

HERALD of HOLINESS

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NECESSITY OF PRAYER

THE wise Hillel had a pupil named Maimon, and Hillel was greatly pleased with his talents and his good understanding. But he soon discovered that Maimon was trusting too much to his own wisdom, and had entirely given up prayer.

For the young man said in his heart, "What is the use of prayer? Does the omniscient God need our words before He helps us? He would then be like a man. Can a man's prayers and sighs alter His plans? Will not the gracious God give us of Himself whatever is good and useful?" These were the thoughts of the youth.

But Hillel was troubled in his heart that Maimon should think himself wiser than the Word of God, and he determined to teach him better.

When Maimon went to him one day, Hillel was sitting in his garden, under the shade of a palm tree meditating, with his head resting upon his hand. And Maimon said to him, "Master, about what are you meditating?"

Then Hillel lifted up his head and said, "I have a friend who lives upon the produce of his estate. Till now he has carefully cultivated it, and it has well repaid his toil. But now he has thrown away the plough and hoe, and is determined to leave the field to itself; so that he is sure to come to want and misery."

"Has he gone mad?" said the young man, "or fallen into despondency?"

"Neither," said Hillel. "He is of a pious disposition, and well grounded in learning, both human and divine. But he says, 'The Lord is omnipotent, and can easily give us nourishment without our bending our head to the ground; and as He is gracious, He will bless my table and open His hand.' And who can contradict him?"

"Why," said the young man, "is not that tempting God? Have you told him so?"

Then Hillel smiled and said, "I will tell him so. You, dear Maimon, are the friend I am speaking of."

"I?" said Maimon, and started back.

But the old man replied, "Are you not tempting the Lord? Is prayer less than work, and are spiritual blessings inferior to the fruit of the field? And He who tells you to stoop your head to the earth for the sake of earthly fruit, is He not the same as He who tells you to lift your head toward heaven, to receive His heavenly blessing?" Thus spake Hillel, and looked up to heaven; and Maimon went away and prayed, and his life was a very godly one.—DR. HAVEN.

HERALD OF HOLINESS

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OBJECTIONS TO THE PROFESSION OF HOLINESS

THOSE who are members of a church which openly and avowedly stands for entire sanctification as the normal standard of Christian experience do not feel the opposition in their public testimonies, as do those who labor among a people not definitely committed to this great truth. The fundamental objections to this profession are ably summed up by David B. Updegraff in his excellent work entitled "Old Corn"—perhaps one of the best books ever published on this great subject. He says, "Let us now look briefly at some objections to a personal testimony to holiness.

I. "It is objected that '*Christians, however sincere, have no senses, either natural or spiritual, capable of giving them reliable information as to their having been delivered from indwelling sin.*'

"We would inquire of such objectors whether they think Christians can have such 'reliable information' as to the forgiveness of their sins? What is the meaning of 1 Cor. 2:12? 'Now we have received, not the spirit of the world, but the spirit which is of God: that we may know the things that are freely given to us of God.' And again, 'If our heart condemn us not, then have we confidence toward God.' Is it not clear that if 'deliverance from indwelling sin' is indeed one of 'the things freely given us of God,' He will certainly give us 'reliable information' as to it? But one goes farther and expresses his opinion that neither Wesley, Whitefield, nor George Fox 'ever claimed to have experienced the cleansing away of inbred sin; and if they had, we doubt whether their wives, children and neighbors believed it of them, blessed saints of God as we believe they were.' In other words, these 'wives, children and neighbors,' saved or unsaved, would know more of the deep things of God, and of the inner life of His saints, by the sight of their eyes, than these 'blessed saints' could themselves know by the deepest experience! The argument so far seems to stand thus:

"1. There is no such thing as 'deliverance from indwelling sin.'

"2. Even if Christians were thus delivered, they could have no reliable information about it.

"3. None of the saints of God claimed such an experience.

"4. If they should, nobody would believe them, since the very effort to tell the truth would prove them liars.

"Well, the followers of Jesus should not object, 'For neither did his brethren believe in him' (John 7:5).

II. "But another objector says: '*I have never yet met with any person who was really entirely sanctified! And I do not believe that anyone else ever met such a person.*' But this is to deny that such persons ever existed, in either past or present days, which is a flat denial of God's testimony about it. Besides, it is hard to tell how we could be sure that we have never yet seen a strange man of whom we have never seen even a likeness.

"At the bottom of this difficulty lies this fact: He does not believe there really is any such thing as 'entire sanctification' or holiness taught in the Bible; that is, for living men. Well this is not surprising. There are numbers of honest men intently reading their Bibles, and in like manner failing to find the truth.

III. "But another objection is equally mischievous. It discredits all witnesses to such an experience as self-deceivers. It thinks, '*no one ever met such a person,*' as really enjoyed this experience. That is to say, that Paul and Fox and Wesley and Whitefield, and thousands of sainted dead, all of whom were seen by multitudes, either never professed any such thing, or if they did they were only 'deceived.' But it must be the latter, because it is beyond the reach of cavil that they professed it most unequivocally. And if we publish such saints as these as deceived in what they professed and taught, how can we expect but that in turn we shall be regarded as deceived and deceivers in reference to all that we profess and teach. 'With what judgment ye judge, ye shall be judged,' is of inevitable application in a case like this, we may be quite sure. And it is equally fatal to our own testimony, if we discredit the intelligence of the living witnesses that are all about us, by saying they are only 'greatly deceiving themselves.' And their honesty by saying, 'Probably it would not be unwise, in ordinary business and social life, to keep an extra sharp eye upon persons claiming to be thus entirely sanctified!'

"Indeed? And what is this but to say that while we may safely trust a man who lays no claim to honesty whatever, we must 'keep an extra sharp eye' on the man who insists upon an upright life, especially if he makes any profession of religion. Does not everyone know that this is just the opinion that infidels have of all Christians everywhere? And the opinion that every libertine has of every man and woman that dares say a word in defense of social purity? And what would be the condition of morals in a community where matrimonial infidelity was so common that the very fact that a couple stood in the presence of God and men and *vowed to be true* to one another till death, should expose them to the suspicion and ridicule of the public, but especially of the rest of the husbands and wives in that community? And for pro-

fessing Christians to scoff at the idea of heart purity must be in like manner the most unmistakable advertisement of their own impurity and untrustworthiness! The logic is irresistible. The fact is, the apostle states the case very clearly in Titus 1:15, 'Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure.' The condition of the 'mind and conscience' of the onlooker inevitably affects the vision. And this great spiritual truth has passed into a multitude of human proverbs."

