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Life's Simplest Essentials

THE poet said, "Man wants but little here, nor wants that little long;" and this truth is applicable to every sphere of life, physical, moral and spiritual. But in making the application it must be borne in mind that it is the simple essentials which are included, and that it is always necessary to distinguish between genuine and imaginary wants. Sometimes we hear it said that God supplies our *needs*, not our *wants*. But this saying depends upon a trifling definition for the word *want*; a definition which makes the word a synonym for *penury*, *destitution* and *beggarliness* and the Psalmist used it in this latter sense when he said, "The Lord is my Shepherd, I shall not *want*."

And indeed how simple are the physical requirements of man when hunger, thirst, nakedness and cold are made the standard! And yet when these are absent, we cannot truly be said to be in *want*. And when we rise much beyond these we are in the realm of gluttony (where eating and drinking are an end instead of a means), worldliness, fashion and vain, time wasting style; and from these false things men are wont to fall back, occasionally, to the "simple life" in order that they may find rest and health and happiness.

And how very elemental are such moral virtues as truthfulness, honesty, and purity! Of course men complicate these simple essentials by complicating the relations of life until a thousand "what should I do's" arise. But these complications are of men's own making and belong in the same class with physical excesses and indulgences. The ancient prophet made a simple summary of moral requirements in that one brief verse, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

And the spiritual demands and qualifications are only life, purity and obedience. It is true men confuse themselves and others with many questions about holy days and new moons, meats and drinks, modes and washings, forms and ceremonies, robes and candles, creeds and priests, politics and successions, but the essentials are set out in the Messianic imperative, "Ye must be born again," in the Apostolic peremptory "Without holiness no man shall see the Lord," and in the Apocalyptic finality, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

HERALD OF HOLINESS

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THE GENUINE WORK OF THE SPIRIT

IN a dream, we found ourselves in a meeting conducted by a people who were born in a Holy Ghost revival, but who have since gone somewhat to intellectualism and ritualism. The service opened in a certain set order and we prepared ourselves to "endure" a ritualistic program. But it seemed that the pastor had arranged that just before lifting the offering there were to be a few Scripture quotations from various ones in the congregation; and when the moment for this exercise arrived, the persons appointed to this part of the worship arose in order and proceeded to quote the Word of God to the people. But when only one or two had finished, we noted that the participants were in tears and that many who listened were moved with suppressed emotion. We were so surprised at this that we did not analyze our situation for a little time, but when we did we found that we were in a state of unusual spiritual excitement, and we could but inwardly express to ourselves the conviction that "God is in this place."

But the people did not succeed in suppressing their feelings for long, for soon there were many weeping penitents at the altar and at various pews throughout the house, and the pastor and people with a remarkable mixture of abounding emotion and characteristic self-control were busy instructing seekers after God and praying for those in the deepest distress.

We seemed not to be doing very much ourselves. Rather we were lost in wonder and delight, and were musing contentedly to ourselves, "surely these people have been hungering after God and He has returned to them." And we enjoyed a sense of holy triumph because we could feel so sure that this was not a worked up, human affair, but a genuine work of the Holy Spirit. These people would not have planned a meeting like this, and would have resented it had someone tried to foist such a service upon them; still they were not so far away from God as not to be able to recognize that this was a real supernatural manifestation, and so they had lined up and were not hindering the progress of this heavenly wave.

And when we awakened, we were hungry; and prayed fervently that God would enable us to see in

reality what we had viewed in our dream. We are not solicitous as to whose church it shall be in: in fact we would like to see it in anybody's and everybody's church. We would like to see the ritualistic service broken in'to by a Divine manifestation that would make real the things which the ritual sets forth. We would like to see the empty noise which sometimes annoys a non-ritualistic church service give way to the power of which the noise is a sort of imitation. For neither form nor noise is what we want to see. We want to see the strange movings of God in the midst of His people. We want to see controversy and argument and talk and talent and oratory and make belief all swallowed up in a Holy Ghost wrought conviction, and moved away by an in-rushing tidal wave of Pentecostal power and glory. And a mere single instance, or local exemption will not satisfy us. We want to see again the "days of God among men" as they were witnessed by Fox, Knox, Whitefield, Wesley, Finney and Moody. We want to see a wide-spread, denominational, interdenominational, undenominational, Pentecostal revival. We don't care much for spectacularism. Special healing meetings, unknown tongues and any and various forms of spiritism and occultism have no charms for us. We long for that mysterious, undefinable, unmanageable, unannounced, unofficial, but gloriously effective revelation of God to His people, and through them to the world, that will make confession of sin voluntary, prayer for mercy fervent and urgent, and glorious victory for penitent seekers deep and real and abiding.

OUR FOURTEENTH MILESTONE

We are not hurrying, we are a little too old for that, and the years pass all too fast; but we merely pause to say that with this issue the HERALD OF HOLINESS completes its fourteenth volume. And it is meet that we should render thanks to God for His blessings upon us.

Incidentally, we are reminded that this editor has now completed his fifth year and so he bows in gratitude for the grace of God and the patience of the people which have been lavished upon him. He would not pretend that he has made no mistakes nor that every single person has been pleased with his course, but we have gotten on, the paper has grown to three times the circulation that it had when he came to the tripod, and still our best days are ahead.

And we think today of our fathers in this work; of Dr. Bresee and the *Nazarene Messenger* at Los Angeles, of Brother C. A. McConnell and the *Pentecostal Advocate* at Peniel, Texas, and of Dr. Haynes, Rev. C. J. Kinne, Brother McConnell and others in the early days at Kansas City. It was they who laid the foundation and gathered the material for the superstructure. They planned more wisely and wrought more skilfully than they knew. We have entered into their labors and are standing upon their shoulders.

And here in this splendid new building the presses are running and the laden mail sacks are going out. All about us is the atmosphere of work and progress and hope and courage. Truly the "lines have fallen to us in pleasant places." "Hitherto the Lord hath helped us," now let us move on to greater conquests and to fuller service. Thank God for the past, but our task is ahead; so next week we will simply mark, "Vol. XV, No. 1," on the paper and send it forth with its message of Faith, Hope and Love, and will pray God for grace and wisdom to make XV a greater blessing than any of its predecessors.

OUR BEST CONTRIBUTION TO THE DEFENSE OF THE FAITH

WE have frequently asserted in these pages that we believe the very largest and best contribution that the Church of the Nazarene, the holiness movement in its various denominational and interdenominational forms, and holiness preachers and people who have vital knowledge of God can make to the defense of the "Faith once delivered to the saints" can be made by our simply sticking to our task of preaching full salvation and promoting Pentecostal revivals. And now we would make this assertion again on our own account, only we think it will add weight to the thought by quoting from an editorial by Dr. H. C. Morrison which appeared in *The Pentecostal Herald* in the issue dated Feb. 17. The editorial bears the caption, "The Evangelical Methodist League," and we omit the last half of the last paragraph which makes special application to the organization mentioned. Down to this local portion, the editorial reads as follows:

"The best answer that can possibly be given to modern liberalism, and the skepticism and ridicule of the advocates of evolution, is the answer of the Holy Ghost in powerful revivals of religion. My position toward all phases of modernism is well known by those who read *The Pentecostal Herald*. I utterly oppose it in all of its phases. The *Herald* has not been silent on the subject, neither has it given an uncertain sound.

"Our chief work, however, our one great concern, the burden of our souls and the prayer of our heart, is for revivals of religion; the conviction of sinners, the conversion of mourners, the reclamation of backsliders, and the sanctification of believers.

"Let me suggest that the holiness people—pastors, evangelists, and the devout men and women who make up the Holiness Movement, must not allow themselves to be distracted from this all-important matter of spreading scriptural holiness over these lands. This is the work to which God has called us; this is all-important. The preached gospel in the power of the Spirit, with the altar, its seeking souls, with the outpouring of the Holy Ghost in regeneration and sanctification will do more to establish and fix the people in the fundamental truths of the Bible, than all conventions, organizations, discussions, and debates on the

subject of inspiration in opposition to the various fads and fancies of skepticism. I certainly give the right hand of fellowship and bid Godspeed to all good men who in their various spheres and methods are contending for the faith; but for one, I cannot be satisfied with discussion, merely. I want to see results in the salvation of souls. There is no time or place when the devout, orthodox preacher can strike all the phases of modern doubt such effective and powerful blows as in the midst of gracious revivals of religion when the people are under the power of the Word and Spirit of God, when the community is aroused on the subject of salvation. It is then, while the iron is hot, that the minister can strike sledge-hammer blows, killing blows, against all theories and phases of infidelity of every kind.

"It has been my privilege and pleasure to attend and speak at a number of the conventions of the Fundamentalists. I have enjoyed them, and have no doubt they have accomplished good, but I realized all the time that my call from God was to preach and win sinners to Christ; to insist on the Lord's people receiving the baptism with the Holy Ghost in sanctifying power, to root and ground the people in the Bible truths of full salvation. My observation is that, when holiness preachers permit themselves to turn aside from the one great work of preaching the gospel, of holding revivals, of earnestly pressing home the tremendous truth—'Without holiness no man shall see the Lord'—that they wane in power, quench their zeal, and lose their influence among the people to whom God has called them to minister.

"In the great Bible Conferences held by the Fundamentalists, and may God bless them all, there is little or no direct appeal to the unconverted, no altar services, no conversions, nobody sanctified, heavy expenses, and it seemed to me nothing like the results we might have had, had the same amount of labor and money been put into a proclamation of the saving gospel to the people.

"I must not be misunderstood; I am not opposing the great Bible Conferences of the Fundamentalists, but I am suggesting to the holiness people that we pour out our prayers, money and time in intense evangelism for the conversion of sinners and the sanctification of believers.

"The Evangelical Methodist League stands for a whole Bible. In Constitution, By-laws and spirit it is absolutely against the whole of modern liberalism, but its great trumpet call and keynote is for united prayer and earnest effort for revivals of religion. The people are perishing for the bread of life. I beg with all my heart, the Lord's people who read the *Herald*, will help us in this work. The Lord is blessing it. We must keep evangelistic fire burning, we must spread scriptural holiness.

"Unbelief is everywhere about us. The schools, text-books, newspapers, magazines, in movies and theaters, saving evangelical truth is being ridiculed and undermined. The Holy Ghost is the one Person who can give an effectual and final answer to this blighting plague of skepticism. We must not sit still. We must strike at the very root of all that is evil with the Word of God in revivals of religion. Men and women must be born again and wholly sanctified that they may be

come ministers and witnesses of the Lord Jesus against every phase of skepticism.

"May God bless every organization, every Bible Conference, every man and woman who stand up for the truth against the skepticism of our times. The Holiness Movement, with its preachers, witnesses, and camp meetings and conventions where scores and hundreds are converted and sanctified, is the most powerful spiritual factor in this nation. May God help us to concentrate on this great work with renewed vigor and zeal.

"A little bit of history to illustrate my point: Some thirty-odd years ago we established a holiness camp meeting at Wilmore, Ky. For want of advertising and pushing the work the interest in this camp had somewhat waned. During my absence from Wilmore an agreement was entered into to do away with the camp meeting one summer and put in its place a Bible Conference. There was much talk. 'We had come into a new age,' 'Times have changed,' 'You cannot do things now like you did twenty years ago,' 'The Bible must be defended,' 'People must hear the great scholars,' and much else. Persons in Wilmore who had never taken any sort of interest in the holiness camp-meeting rushed to the front with enthusiasm. Dancers and card players were prominent in the good work. Some one dared to say, 'Brother Morrison will not endorse this. He will contend for the holiness camp-meeting.' 'Oh, well, Brother Morrison is too conservative. From what the doctors say, he will not live long.' In due time the Bible Conference was held. Considerable improvement was made on the camp ground, and we have struggled under the indebtedness ever since. The money paid for workers amounted to more than is paid out for three or four of our holiness camp meetings. Not a soul was converted or sanctified, that I have ever heard of, and I made careful inquiry. An indiscriminate vote was taken to do away with the camp meeting and have Bible Conferences for the next three years.

"A little group of faithful people were praying day and night, and a few of us said, 'No, this is a holiness camp ground, and we must have holiness campmeetings. Have your Bible conferences when and where you will, but this camp ground is for the conversion of sinners, the reclamation of backsliders and sanctification of believers. The next year we had a holiness camp-meeting and quite a number were saved. That year they elected the writer president of the camp; we rallied the forces, cried to God, and the second year after the Bible Conference we had something like 300 converted and sanctified. The influence of the camp has grown. People all about central Kentucky, and numbers from other states are attending, the grounds have been largely improved, and the good work moves forward.

"I firmly believe that the work done by the National Holiness Association and the smaller holiness organizations, with the camp meetings and conventions from the northern lakes to the Gulf of Mexico, and the Atlantic Ocean to the Pacific slope, has done more to preserve the faith, to revive the people, to save sinners and sanctify believers, to build family altars, to bring true men into the ministry, to send abroad con-

secrated, Spirit-filled missionaries, than any other religious organization in all the land. Holiness people should sympathize with every good work and bid God-speed to everybody who is contributing anything toward the preservation of the faith and salvation of the people. First of all, and most of all, they should stick to their God-appointed task to spread Christian holiness over these lands."

ARE YOU A GENUINE CHURCH MEMBER?

The etymological meaning of the Greek word from which our word "church" comes is "The Called Out." And as applied to the followers of Jesus Christ it has that meaning in a peculiar and emphatic sense; for it means those who are called out from the world.

It is therefore a misnomer to speak of worldly people as church members. They may indeed be members of a human organization, but in order to be members of the real Church which is "called out" they must be radically different from the worldly world with which they are surrounded while in this world.

And worldliness is not so simple a thing as to permit of confinement to a few feathers and ribbons and jewelry. It is such a fundamental, deeply rooted, and subtle affair that it permeates and saturates the very spirit and mind. It is possible to think and plan and love like the world and still have no outward indications. But Jesus described His followers as being no more of the world than He was of the world.

How passingly some enquire, "Are you a church member?" And how indifferently some acknowledge that they are. But when one goes down to the real root of the matter and enquires, "Are you indeed one of God's called out ones?" it is not a trifling question, and the affirmative answer logically demands a separated and devoted life.

A STRONG DEFENDER OF THE FAITH GONE

In the death of Evangelist E. T. Adams of Wilmore, Ky., the cause of holiness lost a strong defender. Brother Adams had the reputation among friends and foes as "always ringing true." Of late he had preached in some of our conventions and his last revival was with our church at Middletown, Ohio, and he won his way as a preacher and a Christian every where he went.

We first heard Brother Adams years ago at the old camp at Waco, Texas. Then we heard him two years ago at Olivet, Ill. He often sent reports to the HERALD OF HOLINESS and we heard from many sources that he was a true friend to the Church of the Nazarene.

May God bless the memory of this great and good man and make his work to follow on after him. And may God comfort his loved ones in this time of sorrow and bereavement.

The Atoning Blood of Christ

By REV. ALPIN M. BOWES

THE one all important element in man's redemption is the Blood of Christ. "Forasmuch as ye know that ye were not redeemed with corruptible things,—but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19). Not only is this essential truth emphasized in the Scriptures, but it has always been considered the most important doctrine of the Church. Dr. J. Wilbur Chapman said, in speaking of the Blood of Christ, "I believe it to be the most important subject in the Bible." Dr. Torrey wrote thus of his belief, "The first thing that the Bible plainly teaches on this question is the absolute necessity and fundamental importance of the shedding of His blood." Rev. H. S. Miller, of the Union Missionary Training Institute, added this impressive statement, "The Blood of Jesus is the key and center of redemption. Everything depends upon it, there is no salvation apart from it, for 'without shedding of blood there is no remission.'" These expressions voice the belief of all orthodox followers of Christ throughout all ages.

As Adam Clarke wrote, "The passages in the sacred writings which allude to this grand sacrificial and atoning act are almost innumerable. All the books of the New Testament which bear unanimous testimony to the doctrine of salvation by faith through the blood of Jesus are termed the New Covenant. The authors seem to vie with each other in declaring the benefits of the atoning blood."

Paul wrote the Romans, "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." John's oft quoted statement was, "The blood of Jesus Christ, his Son cleanseth us from all sin." And Peter has given us the eloquent expression in our text, "the precious blood of Christ."

The shedding of Jesus' blood is essential because the "blood represents the life." This we find clearly stated in Genesis 9:4, "But flesh with the life thereof, which is the blood thereof." And Matthew said, "Even as the Son of man came . . . to give his life a ransom for many."

The blood exhibits the grace and mercy of God. "But we see Jesus,—for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9).

And it exhibits the love of God. "In this was man-

ifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 Jno. 4:9).

And the blood exhibits the love of Christ. "The life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

It is only through the shedding of the blood of Christ that we obtain:

Justification; "Much more then, being now justified by his blood" (Rom. 5:9). Remission of sins; "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Reconciliation; "For if, when we were enemies, we were reconciled to God by the death of his Son" (Rom. 5:10). Sanctification; "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). Redemption; "And having made peace through the blood of his cross, . . . to present you holy and unblameable and unproveable in his sight" (Col. 1:20-22). And through the blood of Christ we enjoy constant access to God. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,—Let us draw near with a true heart in full assurance of faith" (Heb. 10).

This is all God's wonderful provision for the blessing of mankind with present, perfect, and eternal salvation. This wonderful transforming power of the blood of Christ, cleansing the vilest heart of all sin, and securing eternal inheritance in Glory, easily proves this the most precious doctrine of the Bible.

In anticipating His own sacrifice for sin, Jesus said to the Apostles at the last supper, "This is my blood of the new testament, which is shed for many for the remission of sins." It is this fact which awakens the spirit of appreciation, and of deeply felt gratitude, and humble rejoicing, in the heart of the worshiper at the communion table, as "the Spirit answers to the blood and tells him he is born of God." Then, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The death of Christ is mentioned one hundred seventy-five times in the New Testament. And the eloquent Isaiah prophesied, "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." All the sacrifices of the Old

Testament, which were a type of the sacrifice which Jesus made for sin, emphasize the shedding of blood, the giving of life. "Without shedding of blood is no remission." Without exception the authors of the New Testament glorified God in the strongest possible terms for the atoning blood of His dear Son. And every redeemed soul, who has felt the cleansing power of His shed blood, down to this day, rejoices in commemorating His atoning sacrifice for sin.

This is the central theme of all the Christian poets, who have joined in one great chorus to sing His praises, and move the world into tears of gratitude. Hear them then!

CHARLES WESLEY:

*"The Father hears Him pray,
His dear anointed One, He cannot turn away
The presence of His Son,
The Spirit answers to the blood
And tells me I am born of God."*

WM. COWPER:

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

MRS. C. H. MORRIS:

*"And the blood has never lost its power,
No never, no never;
Jesus' blood avails for sin forever
And 'twill never lose its power."*

MRS. FRANK BRECK:

*"There was One who was willing to die in my stead,
That a soul so unworthy might live,
And the path to the cross He was willing to tread
All the sins of my life to forgive."*

J. H. STOCKTON:

*"O the blood, the precious blood,
That Jesus shed for me,
Upon the cross in crimson flood,
Just now by faith I see."*

R. LOWRY:

*"What can wash away my sins?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus."*

FANNIE CROSBY:

*"Redeemed, how I love to proclaim it,
Redeemed by the blood of the Lamb,
Redeemed through His infinite mercy,
His child and forever I am."*

TOPLADY:

*"Rock of Ages, cleft for me,
Let me hide myself in Thee,
Let the water and the blood,*

*From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."*

PHOEBE PALMER:

*"Oh now I see the crimson wave,
The fountain deep and wide,
Jesus my Lord mighty to save,
Points to His wounded side.
The cleansing stream, I see, I see,
I plunge and oh, it cleanseth me."*

HAVERGAL:

*"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead."*

CHARLES ELLIOTT:

*"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come."*

And, for the great climax in this chorus of praise we behold that "the death of Christ is the central theme of heaven's song."

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

KANSAS CITY, MO.

Lusts of the Flesh

By REV. F. M. MESSENGER

ST. JOHN places the lust of the flesh as first in the list of the things that are in the world which, if a man love, the love of the Father is not in him. St. Paul declares that the flesh lusteth against the Spirit, showing us that one who would be spiritual cannot allow lusts of the flesh, and Peter beseeches the dearly beloved to "abstain from fleshly lusts, which war against the soul."

Lust is defined by Webster as inordinate desire. Ordinate or necessary desire is good. All the natural appetites and passions are legitimate and good, kept within the bounds of the necessities of the body, but when they become inordinate, uncontrolled, reaching out into excesses of any kind, or when they lead in paths forbidden by the Word of God they become lust. If a man is hungry he desires food and it is perfectly right that he should seek it in any legitimate way but he has no right to steal it.

