and have taken care of the poor families in the city, work done estimated at \$317.00. God is blessing these women in this work. Our N. Y. P. S. is doing real good work. Mrs. I. W. Cobb as president is a very efficient leader and they are rendering some splendid service. Our church as a whole is working together and we are looking forward to close the year as the greatest year of our ministry. We love the Nazarene way."—Rev. and Mrs. B. F. Griffith.

**PASTORS G. M. AND INA LEE AKEN, SHREVEPORT, LA.**—"After spending two pleasant and successful years as Superintendent of the Louisiana district, we accepted this splendid pastorate at the beginning of this assembly year. God's blessings are accompanying our labors and we are delighted to be in the pastorate again. We were received most heartily by the whole church, and they have evidenced their love to us in many ways. Soon after our arrival, they met at the parsonage and gave us a nice pounding which was quite acceptable. Each department of the church was well represented, and we were favored by addresses from the representatives of the various departments. Miss Rae Welch spoke in behalf of the young people; Mr. R. L. Brister represented the Sunday school and church; while Mrs. H. C. Walker brought complimentary words from the Ladies' Missionary Society. Our hearts were blessed by their kind words, and we are much encouraged with our pastoral responsibilities. The spiritual condition of our people is gratifying. They love one another and are harmonious in their plans and activities. The meeting that our District Superintendent, Rev. W. M. Nelson, held was a blessing to us all. Several were saved at the altar. Brother Nelson did some great preaching. We have received sixteen members into the church since the assembly. Our church attendance is very good. The Sunday school is growing under the leadership of Mr. R. L. Brister. The church loves Brother Brister and he is

doing a most wonderful work among our membership. The Ladies' Missionary Society is a real asset to the church; the young people are a blessing; and the prayermeetings are times of spiritual power. The *HERALD OF HOLINESS* has a prominent place among us. The choir and orchestra have been reorganized and are rendering very acceptable service to the church. The financial status is satisfactory. The budget system works when it is worked. Our board of stewards, with the co-operation of the constituency, are demonstrating its practicability. All bills are paid in full up to date. The Shreveport church is determined to keep faith with the General Board and pay all obligations regularly and systematically. The church is a unit on the building program. The building committee has been appointed. The plan of the building is in the hand of the architect. The blue print will be ready for us by the first of June. We have arranged for several thousand dollars, in addition to what we have already; and the church is full of faith and courage to undertake things worth while for God and the church here in this great city. By the assembly, the Lord willing, we will occupy our new church to the delight of the membership."

**PASTOR C. WARREN JONES, CLEVELAND, OHIO**—"At this writing we are greatly encouraged. Evangelist Theo. Elsner and wife were with us for a campaign in January. God gave us a good meeting. The work was of a thorough order. Quite a number reached a place in their experience that they have never enjoyed before. Some new people were reached: A nice class has been received into the church. The average attendance for the Sunday school during the month of January was 249 and the Sunday school offerings amounted to \$125.39. No better workers than the Elsner's can be found. They shall come again. Our next revival campaign will be in April with the Fleming Brothers. Making plans for a great meeting. Pray for us."

**PASTOR R. B. GILMORE, ALTUS, OKLA.**—"We closed a two weeks' revival meeting Sunday night, Feb. 21, with Rev. B. F. Harris of Sherman, Texas, as evangelist. God gave us a good meeting, for which we are very thankful. There were several saved or sanctified. Brother Harris was a great blessing to our church and town. He is a good preacher and a hard worker in a meeting. The singing and music was in charge of our home talent, L. H. Gresham, who did his part in the meeting and did it well. Our church is moving along nicely, and the blessing of the Lord is upon us. We have as fine a band of Spirit filled Nazarenes as can be found any where. Brother Harris is not only a booster for the pastor and church, he does not forget the *HERALD OF HOLINESS*, the best paper printed. Pray for us."

**EVANGELIST T. S. MASHBURN**—"We are truly glad to say things are looking brighter at Mt. Carmel church in this corner of good old Georgia. Owing to severe weather we have been able to hold

in our church since Christmas three regular Sunday services up to this time. Sunday last (February 14) our attendance at Sunday school and preaching was much improved, and the spirit and interest in both was very good indeed. This was the expression from numerous persons. A number of improvements have been made which add materially to comfort, cleanliness, and attraction. We are told that at one time all the people in this community, with a possible exception of some two to four, were converted, and our little church had an enrollment of fifty names. Well, we are doing our bit to try and reach them by personal letters, visitation, etc., and if possible rally our scattered little flock, and help them to see that God can cure first of all, spiritual rheumatism, feeble knees, withered hands, and give new backbone, a pure heart filled with perfect love, and live His own life in us. In our last report we said at that time we did not have a dollar in sight to purchase a tent, but at present we are able to say prayer has been answered and a man said to be wealthy, to whom we explained our plans, and needs, gripped our hand and said 'Now when you are ready call on me for help, and you come to my home in Chattanooga on Saturday and go with me to my church Sunday and I will introduce you to Dr. — and I think we will get some help there.' Do please join with us in giving thanks, and let us keep on praying and believing, and God will supply our needs. First, and above all else, don't forget to pray for our revival, as we hope to begin on Easter Sunday."

KENDALLVILLE, IND.—"The Nazarene mission here is making progress by the help of the Holy Ghost. Our Sunday school attendance is good, average thirty each Sunday, Sunday school more than paying for itself and the gospel is going out to the lost here in Kendallville. Rev. J. L. Bashore of Auburn, Ind., is our new pastor here now. We all love him, and he is a man after God's own heart and preaches the Word without wavering. Our Friday evening prayer meetings are being well attended. We expect to have an old fashioned Holy Ghost revival, and we ask the prayers of all the saints that our work here will be a success. Our mission stands for a clean cut work for God and a soul saving station." —Curtis F. Martin, Mission Secretary.

PASTOR E. W. LARRABEE, ROCK ISLAND, ILL.—"Two years ago we did not have a Nazarene organization in this great industrial center. We now have a full fledged church organization with every department enjoying a splendid and healthful growth. In all departments of the Sunday school we are nearing the 250 mark. Hardly a Sunday passes without new members being enrolled. We just closed a very gracious revival with Evangelist L. J. Rice of Auburn, Ill. This revival meeting was the best that has been held here during the six years of our ministry. Brother Rice is forceful and dramatic in the presentation of gospel truth, and God owns and honors his

ministry. Our meeting was well attended from the start. Deep conviction settled down upon the people. There was old fashioned praying through; confessions and restitutions were in order. At times the spiritual tide rose so high that people ran around the church shouting and praising God. On the closing day ten came forward and united with the church. Others are coming later. We are looking forward to the building of a new church. Please remember us when you pray."

EVANGELIST J. W. SLATON, ONTARIO, OREGON—"I am here in the beginning of what promises to be a good revival if we can judge from the good crowds, the attention, prayers, testimonies and praise present. The meeting has just started into the second week. The church here has been praying for a revival and it seems the revival is on the way. From indications we may expect a 'cloud-burst,' a spiritual cloud-burst any night. Let it come and I want to be right in the center of the deluge when it comes. Praise God. I will hold a revival with Pastor Bartram and his church at Weiser, Idaho, when I close here at Ontario. I request all the HERALD OF HOLINESS family to pray for me and the meeting at Weiser which will likely begin in a week or ten days from date of this letter. If other pastors and

churches want a revival this winter or spring before the Assembly, please write me at once, to home address at Wallowa, Oregon."

PASTOR C. E. FRITSCH, HAVANA, ILL.—"We are on our second year with the church at Havana, Ill., and it is proving to be one of greater blessing and victory in every respect. This is a very needy field and one that furnishes the Church of the Nazarene with her program of full salvation work, a grand opportunity. Havana is the county seat of Mason County, and has a population between four and five thousand. There are seven churches in this town but the Church of the Nazarene is the only one that has soul saving revivals and an altar where hungry hearts can really pray through and find God. The field is ours, and we expect to advance and push out in every direction, that we might reach the people with the message and work of full salvation. We closed a splendid soul saving revival February 10 with Evangelist J. E. Redmon and wife of Brookville, Ind. There were thirty-eight seekers at the altar, counting them as they came. Most of these were happy finders. Several of this number are expecting to unite with us soon. Evangelists J. E. Redmon and wife easily take their place among our choicest and best workers. They are strong preachers and successful soul winners. They received a fine offering for their services, and they in turn raised a nice love offering together, with a generous pounding for the pastor and his family. We have our heads up and our feet on a sure foundation, and are moving forward, determined by God's help and grace, to win in this great work. Pray for this new work in this needy field."

EVANGELIST B. F. HARRIS—"I am in a meeting at Altus, Okla., with Pastor R. B. Gilmore. The blessing of God has been upon all the services. There have been eight professions of pardon or purity up to this time, and others are under conviction and we are expecting to see them pray through to victory before the meeting closes. There are some fine saints here. They hold to old fashioned rugged Bible holiness, and are holding steady and true. May God's richest blessings ever go with them. Brother Gilmore, the pastor, is a fine man, a good pastor and God is blessing him and his good wife who faithfully stand by him in his work. There have been people attending some of our services from Hollis, Tipton, Frederick, Martha, Hedrick, and other points. We were glad to have them. The Lord is blessing and we are praising Him. I can truly say 'I feel like traveling on.' Amen."