THE MONTH OF PRAYER

The month of April has been designated by the General Superintendents as a time of prayer to be observed in all the churches. It is not their purpose to suggest plans or even present an objective, but to allow each individual church to open its doors for prayer during the entire month and the members and friends come with their own needs, their problems and their objectives. The Spirit of God will direct His people, and as the great Intercessor within will suggest both plans and objectives. While listening to the discussion concerning the month of prayer at the recent meeting of the General Board, there came over us a peculiar sense of the sacredness of our mission. Here was a body of men and women giving their thought to things spiritual and eternal. They were discussing the advisability of a month of prayer throughout the entire connection—the churches to be kept open, God's people, whether few or many, to gather every night for intercessory prayer, waiting upon God in holy communion, listening to His voice, receiving from Him fresh revelations of His power and new visions of His grace; and strengthened by His might in the inner man, go forth to new victories and fresh conquests in the all-conquering name of Jesus. May this month be one of great spiritual advance throughout all the churches.

IMPORTUNATE PRAYER

"To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former. But successful prayer corresponds to the latter. The children of this world are in this respect wise in their generation. When they have a petition to carry, they go with it to the seat of government, and having conveyed it by the proper channel to the power which is to decide upon it, they anxiously await the decision, in the meantime securing all the influence they can, and doing everything possible to insure a favorable result. So should the children of light do. But frequently they just lodge their petition in the court of heaven and there they let it lie. They do not press the suit. They do not employ other means in furthering it, beyond the simple presenting of it. They do not await the decision of it. The whole of prayer does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse, to let go as Jacob did not! I have

been struck with the manner in which petitions are usually concluded: 'And your petitioners will ever pray.' So 'men ought always to pray [to God], and not to faint.' Payson says, 'The promise of God is not to the act, but to the habit of prayer.'"—NEVINS.

THE COFFEYVILLE PREACHERS' CONVENTION

We were privileged to attend the Kansas City District Preachers' Convention at Coffeyville, Kansas, where Brother Brandyberry is the pastor in charge, and Rev. N. B. Herrell the District Superintendent. Brother and Sister Brandyberry and their good people entertained the convention in a very hospitable manner and at an exceptionally reasonable expense. Brother and Sister Brandyberry are held in high esteem in the city, and much of the supplies needed were donated by the business firms.

The church at Coffeyville some time ago purchased a large tile tabernacle which was built to accommodate some Pentecostal evangelists who held a large meeting in the city. But the work did not grow, and the tabernacle was finally purchased by the Nazarenes at a very reasonable figure. The church people have put a great deal of work on the place and now have a comfortable tabernacle seating about five hundred people or more as it is now arranged. Its full capacity, including Sunday school rooms which have been partitioned off, is about 2,500.

It was a pleasure to meet District Superintendent and Mrs. N. B. Herrell again, and to recall memories of other days of pioneer work in the Northwest. We were pleased also to meet the preachers of this district and were given a cordial reception. The attendance at the convention was exceptionally fine. In the evening services there was a choir of nearly one hundred people on the platform, together with a good orchestra, and the tabernacle was well filled every night. During the day sessions many interesting and helpful papers were presented, and the discussions were profitable.

Rev. E. J. Fleming presented the pension plan for preachers at one of the morning meetings and aroused good interest. Our people are beginning to see this work in its proper light. It is the duty of the church to provide for the ministers, not only during the time of his active service, but receiving from him his entire service during the days of his earning power, it is the duty of the church to provide also for him when he can no longer carry on his active ministry. And this must be done, not as a matter of charity, but as a matter of right. Brother Fleming presented these facts in a convincing manner.

One of the interesting reports of the convention was that of the District Treasurer. C. W. Jones presented the report in person. We were delighted to notice that a large percentage of the churches had paid their District Budget for the first half year in full. District Superintendent Herrell insists that the time to act is

at the close of the first half year and not at the close of the assembly year. It is certainly remarkable the way Brother Herrell is conducting the finances of the district and the manner in which the preachers and churches are responding. C. W. Jones is probably one of the most efficient treasurers we have in the church, and to him also is due much credit for the commendable manner in which the finances are handled.

A missionary meeting was held on the last day of the convention under the direction of Mrs. N. B. Herrell, President of the District W. F. M. S. Miss Bellew was the speaker of the hour and presented the needs of the mission field, and especially of Africa, in an interesting and helpful manner. This was the first time we have had opportunity to hear Miss Bellew and we were greatly delighted with the manner in which she presents the interests of foreign missions. At the close of her address, Dr. J. G. Morrison, Secretary of Missions, presented the General Budget, telling of the items which were contained in it, especially emphasizing the work which could be done, were the budget paid in full. Dr. Morrison spoke in the evening and also remained over Sunday for the morning and evening services.

We were delighted with the beautiful spirit manifested during the convention. There is the old-time Nazarene swing, and we felt at home in the services. It proved to be a great blessing to our own souls as we ministered to this good people. The month of May was set apart for a special campaign for the **HERALD OF HOLINESS**.

Dr. and Mrs. Ellyson had charge of the Sunday school interests of the convention. Dr. Ellyson made a stirring address which found expression in immediate action on the part of the District Sunday School Board and a special committee appointed by the District Superintendent. A series of five Sunday School Group Meetings were planned for the last half of the assembly year, Dr. and Mrs. Ellyson to be the special speakers.

A WELL MERITED REBUKE

The liberty which professors, under the guise of freedom of thought, take to minify the Bible and its teachings, and to wreck the faith of young men and women in colleges and universities established primarily for the conservation of the faith, received a well-merited rebuke by John D. Rockefeller, Junior, at the dedication of the University of Chicago Chapel. The Christian Advocate gives the following excerpt from his address:

THE RELIGION OF JESUS CHRIST

There are those who tell us that religion is dying out, that there is no place for it in this modern world. While this may be true of some forms of thought and practice that have been called religious, nothing could be farther from the truth if one is thinking of the religion of Jesus Christ.

That professor of any university—be his religion what it may—who makes light of such vital religion, who belittles it, who seeks to undermine his students' faith in it is unfit to be a leader of youth, is faithless to his trust.

True religion means an abiding faith in God and our fellow man. May this chapel help all who cross its threshold to lay hold upon so priceless a possession!