"Flesh" is used in the Bible in a two-fold sense, or rather, two different Greek words in the New Testament have been translated "flesh." The body, which

is the flesh or material part is (Greek) "Soma," while "Sarx," pertaining to the appetites and passions of the body has also been translated "Flesh." St. Paul, writing to the Romans, who of course were still in the body, says, "But ye are *not* in the flesh (Sarx) but in the Spirit, if so be that the Spirit of God dwell in you." That is, you are not in the control of the appetites and passions of the body if so be that the Spirit of God dwell in you, making it evident that the two cannot co-exist in the same person; namely, living in the thoughts and enjoyments of the appetites and passions, and enjoying the indwelling presence of the Holy Spirit at the same time.

If the moral lepers whose names are on our church rolls and who sometimes stand in the sacred desk, should be uncovered it would bring consternation to honest innocent souls.

The *lusts* of the flesh war against the soul but the *works* of the flesh are damning and soul destroying, they are prefaced by "Adultery." Peter speaks of "having eyes full of adultery." Ralph Waldo Emerson said that when the eyes of two adulterers met they became each other's victims. And Jesus said, "Who-soever looketh on a woman to lust after her hath committed adultery with her already in his heart." James says that a man is tempted when he is drawn away of his own lust and enticed, he must be enticed before the deed can be consummated, and *then* "when lust hath conceived" conception takes place in the heart and starts a planning to consummate the gratification of the unholy desire; the *consent* is the conception, the *act* is the birth of the sin—actual sin—and when this act is consummated—"when sin is finished it bringeth forth death."

The woman saw that the forbidden fruit was "good for food," exciting the appetites of the flesh, "and that it was pleasant to the eyes," exciting the lust of the eye, "and a tree to be desired to make one wise," exciting the lust for the pride of life. A desire to take matters into her own hands and become wise and famous, either of which might have been legitimate desires only that God had forbidden it; and, Brother, Sister, anything that God has forbidden we *must* turn our backs upon. We *must not* linger and look upon it. If we do we will utterly fail.

We are living in the most advanced age of worldliness along the lines of St. John's three specifications, since this dispensation was inaugurated.

Women who, we are confident, are pure and intentionally modest are so obsessed with the pride of life and love of fashion that they throw to the winds their scruples on modesty and make their apparel so scant that it would have been indecent but a few years ago.

The congested conditions in our larger cities, crowding of surface cars, elevated and subway trains; sitting in darkened movie shows, together with the added facilities for clandestine arrangements on excursion

boats, on sleeping cars, at hotels, and in many other ways, is a proof we cannot intelligently deny, that we are speedily approaching conditions which Jesus declared would obtain in the last day, conditions which He likened to those in the days of Noah and of Sodom and Gomorrah.

We are steering in a straight course and at a swift pace towards the final windup of this dispensation, and the rock upon which it will founder is *not* Roman Catholicism, Paganism, Apostate Judaism, Red Communism, Modernism, Theosophism, Modern Spiritism, or any other ism. These are tools in the Satanic mind and each will play its part in perfecting his plans and ideals, but his objective is the alienation of the public mind from things eternal and placing it on things temporal, from faith in God to dependence on the human, from the love of God to the love of the world and the things of the world and the things which are in the world, the lust of the flesh, the lust of the eyes, the pride of life. To obtain such conditions the world must have leadership and it will take a being with almost supernatural powers and this the world is looking for. They are talking of a superman, a great leader, and he is coming. His ultimate theology will be the deification of man. His incentive to this deification will be the love of the world and sensual indulgence in the things of the world and when he has used apostate religions of every kind to the extent of his need, he will sweep them aside (Dan. 9:27, the Jewish apostasy, Rev. 17:16-17, the whole apostasy) and then he will oppose and exalt himself above all that is called God or that is worshiped: (either genuinely hypocritically or by apostates) so that he as God will sit in the temple of God showing himself that he is God (2 Thess. 2:4.)

The love of the world and all that is in the world will prepare men's and women's hearts to follow Antichrist. The blessed trinity, Father, Son and Holy Ghost, are enshrined in the heart of a believer through faith, hope and charity (perfect love). The trinity of evil, the Devil, the Antichrist and false prophets, will captivate the hearts of unbelievers through the lust of the flesh, the lust of the eyes and the pride of life.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists" (1 John 2:15-18).

Beloved, beware of the lusts of the flesh. "I keep under my body," says St. Paul, "lest having preached to others I myself should become a castaway."

CHICAGO, ILL.

The Place of Prayer in the Solution of Our Problems

By REV. R. J. KIEFER

P RAYER is an all important factor in the Christian life and a Christian life without prayer is like a house without a foundation. The men who have done the most for God in this world have been early on their knees. Behind this early rising and early praying is the ardent desire which presses us in this pursuit after God.

We cannot enumerate all the problems that confront the pastor but we will name a few and mark the relation that prayer sustains to these.

First there is the problem of the "indifference of the people to spiritual things." It certainly seems that in the latter days Satan is putting forth a strenuous effort along this line, and people who once enjoyed the preaching of the truth now can scarcely be interested. True, the Sunday school shows an increase in attendance but what of its spirituality? Where is the Sunday school at the preaching hour? and is it not true that on account of this very thing some pastors are holding a joint Sunday school and preaching service, substituting a short rambling talk for a God inspired sermon from the Lord? Why so many empty pews in the morning and evening preaching services? One answer is: Indifference to spiritual things. The problem of indifference extends beyond the border of the Church, for the sinner can scarcely be interested any more in the welfare of his eternal destiny. How can a minister of the gospel meet this problem without prayer? We are no doubt living in the Laodicean church age, the age of the falling away of the Church and the time has come when "they will not endure sound doctrine" and because iniquity abounds the love of many doth wax cold. How can it be solved? By human ingenuity? more church machinery? Nay, prayer will go further in the solution of this great problem than any other thing.

Again there is the problem of holding the young people. Concerning this problem we hear the cry amusement, amusement, we must have amusement to hold the young people. It is true that we cannot put old heads on young people yet some things are being tolerated and even sanctioned today that cannot be practiced in the name of Christ. These things are a trick of the Devil, to chill the religious fervor and zeal of the Church. And young people, if dealt with properly, asking God's guidance in the matter, can be reached and led into deep experience in God where they will become crucified to the things of the world and have no need of amusements other than those given by the rapture and joy of a fruitful consecrated life.

Then there is the problem of reaching the unsaved,

the formal, the moral and the outbroken sinner. Shall we try to reach them by plans and methods worked out in our own mind? This problem must be met on the same ground as the others. True revivals are not worked up or planned out, they are prayed down from heaven. The pastor who attempts soul winning without having prayer finds himself chagrined and defeated, his work superficial.

Next there is the great social problem. Where there is true spirituality there is also true sociability, but some churches will have from 100 to 300 present at a church social, oyster stew, church frolic, kinderspiel, bazaar and on the next evening there will be twelve or fifteen at the mid-week prayermeeting and very few if any of the social crowd there. It is the work of the Church to witness for Christ. If we are to meet all these problems on the basis of prayer why not this one? Will a church attach a smoker, bowling alley or skating rink to their edifice if this matter is prayed over by the pastor and committee that has charge of such things? I tell you nay. These things belong to the world. If a pastor or lay member were to offer prayer at some of the social frolics of the church that are being held today it would be entirely out of harmony with the atmosphere of the occasion.

Lastly let us consider the problem of the minister's duties. What place shall prayer have in the numerous duties of the minister? Again we say firmly, First place. A minister like any other professional man may acquire a routine of business and may pursue the same mechanically and even backslide in doing so.

Let us take the calling for instance. Shall he take street by street in a mechanical way? Is it not much better to pray first and move forth as led by the Lord? If prayer comes first, the pastor will almost invariably offer prayer in the home before leaving, a thing that seems to be becoming a rarity in these days. Again, if prayer comes first, the conversation will bear the marks of divine approval and will not be made a joke box affair that makes the minister feel ashamed if perchance he does venture to pray before leaving.

If prayer comes first, the sermon preparation flows freely and the brain is not racked with an attempt to give the people something new. He will make all things new. This God given message then when delivered without fear or favor of man will cause his own heart to burn within him and the hearers' hearts will be moved heavenward. What right has a minister to enter the pulpit without this necessary preparation?

Another problem that confronts every pastor arises from the numerous duties that are pressed constantly upon him, until it seems Satan would rob him of his

time to pray. Better to let some other things go undone than to go empty handed in this great conflict against sin and Satan. Again we say the place of prayer in the solution of all our problems is the First Place.

PITTSBURGH, PA.

"Safety First"

By GENERAL SUPERINTENDENT GOODWIN

A LONG the streets and in dangerous places we see the above words, "Safety First." The purpose is, of course, to produce care and caution, and not to presume of safety in dangerous places. In our last great Board meeting here in Kansas City, which was one of the best since the last General Assembly, Dr. Reynolds, our Senior General Superintendent, gave the slogan, "Get the money before you spend it," which seems to me to not only be wise, but in harmony with real faith and trust in God.

In previous years in our foreign missionary work our enthusiasm has led us to make our budget to cover the needs as far as possible and undertake to forward the money to the foreign fields, trusting the people to send the money in to supply the need. I am sure with a moment's reflection this is not a safe policy, or wise financiering, or even consistent with faith in God. The better plan would be to get the money before we spend it. This is the purpose of the General Board in asking the church for a reserve fund. Not that they want the money on hand, but to preserve our credit and save interest money.

Real faith is not presumption. It was on the ground of presumption that Satan tempted our Lord, when he asked Him to jump from the pinnacle and trust God to save him from being dashed to pieces. It was the plan of George Mueller never to spend money until he had it on hand. He reasoned if God wanted any undertaking He would send in the money to provide for the need. For us to borrow funds, trusting God to send them in, is not faith, but presumption. Now that we know the plans of the General Board, let us enthusiastically and loyally sustain them in their efforts to maintain the general interests of the church.

It is not safe to spend money until we get it or have every reason to know that it will come without fail. To plunge into obligations, straining our credit to the breaking point is not wise or safe. To draw checks with no funds in the bank, trusting future possibilities with all the contingencies in life must be a dangerous policy and surely a most expensive one.

In accepting the treasurership Brother Lunn made it very clear that funds must be gathered in sufficient reserve or he could not accept the responsibility.

Our past methods have been so inadequate to meet the growing demands of the work, the treasurership has hardly been treated fairly in being left for months to finance large monthly appropriations to the foreign

field with no funds on hand. Having to borrow large sums of money, paying high rates of interest has been a great burden.

The General Board after two years of careful study has found a better way. Get the money before we spend it. Of course, we cannot do this in one year, but by careful planning and loyal support of our people we shall soon be on the highway to this ideal. Then we can enlarge the work as the funds come in to supply the needs.

It would seem to me that consistent faith must pray the money in before spending rather than to presume on the mercy of God to get the money after it is spent. I have been quite an enthusiast in undertaking large things. I now fear that some of my supposed faith has been a little of presumption. I have dashed my toe against a stone once or twice, which made me feel that it would have been better to have taken the stairway rather than to have made the jump. I now believe that true faith will embrace "Safety first" and pray the money in before we spend it.

About Our New General Treasurer

IN the early summer of 1907 the writer was called to the pastorate of the Racine, Wis., Independent Holiness Church. During this pastorate we enjoyed the constant and regular attendance of a father and his two sons and daughter. They were very faithful to the church services and always sat together as a family during the preaching hour.

The subject of this sketch was the elder son, then about 21 years of age, and, while very regular in church attendance and of most commendable deportment in every particular, yet an unsaved young man. Mervel S. Lunn was born October 5, 1886 at Kenosha, Wis. When the writer became pastor at Racine, he found that some time previous to his arrival the mother had died and the father was rearing the three children with the most godly solicitude. Brother Mervel Lunn attended school at Racine, although not completing the high school work. He later took several correspondence courses.

At about eighteen years of age he entered the employ of the J. I. Case Threshing Machine Company as an assistant in the offices where he spent about six years. His devotion to the interests of his employers won for him their confidence, and in 1910 they transferred him to their branch at Amarillo, Texas, as cashier and bookkeeper. Later, he was transferred to the branch at Dallas, Texas, as special general office manager. Following that successively he was stationed at Kansas City, Mo.; Winnipeg, Manitoba; Denver, Colo.

On September 1, 1913, he was employed by the Publishing House as their bookkeeper. During this

employ he acted as general auditor for all of the general boards. During the administration of DeLance Wallace as Manager of the Nazarene Publishing House, Brother Lunn was employed as Assistant Manager.

On March 1, 1922, when the re-organization of the Publishing House took place, Brother Lunn was called to become Manager. His studious application to his duties, as well as the fine spirit of devout consecration which he pours into all his work, have had no small part in the wonderful success of that institution. Had it not been for his unusual ability to handle the entire plant, the re-organization committee would have made small progress in saving the institution from financial wreckage and placing the same on a stable, profitable financial foundation. Brother Lunn not only applied himself to the routine business of his office, but he familiarized himself in a masterly way with all the duties of the institution, particularly qualifying himself in the department of cost accounting. From March 1, 1922, the financial progress of this great institution of the church has been almost phenomenal. Brother Lunn's fine Christian spirit; his conscientious application to his responsibilities; his constant refusal to permit high and holy objects to be lowered to the plane of mere commercialism; his insistence that in his work he is as much helping to carry the gospel to the whole world as any preacher in our connection; and his untiring efforts and persistent determination to put spiritual things to the forefront, together with his splendid ability as an expert accountant and his lofty conception of handling financial trusts as in the sight of God himself, peculiarly qualify him as he enters upon his duties as General Treasurer of the Church of the Nazarene.

In 1910, at the old home church on College Avenue, Racine, Wis., he found his Savior. In 1913, under the ministry of Rev. A. S. Cochran, in Kansas City, he was graciously sanctified. This quiet, unostentatious, retiring, yet efficient and godly man, deserves the most loyal support and heartiest co-operation of every general officer, district officer and local church officer, in fact, of every individual member of our entire connection. He not only needs your loyal co-operation and support, but he needs your prayers.

E. J. FLEMING, *General Secretary.*

GOD ANSWERS PRAYER

I know not by what methods rare
But this I know: God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore, we need to pray and wait.
I know not if its blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone
Whose Will is wiser than my own.

—Unknown.

General Statistics

WE take pleasure in presenting to the denomination the General Statistics for 1925. We are gratified to notice that in general there have been gracious increases along nearly all lines, which we take to indicate in some measure God's rich blessings resting upon the church.

The increases in membership of the church, the Y. P. S., and the Sunday school are gratifying, but at the same time these additions mean greater responsibilities. The increase in church membership slightly exceeds that of 1924, as does also that of N. Y. P. S. members, with substantial gains in Sunday school members. Every day of 1925 there were added to the Church of the Nazarene an average of twelve new members, to the Sunday school forty-three new members, to the N. Y. P. S. seven new members, to the W. M. S. three new members.

We are sorry to note a decrease in the number of ministers of 21. This item should cause us deep concern.

A church building was added every four days.

A parsonage was added every ten days.

A new church was organized every three and a half days.

A daily addition of \$2597.00 was made to the value of property.

The per capita value of church property was \$120.66, while the per capita of indebtedness was \$25.79.

The per capita of contributions to all purposes by 59,767 Nazarenes average \$49.04 which is very slightly above that of 1924.

We unite in giving praise and thanksgiving to Him who has made all our advancements possible and by whose living spirit and redeeming blood our church life is made possible.

E. J. FLEMING, *General Secretary.*

	1925	1924	Increase
Number of Churches.....	1,486	1,386	100
Church Members	59,767	55,142	4,625
N. Y. P. S. Members.....	17,898	15,189	2,709
Sunday School Members....	107,946	91,996	15,950
S. S. Officers and Teachers...	12,313	11,318	995
W. M. S. Members.....	11,285	10,052	1,233
Elders	1,262	1,150	112
Licensed Ministers	1,006	1,139	*133
Consecrated Deaconesses	227	218	9
Licensed Deaconesses	127	138	*11
S. S. Superintendents.....	1,343	1,255	88
N. Y. P. S. Presidents.....	700	589	111
Elected Delegates	2,886	2,542	344
Membership in Assembly.....	7,162	6,408	754
Church Buildings	1,072	978	94
Parsonages	457	420	37
Value Church Property.....	\$7,211,791	\$6,263,661	\$948,130
Present Church Property Debt	1,541,555	1,310,638	230,917
PAID:			
On Bldgs. and Improvements.	444,954	504,773	*59,819
On Indebtedness.....	257,142	195,314	61,828
To Pastors	937,041	825,019	112,022
To Evangelists,	239,793	231,499	8,294

For Rent	60,941	54,239	6,702
For Local Church Exp.....	324,834	268,251	56,583
For Local S. S. Exp.....	120,671	99,953	20,718
For Local N. Y. P. S. Exp....	18,361	15,473	2,888
Other Benevolences	71,744	58,470	13,274
To Dist. Supts.....	62,830	60,243	2,587
For Support Schools.....	61,910	66,961	*5,051
For Dist. Home Missions.....	39,554	42,687	*3,133
For District Expense.....	33,245	16,067	17,178
For Nazarene Tract Society..	112	327	*215
For Social Welfare.....	2,316	4,781	*2,465
For Orphanage Work.....	1,904	3,334	*1,430
To American Bible Society..	150	348	*198
Other Benevolences	10,167	9,656	511
Foreign Missions (Church)...	154,556	142,927	11,629
Foreign Missions (W. M. S.)..	37,386	34,998	2,388
Home Missions (General)....	8,845	6,879	1,966
For Church Extension.....	11,500	10,014	1,486
Ministerial Relief	5,599	4,785	814
Pub. Free Literature.....	480	878	*398
Christian Education	1,850	3,835	*1,985
General S. S. Fund.....	2,062	1,050	1,012
General Superintendents	10,174	12,109	*1,935
Gen. Admin. Exp.....	1,038	481	557
Gen. Assembly Expense.....	1,235	2,951	*1,716
Gen. Contingent Fund.....	1,536	1,040	496
Other Benevolences	7,225	18,191	*10,966
Paid for all Purposes	2,931,155	2,697,533	233,622

*Denotes Decrease.

WORLD-WIDE STATISTICS

Number of Churches—		
In United States, Canada, British Isles.....	1,486	
In Foreign Mission Fields.....	33	1,519
Number of Church Members—		
In United States, Canada, British Isles.....	57,767	
In Foreign Mission Fields.....	3,051	62,818
Value of Church Property—		
Reported by Districts.....	\$7,211,791	
In Foreign Fields.....	220,500	
Educational Institutions	995,558	
Publishing House	195,000	
Hospitals, Orphanages, Homes.....	85,000	\$8,707,849

Department of Bible Studies

The Whole Bible for the Whole Year

By Prof. J. B. Galloway

LESSON NINE

*Our knowledge of Scripture may be limited,
but if our reverence for it be profound, we
will be preserved from a thousand errors."*

—C. H. M.

PART I. The Ninth Week's Assignment. Read the books of Judges and Ruth.

After the death of Joshua the children of Israel became a confederation of tribes, united by religion and race, with no king or leader, each doing what was right in his own eyes. The time covered was more than three hundred years. This period was one of transition and of checkered scenes. We must remember that God does not approve of all the persons and acts described. They are recorded because they were the truth and not that God sanctions them. The Scripture never covers up or veneers the truth. It

gives the accounts as they actually occurred. The judges were very human. The book is full of light and shadow. Such sentences as "The children of Israel did evil in the sight of the Lord," and "The children of Israel cried unto the Lord," occur frequently. The story of the book might be given in these words: in, punishment, repentance, deliverance, repeated seven times. The book records seven apostasies, seven servitudes, seven heathen nations who oppressed them, seven great deliverances. The key verse of the book is 2:18. Their history is "They turned quickly out of the way." God allowed their enemies to oppress, they cried for deliverance, God raised up a judge to save them, they served the Lord all the days of the judge,—then repeated the story over and over. Fourteen judges ruled during this time. The history of six is given in detail and of the others very little is said. The book is typical of those who have entered the promise land but do not remain faithful, live an up and down life.

Concerning the authorship of Judges nothing is known. The Talmud, Jewish Rabbis and many Christian scholars attribute it to Samuel. This is not improbable. From internal evidence we see it must have been written before the days of David.

The book of Judges may be divided into two parts. I. The first sixteen chapters give the history of the work of the judges. II. The last five chapters form an appendix to the book—recording the conquest of Dan and the destruction of Benjamin.

Some striking passages from Judges are: 2:16-19; 3:10, 31; 6:11-16, 34; 7:3, 7-21; 8:34; 9:15, 56; 10:13; 11:34; 13:8, 25; 15:14; 16:6-9, 30; 20:18.