EVANGELIST J. L. GLASCOCK—"Two years ago the Rev. H. E. Uhrig accepted a call to the pastorate of the Pilgrim Holiness Church in Jackson, Ohio. It was the day of small things. There was neither church nor parsonage property, the membership of the church was very small, and no permanent place in which to hold services. The pastor, seeing the imperative need of church property, secured a

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home for his family, and then set about building a new church in which to house his people. The church was dedicated with a comparatively small indebtedness upon it which is not burdensome, and which they plan to pay off in one more year. The writer went there for a fifteen day meeting, beginning February 7. We found a good praying force, and an efficient working force among his people. The congregations were large in the beginning of the meeting, and continued to increase to the very close. All vacant space was filled with chairs brought in, many people were standing in the aisles and in the vestibule, and it was said that many were turned away who could not find entrance to the church. The work of salvation began with the meeting and continued up to the very closing service, when ten people were at the altar as definite seekers of salvation. At different times the long altar was filled with seekers for pardon, reclamation, or purification, not a few of them being heads of families. Quite a few from other churches were saved, and a serious difficulty in one of the churches was settled as a result. We have never witnessed deeper conviction for sins committed, more genuine repentance and consecration, or brighter conversions and sanctifications than we beheld in this meeting. As near as we and the pastor could estimate not many short of eighty people were at the altar as definite seekers, and most of them gave bright testimonies that they received what they sought. On the last Sunday morning a large number of substantial members were received into the church, and others will unite later. There was more genuine, old-fashioned shouting in this meeting than we have witnessed in many a day. The spiritual atmosphere made it easy to preach. We were asked to continue the work another week, but we felt our work was finished, but the pastor announced that he would continue the work. The preaching of the old fashioned gospel still works wonders. Praise God. At this writing we are just beginning a meeting in Sailor Springs, Ill."

HOUSTON, TEXAS—"This is our third year here and we are glad to say that the work is advancing right along. Since coming here we have built a very nice little parsonage and furnished it throughout with all modern conveniences. We are paying about \$100.00 per month on the property, etc. The Sunday school under the leadership of G. E. Ohsfeldt, efficient superintendent, is showing a steady growth. He conducts a teacher's training class each Thursday evening, in which we have great times of discussion and digging into spiritual truths, which is a great help. If it were not that we were just across the street from a school building in which the young peoples and men's classes meet, we could hardly have our Sunday school, as our church is entirely too small for our ten growing classes. But our vision and faith are growing for a larger church in a more prominent location. The Primary plans a cradle roll and promotion day soon which will mean another new class and teacher. One interesting feature of the day will be the

baptism of eight brand new Nazarene babies. We have a church truck in charge of C. R. Croman and P. L. Woolery, that brings about twenty-five children each Sunday, and we are getting it on us to pray for two more to go to other parts of the city. The N. Y. P. S., with Edward McCravy as the president, is increasing in interest. They have it divided into three groups, intermediates, unmarried and married young people. Each group has charge each Sunday respectively. They put on a tithing program a few weeks ago and were asked by the pastor to repeat it to the church last Sabbath evening, which was done with profit, and it brought a shout in the camp. They sent two delegates to the Fifth Sunday Convention which was held at Lufkin. A profitable meeting is reported. The wedding bells rang in a double marriage Sunday evening at the close of the service. Mr. W. H. Keith and Mrs. Myrtle Smith and Mr. Ferd Harrison to Mrs. Stella Brown, all members of the local church, the pastor, J. E. Moore, officiating. We are glad to report that renewed interest and zeal characterize the Woman's Missionary Society. Mrs. W. T. Tompson is the faithful president. They plan to give a missionary program soon. They have just sent a box of sheets, pillow-cases and towels worth about \$25.00, to Peniel Orphanage home, Peniel, Texas. The best of all is the Friday afternoon prayer-meetings which are times of refreshing from the Lord. Our pastor, Rev. J. E. Moore, was away to the preachers' convention the fifth Sunday but was with us yesterday. The Lord graciously blessed in the morning service. Some of the Christians took

their freedom, speaking a few words of praise after which some real shouting and singing took place. Then just before preaching the church presented to the pastor a nice seventeen jewel white gold watch, which was appreciated. Our church is composed of over one hundred members, including over twenty men who are heads of families, and about a dozen faithful wives and mothers who are having to be the head of the house in religion. Our people are a laboring people. We have received nine into the church since the Assembly, including a fine Quaker family, Rev. I. C. Davis, who is also a fig grower. Our people are getting a greater burden for souls. The pastor, deaconess and local preachers and workers are holding noon services in S. P. shops and a big furniture store, also services in two hospitals, an old folks' home and with shut-ins and sick and afflicted ones. We are to have a spring revival soon and we are trusting for a real awakening and ingathering of souls. The Dallas Assembly meets with us next fall, and of course we are expecting a great time—and withal our hopes and aims and plans for a good year."—Mrs. J. E. Moore, Reporter.

PASTOR ALBERT C. YOUNG, CHICAGO, ILL., Northside Church—"We closed the greatest revival campaign in the brief history. Rev. Oscar Hudson, of Kansas City, was the evangelist. He is a real soul-winner, and is not afraid to preach the truth. His soul stirring messages, his deep concern about the salvation of souls, his great desire to build up the church, his splendid ability to locate and dig out folks, and get them started toward heaven, make him an evangelist of the first magnitude. Every member of the church loves him, and everybody is admitting that he is the best man we have ever had so far. About forty souls came to the altar for conversion or sanctification. A fine class of splendid people came into the church, others are expected to follow. Several subscriptions were taken for the HERALD OF HOLINESS. The revival spirit is on and we expect by the grace of God to continue the revival. Mr. Adolph and Miss Jennie Gross, of Chicago, were in charge of the singing. They won the admiration of everybody through their live-wire and soul inspiring singing. These young people are fully devoted to God's cause, willing not only to sing but to pray with seekers, and pray about their songs. We raised a little over \$200.00 for the workers, a love offering also was taken for the pastor by Brother Hudson. The Northside church is on the map to stay; there is absolutely no indication of defeat; but, on the contrary, every sign of victory in the present and a great church in the future. The indebtedness which the church had at the beginning of the Assembly year is reduced and we believe that the close of this Assembly year will find the church out of debt. We desire the prayers of those who have access to God. We say, glory be to God."

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ices under the direction of our faithful pastor, Rev. I. F. Rodeffer. He lets the Holy Spirit have full sway even if he doesn't get to preach. A week ago Sunday night we witnessed a most gracious outpouring of the Holy Spirit upon a dear sister, there being also three others at the altar. The Sunday evening before there were seekers at the altar before Brother Rodeffer ever got started preaching and 'glory crowned the mercy seat.' We have seen some real dying out of carnality and some real outpouring of the blessed Holy Spirit. Praise His name forever! Only last Sunday morning we were all made to rejoice when eleven precious children came forward in the Sunday school, convicted with genuine sorrow for sin. We can truly feel a revival in the very air and we are looking to God to give glorious victory. It is only two weeks until Rev. Frank Cassidy is to be with us to hold our spring revival. Last week one young girl was convicted of sin at the Methodist church and sent for a certain spiritual member to pray with her. God is truly working and who can hinder? Space forbids telling of our glorious times in our cottage and church prayermeetings. Our pastor and wife are in their second year with us and are constantly gaining favor with the people. They have reared a boy and girl to beautiful Christian young manhood and womanhood and we consider that fact one of our great assets. Any parents who can preserve authority in the home may well speak with strong authority in the church. Give us many more such pastors and pastors' wives!"—Mrs. Roy L. Hollenback, Reporter.

LA JUNTA, COLO.—"We greet you from La Junta church, where we are in a good fight against sin and the Devil. The shepherd of the little flock is Brother Tommie Hayes, who came to us in October from Oklahoma. Brother Hayes is truly a wonderful man of God and preaches the truth so straight people have to squirm, but thank God, we are doing things here and the Devil is indeed having a hard time to kick up anything worth while. We are having people praying through nearly every Sunday and have had about fifty pray through since Brother Hayes came, and the Devil is so mad because we have taken fourteen into the church, and the entire membership are in better condition spiritually than they have been since the writer has been in the church, about four years. We are behind our good pastor with our money and our prayers and we all love him and his good family and God is blessing us because He is pleased with us. We have had a number of healing services in which people have been instantly healed and have been called out to sinners' homes to pray for their sick and some of them have been healed. We are expecting great things to happen in this place. Our Young People's Society, under the leadership of Brother D. M. Shahan, is gaining in numbers nearly every service and are farther ahead spiritually than they have ever been. Our Women's Missionary Society is the best in the state with our untiring president, Sister Hammel,

who never finds a job too big to handle. Our Sunday school, under the fine leadership of Brother Clarence Hudson, has added about fifty to the roll. We have an attendance of 110 and the interest is the best it ever has been. Our children are praying through to certain victory. Brother Hudson is truly a superintendent led by power divine. We also have women praying through at our Missionary Society and some old fashioned shouting going on. We ask all Nazarenes everywhere to pray for us here as we are expecting to launch the biggest revival this old town ever heard of and we want the Devil just whipped out this time. We have organized a Junior Society with Sister Cora Feest, president, and she has a membership of twenty juniors, all saved and most of them enjoying the blessing of sanctification. They had their first service last month and it truly was a blessed service. God bless our great church."—Sister H. R. Oliver.