THE DEPORTATION OF ALIEN BOOTLEGGERS

It seems evident that more drastic measures must be taken if the prohibition laws are to be enforced, and that the government is determined the laws shall be obeyed. The tendency toward more rigid enforcement is very noticeable also in many cities. The Presbyterian has the following to say concerning "The Deportation of Alien Bootleggers":

For several years many of us have marveled at the patience of the government in the long-suffering attitude toward aliens who violate the Eighteenth Amendment and other laws which mark them as criminals. The Johnson Bill is to be so amended as to include not only the violators of the White Slave law, anti-narcotics and immigration acts, and other habitual criminals, but also bootleggers and alien gangsters. When those who are being sheltered by this government boldly transgress its laws where society is seriously injured by such transgression, it seems quite reasonable to ask them to go home, and if not willing to take the journey, to force them to leave our shores. This is a severe penalty to these law-breakers, but it is a just one and a sane one, and an instructive one. The men who oppose the passage of this amended bill are openly wet and utterly indifferent to the highest interests of the land. With naturalized citizens of foreign birth, we must move carefully, till they catch the spirit of their adopted country, but toward those who come and remain only to exploit and defy, the attitude must be quite different and necessarily severe. A few deportations of notorious bootleggers would lessen the frequency of alien names in the list of violators in the sale of alcohol.

THE NEED OF SPIRITUAL LEADERSHIP

Glenn Frank, President of the University of Wisconsin, writing from a layman's point of view in the Christian Advocate, states the need of spiritual leadership in modern times. Perhaps no age of the world's history has ever held a greater challenge to the strength of young manhood for spiritual leadership than the present. Concerning the need for leadership he says:

I do not believe that the waning appeal of the ministry to the modern young man is due to our having outgrown the need of leadership by prophets, priests and teachers in the mastery of a technique of spiritual life. On the contrary, we moderns need, desperately need, spiritual leadership to save us from the sterility of our haste, our standardization, our rabbit-minded conformity, our almost perverted idolatry of organization, and our preoccupation of material things. And we are beginning to be aware of our need of such leadership. . . . Men who have turned their backs upon priests are turning back to priesthood. As the stresses and strains of our increasingly complicated civilization bear down on bewildered moderns, they look about in pathetic helplessness for personal guidance in the difficult art of living. The less rational are slumping into a new superstition, visiting commercial soothsayers who deck the ghost of primitive charlatannies in the garb of various pseudo-sciences of the mind. The more rational seek sounder methods of securing light on their character and leadership in their conduct.

MARCH GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

ACCORDING to the recently published statistical report, approximately 16,000 new members were received into the Church of the Nazarene, but the approximate net increase was one-third of this number. On the average basis, there would probably be a loss of about 1,000 a year through death. This means that some 8,000 or 9,000 members of the Church of the Nazarene simply "dropped out" last year. Of course the number joining was remarkable and the net growth was large, and for these two things we rejoice. But we have been thinking about that large number who were once of us and then went out from us, and have been casting about for an explanation. One factor, we are sure, is our large loss through the moving of our members. By this we mean that when our members move into cities, towns or communities where we have no church, they are compelled, many times much against their will and wish, to cast their lot in with other churches. We do not condemn them for this, but it does remind us that we must hasten with our home missionary program and organize everywhere. Churches which have established themselves in every nucleus of population do not suffer under this handicap as we do, and we must arrange to suffer less with each succeeding year. Last year we had a net gain of 122 churches, this year we should establish 150, and we are making a good beginning on it. One District Superintendent wrote us, "We have organized one new church, and expect to organize three more before assembly." Another reports four new churches and yet another has organized six. One District Superintendent assures us that there will be ten new churches on his field this year. And thus it goes. There is not the slightest symptom of any slackening in the Nazarene pace. Of course some criticize us and call us "proselyters," but if we were to let up these very same people would say we had backslidden, so "nobody can please everybody," and let the Nazarene swing swing on around on the circle of the earth. A church that does not make an average annual growth of about ten per cent will soon consist chiefly of those who have "been standing at their post for years," and they will be about as active as the posts by which they stand. A church that grows much faster than the average ten per cent per annum is running the risk of crumbling from excess of untempered mortar. But on this average basis, the Church of the Nazarene is entitled to 160 new churches and a net increase of 7,000 members during 1929, and while others criticize or look on in friendly inactivity, let us "saw wood and say nothing." Let us go right on with our program of aggressive evangelism and organization. Our Wesleyan orthodoxy and discipline make us safe against too fast

growth. All we need to do is to push for sufficient progress. Mark my word, if the Church of the Nazarene ever perishes from the earth, it will not die of over-aggressiveness—it will die of dry rot and "in-growing self-complacency," as holiness churches usually do.

There is nothing against which we need to guard more carefully than shallow evangelism. It has been said that eighty-five per cent of the people who were converted in the revivals led by Charles G. Finney—and they numbered more than 500,000—made good in the Christian profession and life. There were, perhaps, other factors which entered into this remarkable showing, but no one can doubt that the "methods" of this great evangelist are one of the chief explanations. In the first place, Finney insisted on giving the Word and Spirit of God a chance. He sometimes preached four weeks in a community before he gave an invitation for people to give public expression to their desires to find God. When he saw there was about to be an "outbreak" of emotion in the meeting, judging that it was premature and that it would hinder the deeper working of the Spirit, he would dismiss the meeting and ask the people to go away quietly. His method required much patience and much prayer and much genuine faith in God. Our demand for immediate results is likely to become a snare. The evangelist who must report "barren services" is taking a chance on losing the support and even the attendance of many who are well meaning and sincere, but shallow. And yet the time element cannot be disregarded. The time comes when no exhortation is too long and no public or personal invitation too urgent, but if these "high pressure" methods come before the Word and Spirit of God have had a chance, the meeting is too largely human and the work is principally on the surface.

"Frenzied" methods are just as bad in religious matters as in business or politics. The man who neglects prayer for days and then stays up all night to pray; or the woman who goes along carelessly until sickness or death comes into the home and then tears her hair and shrieks and "charges God foolishly" is not the example for us to follow. Sainthood is developed in the one who, like Daniel, prays "three times a day with his face toward Jerusalem." Prayer was a habit—a good habit—with Daniel, and he did not pray shame-facedly, as one must do who prays only in crises and at uncertain times, but he faced Jerusalem in the modest confidence of one who prayed when there was no apparent danger to be averted and even when his natural inclination might make it hard to do. And it is thus with testimony and with service for God. It is not the swift and the brilliant who win the race and gain the prize, but the man who, like the tortoise in the fable, keeps on continuously. And it is thus also in the giving of money to the work of God. The man or the church which makes giving a regular

custom will do more in the course of time than the spasmodic, frenzied giver. Let the individual tithe his income carefully and immediately and place this amount in the treasury of the Lord as regularly as he pays his house rent or grocery bill. Then let him make additional free will offerings unto the Lord as he is able. Such a one will not be in position to take his place among the "heavy subscribers" when the "big collection" is taken, but the Keeper of heaven's books knows that in "the long run" he will have more money in the bank of heaven than the spectacular giver of irregular habits. And it is thus with a local church and a denomination. What we need now in our church is not to do something unusual so that we can then sit down and rest. But we need to assume the larger budgets which our growing work requires and pay these regularly and punctually. It is said that a man who was in great distress once promised the Lord that if He would only answer his prayer this one time he would promise faithfully never to call upon Him again. This was as foolish as "spasmodic" giving and "frenzied finance" in the church; for the task of evangelizing the world is before us and will be before us until we die. "There is no discharge in this war." God helps those who help others, and since we need His help always, we must help others continually. As the constant dripping wears the rock away, so the regular giver is the dependable supporter of the church, and the church which pays its apportionments regularly is the backbone of the district and general program.