THE BOOK OF RUTH

This beautiful story is a series of events occurring during the Judges. See 1:1. It is a striking contrast to the scenes of war and bloodshed which we have read there. It forms a conclusion to the book of Judges and an introduction to First Samuel. It is separated from the former to emphasize the genealogical record in 4:18-22 of David, the ancestry of Christ. This evidently is the design of the book. From the closing verses we see it must have been written as late as the days of David. The author is unknown but probably is Samuel. In the original several expressions are identical with those in Samuel and the Kings. 1:17; 4:6, etc. The chapter divisions are good. We suggest the following outline: Ruth's choice, Ch. 1. Ruth's labors, Ch. 2. Ruth resting, Ch. 3. Ruth's reward, Ch. 4. By some Ruth pictures the church, and Boaz Christ. Others see a picture of the relation of the Jew to Christ in past and future history. The story of the Prodigal Son occurs in the Jewish family leaving their land.

The book, though brief, is remarkably rich in examples of faith, patience, industry, kindness and providential care.

Goethe says, "The book of Ruth is the loveliest

specimen of epic and idyllic poetry which we possess."

PART II. THE BIBLE—STRUCTURE AND DIVISIONS.

How the Chapter and Verse Divisions Originated. The chapter and verse divisions of the books of the Bible are not of divine origin nor are they of any great antiquity. From a very ancient time the Jews divided their Scriptures for liturgical use into smaller divisions and subdivided these into still other divisions. The Law of Moses is divided into 54 sections and 669 lesser divisions. Other portions were divided in the same manner. These divisions were represented in the Hebrew Bible by breaks in the text and signs similar to our dash and colon. The Jews began as early as the exile to read the arranged sections in regular course from Sabbath to Sabbath in the synagogue. See Acts 15:21. Since the fourteenth century it has been a universal custom among the Jews to read the whole law annually. After reading the assigned passage from the Pentateuch a section from the prophets was read; an example of this is seen where Jesus reads from Isa. 61 in the synagogue at Nazareth. See Lu. 4:17. The divisions of the Law were called PARSHIYOTH and of Prophets HAPHTAROTH. By the third century divisions of the Gospels of the Greek New Testament were begun. These sections were called in Greek TITLOI. Ammonius divided the sections into still smaller ones corresponding to our verses. They were called KEPHAIAIA. The Acts and Epistles were divided in a similar way during the fifth century by Euthalius. Early Latin manuscripts were divided into sections called BREVES and CAPITULA. The chapter divisions we have in our Bible are attributed usually to Hugo de Sancto Caro of France. He was afterwards Cardinal Hugo in Spain. This was about 1250 A. D. Others ascribe the work to Robert Langdon, archbishop of Canterbury who died 1228 A. D. About three hundred years after the chapter divisions, Robert Stephens divided the New Testament into the verses we now use. They occur in a Greek New Testament edited in 1551. The chapter and verse divisions are very convenient for locating passages. They are very important in the study of concordance and commentaries, but as Dr. Angew says, "These divisions are very imperfect, and even when not inaccurate they tend to break the sense and obscure the meaning." Examples of poor chapter divisions occur where Paul's address is cut into in Acts 21 and 22. The first verse of John 8 belongs to Ch. 7. The description of Christ in Isa. 53 begins at 52:13. The first verse of Col. 4 belongs to Ch. 3. Many others could be mentioned.

In many Bibles the logical divisions are marked by the paragraph sign. The chapter and verse divisions, the chapter titles and the superscriptions to some of the New Testament books are purely the work of men, and form no part of the inspired writ-

ings. Much is poorly done and some entirely false. An example of a false superscription occurs at the close of 1 Thess., where it says the epistle was written at Athens while from the scripture text we find evidence that it was written at Corinth.

There are 1189 chapters and 31,173 verses in the Bible.

PART III. QUESTIONS AND SUGGESTIONS FOR STUDY.

1. Compare the experience of the coming of the spirit of the Lord on the Judges with the experience of the Spirit filled saint of the New Testament.
2. Note the small capital God used for the accomplishment of great achievements in the book of Judges.
3. What comments are made in Heb. 11 on the work of the Judges?
4. Develop the theme.
5. What four Gentile women are mentioned in the genealogy of Jesus? See Matt. 1. What significance can you draw from this?
6. Draw analogies between the incidents of the story of Ruth with the story of the Prodigal Son. (Luke 15.)

WORLD-WIDE NEWS ITEMS OF RARE INTEREST FOR BUSY READERS

By REV. C. E. CORNELL

On January 27 the United States Senate voted, 76 to 17 to enter the World Court.

The Layman Company, Chicago, founded by the late Thomas Kane for the distribution of "tithing" literature, has sent to all parts of the world approximately forty-five million pamphlets. When Mr. Kane was past eighty, he organized the business into a non-profit company and asked Dr. Dan B. Brummitt to become its president. Tithing pamphlets can be secured practically free by addressing the company, 730 Rush St., Chicago.

Mabel Walker Willebrandt is the Assistant Attorney General of the United States. She is in charge of the Department of Justice handling the prohibition cases. She is one of the ablest and most effective officials in the national government, and by her ability and courage sets a worthy example for other officials to imitate.

A retired missionary declares in *The Christian Advocate*, New York, that there are "Three Curses to Methodism:" (1) Politics in the pulpit; (2) Pleasure-seeking in the pew; and (3) That Methodism has outgrown its original design, "To spread Christian holiness over these lands." All three are dangers to the Church of the Nazarene.

The yearly drink bill of England now totals \$1,770,000,000. Allowing for non-drinkers, this means about \$40.00 for each individual. It is estimated that nine-tenths of the ten million families drink beer. About 930,000,000 gallons of beer is consumed annually, or in other words about 100 gallons per family. England must grapple with this gigantic problem or else become decadent as a nation.

A hot heart in the breast of a minister will usually diffuse heat that will stir his hearers. A minister should not only diffuse heat, but light. Do not be lop-sided,—all light and no heat; nor all heat and no light. Heat and light are both necessary for preserving the life of the church.

Rupert Hughes "slopped over" by his unjustifiable tirade against George Washington, branding him as a "profane, irreligious, pleasure-loving man." A White House reporter asked President Coolidge to comment on the remarks of Mr. Hughes. Pondering the question, the President turned to gaze for a moment from his office window toward the towering obelisk erected as a memorial to the first President. When certain that his eyes had not deceived him, the President said: "I see that the monument is still there."

Mrs. Sam. P. Jones is dead. She was the wife of the famous evangelist Sam Jones. She died at Atlanta, Ga., January 11. She was a strong, earnest, active Christian. She held her membership in the Sam P. Jones Memorial Church at Cartersville, Ga. For many years she taught the largest Bible class in the state of Georgia. Her religious influence was far-reaching.

A matter of no little importance was the uniting, on the night of January 29, of the Federated Men's Bible Classes of Southern California, and the United Church Brotherhoods of Los Angeles County; the new organization to be known as the Federated Church Brotherhoods of California. Dr. A. M. Wilkinson of Hollywood, a prominent layman, was elected president. The new organization will seek to have a Men's Bible Class in every church; and will also keep out of politics, but will stand for law enforcement and clean government, family altar, and the Bible back in the public schools. This is a very strong organization that has possibilities of doing great good.

The only hospital for leper patients in this country is located at Carville, La. This is a government hospital known as Hospital 66. *The Mission to the Lepers* supports a Protestant chaplain and church work. *Within the Camp* is a quarterly magazine published in the interest of leper colonies in all parts of the world. If you desire a copy write to William M. Danner, American Secretary, 156 Fifth Ave., New York. This great work of caring for lepers is worthy of your liberal support.

General Pershing is "broken" in health. He claims that he is "fairly well" but nevertheless he is now in the Walter Reed Hospital, Washington, D. C., where he states that he will have some work done on his teeth.

Chicago is called the "windy city" but it could also be called a "desperately wicked city." Murders in Chicago rose from 194 in 1920 to 325 during 1925. Robberies have increased proportionately. One per cent of the city's population is engaged in criminal pursuits according to the Crime Commission head. He states that it would pay the city to give each of its 30,000 crooks \$20,000 a year to remain away, because their activities now cost Chicago \$600,000,000 a year.

As a result of an order issued by United States Judge Hick-enlooper, February 9, a United States marshal and his deputies destroyed approximately 12,000 barrels of beer at the plant of the Mohawk Brewing Co., Cincinnati. It went into the sewer where all such stuff belongs.

An Anti-Prohibition Conference was recently held in Washington. It was claimed that 1000 delegates were in attendance. We doubt if there were 500 by actual count. The "wets" made a great "blow" through their friendly newspapers, but it all blew over when they postponed any active legislation looking to the modification of the Volstead law until 1928. The "drys" have a safe majority both in congress and the senate and also the majority of the states. By 1928, prohibition will be so beneficial to the United States and the law will be so fastened upon the hearts and minds of the people that nothing can change it. The "wets" have an up-hill job and the road is very steep. Prohibition is here to stay.

Here is an interesting and instructive item from the *Evangelical Messenger*:

Do You Know:

That 21,000,000 letters went to the Dead Letter Office during 1925?

That 803,000 parcels did likewise?

That 100,000 letters go into the mail yearly in perfectly blank envelopes?

That \$50,000 in cash is removed annually from misdirected envelopes?

That 12,000 postage stamps are found in similar fashion?

That \$3,000,000 in checks, drafts and money orders never reach the intended owner?

That Uncle Sam collects \$92,000 a year in postage for the return of mail sent to the Dead Letter Office?

That it costs Uncle Sam \$1,740,000 yearly to look up addresses on misdirected mail?

That this vast sum could be saved and the Dead Letter Office abolished if each piece of mail carried a return address, and if each parcel was wrapped in stout paper and tied with a strong cord?

What this old world needs "right now" is an old fashioned, Holy Ghost, sin-cleansing revival. We need to get rid of our economic fallacies and sociological quacks. Sin is our trouble; *the sin that doth so easily beset*. Sin in the human heart makes men and women *bad*; there is no cure but the blood of Jesus. Let us read the Sermon on the Mount and abide by its practical precepts, quit growling and go to work.

It is said that 200,000 Americans visited Europe last year, and that each traveler spent on an average of \$2000. This means that some \$400,000,000 was left behind by these visitors from across the Atlantic, and mostly in England, Switzerland, and Italy. We are helping war-stricken Europe some. Beside this we have sent France millions of money not counting what the Near East has collected and forwarded.

Here is a new word. The weather bureau has coined a new word "smog" to describe a combination of smoke and fog.

HOW TOBACCO KILLS

Luther Burbank in his article in Henry Ford's paper, *The Dearborn Independent*, on "Tobacco, Tombstones and Profits," says: "Let me tell you how tobacco kills. Smokers do not all drop dead around cigar lighters in tobacco stores. They go on and years later die of something else; and when they die the doctors certify that they have died of pneumonia, heart disease, typhoid fever, or what not."

As is well known, President Harding, who died suddenly in San Francisco on August 2, 1923, was a heavy user of tobacco. In the signed statement of the five physicians attending him appeared these words: "We all believe he died from apoplexy, or a rupture of a blood vessel in the axis of the brain. His death came after recovery from the acute illness was in process."

Earlier in the same statement the physicians said: "For some years his blood pressure had ranged around 180, and there was evidence of some arterial sclerosis, enlargement of the heart, and defective action of the kidneys. Except for fatigue and the fact that his heart and blood vessels were some years older than the rest of his body, he was in reasonably good health." Normal blood pressure for a man of President Harding's age—58 years—should be about 140 to 160.

According to Dr. Matthew Woods, of Philadelphia, Dr. Royal S. Copeland, Dr. William Brady, and many other physicians of note, the conditions found in President Harding's case, resulting in his death, are more or less in evidence in the condition of nearly all heavy users of tobacco. In this connection it is well to remember Luther Burbank's words as to how tobacco kills.—*Wesleyan Methodist*.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

THE *GOVERNOR'S DOG

(*Gov. William B. Bate, Mexican War veteran,—General in the Confederate Army, twice Governor of Tennessee,—and afterward State's Senator for more than twenty years.)

A LITTLE STORY FOR CHILDREN

The front entrance to the Governor's house opened out on a flight of six or eight broad stone steps. The sun shone warmly upon them all the morning, which was the reason that Black Joe, the Governor's dog, always stretched himself out on the top step to take his morning nap. And then in the afternoon Black Joe liked to sit on the same step and watch the people pass by. The school children would call out,—"Hello, Black Joe," and Joe never failed to answer with a friendly thump of his tail. Sometimes visitors passed up the steps to the front door,—and the dog would move politely to one side, for Black Joe had good manners. Perhaps he realized in some way that his master was a very fine, brave gentleman,—and felt he must behave as a gentleman's dog should. People who knew the Governor,—and his dog, were so used to the sight of Joe at the front entrance, that the house wouldn't have looked natural without him. But strangers couldn't quite understand. "If your Governor must have a dog why don't some of you people give him a really fine one? This dog is just a fat, common old fellow," was said more than once.

Well,—Joe was fat,—and he was getting old;—there was no doubt of that. He was black and sleek enough,—but his hair was the straight, short kind often seen on ordinary street dogs; curs, some people call them. As for a pedigree,—well,—no one could trace Joe's family history back. No one even knew who his father and mother were, for Joe had been a little street waif. So, according to the rules men have made for dogs,—I suppose the Governor's dog would have to be classed as a common enough fellow. And yet Joe had more sense than a lot of fine dogs I have seen. He didn't have to be fenced, or locked in to keep him from following strangers. No, he knew perfectly well who his folks were, and had no idea of going off after a strange person. And if Joe took a nice long stroll, the whole family didn't have to turn out to hunt him and bring him home. Joe knew where he belonged and came home by himself. Not every thoroughbred dog can be trusted to take care of himself like that. He had a good character too. Neighbors didn't mind Joe walking through their back yards; he never meddled with things which didn't belong to him. He was always kind to children, and polite to older people. And he loved his own family with all his warm, faithful heart. They loved Joe too, every member of the household,—from the

Governor himself,—and his gracious wife, —and the lovely young lady daughter, and school girl daughter,—down to Henrietta the colored housemaid and Albert the cook. It had never occurred to any of them to be ashamed of dear faithful Joe on the front steps. And they would have been really surprised and hurt if someone had said to them that Joe was just a common old dog. Anyhow, don't you think that a dog who could win the sincere affection of a fine,—cultured family, and the respect of a whole neighborhood, was rather an *uncommon* sort of fellow?

And now I must tell you how it was that Black Joe became a member of the Governor's household. One night some eight or ten years before a certain boy who lived across the street, had gone with his parents and sister to a concert. Coming out of the crowded hall,—he was separated from them, but the boy's father said there was no need to worry about him. And sure enough when they came up the street, there was the boy sitting on the curb-stone waiting for them to unlock the house. They could see him very plainly in the light of the street lamp overhead. But he didn't seem to notice them until they were quite close to him; then he arose to his feet slowly. "Why son,—you look so queer,—is anything the matter? And what makes your coat bulge out like that?" asked his mother anxiously. He *did* look queer. His coat was open,—and his shirt was pouched out around the waist as if he had suddenly grown to be a very fat boy indeed. "It's puppies, mother," he faltered. "Puppies!" exclaimed his astonished mother. "Yes,—you see it was like this," he hastened to explain. "Mr. Turner let me ride with him as far as 7th and Woodland; you know he turns off there, so I got out and walked the other two blocks. When I came to the vacant lot on the corner I heard something whining, and I stopped to see what it was. After hunting around in the grass a bit,—I found a little young puppy. He was very cold, but as soon as I cuddled him up under my coat he stopped crying. The whimpering didn't stop though,—and I knew there must be another puppy somewhere. I soon found him,—with four others, huddled together,—trying to keep warm. Of course, I couldn't carry all of them in my arms,—they are fat little rascals, and the only way I could think of was to open my shirt and pack them around my waist." "Six darling little puppies? O, let's hurry into the house so we can see them," cried his sister delightedly.

"Yes, that is the sensible thing to do just now," said the boy's father. When they were inside the house, he turned on the lights, and stirred the fire in the sitting room. Then the boy took the pup-

pies out one by one and laid them on the warm hearth.

"Whose dogs do you suppose they can be?" asked his mother looking down at them. "They are a common breed so it's probable they belonged to some colored,—or poor white family, who took this way of getting rid of them," answered her husband. "The question now is, how are we going to get rid of them?"

"O, father,—can't we keep them?" cried the little girl, who had just come in with a pan of warm milk.

"We might keep one,—but six puppies, no, we could not possibly do that," answered her father. "But what will become of the other five?" she asked.

Her parents looked at one another with troubled faces. They had been careful to teach their children to be kind and merciful to all of God's helpless creatures,—but how they could manage to be merciful to a half dozen homeless little dogs at once was something of a problem.

Then the boy spoke quietly, "I have a plan I would like to try," he said. "What is it?" asked his father.

"It is this. If you will let me keep one dog, I will start out tomorrow and hunt good homes for all the others," said the boy. "Do you think it will be an easy job to find five people who will give a home to an ordinary little black puppy?" asked his father. "I believe I can do it," answered the boy. Then his big dark eyes grew very soft as he said, "When I sat out there under the street light waiting for you, with all of those little fellows snuggled up against my body,—I felt as if I *must* give them a chance to live. They seemed to be trusting me so, you know. So I prayed and asked God to help me,—and I believe He gave me the plan, and will help me find the right people." And the boy's faith was not disappointed, for the next morning he found a home for the first dog within a few minutes. There was something in his story which touched the heart of the lady whose husband was afterward to be Governor. Then too, the sleek black puppy in the crook of the boy's arm looked very cunning with the collar of blue ribbon the little sister had tied about his neck. So the lady smiled and held out her arms for Black Joe. O, yes,—the boy found good homes for all the puppies. But it was about the dog who became a member of the Governor's household that I specially wanted to tell you. The reason I know so much about it is because I was the little sister of the boy who found Black Joe.

NOTE—Owing to a typographical error the name "Cuvier," noted scientist, was printed "Currier" in our issue of March 3rd.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:



I left you in my last Georgia letter at the St. Johns Church of the Nazarene. Well, we left St. Johns for Columbus, Ga. This was quite a hard day's drive as it was 140 miles and we had one day of steady rain.

But we made it all O. K. and drove into Columbus by the middle of the afternoon and found Brother and Sister Garrett and our beloved Brother R. H. M. Watson from Mississippi in a fine revival. We had one fine service with them. The house was packed and the glory of the Lord was on the saints. Brother Garrett and wife are both fine preachers and they are doing a fine work in Columbus. They told me that Brother Watson was doing some great preaching, and we were prepared to believe it. After traveling over the state of Mississippi with Brother Watson, you would know that he is a great preacher and one of the finest men in the state of Mississippi. We left early the next morning and Brother Garrett left the meeting in the hands of his wife and Brother Watson and made one day's run with us.

We pulled into Molena by the afternoon and preached in the Baptist church and had a nice service. At night we went on to Thomaston for the night service and preached in the M. E. Church, South. Brother Garrett was making plans to put on a campaign at Thomaston in a few weeks and we are hoping to have a good work going there before many months.

After a good night's rest we were up early the next morning and drove to Macon and rested up on Saturday night, but on Sunday morning we went to the Free Methodist church, where they have most beautiful people and a most excellent pastor. Our morning service was with those fine people and the afternoon and night services were in the old Mulberry St. M. E. Church, South, that was organized in April of 1826. The church will be one hundred years old in April. Dr. Walter Anthony is the pastor and he treated us with such love and kindness that he completely won our love and admiration. He was a real brother beloved of the Lord. What a blessing it is to meet up with a pastor that has a large church and a large head and a large heart and a big soul. Well, Dr. Walter Anthony is all of that and then some. God bless him nearly to death.

After preaching all day Brother A. B. Anderson and I told the dear ones goodbye and hit the trail for Atlanta. We had such a good time that it was hard to leave. I think I told Brother and Sister Frank Benson and the other dear ones goodbye at least three times each, but at ten P. M. we were giving Miss

Henry Etta gas and were throwing dust at Macon and at two A. M. on Monday morning we pulled into Atlanta and drove to the headquarters of our beloved District Superintendent. In a few minutes Sister Anderson was up and had let us in and made us a good bed and we rolled in. I think I went to sleep at least in two minutes. To preach three times in a day and then drive 100 miles is enough to put a fellow to sleep.

We were up pretty early the next morning and after quite a lot of work Brother and Sister Anderson and I were off for Cedartown which is some eighty miles from Atlanta. We drove in there pretty late in the afternoon, and here we were in the M. E. Church. They have there quite a home missionary work and training school. We met many old friends and had one most delightful service. I haven't been anywhere that I enjoyed the service more than at Cedartown. They are a most beautiful people. We had a fine supper at the best and such love and kindness that we felt that we just about wanted to move there and be one of them.

At ten p. m. we were off again for Atlanta and drove in again at two o'clock in the morning, but we had been in such close touch with the Lord that it did not seem hard. Well, glory to Jesus, the grace of God is such a fine stimulator and upholder, and you just about forget the time of day or night when the Lord is on hand to bless you real good.