EVANGELISTS B. F. AND MARGARET SUTTON—"Our first revival for the new year was at Ottawa, Ill., which has already been reported, but will say it was a great revival and God surely did bless. Our second meeting was at Springfield, Ill., with our good church and beautiful pastor, Ed Gallup. He knows just what to do and how to do it. We have a beautiful class of real Nazarenes there, and they surely know how to get the glory down. We had a wonderful meeting and folks found the Lord. The chorus stood by us in the singing and we had the old campmeeting style of singing. Dr. Williams was the evangelist and you know what that means when he takes his place on the platform. I have never heard him preach better. We have been with him a number of times but I never heard him preach like he did in Springfield. The big tears would flow and how he did preach. At this time we are in the First Church at Miami, Fla. God is smashing things to pieces and is giving us an old fashioned revival. Rev. Howard Eckel is the pastor and the Lord is surely blessing him here. He has one of the best churches in our movement. Rev. C. H. Babcock is the evangelist and how the Lord is helping this man to preach. About the only thing I can say is God is smashing things to pieces and an old fashioned revival is on. We have a great chorus

and a beautiful orchestra and how they can sing and play. You will hear more from this meeting later."

EVANGELIST LUMI JONES—"In our meeting at Hastings, Neb., God gave us the victory. We were there three Sundays and there was only one service but what someone got through. We took a nice class into the church. Rev. E. C. Cain is the pastor, and they have a great church at Hastings. We were next in Sherman, Texas, with Rev. L. A. Miller, pastor. I suppose in Sherman there are about as many devils walking around as any place you would find, but I feel like shouting when I think we did not have a service during the three Sunday meeting but what someone got saved. How we did see the power of God in this meeting. Sherman has some of the salt of the earth. Prof. Roscoe Carrell played the piano in the meeting. If you have never heard him—we'll you should—he thinks all the keys are made to play on, and he does it. Prof. L. C. Messer was the singer in Hastings and Sherman—with all you say he is a singer. At the meeting in Durant, Okla., with W. B. Walker as pastor we had a good time. Many were saved, although we had mud to spare. On the last Sunday we almost rained out, but had a great time with that great people. Durant has them. In this cold North Dakota country it is not too cold for a fellow to have religion. God surely did give us a great revival in New Rockford, N. Dak. Rev. T. H. Ova is the pastor and he is true blue all the way through. They said the Lord gave us the best meeting since the church had been organized. We saw many hard cases saved, and took a good class into the church. We were over with Rev. W. M. Brown and his church at Fessenden, N. Dak., for four nights following the meeting at New Rockford. The Lord gave us a good time and we did not have room the last night for the people. They stood in the aisles and many were turned away. Rev. G. A. Finch has built a great church in Jamestown, N. Dak., and we are now in the midst of a great revival. I suppose we had something like fifty in the altar yesterday. I was told we had the largest crowd last night since the church has been here. God is getting to the outsiders. We have another week and are looking for great things."

PIEDMONT, Mo.—"February 14, 1926, will always be a red letter day for the Piedmont Church of the Nazarene—this being the day Rev. Grace Edwards, organizer of the famous Edwards Evangelistic Party, accepted the pastorate of our church. She is being assisted by Miss Edith Olinghouse, also a member of this band. Our former pastor had resigned and the sheep had begun to scatter. The coming of our new pastor heralded the rising tide of spirituality, for which we give thanks. We recently had over 100 in a mid-week prayer meeting. These services are always a blessing to someone. On February 17, Mrs. Ethel Moxley, formerly of the Edwards party, came to Piedmont and the band had a partial reunion. The service they held for us was

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great and was much appreciated. We feel highly honored at having for pastors such people as these. The young people of the church have been doing things, too. They have held one evangelistic campaign with good success, and have many more similar ones planned for spring. With such talent as the coming of our new pastor and worker brings, we expect to do far greater things. We have organized one senior society in a nearby town, which, according to reports, is on the firing line for God. We have cottage prayermeetings each week, under the auspices of the Y. P. S. These meetings are scenes of great happiness—places where the Master is wonderfully glorified. We have recently adopted the Standard N. Y. P. S. Journal for our lesson guide, and think it is the very thing. We are expecting this year of 1926 to be the greatest year of our local church history."—Roy W. McGhee.

DES MOINES, IOWA—"We are in the midst of evangelistic services for which our faithful pastor, Sister Agnes Frye, has secured the beloved Brother J. E. Gaar, of our own city. Our dear Lord has just given Brother Gaar a wonderful healing and he is pouring out his heart and soul for an old time revival. How we all love him. We are mindful of the absence of those glorious spiritual evangelistic singers, the R. A. Shanks of Columbus, Ohio, who were with us during our last fall services, conducted by our blessed District Superintendent, Rev. L. N. Fogg, who is a gracious red-hot holiness evangelist. He is a true man of God whom we follow constantly with our prayers. Well, we are believing for a glorious outcome of our meeting. Pray that it may be so."—Victor L. Abbey, Reporter.

PASTOR F. M. BATES, GRANDFIELD, OKLA.—"We are praising God for victory over sin, the flesh and the Devil. We feel that God has blessed us in a special way by letting us come to Grandfield. We have been going up grade since we came here, the first week in November. There have been thirteen seekers at the altar in our regular services; five of them prayed through to definite victory. The Lord has manifested Himself among us in a great way. We give Him all the glory for He is worthy. The Lord not only has blessed our souls, but He has blessed us financially so that we have met our apportionments in full up to date, and went over the top for missions in the December offering. I feel that the secret of our financial success is due to the fact that we are working the budget system. We have recently closed a great revival with Rev. Casey Grimes of Bethany, Okla., as evangelist, and Mr. and Mrs. John C. Knight of Mineral Wells, Texas, as pianist and choir director. There were sixty-two professions during the meeting and a good number of these prayed through in the old fashioned way. We are expecting to take some of these into the church. Brother and Sister Knight are fine workers, and so congenial that anyone would be glad to have them in his home. They are a great uplift to the

young people and a blessing to the older ones. We have one of the finest N. Y. P. S. in Oklahoma; yes, in any state. Our young people with Sister Bates as their president are marching on to victory. God is blessing them, for they are walking in the light and endeavoring to prove to the world that they are real Nazarenes. I say hallelujah."

BANNER SPRINGS, TENN.—"Our revival closed here February 7, 1926. The meeting was a complete success over the enemy. Brother F. D. Swanson, of Wilmore, Ky., was the evangelist, and the Bible truths he brought out were wonderful. The whole community is stirred over his messages. Our boys and girls have a deeper reverence for God and the church than ever before. One boy thirteen years old was blessedly saved and sanctified and says he is called to the ministry. A man about sixty years of age was gloriously saved the last night. He is still shouting the victory. We are certainly glad that some of God's children are willing to 'go into the highways and hedges and compel them to come in.' Sister Mary Schuster, one of God's Bible School students, is giving her life and means for the mountain folks. May God bless every effort that anyone makes for the mountain boys and girls."

TALLULA, ILL.—"The Tallula church is coming up the line. God is with us. Our pastor, Brother Geo. M. Eades, is preaching the old time gospel, and people are getting saved in the old fashioned way. The young people and children like our pastor and are interested in all the services. There were eight hands raised for prayer at Sunday night services. Conviction is on the people and we are looking forward to great victory. Our pastor is a real shepherd that loves his flock."—Mrs. Jessie Bast, Sec'y.

PASTOR S. C. HENDLEY, SABULA, MO.—"Truly God has visited this little town and there has been a great awakening among the people. A great revival broke

out through our cottage prayermeeting and there have been more than twenty either saved, sanctified or reclaimed. Rev. E. C. Dees, our District Superintendent, was with us from Monday, the 8th, to Saturday, the 13th. He did some excellent preaching and ten persons prayed through in the old fashioned way to definite victory. On Friday night we had eight additions to the church and more to follow. The house was crowded with people Friday night and everyone came and gave Brother Dees their hand and requested that he come back for a revival. We have been preaching here once a month since the Assembly and they did not have any Sunday school, but now a fine Sunday school of sixty-six enrolled and have good interest. We have some of the most excellent teachers I ever saw and we have an excellent Young People's Society and they are very much interested. God is surely going to bless more at this place."