No man can do very much just working by himself. In business, politics or religion success depends upon one's being able to get others to work with him. And usually the biggest factor in getting others to work with us is our ability and willingness to work with others. Perhaps some of us have not distinguished between approval and co-operation as we should. Once when it was reported to Sam Jones that certain ones did not "approve of him," he stood up publicly and said, "I would not give you one cent for your approval; I do not need your approval. I need your co-operation. Do not worry over the necessity of approving me, just co-operate with me and I'll be satisfied." There are some who cannot possibly co-operate with any whom they do not personally like. This is a mark of littleness. If we are really discriminating, we shall not even like ourselves. But if a man is clean, sincere and truthful, even if I do not like him, I should co-operate with him in the promotion of the kingdom of Christ. A man is no better because he meets the approval of my taste and no worse because he is not thus approved. His standing is with God and when his life is clean before men, it is not for me to pass judgment on his motives. It has been said that anyone can count his real friends upon the fingers of his two hands—it has even been said that one is fortunate if he has one real friend to whom he can unbosom without fear of

betrayal or of stirring up a sense of detestation. And we may go on to say that when one has occupied a place of relative leadership it is increasingly difficult for him to co-operate with another who is his peer or superior in judgment and ability. But the grace of God, either in its initial form or in its approach toward maturity, should make us able to work together in harmony with those we could not number among our friends and with those who adopt their plans without consulting us. Think of how much good we can do in the course of a lifetime if we but have grace and wisdom to co-operate with all those about us who are really doing the work of God. Let our defensive and offensive Christian league be wide and strong that we may share in the rewards of the abundant labors of those whom the good providences of God have made "neighbors" to us in the vineyard of life. "Less criticism and more co-operation" is a good motto for growing Nazarenes.

A FEW DAYS IN CALIFORNIA

By GENERAL SUPERINTENDENT GOODWIN

IT HAS been a joy to spend a few days in California. I arrived in Tulare where Brother Weatherford has just completed a neat chapel and has at last established our church in this growing city in the heart of the dairy section of the great San Jacinto Valley. Dr. Bulgin was in full swing with one of his great campaigns in union evangelism. Dr. Bulgin is a great preacher and doing a great work for true righteousness. He is tender and sympathetic and yet fearless and brave in making clear the gospel which saves from sin. May God's blessing ever rest upon him in his gracious ministry.

We spent two evenings at Oakland, where Brother Clayton is doing splendid work. It was a special joy to see so many of our old friends in Oakland and Berkeley. First church, Oakland, must have a new location and a new church immediately. Brother Clayton has a strong hold on his people and will be able to do the greatest work right here. We shall ever pray for this good pastor and his noble and sacrificing people. We had a short convention with Brother Henry at San Francisco and enjoyed our visit so much. It has taken time, money and great patience to establish our church in San Francisco. Much credit should be given Brother Welts and his wife and Brother and Sister Murrish who for years toiled on this hard field. But Rev. Donnell J. Smith made a supreme effort and built their new building, which has given them a better opportunity to reach the city. Rev. J. W. Henry took the pastorate last year and has quickly won his way into the hearts and confidence of his people. Rev. Henry is an able preacher of the Word and will have a great future in this city. It was a joy to be with them these few days.

We spent only two days at Eureka, but this young pastor has done a great work having completed a new

church building recently. We promised to return as soon as possible and give them more time.

We were greatly surprised at San Jose to see what a most gracious work has been accomplished by Brother and Sister Welts. They have a fine, commodious church building, well planned for Sunday school work and a great company of young people around them. We only had four nights with them, Thursday and over Sunday, but every service was filled with holy freedom and blessing. Brother Welts is over seventy-four but a great favorite with his young people, and is doing a good work.

It has been four years since we visited San Diego, and by special invitation of Rev. E. G. Roberts, who has taken the University Avenue church, or what was formerly known as East San Diego, we gave them a five days' convention which closed a short meeting held by the pastor, Brother Roberts. We had good crowds and best of all a most excellent atmosphere of freedom and spiritual power. Brother and Sister Roberts are doing great work in this section of the city and fast winning their way to success. They must have more room for their Sunday school and growing congregations. Brother Roberts has greatly reduced their debt in these few months and already the church is making plans to enlarge the present building as soon as possible.

It was a peculiar pleasure to meet many friends of precious memories. Sister Dawson, now confined to her bed was among the first with her husband and children to come to our help in the establishment of our work in San Diego some twenty-two years ago. We made special effort also to visit our Sister Frisbie, who has from the first been a loyal and true supporter of our work in this city by her presence, influence and money. She made it possible to build First church and has sustained University Avenue by gifts as well. Although she is now past eighty yet she retains her merry smile and happy spirit, and was able to attend Sunday afternoon service.

With three services on Sunday, we closed with a blessed altar service. It was a very precious convention. After a few days at home with wife and family we start again for a long trip into Canada and the eastern assemblies.

INTENSIFIED DEVOTIONS

By E. O. CHALPANT

CHARLES G. FINNEY was one of the great evangelists in the American church. He was not only possessed of remarkable intellectual powers, but was able through divine grace to keep his emotional nature, in a spiritual sense, alive with the presence of God. It is all right to be full of plans and carry on widespread activities, but the need of this materialistic age of ours is not so much well laid plans and great activity as an intensified devotional life. We must take hold of God in order to have power

with men. Our plans must have teeth in them. Our sermons must come from lips that have been touched with God's coal of fire. It is not enough to preach the sermons that we have been preaching for twenty-five years. It may be proper to use the truth in them, but we must have fresh blessings from God and new unction upon our messages. The only way to obtain this is by giving more attention to our devotional life.

In our daily contact with the world and worldly people, we need the same quality of spirit as in our preaching. While it is a fact that we may not have an ecstasy of emotion in the ordinary course of daily life, yet a heart that is set on fire for God will manifest itself in kindness, patience, love and true friendship. We need this intensified devotion in our home life. With our wives and children, with those who work above us and those who work beneath us, we must manifest this intensified devotional spirit. However, this cannot be manifested unless we have it.