We were up at a pretty early hour and at nine o'clock I took the train out of Atlanta for Chattanooga, Tenn., where I arrived at two P. M. and was met by Brother Tidwell, our good Nazarene pastor. I had two nights with him and his great people and I judge that no man on earth can make a fellow feel more like he had gotten to heaven or home than Brother Tidwell can make a fellow feel. He is without a doubt one of the finest and cleanest and best men living. He is simply goodness personified, a Christian gentleman of the first magnitude. He took his fine auto and drove me through the great old Chickamauga battlefield which is one of the most interesting drives in the southland, and from there to Missionary Ridge and to such places as Fort Oglethorpe and the National Cemetery. When we returned from this wonderful trip our good Brother Brown took me to the Northside Chattanooga Grace Church of the Nazarene, where he is pastor. He was, up to last fall, a member of the M. E. Church, but he came to us at the last conference and Brother Tidwell got money and bought a beautiful lot in North Chattanooga and built a beautiful church and Brother Brown is their fine pastor.

From the North Chattanooga Church we drove to the County Farm to see Uncle Samuel Stewart, a man that has

been perfectly helpless for seventeen years. That, to my mind, is one of the most remarkable men that I have ever met. He is one of the happiest and best contented men that I ever saw, and yet hasn't been able to do one thing for himself in seventeen years. He is the wonder of the age. It is worth a trip to that city to see that man. It will convince any man on earth but a real skeptic that he has God and that God has him. I don't think I will ever be the same man again after seeing that wonderful old saint. You can get away from him as you travel up and down the country but you will never forget Uncle Samuel Stewart on the County Farm at Chattanooga, Tenn.

At 12:30 we were back and had dinner, and now we are off for Mt. Lookout. This was a three hour trip in a large sight seeing car with a good guide. He made everything so plain and interesting. I enjoyed it to the limit and to the last minute. We were back for an early supper and then to the big church and a full house and a fine service, then some more sleep and then up at six A. M. and off to the depot. At seven o'clock we were aboard the train and headed again for Atlanta where we arrived at noon and were met by Brother A. B. Anderson. We rested up for the afternoon and went to the church at 7:30 and found the house packed and Brother Charlie Harrison from North Carolina brought a fine message. Then we had three great days in Atlanta and left for our next point. We left Brother Charlie Harrison and Miss Moore in charge of the meeting. They were having a fine revival. We are planning to organize a good church at Atlanta. We have a fine outlook there now for a fine work. You will soon hear about the good church organized there.

UNCLE RUDDIE.

BUD ROBINSON IN THE STATE OF KENTUCKY

Mt. Sterling, Ky.	April 2, 7:30 P. M.
Richmond, Ky.	April 4, Morning
Irvine, Ky.	April 4, 2:30 P. M.
Lexington, Ky.	April 4, 7:30 P. M.
Georgetown, Ky.	April 5, 7:30 P. M.
Olive Hill, Ky.	April 6, 7:30 P. M.
Wurtland, Ky.	April 8, 7:30 P. M.
Greenup, Ky.	April 9, 2:30 P. M.
Ashland, Ky.	April 9, 7:30 P. M.
Woodrow, W. Va.	April 10, 7:00 P. M.
Woodrow, W. Va.	April 11, Morning
Martinton, W. Va.	April 11, 7:30 P. M.
Huntington, W. Va.	April 12, 7:30 P. M.
Augusta, Ky.	April 13, 4:30 P. M.
Carthage, Ky.	April 14, 7:00 P. M.
Newport, Ky.	April 15, 7:30 P. M.
Somerset, Ky.	April 17, 7:30 P. M.
Monticello, Ky.	April 18, Morning
Albany, Ky.	April 18, 7:30 P. M.
Highway, Ky.	April 19, Morning
Creelsboro, Ky.	April 19, 7:00 P. M.
Columbia, Ky.	April 20, 7:30 P. M.
Campbellsville, Ky.	April 21, 7:30 P. M.
Owensboro, Ky.	April 22, 7:30 P. M.
Henderson, Ky.	April 23, 2:30 P. M.
Louisville, Ky.	April 25
Science Hill, Preacher's meeting	April 26-30

News and Notes From Washington-Philadelphia District

Compiled by W. D. SHELOR

NOTE—Some pastors and reporters are so slow that they never get anything on this page, others are usually two or three days late. Please get reports to me by the 30th of each month. Why not report each month on the various interests of your church?

WASHINGTON, D. C., SECOND CHURCH

Since our last report God has been with us and sent us a blessed revival. Rev. and Mrs. J. H. Taylor of the Free Methodist Church were our evangelists and were uncompromising in declaring the old time religion. God set His seal upon these services and souls found Him as their Savior and Sanctifier. Many of the seekers were young people. We believe that there has been a work done here that will stand the test of time, for which we praise the Lord. Brother and Sister Taylor are excellent singers as well as preachers and God greatly blest their messages in song. Our pastor, Rev. Chas. I. Harrell, was unanimously recalled for the ensuing year. We greatly appreciate the labor he has so freely bestowed upon us and we trust God to bless him and make this the best year he has spent with us. On February 25 Rev. Hattie E. Goodrich held a missionary service here and organized a Woman's Missionary Society. The officers elected are: President, Mrs. Pumphreys; Vice President, Mrs. R. King; Secretary, Miss Dorothy Pumphreys; Treasurer, Miss Eddie Wiloughby. Ten subscriptions were taken for *The Other Sheep*. The N. Y. P. S. is progressing nicely and has been greatly helped by the recent revival. Sister R. King in charge of the Junior League is doing a great work in the hearts and minds of the little ones.—Hilda Paxton, President of the N. Y. P. S.

LEFHIGHTON, PA.

This is a fine Dutch town of several thousand inhabitants with a splendid brick church building. Rev. C. E. Krapf is the good pastor, having spent about twelve years there altogether. They have just been having a revival effort with Rev. John Donaldson of our Harrington, Del., church as the evangelist. An "un-official" report from there says that the attendance and interest are both very good, in fact extra good. It looks as if Krapf and Donaldson ought to have victory anywhere. God bless them.—W. D. S.

RESOLUTION ADOPTED BY RIO GRANDE, N. J. CHURCH

Whereas, Rio Grande church is a distance from the center of the district, and
Whereas, it is the desire of the members of the district to hold their assemblies in churches centrally located;

Be it therefore resolved, that while we could entertain the assembly, and would

be delighted to have it and have made preparations for it, nevertheless, we conform to prevailing sentiment among the brethren of the district, and cheerfully consent for the 1926 assembly to be held at Lansdale, Pa., which is centrally located.

Signed by members of the church board: Byron H. Maybury, Chairman; Lillian Hawk, Secretary; Leona Dionian, Laura Oliver, Erl Woolson, William McCarty, William Oliver, E. Hawk, Helen Brown and Edward Griffith.

NOTICE TO N. Y. P. S.

Miss Goodrich will be sending you blanks for your quarterly report about the last of March. Please see that they are properly filled out and returned to her by April 5. Get all your items of interest for January, February, March on the blank.

BRO. C. W. NIELSON

Our people have taken a great interest in our dear Brother C. W. Nielson who is now in Chestnut Hill Hospital for Tuberculosis very low. His condition at this writing is very critical. Please pray earnestly for him. There is no other help for him. Brother Nielson did a fine thing for his people when he led them out of their old church into a new \$35,000 property on a fine corner lot. The only sad thing about it is that he has not been able to preach in his new church as he so much anticipated. Never did a pastor love his church more, and he is greatly loved by them.

LATER:—Since the above was put in type we have received announcement of the death of Brother Nielson. He passed to his reward on March 6th.

PARK LANE, VA.

As another month closes we are thankful to know that all departments of our church have made advancement. Under the efficient leadership of our new superintendent our Sunday school is progressing nicely. Brother Marvin Cave and his N. Y. P. S. are putting in a bid for top honors and the district banner this year. The new equipment for the pulpit which was donated by the Ladies Auxiliary has arrived and is very much appreciated. The recently reorganized choir has already proved to be an indispensable addition to the services. Rev. J. H. Taylor, returned missionary from China, conducted the night service of Feb. 28 in the absence of our pastor who preached at Washington First Church.—Everett McCowan, Reporter.

LANSDALE, PA.

We are not finding much time for vacations just now. We always find enough to do to keep us busy and just now we

are more than busy. Are having a revival with E. Arthur Lewis at present with shop meetings at noon and prayer-meetings on some afternoons. Also are planning to entertain the Nineteenth Annual Assembly of the Washington-Philadelphia District April 6-11, two weeks after Brother Lewis' meeting closes. Between the revival and the assembly we expect to alter our church by building in a balcony with rooms under, which will be used for committee rooms during assembly and Sunday school classrooms after the assembly. This will keep us very busy but we will keep blest and happy. It will be a great privilege and blessing to have Dr. Williams and the brethren of the district with us. We welcome them before they arrive. Our revival is but three days old at this writing. The tide is rising and we are looking to God for a blessed meeting with lasting results. Brother Lewis is doing good work both as a preacher and singer. His singing in the shops and mills at the noon hour is much enjoyed by the employees. Lansdale is a hard field because of nearly everyone being a member of some church, but we have a good set of Nazarenes and a good church and parsonage well located, consequently, our gain is steady and constant, though slow. New people are coming in all the time which is very encouraging to us. We will keep right on with the task and trust God to do much for us. Amen.—W. D. Shelor, Pastor.

PASTORS! TAKE NOTICE: The District Secretary, Rev. B. H. Maybury, will greatly appreciate it if you will see that all reports are typewritten before being sent to him. Also please send me a list of the names of your delegates that will attend the assembly so we can serve them to the best advantage and without so very much extra work. Thank you! B. H. Maybury, Rio Grande, N. J.—W. D. Shelor, Lansdale, Pa.

A TESTIMONY

About October 16 this year I took a slight cold, then bronchitis followed, and in a few days typhoid developed. We called a doctor but the medicine did not have much effect. I was failing every day. It did not seem as though I would be here long. I had been anointed and prayed for and would get better, then worse again. But on Saturday evening, October 31, with burning fever, about eight p. m. I fell asleep. Wife was desperate and went to God about it. I awoke about nine with fever all gone, and feeling normal, only weak. The cough still remained, but on the following Monday night God healed me of that also, have been gaining rapidly ever since, feeling fine now. Praise the Lord.—C. E. Morrison, Ashburn, Ga.

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

ZONE RALLY, ENID, OKLA.

February 27 Zone No. 3 was blessed by the best rally she has ever had since the organization of the zone rallies. This rally was held at Enid, Okla., with a large delegation from the following societies: Perry, Medford, Enid and Blackwell.

Miss Dott Morrill, zone president, had charge of the services.

The morning service opened at 10:30 with Medford in charge of the devotional service. Brother Messer led the song service and Brother McWilliams of Medford read and commented on the first chapter of Joshua. This was followed by a good rousing testimony meeting. Miss Thelma Whitmarsh of Blackwell then favored us with a reading. Following this Brother McConnell of Bethany gave us a very helpful as well as interesting talk on "The Great Adventurer."

The afternoon session began at 1:30 with Brother Lewis of Perry in charge of the devotional service.

Brother McConnell then brought us the afternoon message, using as his subject "The Worldly Man."

Brother McConnell's definition of the worldly man was he who sets the horizon of his life at threescore years and ten. He gave as some of the marks of worldliness—painting of the face, lack of apparel, and association with worldly people. One may be worldly and yet avoid crime. The great inventors like Marconi and Edison are worldly men, if they set their horizon at threescore years and ten. God did not intend that you and I should bound our existence by our life on this earth.

Following this Brother Lewis of Perry favored us with a vocal solo, after which an offering of \$2.81 was taken. Miss Robinson of Perry then gave us a reading. Plans were discussed for the holding of N. Y. P. S. revivals. After the reading of the Minutes reports were given from the different societies.

Perry has twenty-one active members, thirteen associate, five honorary and has a program each Sunday evening, one regular monthly missionary service at which an offering is taken. Ten delegates were present from Perry.

At Enid the Society is small but the spiritual condition is good. They have regular Sunday evening services with one missionary service and missionary collection each month. Eight delegates were present. Medford has four active members, four honorary, two associate with one missionary service each month at which time an offering for missions is taken. Blackwell has fifty-five honorary members. Society in good spiritual con-

dition. Regular Sunday night service, monthly missionary program, special missionary offerings, eight delegates present. Four visitors were present from Knowlès, Okla., and three from Blackwell.

It was voted that the next rally be held in connection with the young people's convention at Ponca City in June.

Brother Messer and Miss Dott Morrill sang a duet.

The problems of the N. Y. P. S. were discussed by several present. Brother Owens, the evangelist, does not understand why any pastor should oppose the social side of the N. Y. P. S. Young people desire some kind of social life. It is up to us to supply the demand with the proper kind of socials. Our N. Y. P. S. is the foundation of our future church. —Miss Ruby M. Lundy, Zone Reporter.

GROUP RALLY, PITTSBURGH DISTRICT

On the evening of March 5 the young people of the northern section of the Pittsburgh District conducted their first Group Rally in Cleveland, Ohio. "A beautiful beginning" it was rightly called. About 325 young people were in attendance, sixty-five of whom came from out of town, many of them driving sixty miles in zero weather. Yes, just such good loyal young Nazarenes we have on the Pittsburgh District. They like to see things go, and they help to make them go in real Nazarene fashion.

A chorus of eighty-five students from the Cleveland Bible Institute filled the large platform, and an orchestra of about eighteen pieces helped make the praises of our Savior ring. Mrs. Esther Williamson, vocal instructor at the C. B. I., conducted the song service and also sang a solo in her usual able manner.

The local pastor, Rev. C. Warren Jones, welcomed the out-of-town delegations, and the presidents of the various societies gave brief reports. Those societies represented were Akron, Ashtabula, Cleveland, Warren, and Youngstown. A delegation from the Christian Missionary Alliance was also present and we were glad for the good testimony from their president.

Everyone was delighted to have Brothers Vandall and Caskey of Akron with us. Their singing and playing always gladdens the hearts of those who hear them. Surely it was a treat to listen to them again in this rally.

Our District President, Rev. G. Howard Rowe, of New Castle, Pa., was the speaker of the evening. His timely address on Service Development brought to us a fresh realization of the great work we as Nazarene young people must do.

The points emphasized were the greatness of the field and the necessity for unre-served consecration on the part of God's workers. Brother Rowe carries the burden of the young people's work on his heart, and his earnest message stirred within us a new zeal to undertake greater things under God.

This first rally has broadened our vision. Our young people want more of them. We're marching on!—Rhoda Payne, District Secretary.

WASHINGTON-PHILADELPHIA DISTRICT

It seems quite fitting that the Young People's Societies of the Washington Section of the Washington-Philadelphia District should hold their rally on February 22 at Park Lane, Va., about sixteen miles from Mt. Vernon.

We were made to feel welcome by the pastor of Park Lane church, Rev. Mateer.

We were imbued with the spirit of the day by decorations of American flags and pictures of Washington.

The different Societies represented were Washington First and Second, Park Lane, Capitol Heights, and Indian Head.

The pastors and presidents present spoke a few words. W. J. Comstock, President of Washington First, emphasized the fact that we should be "true Nazarenes and true Americans."

Park Lane Society presented a very interesting program. The Junior Missionary Society, who are doing their best to live up to their name and be true little missionaries, sang a song very appropriate for the day. Two other musical numbers were rendered by the Park Lane Society, a chorus and a solo by Sister Daisy Mateer.

One of the main features of the program was a debate by the Park Lane members. The judges had a very difficult task in deciding which side put up the best arguments.

A report on the saving of used stamps was made. It was found that Mrs. Everett DuFour had collected the most. She was very kindly remembered.

I am sure when we left, we could all say, "It was good to be here."

The next rally will be held at Washington Second Church on March 19.—Esther F. Floor, Reporter.

ZONE RALLY, MISSOURI DIST.

The Young People of Missouri District, Zone Three, held their first rally in St. Louis, Feb. 25-27. Lafayette Park Church of the Nazarene was the host and just here let it be said that the hospitality was above reproach, as one and all were made welcome and to feel at home. May the Lord richly bless them.

We were fortunate in having both representatives of the zone present. Rev. J. A. McNatt of Iberia, Mo., and E. E. Gorman of St. Louis, as well as our district president, Rev. J. B. Ramsey.

The societies represented were: Euclid Ave., Flower Memorial, Light House Mission, Lafayette Park, Maplewood and Zion of St. Louis and Iberia of Iberia, Mo.

Such subjects as: "Keeping Young People Spiritually Alive," "Faith and Accomplishments of Young People," "Young People and the Church," "Young People, Their Home and Companions" and "Training Young People, Why?" were well handled, and clearly showed that even in the twentieth century (many arguments to the contrary, however) young people can live so close to Him who is our Savior, Sanctifier and Keeper, that the so called pleasures of this world have no attraction; that complete satisfaction can be found in Him and His service.

Interspersing these talks were several rousing spiritual songs rendered by the different societies.

On the evening of the 25th, Brother Lewis of Light House Mission delivered an inspiring address on "Feeding the Multitude."

On the 26th, the surprise which was listed on the program as MISS FORTUNE? proved to be an address entitled "Misfortune" ably delivered by Brother Ramsey.

The climax was reached on the last evening when the Vocalian quartet sang that inspiring song, "I've been redeemed." The presence of the Lord was felt in a wonderful way and shouts of the redeemed could be heard everywhere. Praise the Lord. Such spirit was enough to make the poorest preacher preach well and as Brother McNatt was the preacher of the evening, anyone who has ever heard him knows that we heard a wonderful message.

But best of all was when at the close of the sermon two precious souls found their way to the altar.

I would like to say in closing that we could not have had such a success had not our pastors stood behind us and encouraged us in the way they did. We are confident that we have the best pastors to be found anywhere. If our societies fail it will not be the lack of the co-operation on the part of the pastors.

May we as young people be worthy of them and their faith in us and do our best to help them push the battle for God in the strength and beauty of holiness.—Ruby Blair, Reporter.

ZONE RALLY, WESTERN OKLAHOMA

The seventh quarterly N. Y. P. S. Zone Rally of Zone Seven, Western Oklahoma District, was held at Altus, Okla., on Saturday, February 27. Young people and older ones amounting to about 150 persons and representing four churches of the zone were present. The blessings of the Lord upon the services were signally manifest throughout the day. Good inspirational programs were presented by the young people. The Hollis N. Y. P. S. presented "Aunt Tilly Learns to Tithe" which was a blessing to those present and,

it is hoped that any who have not been giving God his tenth of their income, caught the vision as did Aunt Tilly. Mr. Lawson Brown, who is now engaged as song evangelist in a revival on this zone, was present and sang several solos which were especially enjoyed and appreciated by the people. He also gave a helpful talk on "Light." Mr. S. E. Hickman, mayor of Altus, was present and gave an excellent address. He warned the young people against picture shows, Sunday ball games and other amusements which he is afraid will mean the downfall of our nation. He advised the young to take the advice of their parents. "They," he said, "have forgotten more than you know." His timely message was particularly appreciated, coming as it did from a man in his position. Nazarenes have a staunch friend in Mr. Hickman. The ladies of the Altus church served a very fine chicken dinner at the noon hour.

This zone rally closed the campaign for HERALD OF HOLINESS subscriptions which was district wide and was started at the Thanksgiving rallies. Only two of the four churches present made report. These two reported thirty-six subscriptions. It is to be hoped that the total will be higher when the other churches not represented are heard from.

The next rally is to be held at Hollis on May 27, God willing. At this rally this zone completes the second year of its organization. The annual election of zone officers will occur at that time.

The zone rallies have been a source of untold blessing to the churches of this zone. They seem to give fresh impetus to even the older people of the various churches where the rallies are held. The people have become much better acquainted and God has especially blessed in each rally held.—Norene Southal, Zone Chairman.

SKETCHES FROM LIFE'S SCRAP BOOK

By D. SHELBY CORLETT

"Let us consider one another" Heb. 10:24

CONSIDER one another." This is a statement made by the writer to the Hebrews. A statement which should find a large place in our thinking. A statement which when practiced would give us a kindlier feeling toward our brother or sister, moving us to pity and help them rather than to criticize. "Let us consider one another."

Mrs. George was the teacher of the young ladies class in Sunday school. The church had recently had a revival meeting in which some of the young ladies of the class had been converted or reclaimed. One of them came out to Sunday school class wearing the same hat and dress that she had been accustomed to wearing before she had been converted scarcely over one week before, which to say the least had the appearance of worldliness. Mrs. George, the teacher, was very much opposed to worldliness of any kind or form, and so proceeded on this the first Sunday after the revival meeting to "line up" this girl who had the "brass" to profess to be a Christian and yet wear an "outfit like that,"—with the result that the girl who

had not been taught better was driven from the class, the church, and from God. Would it not have been better for Mrs. George to have considered the early training of this girl and have gone privately to her? Then in a loving, tender manner she could have told the girl of her objections to her dress and hat, and the terrible spirit of worldliness, rather than to have called her down before the entire class. She had not given the girl time to purchase a new dress or hat. She had not given time for the teaching along these lines by the faithful pastor and other workers. But because she did not measure up to the individual standard of the teacher along the lines of Christian dress, without considering the girl at all, she drove her from the class. "Let us consider one another" and give the Holy Spirit time to give light on these matters before we get too harsh and hard on others. Everyone has not had the same early training and environment. All have not had the advantages of a Christian home. All have not had the same light. So "let us consider one another."