PASTOR VERNON B. ATTEDERRY, MCKINNEY, TEXAS—"As we have just passed the first quarter of our Assembly year, we rejoice to say that our work both here and at Ash Grove is on the upgrade. We are not taking territory by sections, but there is a manifestation of a sturdy and permanent development along all lines of our work. Our Sunday school is doing splendid work with our Brother A. G. Elkins as superintendent. A spirit of enthusiasm is permeating every part of the Sunday school work. Our N. Y. P. S., with our efficient Brother R. E. Croskett as president is making its work one of the attractive and very helpful assets of our church work. We would not forget our splendid W. M. S. with Mrs. H. A. Gregory in the lead of this great department of our work. They are indeed workers for the Master and the church, having quilted eighteen quilts since our Assembly, besides many other credits due them. Our efficient deaconess in the person of Mrs. J. T. Mooneyham is having much success in bringing gladness and comfort to the suffering and needy. Under

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the arrangement of our wide awake and progressive spirited church board we are now in the act of equipping our church with new pews which are going to add greatly to the comfort and attractiveness of our church and work. Better still is the fact that God is with us, continuously manifesting Himself in the salvation of souls at our altars and shouting among the saints. To Him be all the praise and glory. As pastor of this aggressive little church we are trying to keep the vision and out of the way of the Holy Ghost and see the work triumph. It is blessed to see God work things out. We are totally submerged in this great work of planting and establishing this glorious doctrine of holiness in the sphere that is assigned to us. We sincerely covet the prayers of the HERALD OF HOLINESS family for us in our work for God and the church. Amen."

**PASTORS ARTHUR F. AND LURA A. INGLER, Fitchburg, Mass.**—"God is blessing us and our faithful people in this busy paper mill city, and we are anticipating a good year along all lines. On February 7, we were favored by the presence of one of our esteemed missionaries from South Africa, Mrs. Minerva Marshall, who is at home now with her aged parents at Franklin, Mass. She gave us two inspiring messages, one in the afternoon and the other at night. This makes about thirty-five addresses she has given on the New England district since her homecoming last summer. She longs for the time to speed along when she may return to her beloved field, Swaziland. Sister Marshall has in preparation a valuable book of selected songs and hymns which is to be published in the Zulu lan-

guage with music accompanying. *The Fitchburg Sentinel*, our daily paper, recently said some nice things about us and we take the liberty to append the article here. **CO-PASTORS WILL REMAIN IN CITY** (Heading) 'The Church of the Nazarene on Snow street has unanimously requested Revs. Arthur F. and Lura A. Ingler to remain as co-pastors for another year. The pastors came to this city about a year ago and, although the regular assignment of pastors does not usually take place until April, the members of the church held a meeting and unanimously voted to ask their pastors to return. Rev. Mr. and Rev. Mrs. Ingler have been successful during the year in this city. The parishioners appreciated the good work being performed by their pastors and showed their appreciation of their efforts by issuing the call early and unanimously.' We have recently received two splendid boys in their teens into the church as probationers, also a valuable worker by letter last month. Just now we are in the throes of an old-fashioned winter, having had three big snowstorms within two weeks. We have shoveled snow until we can find no place to put more. (Brethren, pray for us.) Last Sunday, morning our splendid choir of young people sang, "As White as Snow," which was timely and much appreciated. Tomorrow they are to accompany us to the afternoon service in 'The Old Ladies' Home.' We expect soon to organize a Teacher Training Class for the inspiration and betterment of the Sunday school and church."

**PASTOR ELBERT WATERS, Mt. Hope Church, Ansel, Ky.**—"Just closed a very successful revival here with Rev. C. C.

Burton, evangelist. Of a truth Brother Burton brought some very inspiring messages, which blessed our hearts, and brought conviction to the sinner. This has been spoken of through the country as being the greatest revival that this community has had for several years. There were about one hundred seekers, counting them as they came, fifty-four professions, either for pardon or cleansing. A number of these gave evidence of real victory, for which we are praising God. Among those blessed were two real old gray haired men, whose influence has been against the church for a number of years. We are more convinced there is nothing too hard for the Lord, and are expecting great things of Him. Any church needing a revival will make no mistake in calling Brother Burton as he expounds the Scriptures in the old-fashioned way, with a persuasion that brings men to an altar of prayer, and leaves your church in a good spiritual condition."

**PASTOR N. J. HEPBURN, MOBERLY, MO.**—"We closed a four weeks' revival meeting in our new tabernacle which was completed just in time to begin the revival. We had with us as evangelist, Rev. H. E. Copeland of St. Louis, Mo. Rev. Copeland has come to the Church of the Nazarene recently from the Methodist church. He is a preacher of superior ability with a number of years of experience in evangelistic work; is straight in doctrine and clear and definite in his preaching on regeneration and entire sanctification. He is a man of God and a very congenial brother to work with. Prof. Willard Davis of Enid, Okla. had charge of the singing. Brother Davis is one of the best soloists in our church and did excellent work as a chorus leader. He uses as accompaniment to his solo work his Apiano-Key-Accordion. We had a good meeting. Splendid attendance. Some were converted and others sanctified. A class of nine were received into the church the last night of the meeting. God was with us all the way through and to Him we give all the glory for all the good accomplished."

**EVANGELIST B. F. NEELY**—"We began the meeting with our First Church at Oklahoma City on Sunday at 11:00 A. M., the fire fell that night and the altar was well filled. I think there was not a single night's service during the two weeks' campaign without seekers. One night a man about sixty years old was saved while the sermon was being delivered. He came to the platform after the altar service was over and said he wanted to testify that God had saved him while the preacher was preaching. (That should happen more often in our meetings, in fact it should not be thought of as the exceptional occurrence.) There were 150 seekers and many happy finders. Rev. M. V. Dillingham and his talented wife have been very successful in leading this church on to victory for four years. They are great pastors, much loved and highly appreciated by their people. The young people of First Church constitute one of its most valuable revival assets.

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(In round or shaped notes, state which is wanted)

"HEART TOUCHING SONGS" is a new book of bound sheet songs, large octavo size, well bound and printed on extra fine grade of music paper.

Contains the following twenty-seven songs: I'm Going Through, Jesus; He'll Take Me Through; Abiding Comforter; I Heard a Sweet Voice; My Sheep Know My Voice; I Know He Cares; When I Take My Vacation in Heaven; The Story That Won My Heart; I Am Marked; Make a Little Sunshine Yourself; I Found It in Jesus; That's Why I'm Glad; That's the Kind of Religion I Want; Where the Shadows Never Fall; I'm Going Over Jordan; Under the Breadfruit Tree; Great Is His Love; The Pentecostal Witness; Jesus Answers Yes; I Know the Half Has Never Yet Been Told; Since Jesus Came to Stay; In Loveland With Jesus; I'm Going Back; I've a Homesick Feeling for Jesus; The Clasp of My Savior's Hand; He Laid His Hand on Me and All the Lord Did for Me.

Price of this New Song Book, \$1.00 each, 4 for \$3.00, 12 for \$8.00, Prepaid.

Any of the above songs, and many others, in sheet music form, 15c each, 2 for 25c, 5 for 50c, 11 for \$1.00, or 24 for \$2.00. Assorted to order.

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They are great prayers, and not only that but they are devoted to Christian conquest. Our next engagement was with Rev. J. E. Williams, our pastor at Olivet, Ill. I was informed by members of the faculty of the college that Brother Williams is a great preacher. This is as it should be. Our college pulpits should be filled by preachers with pulpit ability. For young preachers are not only taught to preach by precept but by example as well. We had a delightful stay in the home of the pastor; and in spite of the great hindrances of a threatened smallpox scourge, and the depression occasioned by the anxiety of our people for the future of the school, we had a good meeting. President Sanford said it was appreciated more than the splendid meeting we had with them a year ago. There is in this college as fine a type of young manhood and young womanhood as is to be found anywhere. If the people will rally to the rescue of the college and pay her out of debt there is no doubt but that N. W. Sanford will keep her out. He is there with the goods when it comes to economy. We are at this writing in a revival with Rev. M. J. Jones, pastor at Winnipeg, Canada. Several have prayed through and the crowds are increasing. We preached to a good congregation in one of the down town theaters yesterday (Sunday) afternoon. The furnace broke down just before time for our service, and to our astonishment the crowd sat and listened in sub zero temperature with all the radiators cold in the building."

EVANGELIST J. A. KRING AND WIFE—"We have held four meetings since our last report, viz, Kuna, Idaho, with Pastor Clive Williams and his good people; Bowmont, Idaho, with Pastor Furman Harris and his 'little flock,' Oak Harbor, Wash., with Miss Pinnell and her sheep, and Monroe, Wash., with Mrs. Stevens and her people. God has been pleased to smile on our unworthy efforts in each of these places and while the battle has been hard all along the line, yet the dear Lord has helped in the praying, singing, testifying and preaching of the full gospel and has given us souls in every place, and some very clear cases. At each place the pastor has received either a love offering or a good pounding, subscriptions have been secured for the HERALD OF HOLINESS, the evangelist and his better half have been well taken care of, the churches blest, the pastors encouraged and we trust that some permanent advancement has been made in the interests of the Redeemer's kingdom. It is certainly a delight and real pleasure to be associated with pastors and people who will fast, weep, pray and pull with you in your efforts to save the lost. Blessings on everyone of them. The Lord willing we open Thursday night of this week with Rev. Roy L. Nolt and his good people at Mukilteo, Wash. We will appreciate an interest in your prayers as we continue to push the battle for God and lost souls and the Church of Jesus Christ as held by the Church of the Nazarene. Blessings on all the holy people."