How can we obtain and maintain deep spirituality? In brief, we would say, "Take time to be holy." If George Mueller, the great apostle of faith in Bristol, England, needed every morning to wait upon God, reading his Bible until his heart was blessed and his soul afire with God's presence, however much more do the ordinary rank and file of people need to tarry daily for the manifestation of God's presence and glory. George Mueller took time to read the Bible and pray. He kept Christ first, through the medium of his intensified, systematic, devotional exercises.

Our devotions should never be allowed to become a mere mechanical exercise—so much Bible reading every day, and so much time spent in prayer. We must learn to keep our souls blessed and in touch with God. Whether preacher or layman, we shall be tremendously helped and blessed if we will but spend one hour, or thirty minutes, or even less time before God in the study of the Word and prayer, if this time be spent in vital communion with God. We must exercise ourselves to keep a devotional frame of mind. We should guard our tongues. We should seek to live in a heavenly atmosphere and to keep our minds continually stayed on God. In other words, take time to pray and systematically study the Bible from a devotional standpoint. We have the privilege of tarrying before God until our souls are really blessed. All of these things will do much toward intensifying our devotional life.

OLIVET, ILL.

Manhood is not an accident of birth. It is the result of a right development of the resources received at birth. It may be possessed by the lowliest born of earth, or forfeited by the highest born among men.—H. O. FANNING.

"They must be clean who would serve the Lord. A pure and holy God can dwell only in a pure and holy temple."

CHRISTIAN TORCH-BEARERS

3. MARTIN LUTHER, Part II

By JAMES PROCTOR KNOTT, M. A.

SOMEONE has said that Luther was great because he crowned every great emergency with a great decision. He could not have done this had he not had deep convictions.

The Christian without abiding convictions becomes the prey of every wind of doctrine as well as every other temptation that comes along. Conviction is like the rudder that directs. Individuals as well as some denominations are attempting to sail without the rudder of Holy Ghost conviction through the narrows between the Scylla of worldly amusements and the Charybdis of materialistic science, mechanistic psychology, and modernistic theology. As a natural result the wreckage, spiritually speaking, is strewn all along the shore.

Let us by all means conserve and strengthen heaven-born convictions on the Christian fundamentals and on the whole sin question. When the English free-thinker Hume was asked, whilst hurrying to hear Whitefield, why he was so interested in hearing the great evangelical, he replied, "I want to hear a man who speaks with the authority of conviction." Luther made mistakes—made some serious ones, but, on the whole, he acted upon deep conviction.

The underlying causes, humanly speaking, of the Protestant Reformation were intellectual, political, social, economic and religious. The spirit of the Renaissance, which had emerged prior to the Reformation, was unfriendly to the blind acceptance of the Roman Catholic beliefs; the spirit of German nationalism was intensely strong and thus contributed greatly to the success of the reform movement; the invention of gunpowder revolutionized warfare and threw the medieval knights out of a job, thereby causing a social upheaval as would become good soil for a new movement; the prosperous times of the late fifteenth century became the hard times of the early sixteenth and exactions of an economic character unsettled the peasantry to the point of open revolt; the moral tone of the Roman church was very low—in fact Catholics of the twentieth century freely admit the gross immoralities of such popes as Alexander VI. It is noteworthy that just prior to the Reformation there was in Germany an eagerness for deep, vital, spiritual religion. "God moves in a mysterious way His wonders to perform." The ground was being prepared for the Reformation seed.

Summoned to Rome in June, 1518, Luther refused but met a papal representative known as Cajetan at Augsburg. Such a meeting was futile—the demand made for retraction Luther would not meet but fled from the city appealing to the pope "to be better

informed." The following year found the reformer engaged in a disputation with one of the noted papal doctors, John Eck, at Leipzig. It was significant in that it revealed that the Wittenberg monk was beyond reconciliation with the Roman church. It is not strange, therefore, that a papal bull of condemnation should be issued. This bull, June 15, 1520, condemned forty-one articles from Luther's works, ordered that his books be burned, forbade him to preach, and demanded that he recant within sixty days or be excommunicated.

Luther answered this papal threat by burning the bull and the canon law in the approving presence of Wittenberg students and citizens. This was on December 10, 1520. He thus threw off allegiance to the Roman church.

In the meantime, however, he had issued three important documents which laid before the German people the fundamental principles of the reform movement. The first was "To the Christian nobility of the German Nation." It insisted on the independence of the people from papal rule and declared among other things, that all Christian believers are priests. The second document was "The Babylonish Captivity of the Church," taking its name from the prolonged residence of the popes at Avignon (on the Rhone river) in exile from Rome 1305-1377. The document attacked the teachings of the Roman church including those on the sacraments. Rome held there were seven but Luther denied the sacramental nature of all but two—baptism and the Lord's Supper. The third document was "On Christian Liberty" which dwelt on the nature of spiritual liberty. Man is free from the law of works being justified by faith and hence is in a new personal relationship with Christ. Professor Williston Walker says, "Though Luther's vision was to clarify regarding many details, his theological system was thus practically complete in its main outlines in 1520.

In April, 1521, Luther was summoned to appear before the Diet of Worms. It was attempted to dissuade him from taking such a risk. It is said that he replied, "Thither I will go in the name of the Lord, though as many devils as there are tiles on the house were there combined against me." On sighting the towers of the city he is reported to have burst out singing his triumphant hymn, "A mighty fortress is our God, a bulwark never failing."

That was a dramatic and crucial moment when Luther stood before the emperor and Diet at Worms. "The son of peasants," says Dr. Preserved Smith, "now stood before the son of Cæsars: the poor ar-

lately obscure monk before a body professing to represent the official voice of united Christendom."

How much depended on his stand! If it can be said that the saints in heaven can look down from those jeweled battlements upon the affairs of the earthly kingdom of God, surely then, may we imagine Wyclif and Huss, heroic precursors of the Reformation, intent upon the scene before us. The progress of pure religion and undefiled was at stake. The forces of ecclesiastical corruption and imperial hate were pitted against the cause of evangelical reform. Would the hierarchy, aided by the power of emperor Charles V, break the spirit of Luther?

On the second day of his hearing he was asked if he would recant. To this he gave a decisive answer concluding with the memorable words, "I am bound by the texts of the Bible, my conscience is captive to the Word of God, I neither can nor will recant anything, since it is neither right nor safe to act against conscience. God help me. Amen." Carlyle called this the greatest moment in the modern history of man.