Dayton was a boy who had an earnest desire to become a Christian. He was a seeker in numerous meetings and always at revival time would profess to get through, but would not be able to stand long. He was not easily discouraged in his seeking the Lord but when he would get down in his experience would always be a seeker to get back. He would be at the altar a great number of times during the year. Some of the people lost interest in him. Others remarked, "If I could not stand better than that fellow I would quit seeking." Others of the type that do not have time to stay and pray with a seeker after evening service, would say, "I haven't time to waste on him." And thus it went on over a period of years. The pastor would have frequent talks with Dayton to try to help him and thought there must be something fundamentally wrong, or the boy would be able to stand better. To get a better understanding of the trouble he was a frequent visitor at Dayton's home—the parents were members of his church. He had talked with the father along different lines, and he discovered that Dayton had been raised in an atmosphere of rebellion. The father thought the government was not "for the poor man." "The laws were made for the advantage of the rich, and nothing for the poor." was a frequent statement made by his father. He felt no obligation to be a law abiding citizen, especially in his spirit or disposition. Besides being raised in an atmosphere of this kind, the pastor found that Dayton had never been taught the art of obedience to his parents; but rather had grown up without parental restrictions. This gave the faithful pastor an insight to Dayton's life that he could not have gotten otherwise. Many criticized, and refused to help him; but one who would "consider him" would find that when a boy has never been taught to obey the laws of home, or of school, it is mighty hard to get him to obey the laws of God and be a Christian. There were some things fundamentally wrong with Day-

ton, he had never been taught to obey. We hope Dayton makes it through; but surely his home training was against him. How much better would it have been for him if those who professed to be saved and sanctified had only been a little more considerate of him, and rather than finding fault with his continual backsliding had helped him to get on his feet spiritually. He surely needed their prayers and consideration rather than their criticism. "Let us consider one another."

There are infirmities, "thorns in the flesh," inherited weaknesses against which some must fight, that others know nothing about. There are those hidden battles, not against carnality but against human weaknesses which are going on in the breasts of those who are walking with God. Many times they do not "feel good," and the Devil takes advantage of that. Likewise some well meaning preachers help the Devil by making statements that are not true to life, by saying, "If you have salvation you will feel like shouting all the time." But Peter tells us of a "heaviness through manifold temptation," and many there are that go through this "heaviness." But how much better would it have been to "consider one another" rather than abuse and criticize because one does not "feel good." "Let us consider one another."

"Let us consider one another" rather than criticize. Pray for them rather than find fault. It will be surprising how much better a kind word fitly spoken in consideration for another will be; rather than a harsh, critical, censorious spirit that refuses to help or lend assistance, or even be lenient with another. If we would consider our own weaknesses, shortcomings, inconsistencies, and blunders more, it would surely make us more considerate for the other person. For "he that is without sin, let him cast the first stone" was not only true in the time of Jesus but is true today. So he that is without fault, or blunders, let him be the first to criticize the other person will make a fine motto for each to follow today. "Let us consider one another."

Sunday School Lesson

For April 4

By M. EMILY ELLYSON

LESSON TOPIC: Jesus Appears to His Disciples.

LESSON TEXT: John 20:24-29, 21:15-17.

GOLDEN TEXT: *Because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed* (John 20:29).

HOW dark and dreary the time was for the disciples after the death of Jesus and until His appearance to them, none of us can realize. But though they had lost their Master, yet their love for Him seemed not to have decreased. This is evidenced by the return of the women to the tomb on Sunday morning to complete the em-

balming of the body of Jesus. The prominence of women in the narrative of the crucifixion and resurrection of our Lord, suggests to our mind the thought that faithfulness, love and sorrow are supremely represented by the presence of these women.

"Not she with traitorous kiss her Savior stung,

Not she denied Him with unholy tongue, She, while apostles shrank could danger brave,

Last at the cross, and earliest at the grave."

All womanhood was crowned and elevated by Jesus. No wonder that He endeared Himself to them. Hers was a deathless love, wounded, stricken, and smitten, but deathless. They had followed Him all the way from Pilate's judgment hall weeping, and Jesus had noted with deep concern their tears and spoken to them. Now around that rough and rugged cross of Calvary these women gathered with hearts full of agony and tear stained faces. Others were there, some of them sorrowing, but the deepest sorrow seen at the cross is seen in the heart of womanhood. But if she sorrowed deepest at the cross, she was the first to be in the presence and know the joy of her risen Lord. And the first appointed by Jesus to proclaim the resurrection message.

We observe that our lesson opens with a statement regarding the absence of Thomas from the apostolic company at the time of Jesus' appearance of last week's lesson. We do not know much about this man Thomas, but the few words recorded have given us quite a clear glimpse of his character. We would judge him to have been a practical, matter-of-fact man, with no idea of grasping hold of anything visionary, but capable of loving devotedly. A few weeks before the events of this lesson, when he thought his Master was madly rushing to His death at the hands of the priests and Jewish mob, this true-hearted apostle had desired to go with Jesus and die with Him. And when, what he had feared at that time actually did transpire, no heart more truly than that of Thomas mourned for his murdered Lord, and probably none in the apostolic party more sorely lamented for the cause of his Master, which he considered to be lost and gone forever.

We cannot believe that the unbelief of Thomas was that of an infidel or traitor. He was not a faithless, forsaking disciple, but was so constituted that he could not believe anything unless it was attested to him on the evidences of his senses. And such was his answer when they told him they had seen the Lord. We fancy we can see him sadly shake his head and answer, "No, no, I cannot believe that a man crucified and buried should come to life and rise! It is surely some wild delusion of theirs!" He did not care to join them in their meetings. But went about alone, cheerless, in sad musings, thinking of Him whom he loved so dearly, overcome by his sorrow to such an extent, that he was robbed of seeing

the Lord at His first appearance to the eleven disciples.

What a contrast between Thomas and the rest. They were jubilant, for it was the most marvelous news they had ever heard. The greatest blessing that can come to any man or woman in this world is to have a heart-warming vision of God. The fret and worry of life disappear, the disappointments are forgotten, and in the place of the spirit of heaviness there is given the oil of gladness. We do not think the other ten disciples exultingly told Thomas in order to upbraid him for his absence, but rather to inform him, and thus to cheer him and encourage his faith. We who by faith have seen the Lord, and have tasted that He is gracious should tell others what God has done for our souls, but let boasting be excluded, only let our soul make her boast in the Lord.

Whatever reason Thomas had for being absent from the meeting, we do not know, but we cannot help speaking here of the loss he sustained by not being present. He missed the satisfaction of seeing his risen Master, and of sharing with the other apostles in their joy upon that occasion. Then he missed the very evidence he desired, for Jesus showed them His wounds after He had so tenderly given them His salutation of "Peace be unto you." Though all of the apostles concurred in the testimony, and with great assurance, yet they could not persuade him to believe that their record was true, though he knew them to be honest men. How weak his faith, you say, yes, doubtless his faith was wavering, but may it not be that he questioned their prudence and feared they were too credulous?

We observe that Jesus deferred His next appearance for some time. Where He was during those few days, and the rest of the days of His abode on earth, it seems presumption to ask or try to determine. Wherever He was, no doubt angels ministered unto Him. In the beginning of His ministry He had been forty days unseen, tempted by the evil spirit, and now in the beginning of His glory He was forty days, for the most part unseen, attended by good spirits.

By deferring His appearance again for so long a time, His disciples would know that He was not risen to such a life as He had formerly lived. No longer was He theirs to be in constant converse and fellowship with them, but He was as one that belonged to another world, and visited here only as angels do, just now and then when there was occasion. Again He may have deferred His appearance that He might try the faith and patience of the disciples. They had gained a great point when they were satisfied that they had seen the Lord. But He would try whether they would keep the ground they had gained when they saw no more of Him for some days. Thus He would gradually wean them from His bodily presence which they depended upon so much.

Another thought occurs to us here, that His appearance upon the first day of the week might have been to place honor upon that day, and make known that it

was His will that it should be observed in His church as the Christian sabbath, the day of holy rest and holy convocations. The first day of the week then should be a solemn day not one of light diversion and amusement.

Some think that it was probable that in His former appearance to them He appointed them that day and promised to meet them. And that He appeared to them every first day of the week, beside other times during these forty days. The religious observance of that day being transmitted to us through every age of the Church.

We note here that Jesus did not appear to Thomas, for his satisfaction, until He found him in the society of the other disciples. Jesus has ever sanctioned the meetings of Christians, and His promise is to be *in the midst of them*. Besides it was good that the other apostles should witness the rebuke He gave Thomas, and also the tender care He had for him. Christ's gracious condescension to Thomas is very marked. He singled him out from the rest, giving Himself to him by complying in details to the demands of the man. Jesus is pleased to accommodate Himself even to the whims of Thomas rather than to break with him, and leave him in unbelief. But we read, He will not break the bruised reed, nor will He quench the smoking flax. Then ought we not to bear the infirmities of the weak?

It would seem to us that we detect a note of shame for his incredulity in the words of Thomas, "My Lord, and my God." We are not told whether or not he did put his finger into the print of the nails, it would seem from the reading that he did not, for Christ said, *Thou hast seen and believed*, seeing therefore seemed to have sufficed, and faith is the conqueror after a terrific struggle with unbelief. Thomas was the first to give the title of God to Jesus. He made an open profession of this before those who had been witnesses of his doubts. There is an ardency of faith in Thomas' statement as of one who took hold of Christ with all his might,—*My Lord and my God*. Then, in the language of our golden text, Christ owns Thomas as a believer. Sound and sincere believers, though they be slow and weak, are always accepted of the Lord Jesus.

Looking at the second portion of our lesson, we see no indication of unbelief in the resurrection of Jesus on the part of those who went back temporarily to their former occupation of fishing, but rather that they did not know exactly what they were expected to do. They seem to us to be waiting for direction. Had they been successful that night it might have been a strong temptation to them to have stayed with their nets. But they caught nothing. All night they toiled wearily, but with the dawning of the morning they learned that most important lesson that all effort must be directed of the Lord if one is successful. How tenderly Jesus provided for those hungry, weary fishermen. And when they were sufficed, He showed them, through His conversation with Peter, that

those who love Him supremely will feed His sheep and lambs. This was a searching test to Peter's humility, a question thrice repeated. But Peter's denial had been thrice repeated, and doubtless Jesus' particular application to Peter here was designed to restore him to his apostleship. But what Christ said to him He said to all of His disciples. He charged them all, not only to be fishers of men, but feeders of the flock by edifying the saints.

TENNESSEE DISTRICT

We have recently organized Second Church in Chattanooga, Tenn. First Church was never doing greater work. Overflowing crowds often on Sunday nights. Seating capacity in First Church about 1100. Pastor Tidwell in his eighteenth year at First Church. Good lot for Grace Church (second) donated by Pastor Tidwell. Lot is large and roomy. We have a handsome frame building valued at \$5000 already on the lot, and have ample room for parsonage. One liberal hearted member of First Church paid for all labor on Second. Rev. Tidwell held the first revival in Grace Church. A nice church was organized at the close of the revival. The first time the church was opened for Sunday school fifty-six pupils greeted us there. Second Sunday morning there were sixty-two present. Rev. Mackey J. Brown is pastor of Second Church. This church has a fine opportunity, ideally located. We have several other open doors we hope to enter during the year.

W. F. COLLIER, District Superintendent.

REPORT OF THE KANSAS DISTRICT CONVENTION

The Annual Ministerial Convention of the Kansas District convened at Hutchinson Feb. 23-26. A goodly number of the preachers from over the district were present, however some were hindered in coming, due to a recent snow storm. The convention was of great profit and an inspiration and benediction to all present.

We were greatly favored in having with us Brother N. B. Herrell, Superintendent of the Kansas City District, and Brother H. M. Chambers, Superintendent of the Nebraska District. Their presence added much toward the success of the convention. Besides giving us many helpful suggestions, these brethren each brought

us a stirring evangelistic message in the evening. The papers on "How Long Should One Hold a Pastorate" by Brother Chambers; and "How to Make the District Boom" by Brother Herrell were greatly appreciated by all.

The convention was in charge of our District Superintendent, Brother A. L. Hipple, who had everything well in hand. His message on "The Future of Kansas District" was full of zeal and encouragement.

One afternoon service was in charge of the Bresee College and a very interesting program was furnished. God's blessing is upon this institution. Many boys and girls have gone forth from its walls to bless the world, and we are expecting multiplied hundreds to still go forth from this place as living monuments for the Master.

The messages by Brother F. H. Bugh each morning on "The Preacher and His Message" deserve special notice. Brother Bugh put the standard of a preacher where it belongs and surely after listening to those messages, no preacher could return to his field of labor without a greater vision of his work, and a determination to be a better pastor or an evangelist.

The singing by different individuals and the ladies' and male quartets of the Bresee College was greatly enjoyed by all. Miss Elsie Snowbarger, a devoted Christian blind girl, always brought the glory down with her beautiful and consecrated voice.

Miss Alice McClellan, a returned missionary, brought us a message on Missions which stirred our hearts to greater action.

During the convention plans were gotten on foot for an annual campmeeting in connection with the close of the school year. This is especially for the school zone, namely, the States of Kansas and Nebraska, but an invitation is extended to the whole world to come and enjoy this feast of good things, and help push the battle for God and holiness.

The entertaining pastor, Brother Bugh, and the committee deserve our thanks for looking after the comforts of the visitors so well.

REPORTER.

CHURCH NEWS

PASTOR L. T. CORLETT, BILLINGS, MONT.—"We have just closed a very good revival with Dr. J. E. Bates as the evangelist and Mr. H. F. Williams as the singer. The labors of both of these men were appreciated very much by the church people and the friends of the church. A number were at the altar and almost all prayed through to definite victory. Brother Bates' preaching was especially uplifting and inspiring to the church and was the means of helping many to get established in the things of the Kingdom. The first Friday night of the meeting Brother Bates gave a Missionary address to a crowded house and many, of our own and other denominations, declared it to be the best Missionary address that they had ever heard. Also Brother Bates

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spoke to the Ministerial Union of Billings on "China and Her Problems." The attendance was good at all of the services and we are looking forward to receiving some new members as the direct results of the meeting. During the meeting the Sunday school set a new record of attendance, having 110 in the school the last Sunday of the meeting. This is the largest attendance that the Sunday school has had in its history but the way the scholars are working we believe that they will soon surpass the mark already made."

PASTOR WM. BEEVER, TAYLORVILLE, ILL.—"These are truly the best days of our life. Never saw better and never saw busier. It was hard for us to know the mind of the Lord last September on leaving Assumption. After preaching three weeks following Rev. L. J. Rice's eight weeks in a tent meeting at Taylorville, Ill., before going to the Assembly we saw the great need of a pastor there, as there had been some everlasting good done if we followed it up. While at the Assembly and time rolling on we felt one night we should know what we were going to do. We went out on the campus grounds to get alone with God. We saw churches that were out of debt and a good parsonage that had a well organized board that already had a vision of the great work of God. Then we saw the little flock of God's sheep at Taylorville with nothing but an old ragged tent and no shepherd, no place to put them in out of the cold, no promise of anything in the way of support, no place for us to live. Then we gave up our way and took God's way. The door of God's storehouse came open and the glory rolled all over us. Most of our folks have been out of work all winter but never was a finer bunch of people ever lived. This has been a very busy week. Wednesday, February 24, a new daughter came, Carol Faith. Thursday night was prayer-meeting with four at the altar. Sunday was a great day and God wonderfully blessed in the morning service. In the afternoon a young man came to the parsonage to pray through. At night there was a fine crowd out with four at the altar and all getting through in fine shape. A number of others lifted their hands for prayer. We needed \$53.00 to finish up our monthly expenses. We just told them what we needed and in twenty minutes we had \$56.00. Glory to God, He always over does it that way. We have never missed a payment on our property, and they have never failed to pay their pastor. They are paying better than \$100.00 a month. It is real sacrifice but they don't seem to mind that. When you read this, please drop to your knees and pray for our coming revival with E. Arthur Lewis as evangelist. We are looking for a downpour from heaven at that time, April 23. We now have fifty-four members and a growing Sunday school for which we praise God."

HUNTSVILLE, ALA.—"In our last report we mentioned about Brother Platt and wife holding a meeting for us January 24

NEW LOCATION

The new address of the Publishing House and General Headquarters is 2923 Troost Ave. All mail for the Publishing House, for the General Treasurer, M. Lunn, and for the General Secretary, E. J. Fleming, should be sent to 2923 Troost Ave., instead of 2109 Troost Ave., and 2905 Troost Ave.

to 31, at the close of which they went to Nashville, Tenn., to the preachers' institute from February 2 to 11. He then came back, preaching for us February 12, 13 and 14. Our pastor had preached Thursday night, the 11th. These few services were "times of refreshing" from the Lord which resulted in several praying through to victory. Then Sunday, Feb. 21, was a great day for us here, fifteen souls praying through in our regular services. Surely God is good to us here and is blessing the work. We are looking forward to March 22, when Rev. (Uncle) Buddie Robinson will be with us for one night only. We are expecting a great victorious time. Pray much for us and the work here. We now have 109 on roll in Sunday school with fifty to sixty-five regular attendants. As a result of these services about fifteen additions have been made to the church."—Earl Hale, Secretary.

EVANGELIST M. M. LOWREY—"Just closed a good meeting at Britton, Okla., with Brother Lee Lankford and his good people. We enjoyed our labors with these dear people very much, and although there was a good deal of sickness, God gave us a good meeting. Seventeen prayed through to victory, some have given their names for church membership. We began Wednesday, the 3rd, with Brother Cargill at Capitol Hill church in Oklahoma City. Pray for our meeting there."

Record Year at Bethany

The following features have marked the school year at Bethany Peniel College:

- A Record Enrollment of 385
- Marked growth in all Departments
- A magnificent Auditorium erected
- All financial obligations met
- A great revival meeting
- A wonderful Nazarene Bible Convention
- A greater number of student-ministers in active service
- A year of spiritual blessing.

Commencement Date May 14-19

Write for Catalog

A. K. Bracken, President
Bethany, Oklahoma

EVANGELIST ROLAND E. GRIFFITH, Grants Pass, Ore.—"After closing a good meeting at Turlock, Calif., our next stop was Ashland. Here we had an unusually good meeting. Received seven into the church as a result of the meeting. The Ashland and Medford churches then made it possible for us to go into Grants Pass, Ore., for a home missionary siege. Here we battled for five weeks with unusual results because of the blessing of God on the people. Many hungry hearts found God, and some extraordinary cases. For example, one unbeliever of seventy-five years found God, and after using the filthy weed for a life time was saved from it all. We received twenty subscriptions for the HERALD OF HOLINESS. We were able to organize with twenty-one charter members (and more coming) two-thirds of them brand new Nazarenes. Rev. John Rodman was called as pastor, Lorena Koenig soloist, and David Edlund, musician, worked with wife and me in these blessed revivals."

PASTOR LEE LANKFORD, BRITTON, OKLA.—"We have just closed a great revival meeting with Rev. M. M. Lowry as evangelist. The battle was hard but the dear Lord gave us the victory. The church was wonderfully helped and some eighteen or twenty prayed through at our altars to definite experiences of grace, and many were the shouts of those that were blessed. Brother Lowry certainly knows how to encourage and help the church and is a great preacher with a full salvation message that grips the hearts of the people. The singing was conducted by our local leaders, Brothers Brookshier and Rollins, who did the job well. Almost every member of the church and several that were not members signed the Huffman Tithing chart which Brother Lowry placed in our church. We are greatly encouraged along this line for this certainly is God's plan for financing His work."

PASTOR A. T. NELSON, CARO, MICH.—"On Feb. 28 we closed a blessed revival in our church with Rev. P. P. Belew, of Marion, Ind., as the evangelist. Brother Belew is a strong, forceful preacher of full salvation gospel. Fifty-two seekers were at the altar for reclamation, justification or sanctification and many were happy finders. To God we give the praise and glory. The church was blessed with great edification and comfort. Thirteen new subscriptions to the HERALD OF HOLINESS were taken, a love offering of \$34.00 in cash for pastor and family and an offering of \$186.00 for the evangelist. We are coming up the line with sweet victory, and expecting greater things from the Lord as we march along."