EVANGELIST FRED ST. CLAIR—"Had a real old time Holy Ghost, heaven-sent, sin-killing, Devil-defeating revival with Pastor Pounds at Caldwell, Idaho. Our work had suffered some terrific set-backs; but God came in such mighty power as to dispel all the mists, and He swept on victoriously. Great crowds for four weeks. Had about two hundred seekers, with scores praying clear through to definite victory. Hallelujah! Twenty-nine fine folks came into our church, also secured a list of subscriptions for the HERALD OF HOLINESS. They gave the evangelists a real good offering considering the fact that the bank broke just before meeting closed. Good start up here in Froid, Montana, with dear Brother Swim as pastor. Close Jan. 31, then with Parkins at Ridgefield, Wash., February 7 to 28. Two good friends of mine have given me a brand new tent, and we will try to open some of the needy places in the sunny South, starting we hope in Atlanta, Ga., May 2 to July 4."

WANTS

TWO NEW SONGS—"Meet me In the City" and "I will cling to the Faith." Words by Anna Howe. Good music. Folder with the two songs, 15c; four folders 50c. Order of Anna Howe, Mansfield, Ill., Box 1.

SONG BOOKS—Soul Redeeming Songs. 100 pages, new and old songs; good revival songs. Be sure and see one. Sample 20c. Harvest Call, the same size and price. J. E. Meirin, Canute, Okla.

"The HERALD OF HOLINESS is food to our souls it is neat in arrangement; it is full of facts; it is the greatest asset of the church; it is the one holiness paper that each Nazarene and every second blessing holiness person should subscribe for and read. We are delighted with it in every respect."—G. M. Akin.

"Please renew my subscription to the HERALD OF HOLINESS for another year. I enjoy it so much and shall always take it as long as I live. Praise God for this wonderful holiness paper."—B. M., Wis.

Please don't stop the HERALD OF HOLINESS. I like its message better than any paper I have taken hitherto.—G. C., Bismarck, N. D.

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The Author

AN interesting story, very readable with an inescapable moral. Dr. Chapman in his introduction speaks of the book as follows:

It is a story so full of human interest that one can scarcely lay it down until he has read it all. Such preaching as it contains is found rather in its characters and in the judgments which they suffered and the promotions to which they attained than in the direct pronouncements of the author himself. But for all that, it is a good book. Its theology is Biblical, its philosophy is orthodox, its logic is convincing and its appeal is urgent. Its fearful aspects

are drawn in chaste language, so that children can read it. Its story is so human that young people will read it. Its domestic phases are so practical that parents should read it. Its religious pedagogy is so exceptional that preachers must read it. And its whole religious atmosphere is so sane and yet so intense that everyone with a soul to save and fit for the Skies will find here a message, a warning and an inspiration. It is a book for all callings, all ages and all types. It ought to be distributed by the thousands, and wherever it is distributed it will be read; for its own compelling force will see to that. Everyone who buys this book, sells this book to another, or reads the book for himself will be either doing good or receiving good. Brother Jones has greatly multiplied the scope of his effective ministry by sending forth this message in printed form.

J. B. Chapman, Editor Herald of Holiness.

96 pages; paper covers. Price 25c, prepaid

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

## ANNOUNCEMENTS

### NOTICE

All persons sending money to Headquarters for General interests, make remittances payable to M. Lunn, General Treasurer. This notice does not apply to remittances to the Nazarene Publishing House. Brother Lunn is in full charge of the General Treasurer's office.—E. J. Fleming, Secretary General Board.

BORN to Rev. and Mrs. W. O. Fisher, Cheney, Wash., a daughter Jan. 25. Mother and babe doing nicely.

NOTICE—I desire to give some time to evangelistic meetings during the spring and summer months. I have had eight years experience in the pastorate and four years in the evangelistic field, and was born and raised in the holiness move-

ment.—Ralph S. Griswold, Pastor-Evangelist, Dryden, Mich.

RECOMMENDATION—Miss Stella Roby has had about two years voice, she is a very fine Christian character, is a good choir leader and a very fine soloist. She would be glad to correspond with some evangelistic party, some lady evangelist or some man and his wife in need of a helper for the spring and summer. For reference write Prof. C. A. McConnell, Rev. Bracken or District Superintendent J. Walter Hall of Bethany, Okla. I have been her pastor for about nine years, and recommend her to any who are in need of choir leader or soloist. Write her 1118 5th Street, Woodward, Okla.—S. R. Jones, Pastor Woodward Church.

SPECIAL NOTICE—I have just learned that Mrs. Hazel Schocke of Bicknel, Ind., and Miss Alice Lewis of Chicago have decided to travel together in evangelistic singing. I have just closed a meeting

where these sisters were in charge of the singing and they proved very efficient. In fact I know of no worker that will surpass them in taking hold in any part of the service and boost. Mrs. Schocke is a fine pianist and Miss Lewis is an excellent leader and their duets are simply fine. They can be reached by addressing Mrs. Hazel Schocke, Bicknell, Ind., or Miss Lewis at her Chicago address, 207 E. Marquette Road.—Chas. A. Gibson, Superintendent Ohio District.

## 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.

### FRESNO, CALIF.

Y. P. S. revival closed with great victory. 194 at altar, twenty-one joined church with ten or more to come next Sunday. Twenty joined Y. P. S. \$3100 raised on church debt. Sixteen subscriptions to the HERALD. Love offering for pastor. If you want a real revival call Balsmeiers.—S. P. Clayton.

### HAMLEN, TEXAS.

Central Nazarene Academy in midst of great revival. More than sixty professions. The greatest day in history of the school will be the loan burning jubilee and holiness rally Feb. 26 at 4 P. M. Mrs. W. S. Moss and C. S. Gregory will burn the loan that has held the institution back for years. The school is growing. Enrollment thirty per cent increase over last two years.—Wm. H. Phillips, President.

## OBITUARY

ANDERSON—On Wednesday evening, December 16, 1925, Adelbert H. Anderson departed this life in peace. Brother Anderson was born sixty-eight years ago at Pompey, New York, and has lived most of his life in this part of New York State—for over a quarter of a century, he has made his home in Canastota, N. Y., where he was the proprietor of a retail shoe business. When a very young man he was converted, later sanctified, and since that time he has lived an active, consistent, dependable, unctuous, sanctified life. He was a charter member of the Church of the Nazarene of Canastota, and since its organization over twelve years ago, he has been the church treasurer and the Sunday school superintendent. He was the friend of the young, the joy and strength of each pastor, the brother of all. Death was sudden, and found us unprepared for such a loss. Surviving are his widow and two sons. Also, mourning his loss are the multitude of his friends, business associates, fellow church members, and the Sunday school scholars. The funeral was private, and was conducted by Rev. Lloyd B. Byron, a former pastor, and Rev. A. A. Matteson, the present pastor. Truly, we may testify that we have marked the experience of this man of God, we beheld his upright life, we know assuredly the end of that man is peace. "He was a good man, full of the Holy Ghost, and of faith." Now he is at rest from his labors, but his works do follow him.—Lloyd B. Byron.

## First Church of the Nazarene Washington, D. C.

Will Hold Special Revival March 21 to April 4 inclusive

Preachers and  
Christian Workers  
Join us in  
Special Prayer  
for  
Great Revival  
and  
Outpouring of the  
Holy Spirit



REV. R. T. WILLIAMS, D. D.  
Evangelist



REV. MARVIN S. COOPER  
Pastor

## SCHOOL DAYS

Return down the path of your golden memories  
through the pages of

## THE AURORA

Annual Student Publication of Olivet College  
Write S. L. HERRELL, Bus. Mgr., Olivet, Ill.

**SMITH**—Allen Cleveland Smith was born in Bloomfield, Davis County, Iowa, October 25, 1865. He learned the printer's trade and worked on the Greenback Ledger in Bloomfield. At the age of fifteen years, he went to Arkansas City, Kansas, where he entered the office of the Arkansas City Traveler, and remained until the opening of the Cherokee Strip of Oklahoma in September, 1893. At this time he made the run into the territory and located at Ponca City and within four days after the opening he had established the Ponca City Democrat, which paper he published until 1918 when he sold it. Mr. Smith was well known in political activities in the state, having served seven years as postmaster at Ponca City under the Wilson administration besides holding several county offices. At the time of his death, he was county agent for the State Highway department in the issuing of automobile licenses. Mr. Smith was converted in February, 1909, in a mission hall in Ponca City in a revival held by Rev. C. B. Jernigan, and sanctified a few days later. He joined the Church of the Nazarene at the close of the meeting and has since been a loyal and faithful supporter of the church. He spent 10 years as Sunday school superintendent, was a member of the church board, was about twelve years secretary of the Western Oklahoma District Assembly, also a trustee of the Bethany-Peniel College. Mr. Smith departed this life, Jan. 18, 1926, at his home in Ponca City, following an attack of the heart two days before. On Dec. 26 he was struck by an automobile and has failed rapidly since then. He leaves a wife and four children, Nadine, Juliet, Kathryn and Allen, besides a host of friends to mourn his loss. Funeral services were held at Ponca City, conducted by Rev. R. S. Ball, pastor of the Nazarene church, assisted by Rev. A. L. Parrott of Bethany, and Capt. Thornburg of the Salvation Army of Ponca City.