The Diet was in a tumult. The Spanish present hissed while the Germans applauded. Luther was conducted from the hall to his lodgings. There he said: "I am through! I am through!" Truly he had, through God's help, "done the great deed he had set out to do and spoken the words which will ring through the ages."—SMITH.

On leaving Worms Luther was suddenly seized and taken to Wartburg Castle through the kindness and foresight of his friend and protector, Frederick, the elector of Saxony. Although an imperial ban was placed upon him he was safe in the castle stronghold.

Here it was that he began his translation of the Scriptures into the German vernacular. Thus the imprisonment was a double blessing—it safeguarded the reformer and it gave him the time to translate the Word. Other German versions had appeared before this time, but "in point of scholarship Luther's version was far superior to all that had preceded it" (SMITH). Previous German versions had been based on the Latin Vulgate, whereas Luther's was based on the original tongues. He took great care to render his version in a splendid readable German. Someone has beautifully said that this German Bible lifted the peasant's roof to a level with the stars. Luther first translated the New Testament and this version went through "sixteen original editions in ten years so great was the thirst for the Word; and reprints in the same time amounted to fifty-four" (HURST). Though the New Testament version was completed in 1522 the Old Testament version was not until 1532, though a part of it appeared as early as 1523.

There is much of interest that might be said concerning Luther's relation to the peasant uprising in 1524-25; the Humanists, certain radicals who apparently endangered the whole reform movement by their extreme teachings; Henry VIII of England; and

German politics. But this much must be said: the reform movement thus projected by Luther swept on like an irresistible tide. Obstacles there were but the tide could not be held back.

The reader who sees God in history will not be disappointed in the Protestant Reformation. Intellectual, economic, social, political, and religious conditions were ripe for the Reformation. Luther was not the cause of the movement so much as he was the one who providentially opened the flood-gates. In him the people found their leader. The emperor, during some of those fateful and important formative years of the Reformation, had his hands full elsewhere and thus could not summarily crush it. France claimed much of his attention. Meanwhile the movement gained such momentum that it could not be crushed. Did all of this *happen*? Or *did it come to pass*? Did the Turk (Solyman the Magnificent) *happen* to defeat the young king of Hungary at the battle of Mohacs, August 28, 1526, and thus unwittingly aid the Reformation by calling attention from it to himself, or was God making the "wrath of man to praise him"? In the fulness of time God sent forth the Protestant Reformation.

CHRIST'S WINSOMENESS

*A winsome voice my Master had;
He spoke and strong men rose,
And in their fishing garments clad
Stayed not for day to close.
And one who at the treasury sat
Looked up, and seeing, came
And all his gains and friends forgot
At hearing of His name.
So winsome was my Master's voice,
They and the whole wide world rejoice.*

*A winsome touch my Master had;
The suffering ones arose
And, doing as He gently bade,
Pain vanished and their woes.
The sick and heavy-laden came,
And something in His face
Brought rest and healing strength. The lame
Crept close with stumbling pace.
So winsome was my Master's touch,
The whole wide world felt never such.*

*A winsome smile my Master had;
The little children rose,
Though friends and followers forbade,
Him as their own they chose.
And eager ran to His embrace
And straightway had no fear,
For something in His loving face
Assured them they were dear.
So winsome when my Master smiled,
His very own were man and child.*

—MRS. N. D. HILLIS in the *Herald of Light*
and *Zion's Watchman*.

STEWARDSHIP OF PRAYER

By J. G. MORRISON

THE prayer motive, in a seeking sinner, is danger born. Beset with the poignancy of self demerit and sin, an impenetrable future, and a frowning God, it is natural to pray; plead the merits of Another in one's own behalf, and offer, in supplication, the vicarious atonement of a loving Savior.

The prayer motive, in a holiness hungry believer, is desire born. With the consciousness of remaining depravity, and the prize of a holy heart just hanging overhead, it is fitting and proper for such a hungry heart to express itself in supplication and prayers; to pour itself out in longing desire, and with groanings unexpressed.

But the prize of full redemption once gained, the expression becomes one of praise. The deep need of further agony in supplication seems to be lifted. The goad of one's own need has ceased to lacerate; the precariously suspended sword of one's own impending calamities has ceased to threaten, and this comfortable "easy street" consciousness leads thousands to rob God

of one of the greatest debts we owe Him, namely, *the stewardship of sanctified prayer.*

Prayer is power. It changes things. By means of prayer mixed with faith, the very thunderbolts of Deity are laid at the sanctified believer's feet. He is bidden to hurl them, with praying breath, into problems for their solving; into the sin situation for its cleansing; into wrongs that tower like mountains, for their moving; into distresses standing like sycamine trees, for their uprooting. Prayer is dynamic. "And nothing shall be impossible" to the praying believer. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." How startling! How pregnant with Deity! How limitless!

And all this power, this dynamite, this limitless spiritual force is handed to us His children. We are bidden to be molders of men's lives, of the future of churches, of the character of denominations, of the trend of nations, of the outcome of elections, of the salvation of the heathen, of the destiny of the ages!

PRAYER CHANGES THINGS

By RAYMOND BROWNING

*Skies seemed dark to me one morning,
And my thoughts were tinged with gloom,
But my eye fell on a motto
That was hanging in the room,
Silvery letters on blue background,
Heavenly thought on shining wings,
Brought me hope in one brief message,
It was this, "Prayer changes things."*

*Things surround like iron mountains,
Things that make a thorny way,
Things that curtain clouds with doubting,
Things that make it hard to pray,
Dreadful things that never happen
Dog our steps, but faith still sings
In our ears this golden message,
"Don't forget, prayer changes things."*

*We have seen some things prayer changes,
Greater things we yet may see.
When the Hebrew came from Egypt
Prayer made pathways through the sea.
In the hot and dusty desert
Moses prayed, and cooling springs
Gushed from out their rocky prisons,
Just because "Prayer changes things."*

*We should be so very careful
Lest some things should change our prayers.
Pleasing things, like lotus perfumes,
Steal in on us unawares
Till we loiter in a dreamland,
Slaves, but thinking we are kings.
There's a golden key to freedom,
It is this, "Prayer changes things."*

*When we think that our surroundings
Keep us from the heavenly way,
Or that wealth or change will help us
In some distant place or day,
Let's remember 'tis our Savior,
Not environment, that brings
Strength and blessing, peace and pleasure.
Here's the way, "Prayer changes things."*

When power is conferred upon one, is there not an *obligation, a debt*, conferred with it? When office comes to a man, we recognize that he is obligated to use its influences for the Master. When riches come we insist that a stern stewardship applies to their use. By what sort of reasoning, then, can we escape the inexorable law of the stewardship of prayer?