"THE FIRST CHURCH, MIAMI, FLA., just closed the greatest meeting in its history. Evangelists C. H. Babcock and Ben. D. Sutton came to us February 7 for a three weeks' campaign. There were seekers at the altar from the first service. This continued throughout the meeting. The long altar was filled several times. About 150 souls found pardon or purity. But the great climax was reached the last

Sunday. At the morning service we raised in cash and pledges the church indebtedness, including the expense of the meeting, amounting in all to more than \$14,000.00, after which District Superintendent Fred C. Norcross, with the assistance of several visiting ministers, dedicated our new church property. This was a great victory. At the afternoon and night meetings again more than thirty souls bowed at the altar. Dr. Babcock's matchless presentation of the truth and Brother Ben Sutton's heart stirring songs held the audiences to a late hour nightly. They make a great team. We are planning for another great campaign next year about this time, down here in Miami, Fla., where it is always June. We felt several times a little of the chill in the air of the frozen north, but the tropical sunshine and the great Gulf stream with a breadth of fifty miles in its narrowest portion and a velocity of five miles per hour soon drives it back and keeps the ocean temperature just right for bathing the year round, and summer clothes and straw hats a necessity every day in the year. But the mighty gospel of Christ as proclaimed and sung by these master workmen of God has warmed and saved and energized scores of souls who shall travel on through the eternities after Florida sunshine and Gulf Stream are no more."—Howard Eckel, Pastor.

EVANGELIST M. M. LOWREY—"God gave us a good meeting at Britton, Okla. Began at the Capitol Hill Church with Brother A. L. Cargill and his good people the third. Prospects are good for an old fashioned revival. We ask the HERALD OF HOLINESS family to put us on their prayer list. We have the month of April open date. Anyone needing us write or wire us Oklahoma City, Capitol Hill Station. Reference given if asked. We are putting our good paper in some new homes."

PASTOR C. U. FOWLER, HARVARD, IDAHO—"Brother Jos. N. Speakes, our District Superintendent, sent wife and myself to this little burg up here in the Panhandle of Idaho last July and we found a little band of Nazarenes. The Lord has given us nine new members since we came. There was a great time last Sunday morning when we took into the church a whole family, the grandma and husband and wife and a brother of the husband and a daughter and son. These men are what we call lumber jacks in this country. To my mind there is no finer scene than to see these big lumber jacks looking up through their tears and pleading for mercy. And now we are making plans to build a new church this next summer, for we all have a mind to work. Praise the good Lord for His wonderful works to the children of men. Please pray for Harvard, Idaho."

EVANGELIST J. L. GLASCOCK—"We were called by wire to assist J. P. Tucker, pastor of the M. E. Church at Sailor Springs, Ill., in special revival meetings. He had continued, with the assistance of an evangelistic singer, Mrs. Etta Foiles, special services for five weeks with very few vis-

ible results. Besides the Methodist Episcopal Church, there were two other churches in the town, the Baptist and a Campbellite, the latter having the largest number of members, and the other not having had a pastor for two years till about the time we held the meeting. We have scarcely ever found such an unfavorable outlook for a revival of religion as existed in Sailor Springs when we began our work there. From all appearances it seemed we had no church to back up our work. For nine nights, and over two Sundays, we preached the very best that we were able to preach without a single soul being saved. On the second Tuesday night two young women were converted, and the next night the break came when twenty-two people came to the altar, nearly all adults, and all professed to be converted except two. We had three altar calls in that service, and seekers responded to every one of them. From that on we had seekers and finders in large numbers in about every service up to the close of the meeting. Some were saved in their homes, and among those saved in the public services were a very promising lot of young people. About every night the house was full, and on the last Sunday night all the pews were crowded, and chairs placed in the aisles, and then all available space was

occupied by people standing. The vestibule was so packed one could not crowd his way through, and it was said many were turned away who could not find entrance to the church. The altar was crowded with seekers, and some were kneeling at the front seats. Most of them testified that they had received what they sought. A goodly number of valuable members will be added to the church who were saved in the meetings, and the pastor expressed the opinion that two among the number saved would enter the Christian ministry. We maintained a powerful prayermeeting at the parsonage each day which was a potent factor in the revival. It was said that deep conviction was widespread throughout the town, and it was thought this was brought about in part, at least, through the prayers of the people that gathered at the parsonage each day. The work of salvation seemed to be thorough, as was the conviction and repentance, and many saved in the meeting became among the most efficient workers both in the congregation and at the altar. Five of the pastor's children, four of them adults, sought pardon at the altar, and some of them prayed through, while others did not receive what they sought. This was a meeting that one would have to witness in order properly to appreciate it. At this writing, March 5, we are at home for a little rest after three strenuous meetings in quick succession, but we will soon be afield again. We have some vacant dates for spring meetings, and campmeetings. Persons desiring to correspond with us relative to the dates we have vacant, should address us, 1350 Grace Ave., Cincinnati, Ohio."

PASTOR F. P. KERST, VINCENNES, IND.—"On Feb. 21, we closed what we all believed to be the best revival this church has ever had with Freddie Thomas, the boy preacher, as our evangelist. Sunday afternoon on the last day of the meeting we received ten new members into the church with as many more to be received at the first opportunity. About fifty people were prayed for to be healed and a goodly number were healed. 125 people who were at the altar really claimed to be either saved or sanctified. More than that came to the altar, but this does not mean repeaters, but separate individuals. Hundreds were turned away throughout the meeting. The good work is still going on, seekers are still coming to the altar and receiving salvation. Thank God it is possible to have revivals in the present days. God bless this boy evangelist and the great work he is doing. We are praising God for His wonderful love and salvation. Pray for us."

EVANGELIST JOHN HATFIELD—"We have just closed a five weeks' meeting at Olive Branch Mission, Los Angeles, Calif. It was considered the greatest meeting in the history of the mission of many years standing. It was the nearest an old fashioned revival we have seen in California for a long time and yet it was a long ways from the old time revivals we saw in the early days of our ministry, but in these latter days

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of modern revivals many said this must be one of those old time revivals, but they hadn't lived as long and seen as much as the old Hoosier that was born in the woods of Indiana. The meeting was well attended, the interest was good, everyone seemed to enjoy the meeting. We had a good corps of workers, a few were very much burdened, they were given to fasting and prayer and a good spirit prevailed among the workers. We never had a barren altar service. Sometimes when it looked as if we were going to fail some old chronic seeker would be ready to help us out. We had some good breaks in the meeting. There was one time when the preacher could not finish his sermon, the demonstration was too much for the old boy. Nearly everything happened that goes with a meeting of that kind, but the REAL thing, they never went over the top. We did our best, everyone will say that. We had something near two hundred seekers, and our room seated only about one hundred. Now, Brother Hatfield, how can that be? Wait a minute. We had one seeker at the altar about fifteen times and another about twelve times and some ten times, others eight times and then six times and four times and a whole lot two or three times, but if there were a dozen who got through to real Pentecostal victory it would go beyond our stretch of faith. They all got something but what it was, ask of the winds, we are not on the witness stand. Some of the best experiences were those who were never at the altar. We never had but two or three testimony meetings, they were not ready for a thing of that kind. We were just getting in shape to open up that part of the service. Now, if many of the faithful attendants were asked what they thought of the meeting they would say it was the greatest meeting they were ever in, and it was. We heard that from two or three, but their spiritual insight wasn't sufficient to see that it lacked depth. There was a cause, one was, we had a lot of old tight wads. They were ready to ride on the band wagon every time it came round, but they had a tight grip on their money bag and wouldn't pay their fare."

"WAYNE, KANS., CHURCH is making progress. Sister Alice McClellan was with us for two addresses last Sunday, and was a real blessing. The Lord gave us good crowds, an offering of \$20.00, and a Missionary Poultry Club of twenty members. This club is under the auspices of our Young People's Society, of which Herbert Lilly, Jr., is president. Each member is pledged to set a hen and raise her brood of chickens, selling them this fall, and applying the proceeds to missions through the Society. Another encouraging feature of the work is the orchestra which is being built up by H. E. Lilly, Sr., who is also our Sunday school superintendent. The Sunday school is prospering under his leadership, has started a library, and is increasing in membership. If those of our friends who have radio sets will tune in on Station KFEQ, Oak, Nebr., March 26, 8 to 10:30 p. m., they may hear a program by Brother Lilly's orchestra, as

they are planning to broadcast at that time. Sister Mabel Hazen and the pastor and wife are also giving some songs of their own compositions which are well received. We are planning for a group meeting and educational rally in May with Prof. London. Our District and General budgets are paid in full, and prospects bright for getting our property paid out before Assembly time. Pray for us."—J. M. Beecher, Pastor.

EVANGELIST HOWARD W. SWEETEN—"Has the reader ever been to Spencer, Ind.? Well, we have. We have just closed a meeting there with the pastor, Rev. Harold Small, and incidentally, there is nothing small about him but his name. He is a bustling, aggressive, young pastor, with a magnanimous spirit, and is doing much to put the work on a substantial basis, in this quiet little county seat town of Hoosierdom. We have a fine little church here, just off the public square, next to the public library. God gave us good crowds all through the meeting and we had a gracious revival. In fact, a great victory considering the things with which we had to contend. Brother Gatecliff of Patrickburg, and Sister Bailiff of Stinesville, were with us in some of the services and rendered valuable assistance. We had more than fifty seekers in all, which as I understand it is about a record for this place. The last Sunday night we got a real break, and in spite of the sickness and death of one of our number, and the worst blizzard of the year, God came in power and the morning and evening services were both times of salvation. At the closing service there were sixteen at the altar, all of them getting through. Conviction was so

deep that one young lady started home crying, but turned back to the church again and came to the altar and was brightly saved. Some who were playing for and going to dances a week ago, are now attending church and having family prayer. Hallelujah! The gospel is still the power of God unto salvation. Please remember to pray for us that God may continue to bless our ministry, and put His seal upon it as we go on to Logansport, Ind."

PASTOR F. R. McCONNELL, SAPULPA, OKLA.—"God is wonderfully blessing the church at Sapulpa. God is leading very rapidly and we are doing our best to keep up. September 7, 1925, we had forty-eight in Sunday school. March 7, 1926, just six months later, we had 193 when the count was taken at the begin-

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ning of the classes. More came in before Sunday school was over. At a joint meeting of the church and Sunday school boards it was voted to rent another parsonage and use the parsonage owned by the church exclusively for Sunday school rooms. That has been done and the Sunday school rooms have been used now three Sundays. God has given us twenty new members to the church. The church is on fire and going for God. Thank God for victory. We are working night and day to keep up with Him. Our motto is 'The liveliest Sunday school in the liveliest church in the Eastern Oklahoma District.' Pray for us, please."

PASTOR L. E. SHAW—"The church at Ryan enjoyed a revival from February 5 to 21 with Brother C. E. Toney, evangelist, Brother and Sister Douglass as song leaders and Sister Ruth Lanier as soloist. They did us good consistent work. I lost track of the number that came to the altar, probably between twenty and thirty, most of whom professed to receive. The results at the altar seemed to go beyond the average for depth of experience. God's power was down in a mighty way, two women were smitten under the hand of the Lord, one lying for about two hours, before she came through shouting the victory. The local paper said it was the greatest revival the town had ever ex-

perienced. Personally, I cannot say about this, but the older brethren said it went deeper than any other. We have the blessing good and are praising the Lord for His goodness and mercy."

PASTOR F. E. CHAPMAN, LONG BEACH, CALIF.—"We just closed a splendid revival in the North Long Beach Church of the Nazarene with Mrs. Julia A. Shelhamer, evangelist, assisted by her husband, E. E. Shelhamer, and the children. Twenty-four different ones were at the altar, the most of them, if not all, found pardon or purity, two were baptized and three joined the church. The meeting was a success in every way. Sister Shelhamer won her way into the hearts of the people and has drawn to the Church of the Nazarene some of the best people in the community, thus greatly strengthening the church. Sister Shelhamer's beautiful Christian character and well trained mind with their wide experience including their trip around the world, makes them among the best evangelists. We were fortunate in getting them and would be glad to have them again."

PASTOR HARRY CARTER, ST. BERNICE, IND.—"This is our first report to the HERALD OF HOLINESS since coming to this charge. We can confidently say that the work here is gaining ground. We have a liberal, loyal and sacrificing bunch of Nazarenes in this blessed church. The revival spirit abides in our midst. Our regular services frequently are seasons of salvation, with someone seeking and finding pardon or cleansing. We have several young and talented singers and musicians here who know the Lord and are willing to help push the battle for holiness. We have just closed a good revival here with J. E. and Ada Redmon as evangelists. They gave us one of the best, if not the best, meetings ever had in this church. The revival was great because of His presence. The saints were drawn closer to God and mighty Holy Ghost conviction was upon the people. Those who are acquainted with the Redmons know that they are excellent, preaching with great power and unction, lifting high the standard of holy living and experience, and convincing sinners that they need salvation, and the only way that they can get it is to come clean for God. Their messages and songs were given in the Spirit and the blessings of God would fall, especially when they sang 'Hand me down my silver trumpet.' The music and song service was conducted by Sister Florence Reed, one of our members, who as a leader knows how to get the entire congregation singing, and many times His glory was upon the meeting during song service. We had large crowds and finances came easy, and while we did not see the numbers pray through that we would like to have seen, yet several prayed through to glorious victory. Best of all, God is with us, and we are going on to greater usefulness and victory in the Lord's work."

PASTOR LULA KELL, NEWELL, W. VA.—"Am approaching the close of the ninth year as pastor of the Church of



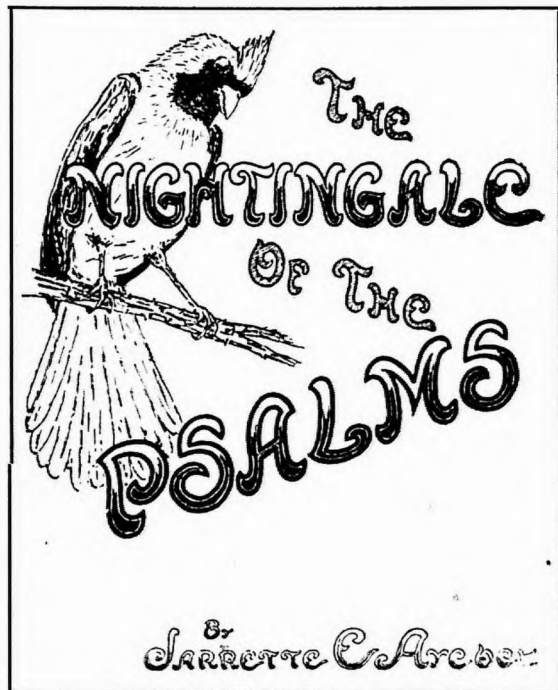
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the Nazarene here. Have greatly enjoyed the ministry with these people. At the time of first taking the work in Newell we had about twelve members and twenty in Sunday school and not enough finance to support a pastor, but with the help of the Lord and the co-operation of the members we have seen near five thousand seekers at our altars. We have been blessed with sufficient finances to meet all obligations and finally built a beautiful tabernacle, a splendid place for worship that is well heated, lighted and seated. Newell Church of the Nazarene has made many friends and wielded a great influence in the community. Both the church and Sunday school have steadily added new members along with increase in attendance and finance. March 23 to April 4 we will hold another special campaign with Rev. C. B. Fugett, of Ashland, Ky., evangelist. Having felt definitely led to enter the evangelistic field I have tendered my resignation, same to take effect at the close of the Assembly year. Our people have been very faithful and labored diligently for the spread of the gospel. They have been very kind and thoughtful of me as their pastor, and I wish for them the very best from the Lord. A constant fellowship and love has obtained throughout the nine years. We are closing the year with our budget over paid, and have complete victory through Him to whom we give the glory. Will enter the evangelistic field after May 9."

PASTOR W. F. CLEGHORN, CLEVELAND, OKLA.—"We moved to our work shortly after the Assembly, and when we got on the ground we were like Nehemiah of old: we began to build, in our minds only, however. We found a discouraged people and almost ready to give up in despair. We hunted for a house for almost two weeks and finally we found one that would do for a few days anyway. This was a little four room house, not modern at all, and we paid \$20.00 per month rent. I will not forget our first morning service, it looked mighty blue to me. We had thirty-two in Sunday school for the first time and they were there to see the new pastor, from the way they looked at me. When the Sunday school was dismissed they proved that they had seen all that they wanted to at that time by leaving the house at once. I don't remember of any coming in after the Sunday school was dismissed, but I do remember that there were a few empty seats. But nevertheless, our crowd was much larger that night with twenty-two to preach to, and that was fine. Our Sunday school now stands around sixty and seventy, and our crowds are good. The first week we were in our little, four-room house we began to draw plans to build a parsonage and God was with us and helped us out. In sixty days from the first plan we drew we began to see things in reality and moved into our new home. We have six rooms and a bath, modern in every way. The loan people said our building was worth \$2500.00. We owe only \$1400.00 and pay only \$20.00 per month rent, and get part of that back every month, or at

least we save part of it to the church. God has been blessing our labor and souls have been finding God at our altars; our revival has just closed though it was not what we wanted, but there were a few that prayed through in the old time way. Rev. John Hafley, of Madill, Okla., was the evangelist in charge. I want to say that no church will make a mistake in calling this man for a revival. Brother and Sister Hafley are true blue. He preaches it straight; he knows how; it is forceful; the power falls; the way is simple."

EVANGELISTS J. E. AND ADA REDMON —"With Rev. Iven Warren at Vassar, Mich., during the month of December, considering the local conditions we had a splendid meeting, with some real good altar work. The Lord's dear children attended this meeting from Caro, Ellington, Flint and several other places. We had a great time during the holidays. This meeting was continued one week after we left and we are informed that they had nineteen more seekers. Brother and Sister Warren are splendid

consecrated workers. Our next meeting was with Rev. Floyd Honchell at Louisville, Ky. Here we did not have great crowds, but a fairly good congregation throughout the meeting. A fine spirit prevailed, the dear Lord marvelously blessed us all together. Some real good altar work was done, and we are still convinced that Louisville, Ky., must have a great Church of the Nazarene. Louisville is a thriving city of 350,000 people. The material is there. Brother Honchell certainly is a sweet spirited man. We then joined Rev. C. E. Fritsch and wife in a meeting at Havana, Ill. The problem here seemingly was to get a congregation of hearers. Several revival attempts had been made but failed at this point. The dear Lord blessed us from the very first service in singing special songs and preaching the gospel. After a few nights it was a problem at times to take care of the people. Conviction struck the folks and we had seekers from the various walks of life from the lowest to the successful merchant's wife. We continued the meeting three nights overtime, winding up with

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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.

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ten at the altar, the glory on, and folks hungering and thirsting for the things of the spiritual kingdom. We had here the most complete march and laying their offering on the Bible we have ever witnessed. The Nazarene class there is small but pure gold. We predict a great future for Havana church. With one night intermission we began with Rev. Harry Carter on Friday night at St. Bernice, Ind. This is a railroad town of fifteen hundred. The Nazarenes got in on the ground floor, it being a new town, erecting a \$15,000 church building in a fine location, being the leading church in town. The secret is they have a vision as well as a burden. The cashier of the bank is a leading member, the treasurer is the song leader. A fine crowd of railroad men and their good wives, with others, make up the laity. They have come clean and are going straight, and best of all they have the glory. Here the church was taxed to its capacity to accommodate the folks that came. The altar was not crowded but some good altar work was done. One man, his wife and two daughters were all saved and sanctified. What could be more beautiful? The Lord having saved me from the telegraph table in a railroad office I was right at home among these folks. The dear Lord certainly did bless companion and myself in singing

and preaching the gospel. Deep conviction struck the unsaved. The last Sunday night the place was packed to the street. Brother Carter is the man for the place. He is loved and appreciated by the people."

PASTOR F. W. DOMINA, HAVERHILL, MASS.—"The best revival campaign ever held in many ways, in the Haverhill Nazarene Church came to a close Sunday night, March 7. The closing Sunday was surely a red letter day for this church. The morning service closed around three P. M., amidst scenes of old time power as seldom witnessed in these days. The altar and front seats filled with people praying, weeping through to God, with shouts of victory, and tears of joy. There were five people laid out under the old time power, and stretched out on the floor. Old scores were fixed up, and old sores healed over; it was a sight long to be remembered. At night in a rain storm, and icy streets, over four hundred people came out to service, so that we had to use the gallery for the first time in a revival campaign. God came down in mighty power, a glorious praise service followed, with a stirring message on "Eternity" closing with an altar full of seekers. It was estimated that nearly one hundred seekers were

at the altar during the day. Brother Lowman and wife are surely being used of God on the New England District in a marvelous way. He knows how to get under the skin as few men do in these days. He is in a class by himself, called of God to do a special work of digging folks up and locating carnality, and dragging it from its hiding place in an uncompromising manner. He strikes hard at modern sins, calls things by their right name, cuts deep with sarcasm, gets folks mad, then pours in the oil, weeps over sinners and gets them to God. He is ironical, and comical, yet tender and sympathetic. He swings from the hilarious to the serious, and keeps the folks guessing what is coming next. He draws like a plaster, and keeps them coming every night to see what is going to happen. They get shot through with conviction and soon run for the altar to get saved. Brother Lowman is a singer of rare ability, and sings the gospel into the hearts of his hearers in a masterly way. His little wife sings, prays, and plays; and together they make things hum. It is estimated that one hundred and fifty or more were at the altar during their short meeting. Finances came easy, including a love offering for the pastor of \$100.00."