**SWIRES**—Ida Brace Swires was born in Aurora, Dearborn County, Indiana, July 27, 1862, and departed this life Jan. 15, 1926. She was saved in 1882 and joined the Methodist church in New Albany, Ind. In later years she sought and obtained the blessing of holiness and joined the Church of the Nazarene in Canadian, Texas. She was married to Thomas Swires Oct. 25, 1908. She left a positive evidence of a living faith in God and eternal rest. She lived a life of holiness, taught holiness to her Sunday school class, and will be greatly missed. She leaves a husband, three brothers and three sisters and a host of loving friends to mourn their loss.—M. L.

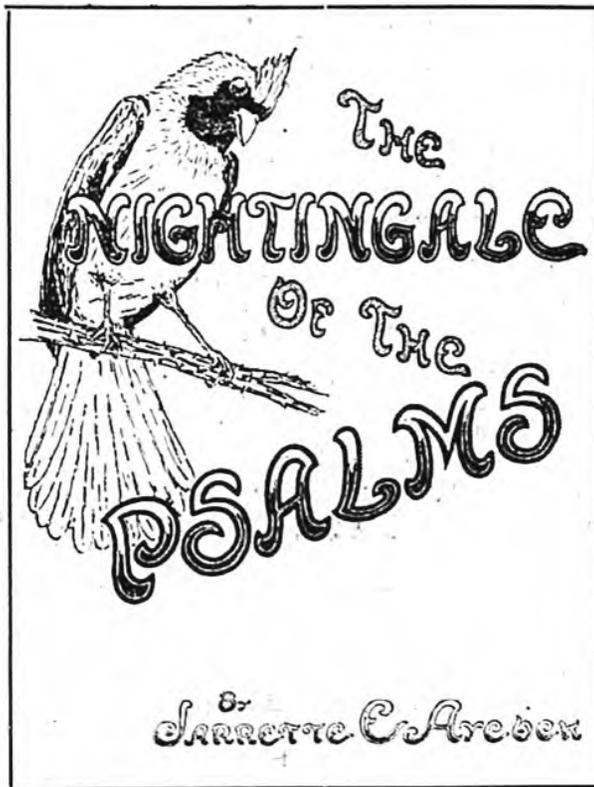
**MOORE**—Clara E. Moore was born at Vinson, Okla., April 8, 1900; departed to be with Jesus at Amarillo, Texas, January 6, 1926. Beside her young husband, B. F. Moore, to whom she had been married only eight months, she left to mourn her departure her parents, S. M. and J. A. Ball, of Amarillo, two brothers, V. V. Ball of Amarillo and D. C. Ball of the Publishing House staff, Kansas City; and four sisters, Mrs. Ella Russ of Oklahoma City, Mrs. May Chase of Dallas, Texas; Mrs. Callie Scott of Waco, Texas and Mrs. Ida Lister of Santa Rita, N. M. Clara had been afflicted for several years and had undergone four operations in hope of relief, but had become so weak that she could not recover from the last one. She left the testimony that she was ready to meet her Savior. The many floral tributes which covered the casket and filled the room showed the loving regard in which she was held by her friends. Forty seats were reserved in the chapel where the funeral was conducted for the telephone operators among whom she had worked, and many of them promised to meet her in heaven. The funeral service was conducted by Rev. G. H. Bryant of the North Buchanan Street

Methodist Church, of which she was a member, assisted by Rev. A. K. Scott, pastor of the Church of the Nazarene, of which her parents were members. The circle is broken here, dear ones, but when all have arrived it will be joined again over there. Her brother,—D. C. Ball.

**BOTHWELL**—Lilly Danforth, daughter of Jarvis and Ruth Danforth, was born in the year 1862 at Geneva, Ill., and departed this life January 21, 1926, at Pomona, Calif. She was united in marriage to George W. Bothwell at Denver, Colo., October 24, 1880. Her husband and a host of friends survive to mourn her loss. The Bothwell home has ever been graced with the spirit of genuine hospitality. Mrs. Bothwell was of an intensely religious nature, and in her search for soul satisfying truth, she tested some of the modern religions. On January 19, 1896, she was converted at Pacific Grove and since that day has remained a devoted and faithful follower of the Lord Jesus. Later the couple made their home at Los Angeles, Calif., and in 1900 Sister Bothwell joined the Church of the Nazarene of which Dr. Phineas F. Breese was then pastor. During the early years of Pasadena College she was one of the efficient teachers, and although failing health later prevented further work of this kind she was always one of the devoted supporters of the institution. For some years she was a member of the Board of Trustees and her wise counsel was greatly valued. For several years she was the Secretary-Treasurer of the Gen-

eral Board of Missions of the Church of the Nazarene, and as such endeared herself to the membership. Every interest of the church has always been dear to her heart. Several of the General Superintendents, including Dr. Breese and Dr. Walker, and many pastors and missionaries have found her home a haven of rest and her counsel and prayers a source of comfort and strength. Eternity alone will reveal the measure of her accomplishments in the Lord's work. The closing years of Sister Bothwell's life were spent in the ministry of prayer and intercession. Her kindly acts and large benevolence endeared her, not alone to the ministers and members of our beloved church, but to all who knew her and whose lives have been greatly enriched by contact with this cultured and devoted servant of the Lord. Rev. 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The funeral service was held at the Draper Undertaking Parlors in Ontario, Calif., and was in charge of the writer who preached from words found in Isa. 67:1-2. Prof. John Moore conducted the service of song. Rev. A. O. Henricks, D. D., a former president of Pasadena College, led in prayer and offered remarks of appreciation of the noble life of Sister Bothwell. Rev. P. G. Linaweaver, a close friend of our sister for

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Rev. C. W. Ruth, Evangelist and Author, says: "I have read 'The Nightingale of the Psalms' and found it exceedingly interesting, inspirational and comforting. No one can read it without being blessed, encouraged and built up in 'the most holy faith.' Read it; circulate it; send it to anyone who may be tempted and tried. It will bring consolation and encouragement."

Evangelist Bud Robinson says: "I think Brother Aycock has the most beautiful description of this Psalm I ever read, it ought to sell by the tens of thousands for it will bless every heart that reads it. Buy them by the dozens and give to your neighbors; it will bless your heart to do it."

One man purchased twenty to give to friends. A traveling salesman read it and purchased fifty to distribute among customers. One pastor purchased two hundred for his congregation.

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NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

over twenty years, read the obituary and paid tribute to her Christian spirit and useful life. Rev. J. N. Hampe, pastor of Sister Bothwell for four years, also spoke highly of the life and service she rendered her church. Two of our ministers and Brother Clarence McKee of Los Angeles First Church served as pall bearers. The body lies at rest in beautiful Bellevue Cemetery at Ontario, Calif.—Frank L. Stevens, Pastor, Pomona Church of the Nazarene.

**SCHURMAN**—The Church of the Nazarene here in Oxford, Nova Scotia, has suffered a great loss. Our precious brother, Oliver Nelson Schurman, passed within the gates of pearl Sunday morning, January 3, 1926, going without a struggle or a pain in the fullness of age (eighty-five years, nine months and twelve days) and in the blessings of the gospel of peace. He was born on Prince Edward Island March 22, 1840, and came to Nova Scotia when fourteen years of age, where he had resided ever since. November 6, 1865, he married Miss Mary Jane Schurman, which union was blessed with the birth of eight children; one daughter and seven sons. Five of the sons are left to mourn their father's death; Jesse of Amherst, N. S., John W. of Vancouver, B. C., Ira B. of Cutler, Maine, and Coughlin G. of Island Falls, Maine. Our Brother Schurman has two brothers left, Elijah of Oxford, N. S. and O. B. Schurman of So. Hampton, N. S. He made his home with his son Clarence and wife during his last days, who also remain to mourn the loss

of a kind father, whose life was a benediction to all who know him. Brother Schurman was converted under the labors of Brother Earnest Dearn, eighteen years ago in Springfield, N. S., and has lived a consistent Christian life ever since, in full agreement with the polity and doctrine of the Church of the Nazarene. He made it his daily vocation to visit among his townspeople, talking with them about salvation and praying with them. May God multiply imitators to don his garments and practice his example. Our brother was a cousin of Dr. Jacob G. Schurman, recently appointed U. S. A. Ambassador to Berlin and who was formerly Minister to China. God takes His workers, but His work goes on. Others will arise to fill our brother's place.—Joseph Richardson, Pastor.