Power unused, is soon forfeited. The blacksmith's arm, unexercised, withers. The brain, unemployed, grows flabby and nonproductive. The prayerless believer speedily becomes the powerless believer. Unmindful of prayer's dynamics, we cease its frequent exercise, and soon it means little more than so much pious human pattering. Through disuse it has lost its divine force.

Think you we shall not be called to account for our stewardship of the amazing potencies of prayer? Will not the judgment day reveal the marching lines of lost souls, hell bound because we did not pray? Will not churches unmoved as they might have been moved, had we made determined intercession for them, rise up to witness against our faithless stewardship in that awful day? Will not our own flesh and blood, wandered from paths of righteousness because of prayerless parents, haunt with staring eyes our path to the judgment. Will not graceless ages, sunk in sin, loom big with condemnation when we see how changed they might have been if we had prayed?

We owe it, then; it is a debt divinely required, that *"all men pray everywhere, holding up holy hands, without wrath and doubting."* *"Pray always, with all supplication,"* Paul the apostle says.

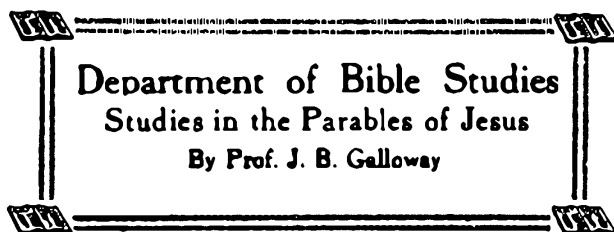
As prayer stewards we owe it to God to pray for our families, publicly and privately. What a spectacle for angels and demons to see children of sanctified parents rushing to hell, and parents only pattering a few petitions now and then for them. You owe these children your stewardship of prayer.

You owe prayers for the church. Our blessed holiness church will never stand against the onslaughts of worldliness or the subtle attacks of the devil, unless as a steward of prayer you pay your prayer debt. Oh, what a shame, what an inexpressible calamity will it be if we allow the Church of the Nazarene to become worldly, careless, sensual! Who can prevent such an awful catastrophe? Nobody but Nazarenes. How can they do it? By paying their *daily prayer dues* for their own well beloved denomination. Who will be judged and punished if our church fails? Nazarenes! They didn't pay their debt of prayer.

You owe a debt of prayer for your country. A few thousand praying Jews changed the face of history in queen Esther's time. Supplicating Christians broke Titus' army in two at the awful siege of Jerusalem. What could not fifty thousand Nazarenes do, if they steadily made prayerful intercession for the United States of America? *This is a debt.* Have you prayed for your country?

Stewards of prayer! Trustees of divine power! En-

trusted with holy dynamite! What a severe accounting will we not be compelled to render to the Master of assemblies for the use or disuse of this talent? Dig up, from the spot where you have buried it, this shining talent. Unwrap the napkin of reverent uselessness with which for years you have enfolded it. Cleanse away the smell of the grave where long this mighty power has lain. Set it to work. Change things with it. Halt men in their hellward course by its use. Drag, with its mighty powers, your own flesh and blood from the fire. Change the currents of events—it can be done! Remold, refashion and refire our own beloved denomination by being faithful stewards of prayer. God is prayer's dynamic power. He will also be the Judge of its disuse.



Lesson Fourteen

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

(The Christian's Equipment and Commission)

First Day—John 14. "Let not your heart be troubled" (14:1). Jesus' recipe to live an untroubled life. "Believe in God, believe also in me."

Second Day—John 15. "Abide in me" (15:4). If we abide in Him we may bear the fruits of His vineyard, draw strength and wisdom from Him, share His interests, lay our burdens upon Him, walk in holiness, and realize His presence.

Third Day—John 16. "He will guide you" (16:13). The Holy Spirit becomes Christ's indwelling representative to those who will let Him in their heart. He will guide us into the truth concerning Christ, form the purpose of Christ in our hearts, and pray the prayers Christ would utter in us.

Fourth Day—John 17. "They may behold my glory" (17:24). As Jesus lingered with His disciples just before the cross He prayed to the Father that they might behold His glory. The vision of His glory was for His own. Have you seen it?

Fifth Day—John 18. "Let these go their way" (18:8). Even our Lord's enemies must let His own do His will. He will let them oppose Him, but they cannot go beyond His permission in hindering the work of His servants.

Sixth Day—John 19. "Behold your King!" (19:14). If we would know our King we need to behold Him in the Word.

Seventh Day—John 20. "Receive ye the Holy Ghost" (20:22). The presence of the Holy Ghost in

our lives is necessary if we are to fulfill His holy will. A command for all ages of the Church.

PART TWO. THE HOUSEHOLDER AND THE THIEF

"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12:42-47).

Preparation for the Coming of the Son of Man

The coming of Christ will be one of the supreme crises of the history of the Church. To be ready for such an event is of great importance to all men. Jesus frequently mentioned this subject. Several parables were uttered on the theme. This one and that of the ten virgins are the most important ones. While our Lord was on earth, time and time again He assured His disciples that He was about to leave them and that He would return again. The time that He was to return He plainly declared that they will not and cannot know beforehand, but He exhorts them to "watch" and "be ready" for He may come at any moment. He purposely left it uncertain in order that it might be an incentive or stimulus to move every generation to prepare for His coming. In doing this and leaving it uncertain He took no unfair means to secure this preparation, for as far as probation is concerned no one has any opportunity to prepare for this event beyond his day. Death ends our time to get ready to meet the Lord. And one generation will have the experience of meeting Him before death. "It may be ours. We are at least nineteen hundred years closer than the disciples were and they were looking for their Lord to return. No one can say that this will not be the next event upon God's program. Everything indicates that we are near that day. The uncertainty of the coming of the Son of Man is no excuse for not being prepared. Preparation for the event is not dependent upon our knowing the time that it will occur. The preparation must be continuous. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be *preserved* blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). The way to be ready for the coming of our Lord is to be perfectly in His will whether He comes or not. To meet the extraordinary emergency we must be faithful in the ordinary duties. If we turn away from the simple duties of justice, honesty, mercy, kindness and holiness, ignoring the responsibilities of family, society,

church and state we will find our hope mocked with disappointment. It is the servant who has been unfaithful during his Master's absence who rushes out to meet Him with all manner of unnecessary attentions and activities, seeking to distract His attention from his unfinished and unfaithfully performed task. Those who years ago climbed to the top of a mountain and waited in prayer with their white robes were not in the true spirit of preparation. The best way to meet a crisis is to be faithful when there is no crisis. The true Christian looks forward in joyful anticipation to the coming of Christ, but need not be disturbed because he does not know the exact time of His appearing. If he is living in constant readiness he does not trouble about the time, for he knows that when that day shall come he is ready. The bank cashier who keeps his books balanced to a cent does not care what hour the inspector comes. It is the one who questions or knows that he is wrong that wants time to doctor up his accounts. How you are living in relation to God and man is the supreme test preparation. Are you conscious of anything in your life which you would change if He were coming tomorrow? This very consciousness convicts you of your need. If every sin is covered by the blood of Jesus and you are consciously living a life dedicated to Him in true holiness you need not fear, for to enter His presence would be joy and gladness.