"FIRST CHURCH, SPOKANE, WASH., has just closed one of the finest revivals in its history. Rev. Jarrette and Dell Aycock of Bethany, Okla., were the evangelists and they are most agreeable workers with whom to labor. They do a real constructive work, standing by every department of the church. This was their second engagement with us and they have been unanimously invited for another campaign later. We had the largest continuous crowds we have had since my coming to Spokane. There were 190 seekers at the altar and I am sure it is a very conservative estimate to say that at least 175 people were definitely saved or sanctified. There were forty who united with the church and others will be received Sunday. This brings our membership, including probationers, beyond the three hundred mark. Our Sunday school reached the high water mark, in attendance, of 356. The Sunday following the revival there were over three hundred present in Sunday school and twelve professions during the day. Mrs. Aycock spoke to a thousand people in two great object lectures, bringing forceful truths in a most interesting and helpful manner. She should be encouraged to give these everywhere they go. Brother True is doing the finest piece of work as director of the Sunday school I have seen him do. He is full of enthusiasm and his work is highly constructive. His excellent corps of teachers is giving him hearty co-operation. A building committee of aggressive men has been appointed to provide larger quarters for our growing institution. You will hear more about this later. We have a loyal body who are giving us unqualified support and we are thoroughly enjoying our work."—H. B. Wallin, Pastor.

EVANGELIST W. W. LOVELESS—"In February I closed a good revival with



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the Second Church of the Nazarene of Toledo, Ohio. This revival was owned and blessed of God, and there were some clear and definite cases of salvation. Rev. Roy Klingler, the pastor, and his good wife were untiring workers, and it was a pleasure to work with them. Rev. J. C. Walker and the First Church of the Nazarene of Toledo, and Rev. Ruth Boscein and the Church of the Nazarene of Walbridge, also lent a helping hand. On the last Sunday night, Rev. Walker and his church came in a body, and by their prayers, songs and shouts of praise helped get the glory down and the victory won. The revival ended with a victorious and fruitful altar service. Since leaving Toledo I have learned that the First and Second Church have decided that it is the will of God for them to unite as one church. This being the case I want to say this in regard to Rev. Roy Klingler. He is certainly a fine pastor, and if some church has not already employed him, some church has the opportunity of securing as fine a young pastor as ever stepped into the pulpit. He is eminently qualified; being a graduate of Olivet, and Elder of the Ohio District, blessedly saved and sanctified, and with a head full of good

sense and judgment. His wife is a lovely character, a good musician, saved and sanctified and a great church worker. My last revival was with the Church of the Nazarene at Fresno, Ohio. Rev. John Crider is the fine pastor of this young church. This was a hard battle but a glorious victory. We found some prejudice to overcome against holiness in this community. The dear Lord helped us to overcome it in a large measure, and some folks who stood aloof at first, were pulling with us fine before the revival was over. There were between forty and fifty seekers during the meeting, and many of them were members of other churches. The Holy Spirit worked mightily, some getting so concerned that they could not sleep until they were either saved or sanctified, praying through as late as two and three o'clock in the morning. The seekers ranged from children up to the old and gray haired. One of the sights we will never forget, was to see on the last night a little boy kneeling at the altar to be saved, and by his side an old preacher over seventy years old, with gray hair and beard, seeking sanctification. Three fine members were received into the

church, with others soon to follow we believe."

PASTOR S. M. LEHMAN, UPLAND, CALIF.—"The Church of the Nazarene of Upland is located in the orange and lemon district. We are told the latest orange and lemon house in the U. S. A. has just been completed. Brother Dwight Decker, a member of the Church of the Nazarene, is considered to be the leading packer in the lemon house of Upland. The climate here is ideal the year around, the church is as well equipped as any church on the Southern California District. We have some of the finest young people here found anywhere, the young people take an interest in the older people of the church, and the older people take an interest in the young people. There has been a revival spirit on for several months. Since the middle of November, 1925, there have been from one to fifteen at the altar every Sunday with some very clear cases of salvation. From Dec. 31 to Jan. 17 Brother A. O. Henricks was with us, his sermons were clear, and forceful with several seekers during the meeting, and a goodly number the last night. Our annual election was held Sunday, March



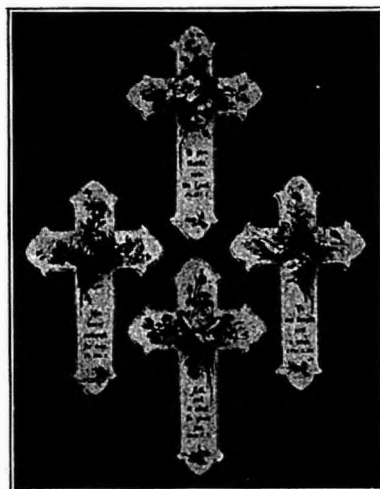
Easter Post Card No. 1121. Twelve different designs, every one new. Very attractive, printed in colors. You will be delighted with this series. 20c a dozen; \$1.25 a hundred.



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Easter

Post Cards, folders, etc.



Easter Crosses No. 122. Size $4\frac{1}{4} \times 2\frac{3}{4}$ in. An unusually beautiful series of four designs each with gold edges. Verse of scripture on each cross. Price 2c each; \$1.50 a hundred.



Easter Folders No. 1112. With envelopes; size $2\frac{1}{2} \times 4\frac{1}{2}$ in. Designs of Easter flowers in full colors and gold edges. Each folder contains appropriate verse with scripture quotation. Set of 10 folders and envelopes, 40c.



Easter Cards No. 1102. With envelopes to match, size $2\frac{1}{2} \times 4\frac{1}{2}$ in. Beautiful designs of birds and Easter flowers in colors; gold edges. Set of 10 cards with envelopes, 20c.

NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO.

Dr. Goodwin's Timely Message on Tithing Tithing, the Touchstone of Stewardship



J. W. GOODWIN, D. D.

FOR years Dr. Goodwin has made a special study of stewardship. He has lectured on this theme at Assemblies, Conventions and in revival meetings. Scores of friends, ministers and laymen, have urged him to publish these lectures so that thousands who have been denied the privilege of hearing them might be benefited by the heart-searching truths they contain.

This seemed an opportune time to offer these messages in the form of an inexpensive booklet so that individuals can get them for the value of a few postage stamps and that churches could order a large supply for free distribution or for re-sale at a nominal price.

The chapter divisions are: God's Claim on Stewardship, Tithing the Touchstone, The Divine Plan for the Tithe, A Few Questions on Tithing, A Few Testimonials on Tithing.

A BOOKLET WE MUST ALL READ AND DISTRIBUTE

General Superintendent Goodwin has just handed our Publishing House a manuscript on Christian Stewardship, and I suppose I was the first one, after the author, to read it. And the importance of the theme and the sanity, practicability and Scripturalness of the treatment struck me with such force that I said at once, "Our people must all read this." And now I am pleased to know that the Publishing House is to reproduce this manuscript in booklet form and offer it at special prices and terms, so that I am to have my wish.

There is no greater subject than that of Christian Stewardship, and the practical application of its principles to the question of money is an exceedingly delicate one. But General Superintendent Goodwin has gone bravely into the subject, stating the principles involved, making the arguments from reason and from the Scriptures, and then answering many important and annoying questions which are sure to be raised in the mind of the reader. The scope is wide, but the treatment is terse and compelling. And although the subject is not a popular one, the freshness of style makes this booklet exceedingly interesting and the people who get it will read it.

Now the next thing is that the Publishing House should print ten thousand copies and our preachers should order them in quantities and see that the people get them. If this booklet can have a wide circulation among our people it will have an immediate effect upon their giving, and as liberality affects spirituality, it will also bring a soul uplift to many thousands.—J. B. Chapman, Editor, Herald of Holiness.

Single copy, 10c; a dozen copies, \$1.00, prepaid.

50 or more copies at 6c each, plus postage.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

7; out of seventy-five votes there were less than a half dozen dissenting votes, so we are returning for the third year. We believe in revivals, and are having them—some have prayed through in the midweek prayermeetings. If anyone is looking for a good church home, and an ideal climate the year around do not forget we have both in Upland, Calif."

PASTOR VERLIN E. ROBISON, LANCASTER, OHIO—"Just closed a profitable meeting here with Rev. Chas. Dye, of Troy, Ohio, as the evangelist. Brother Dye preached a full gospel straight from the shoulder with the result that twenty-six prayed through in the old fashioned way to definite victory. Brother Dye can surely preach the glory down and when he leaves the church is stronger and have a greater determination than ever to press the battle for God and holiness. May the Lord bless him and keep him busy. The work here is just a new one, only a little over a year old, but is growing in every way; twelve thus far this year have been added to our list and more to follow later on. We have purchased one of the best locations in this little city of 18,000 people and now have the plans for a new church in the hands of contractors for bids and expect another month to see the work well under way, as we expect to have it ready by early fall for a great dedication and evangelistic campaign. It will be tabernacle style with full basement for Sunday school work and when finished will seat four hundred people without crowding. God surely has a loyal people here, willing to sacrifice much that holiness may be established in their city."

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.

MARION, IND.

Closed revival at Church of the Nazarene, Marion, Ind., with souls at the altar, Rev. Frank P. Cassidy of Lexington, Ky., as evangelist. God gave us a good revival, twenty-eight at altar, class of eight united with church, finances came easy, good offering for pastor. Brother Cassidy safe and 'sane.—O. C. Barker, Pastor.

SHELBYVILLE, IND.

Revival campaign with Ural T. Hollenback as evangelist, Kirby Fields and wife singers, closed Sunday night. Goodly number of seekers, some real finders. Hollenback's unique method raised \$1525.00 to pay \$1400.00 church debt. Nice class received into church, more will follow.—Arvil Emmert, Pastor.

CASPER, WYO.

Just closed Sunday night great revival of one week with Rev. A. S. Dean of Sioux City, Iowa. Twenty-five to altar. Sermons were mighty. Home talent and singing fine. Pray for pastor who had breakdown in middle of revival and is in bed.—H. E. Johnson.

MEXICO, MO.

Mrs. Ruth Wilkinson Jones, the pastor of the Church of the Nazarene of Mexico, Mo., is very ill in the hospital. Everyone pray for her that God will heal.—Arthur Jones, husband.

LOS ANGELES, CALIF.

First Church, Los Angeles, Calif., is in the midst of an old time revival with Evangelist O. B. Ong. Sunday evening the Spirit of the Lord came upon the people so that the evangelist could not preach. Seekers by the score from all over the church fell at the altar for mercy. A wonderful scene. Rev. J. T. Little received a nearly unanimous vote to remain as pastor for the coming year. Prof. J. E. Moore was again elected by the church board to continue his present church relations. The church board unanimously voted to loan \$10,000.00 to the General Board to help out at this time of readjustment.—Mrs. Paul Bresee, Secretary of Church Board.

LEXINGTON, KY.

Four days convention closed last night, J. G. Morrison special worker. Packed house with seekers and finders last night. Dr. Morrison's messages on "Achieving Faith" beyond description. This man has a message the whole church must hear. It is nothing less than a dispensational truth. Call him out on the field at large. You can never be the same after hearing his message.—W. T. and Gussie Mason, Pastors.

PASADENA, CALIF.

Great interdenominational Bible conference and preachers' meeting on at First Church, six denominations participating. Interesting papers, inspiring addresses, great grace is on Rev. Joseph H. Smith, Goodwin, Wiley, Kinne and Shelhamer with other strong men on the program. Pastor recalled for fifth year last Sunday.—U. E. Harding.

BICKNELL, IND.

Good revival, sixty seekers, pastor did preaching. Alice Lewis and Mrs. Hazel Schocke did fine work. 160 young people registered \$1000.00 cash on church debt since November 15.—Albert J. Schocke, Pastor.

NEW PHILADELPHIA, OHIO.

Just closed splendid meeting with Evangelist Bussey, largest crowds in years, seekers almost every service, some remarkable manifestations of old time power, church blessed and encouraged. Bussey is a strong and convincing preacher with intense spiritual passion for souls. Will receive a nice class into the church.—J. C. Albright, Pastor.

SEATTLE, WASH.

After a terrific battle great victory came to Ridgefield revival. Parkins had prayed much before we came. Next meeting in Tacoma, Wash., March 14 to April 4. Then the big white tent campaign. Much prayer needed, many have lost the vision. Great love to everybody.—Fred St. Clair.

SECOND BLESSING PHONOGRAPH RECORDS

—AND SHEET MUSIC SONGS—

Song Compositions and Recordings by Evangelist E. Arthur Lewis

Playing Mandola Mandolin—and singing, assisted on some of them by the Chicago Aeolian Ladies' Quartet and on some others also by expert piano accompaniment, we have produced and now offer for sale Phonograph records.—For Victor, Columbia, Brunswick, Starr and kindred makes. Also Edison with Attachment.

Remember: Almost all records bring out in definite fashion the two works of grace.

Isn't it about time we stocked our phonograph library with fitting Holiness Records.

Are we not willing to PAY JUST A LITTLE MORE and get Second Blessing Records.

Let's use the Phonograph to preach and sing Holiness. Fine also for the sick and shut-ins. If you have no Phonograph, NOTICE—Buy the records and take them with you when you go visiting. Sing Holiness songs to your unsaved friends and loved ones. Listen yourself and get blessed and encouraged.

PRICES—DOUBLE RECORDS—ONE DOLLAR EACH plus an additional flat charge of 75c per lot for packing and postage which is prepaid.

For Example: Ten Records—\$10.75. Five Records—\$5.75. Three—\$3.75, etc., etc. Records packed most excellently at factory and insured. Insurance slip enclosed with each package.

NOTICE—The two Bryan Records, numbers 18 and 19, only 75c each when ordered with any of my own records at above prices. Otherwise additional 75c packing and postage charge.

CLUB OFFER: A number of persons in a church or community may all order together. Records all to be sent to one address. 25 Records, \$20.75; 50 Records, \$39.00.

No discounts—No C. O. D. Orders

SONG PRICES SHEET MUSIC

Special extra piano accompaniment thruout. 10 for \$1.00; 1 for 25c, 2 for 35c, 4 for 50c. Except: Two large Sheet Songs 50 cents each: I'm a Yankee, Number 33, large sheet, 50c; and Seven Events, Number 34, large sheet, 50c.

ENTIRE SET 43 SONGS—\$3.50

Including the two large 50 cent songs
CHOIR or CHORUS OFFER: 25 songs, one kind, \$1.50; 2 kinds, \$1.75. 50 songs, one kind, \$2.50; 2 kinds, \$2.75.

RECORDS
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Order by NUMBERSONGS
NUMBERS

1.	"WHEN THE OLD MAN DIED".....Mr. Lewis (Solo)....28	
	"I'm a Yankee Through and Through"—Patriotic Premillennial.....Mr. Lewis and Quartet....33	
2.	"I'M IN SWEET BEULAH LAND".....Mr. Lewis and Quartet....11	
	"Lord Jesus Knows the Way I Take".....Mr. Lewis (Solo)....16	
3.	"KEEP ME ON THE FIRING LINE".....Mr. Lewis and Quartet....14	
	"In Our Hearts the Bells of Heaven Sweetly Chime".....Mr. Lewis....12	
4.	"The Carnal Menagerie".....37	
	"Jonah—Pray, Brother, Move Quick".....38	
5.	"Good Old Time Religion Is a Million Miles Ahead".....32	
	"Let's Have the Old Time Ring".....15	
6.	"O Wanderer on Life's Troubled Sea".....20	
	"I Will Live for My Savior".....13	
7.	"This Is God's Will Your Sanctification".....24	
	"The Time That Used to Be in Front".....23	
8.	"Religious—Swanee River Song".....39	
	"Scatter Seeds of Kindness" (Holiness Revision).....40	
9.	"I Am Looking Daily for My Savior".....7	
	"And the Very God of Peace Sanctify You Wholly".....1	
10.	"The Wondrous Story" (Marvelous Combination Song).....42	
	"Mother, Now Your Savior Is My Savior, Too"—Old tune, "Backward, Turn Backward".....17	
11.	"What You Need Now Is Sanctification".....26	
	"But the World Treats Salvation in Such a Funny Way".....2	
12.	"Where My Savior Leads Me I'll Follow All the Way".....27	
	"I Will Sing of My Savior".....29	
13.	"I Have Entered the Land of Corn and Wine".....10	
	Carnal Menagerie—(spoken).....(In song).....37	
14.	"Keep On the Firing Line"—(new)—Mate to "Keep Me On the Firing Line".....36	
	"Keep Me On the Firing Line"—(new record).....14	
15.	"The Holiness Hallelujah Chorus"—(new).....38	
	"The Wondrous Cross".....Aeolian Quartet....Old Hymn	
16.	"Keep Me On the Firing Line"—(new record).....Mr. Lewis and Quartet....14	
	"I'm in Sweet Beulah Land"—(new record).....Mr. Lewis and Quartet....11	
17.	"How Tedious and Tasteless the Hours"—(new).....41	
	"Farewell, Father, I Am Dying"—(new)—(Beautiful pathetic song on hell).....43	
18.	"Immortality"—(spoken).....William Jennings Bryan	
	"The Virgin Birth"—(spoken).....William Jennings Bryan	
19.	The 23rd Psalm—(spoken).....William Jennings Bryan	
	"Lead, Kindly Light".....Westminster Quartet	

SONGS IN SHEET MUSIC BUT NOT YET ON RECORDS

"Clouds Will Gather".....3	
"Come to the Savior Today"—Invitation.....4	
"Glory to God, I Feel So Joyful Now".....5	
"Hell Will Be Awful".....6	
"I Am Singing On the Good Old Fashioned Highway" (Medley).....8	
"I Am on My Way to Glory".....9	
"O, I Am So Happy".....18	
"O Praise the Lord for Saving Me".....19	
"Songs of Old"—(Medley).....21	
"The God Who Lived in Father's Time".....22	
"We Truly Love Our Savior".....25	
"I Once Was a Sinner"—(Classic—pretty—Doctrinal).....30	
"Think of the Days Now Gone Beyond Recall".....31	
"The Seven Most Important Events of Future History".....34	

Write plainly your name and address, the numbers of Songs or Records wanted; enclose money order or check—not stamps—and mail AT ONCE to Evangelist E. ARTHUR LEWIS, 207 East Marquette Road, Chicago, Ill.

RADIO PROGRAMS

Los Angeles, Calif., First Church, over KNX on the first Thursday of each month at eight A. M.

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.

NOTICE—I will have a month's vacation this summer and would like to spend the time in a meeting for one of our churches in St. Louis, or other points in Missouri. My wife is a song leader and children's worker, and we will come to any church for a meeting, being satisfied with a free will offering taken the last Sunday of the meeting. Will furnish reference. Write me—Lawrence Andrews, Pastor Church of the Nazarene, Middletown, Ohio.

NOTICE—I am making up my slate for spring and summer campaigns, either church or campmeetings. Mrs. Slaton will be with me during the vacation season to assist in revivals. My terms are entertainment and free will offerings. If you want our service, write us at Wallowa, Oregon.—J. W. Slaton, Evangelist.

REQUESTS FOR PRAYER—"Pray for the healing of my body of high blood pressure, also for my wife of rheumatism and that my three sons may be saved from sin."—W. T. B., Calif.—"Please pray for the healing of a goitre on the neck of a lady who used to be a holiness sister, but is now a backslider. Her heart and body both need to be touched."—A. E. E., Ohio.

NOTICE—I am a young man twenty-two years old, and desire to work for the Lord. My calling is playing the piano. Anyone desiring my help, please write me here at Bethany, Okla., Box 1133.—Orbon McGonagill.

NOTICE—"Anyone needing an evangelist who has had twenty years' experience in this work and one that the Lord has honored with His approval, and one who will go anywhere, write or wire.—Evangelist J. E. Brasher, Crestview, Fla., Box 105.

THE MISSIONARY OFFERING—In the report of the Special Offering for the General Interests, the Louisiana District was omitted. Mrs. G. M. Akin, Treasurer-Secretary of the district, informs us that the following churches sent an offering: Lake Charles, \$100.25; Ellis, \$55.25; Ebenezer, \$14.00; Alexandria, \$25.00; Jonesboro, \$12.00; Shreveport, \$17.86.

CHANGE OF ADDRESS—Rev. C. C. Swallow has moved from Hurley, S. D., to Freeman, S. D.