**LYONS**—Our dearly beloved sister, Mrs. Carrie Lyons, departed this life and went to be with Jesus on Jan. 31, 1926, at 11 A. M., age 53. She was converted in her early life and was later sanctified. She has been a devoted member of the Church of the Nazarene at Britton, Okla., for the past five years. She will be greatly missed by the church, but our loss is heaven's gain. She leaves to mourn her departure three daughters, one son, one sister, and a host of friends. The funeral services were conducted by the writer, assisted by Rev. Alice Sidles, at the Britton Church of the Nazarene. She was laid to rest in the Fort Cobb cemetery.—Rev. Leo Lankford, Pastor.

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**FALL ASSEMBLIES**

Michigan.....August 11 to 15  
Minneapolis (Dickinson, N. D.).....Aug. 18 to 22  
Iowa.....Aug. 26 to 29  
Indiana.....Aug. 30 to Sept. 6  
Chicago Central.....Sept. 8 to 12  
Each Assembly will have a preliminary meeting beginning Tuesday night 7:30 and the Assembly proper will open at 9:00 a. m. on Wednesday.

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.....June 8 to 13  
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.....July 1 to 4

**Easter**

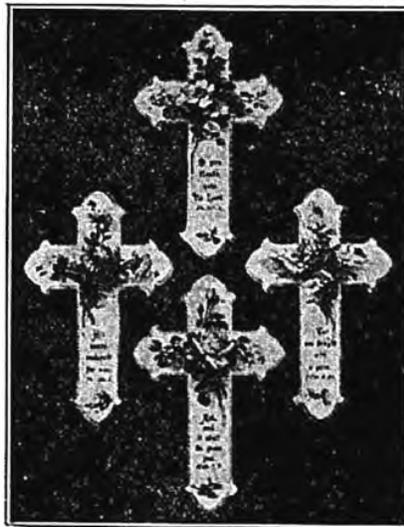
Post Cards, folders, etc.



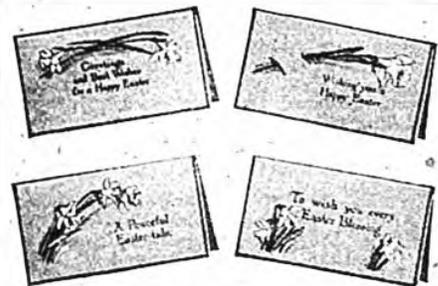
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FALL ASSEMBLIES

Kansas.....Sept. 1 to 5  
 Western Oklahoma.....Oct. 6 to 10  
 Eastern Oklahoma.....Oct. 13 to 17  
 Louisiana.....Oct. 20 to 24  
 Mississippi.....Oct. 27 to 31  
 Alabama.....Nov. 3 to 7  
 Georgia.....Nov. 10 to 14  
 Florida.....Nov. 17 to 21

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Wash.-Phila. District Assembly.....April 7 to 11  
 New York Assembly.....April 14 to 18  
 New England Assembly.....April 21 to 25  
 Ohio Assembly.....April 28 to May 2  
 Pittsburgh Assembly.....May 5 to 9

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 wood, Mo.  
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 tings, Neb.  
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 Grande, El Paso, Texas.  
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 Brooklyn, N. Y.  
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 Box 697, Santa Rosa, Calif.  
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 Baltimore, Md.  
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# A HISTORY OF THE CHURCH OF THE NAZARENE

Compiled and Written by J. B. Chapman



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## EVANGELISTS' SLATES

NOTE—The Evangelists' Slates, with the dates and locations of meetings only, appear in these columns every week. The full Evangelists' Directory, giving home address only, will appear once every three months, in the first issue of the quarter.—EDITOR.

**MACK ANDERSON AND WIFE**  
New Raymer, Colo. .... March 4 to 21

**JARRETTE AND DELL AYCOCK**  
Moscow, Idaho. .... March 7 to 31  
Walla Walla, Wash. .... March 23 to April 11  
Portland, Oregon. .... May 2 to 16

**P. P. BELEW**  
Millington, Mich. .... March 2 to 21  
Marion, Ind. .... March 22 to 29  
Huntington, Ind. (Preacher's Meeting) .....  
..... March 30 to April 2

**A. F. AND LEONORA T. BALSMER**  
Somerton, Ariz. .... March 18 to April 4  
Monrovia, Calif. .... April 6 to 18  
Santa Rosa, Calif. .... April 25 to May 9

**MRS. CARRIE BARDIEUR**  
Bedford, Ind. .... March 1 to 21

**EDNA BEOGGER AND PEARL E. WILCOX**  
Newark, Ohio. .... March 13 to April 4  
Columbus, Ohio. .... April 18 to May 2

**BEULAH QUARTET**  
Cadillac, Mich. .... Mar. 21 to April 11

**M. M. BUGSEY**  
Monongahela, Pa. .... Mar. 10 to 21

**LAWSON BROWN**  
Burr Oak, Kansas. .... March 20 to April 4

**C. C. BURTON**  
Monticello, Ky. .... March 28 to April 25

**W. R. CAJIN**  
Houston, Texas. .... March 21 to April 4  
Port Arthur, Texas. .... April 11 to 25

**FRANK CATANESE**  
Melrose Park, Ill. .... March 1 to 28

**R. C. CABRELL**  
San Antonio, Texas. .... April 16 to May 2

**E. C. AND FLORE CHATFIELD**  
Evansville, Ind. .... March 7 to 21  
Akron, Ohio. .... March 28 to April 11

**A. P. DANIEL**  
Covary, Mo. .... March 4 to 21  
Stowacow, Ohio. .... August 1 to 15

**WILLARD B. DAVIS**  
Grand Island, Nebr. .... April 6 to 25

**MARION AND DEAN DEVOLL**  
South Stour City, Neb. .... Mar. 15 to Apr. 11

**H. N. DICKERSON**  
Woodbine, Kansas. .... March 9 to 21  
Muncie, Ind. .... March 23 to April 11  
Columbus, Ga. .... April 18 to May 2

**CHARLES DYE**  
Findlay, Ohio. .... March 5 to 21

**HARRY JOSEPH ELLIOTT**  
Baker, Ore. .... March 15 to Apr. 11

**THEO. ELZNER AND WIFE**  
Miami, Fla. .... March 6 to April 4  
Bloomington, Ind. .... April 11 to 25  
Crawfordsville, Ind. .... April 27 to May 9  
Akron, Ohio. .... May 30 to June 13

**BONA FLEMING**  
Warren, Ohio. .... March 19 to 29  
Adrian, Ohio. .... April 1 to 11  
Cleveland, Ohio. .... April 14 to 25  
Indianapolis, Ind. .... May 1 to 16  
Ashland, Ohio. .... May 20 to 30  
Andover, Ohio. .... June 4 to 13  
Barberton, Ohio. .... June 18 to 27  
Jackson, Ohio. .... July 2 to 11  
Bloomington, Ind. .... July 14 to 25  
Oakland City, Ind. .... Aug. 27 to Sept. 5

**JOHN FLEMING**  
Akron, Ohio. .... March 14 to 28  
Decatur, Ill. .... April 1 to 11  
Cleveland, Ohio. .... April 14 to 25  
Mitchell, Ind. .... June 3 to 13  
Canton, Ohio. .... June 16 to 27  
New Philadelphia, Ohio. .... July 1 to 12  
Princeton, Ind. .... July 14 to 25  
North Little Rock, Ark. .... July 30 to August 8  
Oakland City, Ind. .... Aug. 27 to Sept. 5

**C. B. FUGETT**  
Newell, W. Va. .... March 23 to April 4  
Richmond, Ind. .... April 11 to 25  
New Castle, Ind. (camp) .... June 1 to 13  
Mansfield, Ill. (Camp) .... June 20 to July 4  
Yakima, Wash. (Camp) .... July 9 to 18  
Muncie, Ind. (Camp) .... July 25 to August 8

**J. E. GAAR**  
Racine, Wis. .... March 7 to 21

**PHILIP GENTER**  
Barberton, Ohio. .... Feb. 28 to March 21  
Hamorton, Pa. .... March 28 to April 18

Brandon, Vt. .... May 16 to June 6  
W. Sunbury, Pa. .... June 20 to July 11  
Douglas, Mass., Campmeeting. .... July 16 to 26  
South Bend, Ind. .... Aug. 1 to 22

**LEE L. BANNIC**  
Wellington, Texas. .... March 26 to April 4  
Hillsboro, Texas. .... April 30 to May 9  
Hickory Plains, Ark. .... July 4 to 14  
Butterville, Ark. .... July 15 to 26  
Webb City, Mo. .... August 1 to 16

**J. C. HAPLEY**  
Osage, Ohio. .... March 1 to 14  
Cushing, Okla. .... March 21 to April 4  
Joplin, Mo. .... April 6 to 25  
Whitesboro, Tex. .... July 11 to 25  
Caddo, Okla. .... July 30 to Aug. 16

**B. F. HARRIS**  
Texarkana, Texas. .... May 4 to 16  
Altoga, Texas. .... July 1 to 11  
Valdosta, Texas. .... July 16 to 25

**A. O. HENRICKS**  
Ontario, Calif. .... March 17 to April 4

**ROY L. HOLLENBACK**  
Crothersville, Ind. (Care Rev. Evert Baker) .....  
..... March 5 to 21  
Jola, Kansas. .... March 25 to April 11  
Montrose, Iowa. .... April 18 to May 9

**URAL T. HOLLENBACK**  
Auburn, Pa. (camp) .... June 18 to 27

**OSCAR HUDSON**  
Marshalltown, Iowa. .... March 1 to 15  
Murphysboro, Ill. .... March 15 to 28  
Gary, Ind. (4381 Massachusetts St.) .....  
..... March 28 to April 11  
Toledo, Ohio (City Auditorium), Apr. 12 to 25  
McCumb, Miss. .... May 17 to 30  
Meridian, Miss. (College Heights), May 2-18  
Hattiesburg, Miss. .... May 31 to June 7  
Hammont, Ind. (210 Standard Ave.) .....  
..... June 13 to 27

**LUMY JONES**  
Augusta, Kansas. .... March 5 to 21  
Doudsonville, Texas. .... March 26 to April 11  
San Antonio, Texas. .... April 16 to May 2

**J. A. KRING**  
Princeton, Idaho. .... March 10 to 28  
Seattle, Wash. .... April 1 to 18  
Bellingham, Wash. .... April 22 to May 2  
Des Moines, Wash. .... May 6 to 16

**E. ARTHUR LEWIS**  
Lansdale, Pa. .... March

**JACK LINN AND WIFE**  
State of Florida. .... Jan., Feb., and March

**V. W. AND MARGUERITE LITTRELL**  
Union Gap, Wash. .... March 12 to 28  
Marshfield, Ore. .... April 1 to 18

**W. W. LOVELESS**  
Brookville, Ind. (Gen. Del.) Mar. 11 to Apr. 4

**J. WARREN AND MAYBELLE LOWMAN**  
Haverhill, Mass. .... March 9 to 20  
Brooklyn, N. Y. .... March 21 to April 4  
Toledo, Ohio (City Auditorium) ..... April  
Hammond, Ind. .... June 11 to 27  
South Bend, Ind. .... June 28 to July 11

**THEO. AND MINNIE LUDWIG**  
Colfax, Wash. .... March 8 to 21  
Ontario, Ore. .... March 24 to April 11  
Helena, Mont. .... April 13 to May 2  
St. Louis, Mo. .... May 6 to 30  
Buffalo Lake, Minn. (camp) .... June 3 to 13  
Fergus Falls, Minn. .... June 14 to 27  
Racine, Wis. (Camp) .... July 15 to 25  
St. Croix, Wis. .... July 29 to Aug. 9

**ERNEST B. MARSH AND OEO. WARD**  
Oil City, Pa. .... March 5 to 26

**J. B. MC BRIDE**  
Canon City, Colo. .... Mar. 11 to 31  
Hannibal, Mo. .... Apr. 4 to 18  
Grand Junction, Colo. .... April 25 to May 9  
Colorado Springs, Colo. .... May 18 to 30

**J. A. MAC CLINTOCK**  
Ashland, Ky. .... March 7 to 21  
Huntington, Ind. .... March 29 to April 3  
Louisville, Ky. .... April 4 to 18  
Wurtland, Ky. .... April 20 to May 2  
Machville, Ky. .... May 9 to 23  
Tolllesboro, Ky. .... May 30 to June 13

**L. C. MESSER**  
Augusta, Kans. .... March 6 to 21  
North Little Rock, Ark. .... March 23 to Apr. 4

**V. C. MARTIN AND W. M. MILLARD**  
Wills, Kansas. .... Feb. 28 to March 25  
Le Roy, Kansas. .... March 28 to April 25

**JAMES MILLER**  
Mustegon, Mich. .... March 12 to 28  
Indianapolis, Ind. .... May 30 to June 13  
Ablon, Nebr. .... June 16 to July 4

**W. H. MINOR**  
Mandan, N. D. .... Feb. 27 to March 14

**WADE L. NELSON**  
Davenport, Okla. .... April 1 to 18  
Henryetta, Okla., at Spelter City. ....  
..... April 23 to May 9

Jester, Okla. .... July 10 to August 1  
Reed, Okla. .... August 4 to 22

**WILL H. AND LILLIE B. NERRY**  
Ellet, Ohio. .... March 21 to April 4  
Jeffersonville, Ind. .... April 11 to 25  
Tilden, Ill. .... May 2 to 16  
Georgetown, Ky. .... May 23 to June 6

**O. B. ONG**  
Portland, Oregon (Bellwood Church) .....  
..... Feb. 28 to March 14  
Canby, Oregon. .... March 15 to 28  
Tillamook, Oregon. .... March 29 to April 11

**O. F. AND BYDDIE OWEN**  
The Holy Land. .... Feb. 23 to March 22

**GEORGE OWEN**  
Ashland, Ohio. .... April 11 to 25  
Ponca City, Okla. .... April 30 to May 16

**GEORGE S. OWEN AND WILLARD B. DAVIS**  
Kearney, Neb. .... March 19 to Apr. 4  
Neodesha, Kansas. .... June 11 to 27  
Eth City, Kans. .... July 1 to 18  
Cherryvale, Kans. .... July 23 to Aug. 8  
Independence, Kansas. .... August 13 to 29

**FANNIE PAYNE EVANGELISTIC PARTY**  
Rayville, Mo. .... March 3 to 21

**DWIGHT M. PEFFLEY**  
Sidney, Ohio. .... March 4 to 21  
Perryville, Ohio (Camp) .... August 1 to 15  
Westport, Ind. (Decatur Co. Holiness Camp) .....  
..... Aug. 20 to 29

**J. E. AND ADA REDMON**  
Winchester, Ind. .... March 5 to 21  
Newark, Ohio. .... March 28 to April 11

**LEWIS J. RICE**  
Bloomington, Ill. .... April 6 to 11  
Forest Center, Wisc. .... June 20 to July 11  
Ollret, Ill. .... May 24 to 30  
Chicago, Ill. (Dist. Assembly), Aug. 31-Sept. 6

**J. A. RODGERS**  
Pittsburgh District. .... May 14 to 28

**CHAR. ROBINSON AND LAWSON AND IRENE BROWN**  
Mangum, Okla. .... Feb. 28 to March 14

**C. W. RUTH**  
Upland, Ind. (Taylor University), Mar. 23-28

**MRS. AND MRS. R. A. SHANK**  
Iowa District. .... March 17 to 28  
Farmington, Iowa. .... April 4 to 18  
Council Bluffs, Iowa. .... April 22 to May 2  
Toronto, Ont. .... May 9 to 30

**BUBL SPARKS**  
Lincoln, Neb. .... March 6 to 21  
Dayton, Ohio. .... Apr. 3 to 15  
Canton, Ohio. .... June 16 to 27  
New Philadelphia, Ohio. .... July 1 to 12  
Princeton, Ind. .... July 14 to 24  
Hazelton, Ind. (Whelling Camp) Aug. 6 to 15  
Delanco, N. J. (Local Preacher's Camp) .....  
..... Aug. 27 to Sept. 6

**E. H. STILLION**  
Oil City, Pa. .... March 5 to 26

**H. W. SWETEN**  
Logansport, Ind. .... March 13 to 28  
Dayton, Ohio. .... April 3 to 19

**FRED ST. CLAIR**  
Tacoma, Wash. .... March 7 to 28

**ELWOOD TAYLOR**  
Hoopston, Ill. .... Feb. 24 to March 24  
Gary, Ind. .... March 17 to 21  
Monticello, Ky. .... March 28 to April 25  
South Gary, Ind. .... May 9 to 23  
Frankfort, Ind. .... May 20 to 30  
Morrilstown, Ind. .... June 5 to 20  
Chicago Heights, Ill. .... June 27 to July 11  
Highway, Ky. .... July 25 to August 8  
Louisville, Ky. .... Aug. 15 to 29

**FREDDIE THOMAS**  
Canton, Ohio. .... March 10 to 15  
Paris, Ohio. .... March 18 to 28  
Ind. Preacher's Meeting (Huntington, Ind.) .....  
..... March 30 to April 4  
Auburn, Ind. .... April 7 to 18  
Bluffton, Ind. .... April 22 to May 2  
Huntington, Ind. .... May 6 to 16  
Ollret, Ill. .... May 21 to 31  
Indianapolis, Ind. .... June 4 to 13  
Bedford, Ind. .... June 17 to 27  
Monterey, Tenn. .... July 11 to 25  
East Liverpool, Ohio. .... Aug. 8 to 22

**C. E. TONEY**  
Waurika, Okla. .... Feb. 25 to March 11  
Ingersoll, Okla. (Peniel) .... March 12 to 28  
Comanche, Okla. .... April 1 to 18

**KENNETH AND EUNICE WELLS**  
Akron, Ohio. .... March 14 to 28

**EARLE F. WILDE**  
East San Diego, Calif. .... March 1 to 14  
Brea, Calif. .... March 18 to April 11  
Pasadena, Calif. .... April  
Bakersfield, Calif. .... May