A HISTORY OF THE CHURCH OF THE NAZARENE

Compiled and Written by J. B. Chapman

**PASTORS!**

Order a supply of these books to sell among your members. Every Nazarene family should have a copy. Note the special quantity prices. This book is not a money-making item. Every minister and layman in the church needs the information given in this volume. Many, not members of your church, will want a copy. Order your supply today!

EVANGELISTS!

Scatter these books in your revival campaigns in the church. They will help you to help our pastors build loyal, informed Nazarenes.

If ever there was a book written and published in response to a definite need, it is this volume. It is really an encyclopedia of the Church of the Nazarene. You must read the following table of contents to get even an idea of the scope of this volume.

Chapter 1. This is mostly introductory. Dr. Chapman states his purpose "to record more fully the work of the past and the deeds of leaders who have gone on into 'the more excellent glory' and to make more modest mention of recent undertakings and of leaders who remain unto this day."

Chapter 2.—The Holy People of the Christian Centuries. In this very valuable chapter, Dr. Chapman rehearses the age-old craving for holiness of heart and names certain saints of old who were noted for holiness of life and the teaching thereof to others. He also gives an account and analysis of Quakerism and the Wesleyan movement.

Chapter 3. The Interdenominational Holiness Movement. The rise of this movement is outlined; outstanding leaders in the interdenominational Holiness movement are introduced.

Chapter 4. The Church of the Nazarene. A detailed history of the church describing the movements in the east, in California, Texas, Tennessee and the British Isles, which one by one were amalgamated with the Church of the Nazarene.

Chapter 5. Doctrines, Church of the Nazarene. A full statement of the eight tenets of the shorter creedal statements and the sixteen tenets of the longer creedal statement as given in the Church Manual.

Chapter 6. Evangelism. A statement of the place evangelism has occupied in the making of the Church of the Nazarene with other relative material.

Chapter 7. Nazarene Foreign Missionary Activities. Just a brief summing up of our foreign work.

Chapter 8. The Polity of the Church of the Nazarene. A concise setting forth of the government of our church, telling how the rights of an organized local church and the power of the superintendency are fused.

Chapter 9. The Institutions of the Church of the Nazarene. Foreign Missions, Education, Church Extension, Publication, Ministerial Relief, Mutual Benefit.

Chapter 10. Biographical. General Superintendents—P. F. Bresee, W. C. Wilson, E. F. Walker, H. F. Reynolds, E. P. Ellyson, J. W. Goodwin, R. T. Williams. Editor, B. F. Haynes.

A book of 160 pages, in attractive paper binding.

PRICES:—Single copy 50c; 12 copies \$5.00; 25 copies \$8.00; 50 copies \$13.25

We pay the postage.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

NOTICE—I am a member of the Church of the Nazarene in good standing at Jasper, Ala., and an elder and commissioned evangelist of the Alabama District, and am making up my slate for the spring and summer. Anyone needing my services as preacher or singer, write me at 606 S. Louisa St., Shawnee, Okla.—P. C. Ramsey.

MARRIED—Rev. Jesse Uhler and Miss Myrtle A. Bigbee from Clearwater, Kans., were married Dec. 5 at the home of Rev. W. R. Cain, in Wichita, Kans. Rev. Cain performed the ceremony.

NOTICE—My work since last November has been principally in North Dakota. At the close of the meeting at Fargo, N. D., April 4 I will return to my home at Bethany, Okla., for a few days' rest. I have some time the latter part of April and the month of May that I could give to some of our people in Kansas, Oklahoma or Texas.—W. H. Minor.

BORN to Rev. and Mrs. J. Y. Jones of Chicago Heights, Ill., a fine 9-lb. boy who bears the name of John J.

NOTICE—Just following a meeting in Utica, Kansas, which closes May 9, I have an open date that I would like to give to some church in those parts or between there and Indiana. Those interested may communicate with me at my home address, 110 S. Forest Ave., Marion, Ind.—P. P. Belew.

REQUESTS FOR PRAYER—A sister in California requests prayer for her loved ones as follows: "I feel a conviction in my heart that the time is near when God must do something out of the ordinary for my people, that they may be awakened to the importance of living a holy life and be sanctified."

ATTENTION—Chicago Central District: Preacher's Meeting at Bloomington, Ill., Dr. John Matthews special worker, April 6 to 11. For particulars write the pastor, J. D. Roach, 202 N. Mason, Bloomington, Ill.—E. O. Chalfant.

NOTICE—The Tennessee District Woman's Missionary Convention has been postponed one week and will convene at First Church, Nashville, Tenn., on Wednesday evening, April 7, at 7:30 o'clock, continuing through Thursday and Friday. This change was made in order that Mrs. S. N. Fitkin, our General President, could be with us.—Meda C. Taylor, District President W. M. S.

NOTICE—Revival services will be held at the Church of the Nazarene, Ash-tabula, Ohio, April 11 through the 25th. We extend an invitation to all of God's people in this part of the state to attend these services. We have secured for workers, Rev. Geo. Owen as evangelist, and Willard B. Davis as soloist and song leader. Come and hear these men of God.—W. F. Miller, Pastor.

NOTICE—On my way from Cincinnati, Ohio, to Auburn, Pa., camp, I have five days, June 13 to 17, for a short meeting or convention, between those two points.

Write me at my home address, Cambridge City, Ind.—Ural T. Hollenback.

NOTICE—To All Pastors and Church Treasurers, Ohio District: By a ruling of our last Assembly the Treasurer's books will close on the 21st of April or one week prior to the Assembly. Any money received after this time will be credited on next year's account. Please be governed accordingly and do not wait until you come to the Assembly and then ask me to credit your account, as the books will be closed.—F. T. Shipton, District Treasurer.

PLEASE NOTICE—To the many sin-sick and troubled ones who write me requesting prayer, counsel, advice and intercession, my future address will be Foss, Okla., instead of Gainesville, Texas, as before. This humble ministry has been wonderfully blessed in the past months, to such as had lost their way, or had become overshadowed with distressing doubts and fears. Write again.—Elder L. F. Cassler, Foss, Okla.

SPECIAL REQUEST FOR PRAYER—Prayer is urgently requested that the need of a native church building may soon be met to accommodate the large congregation of heathen who crowd on to the verandah of our home every Sunday morning at our new mission station at Fitkin Memorial Hospital, Bremersdorp, Swaziland.—David Hynd.

WANTS

Deaconesses please send all orders for bonnets direct to Ida M. Mervinaw, 4632 Lexington Ave., Hollywood, Calif.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2923 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

British Isles (Glasgow).....April 1 to 4
North Pacific (Centralia, Wash.).....May 19 to 23
Northwest (Spokane 1st Church).....May 26 to 30
Idaho-Oregon.....June 2 to 6
Manitoba-Sask. (Winnipeg, Man.).....June 9 to 13
Montana (Laurel).....June 23 to 27
N. Dak.-Minn. (Sawyer, N. D.).....July 7 to 11

FALL ASSEMBLIES

Michigan.....Aug. 11 to 15
Minneapolis (Dickinson, N. D.).....Aug. 18 to 22
Iowa.....Aug. 25 to 29
Indiana.....Aug. 30 to Sept. 5
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.

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2923 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

New Mexico (Capitan).....May 26 to 30
Northern California (San Francisco).....June 2 to 6
Southern California (Bresee Ave., Pasadena).....June 9 to 13
Colo.-Wyo. (Florence, Colo.).....June 16 to 20
Nebraska (Lincoln).....June 23 to 27
Young People's Convention (Buffalo Gap, Tex.).....July 1 to 4

FALL ASSEMBLIES

Kansas.....Sept. 1 to 5
Eastern Oklahoma.....Sept. 29 to Oct. 3

Western Oklahoma.....Oct. 6 to 10
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

R. T. WILLIAMS

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

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.

ERNEST C. ALLEN

Lindsborg, Kans.....March 31 to April 21
Garden City, Kans.....June

MACK ANDERSON

Wray, Colo.....April 2 to 18

JARRETTE AND DELL AYCOCK

Walla Walla, Wash.....March 23 to April 11
Everett, Wash.....April 11 to 25
Portland, Ore.....May 2 to 16

A. F. AND LEONORA T. BALSMEIER

Somerton, Ariz.....March 18 to April 4
Monrovia, Calif.....April 6 to 18
Santa Rosa, Calif.....April 25 to May 9

GEO. BEIRNES

Nashville, Mich.....March 22 to April 7
Detroit, Mich. (First Church of Nazarene).....April 8 to 25
Indianapolis, Ind. (2nd Naz. Church).....June 13 to July 4

P. P. BELEW

Cass City, Mich.....March 29 to April 11
Marion, Ind. (110 S. Forest).....April 12 to 17
Utica, Kans.....April 20 to May 9

EDNA BEOUGHNER AND PEARL E. WILCOX

Newark, Ohio.....March 12 to April 4
Columbus, Ohio.....April 18 to May 2

BEULAH QUARTET

Cadillac, Mich.....March 21 to April 11

LAWSON BROWN

Tegarden, Okla.....March 20 to April 5

C. C. BURTON

Miami, Fla.....March 6 to April 4

M. M. BUSSEY

Tarentum, Pa.....April 1 to 18

W. R. CAIN

Houston, Texas.....March 21 to April 4
Port Arthur, Texas.....April 11 to 25

JAMES E. CAMPBELL

Chicago, Ill. (Methodist Church).....March 14 to April 4
Ina, Ill.....April 11 to May 2
Witwen, Wis.....May 30 to June 6

Bucyrus, Ohio (camp)

June 20 to July 4

JACK AND RUBY CARTER

Texarkana, Texas.....May 1 to 16
Altoga, Texas.....July 1 to 11

R. C. CARRELL

San Antonio, Texas.....April 16 to May 2

C. C. AND FLORA CHATFIELD

Akron, Ohio.....March 28 to April 11
Mifflinville, Pa.....May 30 to June 13
Berwick, Pa.....June 20 to July 4

Bloomburg, Pa.....July 5 to 18

Shelbyville, Ind.....July 23 to Aug. 8

Felicity, Ohio.....Aug. 13 to 29

Hamilton, Ohio (At Home).....Aug. 30-Sept. 18

J. V. COOK

Kenton, Ohio.....March 24 to April 9

Perryville, Ohio.....Aug. 1 to 15

J. H. CRAWFORD

Weldona, Colo.....March 14 to 28
Ft. Collins, Colo.....March 29 to April 18
Loveland, Colo.....April 19 to May 2

A. F. DANIEL

Stonewall, Okla.....August 1 to 15

MARTIN AND DEAN DEVOLL

South Sioux City, Neb.....March 15 to April 11

H. N. DICKERSON

Muncie, Ind.....March 23 to April 11
Columbus, Ga.....April 18 to May 2

- North Little Rock, Ark. (State Camp).... July 30 to Aug. 8
Hazelton, Ind. (Wheeling Camp) Aug. 9 to 16
Columbus, Ind. (camp).... Aug. 26 to Sept. 5
- ROYAL E. DUNHAM**
Hoxie, Kans. June 13 to 27
- HARRY JOSEPH ELLIOTT**
Baker, Ore. March 15 to April 11
Richland, Ore. April 16 to May 2
- THEO. ELSNER AND WIFE**
Miami, Fla. March 6 to April 4
Bloomington, Ind. April 11 to 25
Crawfordsville, Ind. April 27 to May 9
Indianapolis, Ind. May 1 to 23
Akron, Ohio. May 30 to June 13
Brooklyn, N. Y. June 20 to July 11
Reading, Pa. July 16 to 25
Winchester, Ind. July 27 to Aug. 8
Richmond Hill, N. Y. Aug. 22 to 29
- KIRBY FIELDS AND WIFE**
West Lebanon, Ind. (M. E. Church).... March 15 to April 4
- BONA FLEMING**
Alliance, Ohio. April 1 to 11
Cleveland, Ohio. April 14 to 25
Indianapolis, Ind. May 1 to 16
Ashtabula, 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. August 27 to September 5
- JOHN FLEMING**
Decatur, Ill. April 1 to 11
Cleveland, Ohio. April 14 to 25
Mitchell, Ind. June 3 to 13
Canton, Ohio. June 18 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. August 27 to September 5
Andover, Ohio. Sept. 15 to 26
- C. B. FUGITT**
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
- PHILIP GEITER**
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. August 1 to 22
- LEWIS E. HALL**
Twin Falls, Idaho. April 2 to 18
- LEE L. HAMRIC**
Elkhart, Texas. April 9 to 26
Hillsboro, Texas. April 30 to May 9
Hickory Plains, Ark. July 4 to 14
Butler, Ark. July 15 to 26
Webb City, Mo. August 1 to 16
Post, Texas. Aug. 22 to Sept. 5
- J. C. HAPLEY**
Cushing, Okla. March 21 to April 4
Joplin, Mo. April 6 to 25
Whitesboro, Texas. July 11 to 25
Caddo, Okla. July 30 to August 15
- D. F. HARRIS**
Texarkana, Texas. May 4 to 16
Altoga, Texas. July 1 to 11
Valdosta, Texas. July 15 to 25
- JOHN T. HATFIELD**
Kansas City, Mo. April 25 to May 16
Des Moines, Iowa. July 9 to 18
Independence, Nebr. Aug. 6 to 15
Greenfield, Ind. Aug. 26 to Sept. 5
- A. O. HENRICKS**
Ontario, Calif. March 17 to April 4
Arion, Calif. April 25 to May 9
Porterville, Calif. May 16 to 30
Pasadena, Calif. (Dist. Assembly) June 8-15
Jasper, Ala. July 4 to 18
- ROY L. HOLLENBACK**
Iola, Kans. March 25 to April 11
Montrose, Iowa. April 19 to May 9
- URAL T. HOLLENBACK**
Auburn, Pa. (camp) June 18 to 27
- OSCAR HUDSON**
Gary, Ind. (4381 Massachusetts St.).... March 29 to April 11
La Junta, Colo. (1018 Raton Ave.) Apr. 12-25
Meridian, Miss. (College Heights), May 2-18
McComb, Miss. May 17 to 30
Hattiesburg, Miss. May 31 to June 7
Hammond, Ind. (210 Standard Ave.).... June 13 to 27
- MRS. NETTIE HUDSON**
La Junta, Colo. April 4 to 25
- W. P. JAY**
Northern California District. April, May
- A. H. JOHNSTON AND WIFE**
Oakland City, Ind. March 21 to April 4
- LUM JONES**
Dodsonville, Texas. March 26 to April 11
San Antonio, Texas. April 16 to May 2
- J. A. KRING**
Seattle, Wash. April 1 to 18
Bellingham, Wash. April 22 to May 2
Des Moines, Wash. May 5 to 16
- E. ARTHUR LEWIS**
Richmond, Va. March 23 to April 4
Taylorville, Ill. April 23 to May 9
Missoula, Mont. June 6 to 20
- ALICE B. LEWIS AND MRS. HAZEL M. SCHOCKE**
Huntington, Ind. (Ind. Preacher's Meeting) March 30 to April 4
- V. W. AND MARGUERITE LITRELL**
Marshfield, Ore. April 1 to 18
- W. W. LOVELESS**
Brookville, Ind. (Gen. Del.) Mar. 11 to Apr. 4
Greentown, Ohio (Gen. Del.) April 8 to 25
Zanesville, Ohio. June 4 to 20
Warsaw, Ohio (camp) July 22 to Aug. 1
- J. WARREN AND MAYBELLE LOWMAN**
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
- M. M. LOWREY**
Dallas, Texas. May and June
Fate, Texas. July 14 to Aug. 1
Beech Grove, Texas (camp) Aug. 4 to 15
- THEO. AND MINNIE LUDWIG**
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
- J. B. MCBRIDE**
Canon City, Colo. March 11 to 31
Hannibal, Mo. April 4 to 18
Grand Junction, Colo. April 25 to May 9
Colorado Springs, Colo. May 16 to 30
- J. A. MACCLINTOCK**
Huntington, Ind. March 29 to April 3
Louisville, Ky. April 4 to 18
Wurtland, Ky. April 20 to May 2
Mackville, Ky. May 9 to 23
Tollesboro, Ky. May 30 to June 13
- L. C. MESSER**
North Little Rock, Ark. March 23 to April 4
Joplin, Mo. (1109 Central Ave.) April 6-25
Pasadena, Calif. (So. Calif. Dist. Assembly) June 9 to 13
Joining Bud Robinson Coast to Coast Tour
Conventions. June 14 to July 1
Calgary, Alta., Can. (Dist. Camp) July 2-11
Manitoba-Sask. (Dist. Camp) July 16 to 25
Weiser, Idaho (Ida.-Ore. Dist. Camp) July 30 to Aug. 8
Wichita, Kans. (camp) Aug. 13 to 22
Dodsonville, Texas (convention) Aug. 27 to Sept. 5
Columbus, Ind. (camp) Sept. 10 to 19
- V. C. MARTIN AND W. M. MILLARD**
Le Roy, Kansas. March 28 to April 25
- JAMES MILLER**
Indianapolis, Ind. May 30 to June 13
Albion, Nebr. June 16 to July 4
- WADE L. NELSON**
Davenport, Okla. April 1 to 18
Henryetta, Okla., at Spelter City. April 23 to May 9
Jester, Okla. July 16 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**
Tillamook, Ore. March 29 to April 11
- GEORGE OWEN**
Ponca City, Okla. April 30 to May 16
- GEORGE S. OWEN AND WILLARD B. DAVIS**
Kearney, Neb. March 19 to April 4
Ashtabula, Ohio. April 11 to 25
Omaha, Nebr. May 21 to June 6
Neodesha, Kans. June 11 to 27
Elk City, Kans. July 1 to 18
Cherryvale, Kans. July 23 to August 8
Independence, Kansas. August 13 to 29
- FANNIE PAYNE EVANGELISTIC PARTY**
Sedalia, Mo. March 24 to April 11
- DWIGHT M. PEFFLEY**
Kenton, Ohio. March 24 to April 11
Perrysville, Ohio (camp) August 1 to 15
Westport, Ind. (Deratur Co. Holiness Camp) Aug. 20 to 29
- HELEN PETERS**
Plainville, Ind. March 7 to 28
Bloomington, Ill. (Preacher's Meeting).... April 6 to 11
- J. E. AND ADA REDMON**
Newark, Ohio. March 26 to April 11
Oakland City, Ind. June 11 to 27
Anderson, Ind. July 2 to 18
Chenango Fords, N. Y. (Care Lily Lake Campground) Aug. 5 to 15
California, Ky. (Carthage Campground).... Aug. 20 to 30
- LAWRENCE REED**
Terrace, Pa. March 22 to April 4
- LEWIS J. RICE**
Bloomington, Ill. April 6 to 11
Forest Center, Wis. June 20 to July 11
Olivet, Ill. May 24 to 30
Chicago, Ill. (Dist. Assembly) Aug. 31-Sept. 5
- J. A. RODGERS**
Pittsburgh District. May 14 to 28
- N. B. SHADE**
Wakulla, Fla. April 28 to May 3
Plant City, Fla. May 4 to 10
Waycross, Ga. May 11 to 18
Chester, S. C. May 20 to 25
Alberene, Va. July 1 to 6
Park Laffe, Va. (camp) July 29 to Aug. 8
- MR. AND MRS. R. A. SHANK**
Farmington, Iowa. April 4 to 16
Council Bluffs, Iowa. April 22 to May 2
Toronto, Ont. May 9 to 30
- BURL SPARKS**
Dayton, Ohio. April 3 to 18
Canton, Ohio. June 16 to 27
New Philadelphia, Ohio. July 1 to 12
Princeton, Ind. July 14 to 24
Hazelton, Ind. (Wheeling Camp) Aug. 6 to 15
Delanco, N. J. (Local Preacher's Camp).... Aug. 27 to Sept. 6
- FRED ST. CLAIR**
Tacoma, Wash. March 14 to April 4
- H. W. SWEETEN**
Dayton, Ohio. April 3 to 19
Murphysboro, Ill. April 25 to May 10
Ashley, Ill. May 10 to June 10
Abilene, Texas (camp) July 2 to 14
Eula, Texas (camp) July 16 to 29
Buffalo Gap, Texas (camp) July 30-Aug. 12
Carthage, Ark. (camp) Aug. 20 to 30
Huntington, W. Va. Sept. 1 to 20
- ELWOOD TAYLOR**
Monticello, Ky. March 28 to April 25
South Gary, Ind. May 9 to 23
Frankfort, Ind. May 26 to 30
Morristown, 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
- FREDIE THOMAS**
Ind. Preachers' 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
Olivet, 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**
Comanche, Okla. April 1 to 18
- WERKHAUSER EVANGELISTIC PARTY**
New York City. May
Brentwood, Mo. June 6 to 20
Paris, Mo. Aug. 1 to 15
- EARLE F. WILDE**
Brea, Calif. March 18 to April 11
Pasadena, Calif. April
Bakersfield, Calif. May
- DALE G. ZEITS**
Antioch, Ohio (Country Church) March 30 to April 4
Mendon, Ohio. April 6 to 18

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