PART THREE. WHAT THIS PARABLE TEACHES ME The necessity of constant watchfulness.

A SPASM WILL NEVER DO

NO doubt, with a gracious effort, the church can rally and underwrite the advanced General Budget before July 15. The General Superintendents have set this date on which they propose to "take reckoning," and if the church does respond, our church leaders will set the wheels to rolling toward suitable reinforcements for our beleaguered foreign fields.

As stated above, we believe the church can and will respond. When once they know, our people are the most generous givers in all the Christian world, "*When once they know!*" It is only a question of getting the necessary information to them.

But let us beg of our good Nazarene constituency to remember that just a spasm of lifting the advanced budget will never do. We must not only rally and lift it, but we must make resolute and earnest preparation to carry the advanced forward looking budget faithfully to the end.

If we have a grand spasm and lift the load with a shout, only to set it down again a year or eighteen months hence, we will simply be that much worse off at that date.

Let us prepare now for the monotonous grind of the monthly and quarterly effort to keep ourselves abreast of the needs of this new General Budget.

Nothing will successfully do this like proportionate giving. When weekly and monthly we pour out a regular proportionate amount of our income for God's cause, then we, ourselves, feel comfortable, ("*duty done is the soul's fireside*,") others also are encouraged by our example, (influence is a mighty factor;) and the treasury is constantly receiving the trickling financial rills, that keep it full, and able to turn the wheels.

Let us rally, with a tremendous effort, and, as a church, shoulder the forward looking financial program called for by our leaders. But let us shoulder it with a mighty resolution, worthy of a sanctified people, that we will adequately support our marvelously successful home and foreign mission efforts from now on.

J. G. MORRISON, *Executive Secretary*.

"THE FIRST SIGN OF DEFEAT"

By EVANGELIST EARLE F. WILDE

David has returned from a great conflict, and is being given the ovations due a conqueror. He has dispatched the giant Goliath, and removed the stumbling block from the pathway of the children of Israel. Upon his return he is given honors and appointments in the army and household of king Saul. A great celebration of victory is being held in the palace. Stringed instruments are brought forth, and, together with the voices of the singers, they praise the great warriors who have won so signal a victory. The first stanza of the victory song is a delight to the great and honorable king, "Saul hath slain his thousands." He bows gracefully from his throne, acknowledging their salute. His great heart wells up with pride as he bows before his praisers.

But wait, there is more to the song, king Saul. They are still singing. The second stanza causes his face to turn color, and his eyes to burn with the inner rage. "And David his ten thousands." "What meaneth this? More glory to this young stripling, whom I have just honored? They have ascribed to David ten thousands, and to me they have ascribed but thousands! The next step will be that they will want to give him the throne." King Saul gazes around until his eye falls upon the form of the young victor, now the center of the admiring glances of all present. This first look paved the way for a spiritual and moral crash in the life of Saul, which ended in defeat, death and despair, "And Saul eyed David from that day and forward."

In many instances the way men have looked at things has spelled success or failure, victory or defeat, blessing or cursing. In this man's life it was the first step downward, in a career blessed with a very favorable beginning. He looked at David through the eye of jealousy, envy, malice, hatred and displeasure. Is it possible for us to look upon the talents, honors, successes of others, and yet feel none of these things? If not, we are in for defeat; if so, we will have passed one of the milestones on the highway to success. "If our eye be single, our whole body shall be full of light." Praise God, such and experience may be possessed.

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim—
He knows the way He taketh,
And I will walk with Him.

—A. L. WARTING.

WORLD EVENTS TERSELY TOLD

By P. H. LUNN

Dr. Newell Dwight Hillis, pastor emeritus of Plymouth church, Brooklyn, died on February 25, aged 71. Converted at the age of 19, Hillis felt the call to Christian service and immediately became active in organizing Sunday schools. In fifteen months he had started 65 schools and 15 churches. Plymouth church was made famous by the ministry of Henry Ward Beecher and Lyman Abbott. Dr. Hillis is the author of a number of books which have had a wide circulation.

The newspapers have announced the discovery of a serum which has proved successful in preventing as well as in curing hydrophobia.

The United States Senate, after prolonged and heated debate has passed (65 to 18) a bill to increase the penalty for violation of the prohibition law.

The House of Representatives by almost a two to one vote refused to pass a bill for appropriating \$24,000,000 for prohibition enforcement.

The price of seat (membership) in the New York Stock Exchange has attained a new high point—\$625,000.

During the recent cold spell ten thousand pounds of bread were scattered over a forest preserve close to Chicago. The lives of thousands of birds were saved by this "free spread." The Audubon Society and the Bakers' Association of Chicago were responsible for the treat.

Germans have developed a radio telephone with which two persons can carry on a conversation between two ships one hundred fifty miles apart or between a ship and shore.

To celebrate the four hundredth anniversary of the discovery of San Diego harbor, California, it has been proposed that San Diego sponsor a world's Pacific Coast exposition to be held there in 1942.

The average consumption of fruit a person a year in England is 93 apples, 67 oranges, 52 bananas and 15 lemons.

Finland boasts that every village in the republic can be reached by automobile.

Built in England for use in Japan, a bottle machine can turn out more than a million a week.

What is believed to be one of the world's largest deposits of a precious variety of beryl has been discovered in the Transvaal.

Less than three per cent of the available land in South America is being cultivated.

Astronomers already have charted the path of the next total eclipse of the sun which will be visible in the northeastern part of the United States August 31, 1932.

Sweden is consuming increased quantities of grapefruit, pineapples and other California products imported each year. In 1917, Sweden bought 22,500,000 kilograms of apples and pears, mostly from the United States.

Some of the most beautiful highways in the world are located on the island of Java, according to information received by the National Automobile Club. Trees, planted along the roadsides, have a charming effect on travel on the island, more than 15,000 miles of road being shaded.

Uncle Buddie's Good Samaritan Chats



BELoved SAMARITANS:

I left you in my last chat at the closing of the Northern California campaign. Well, to say that it was an entertaining trip is not half of it. We had a fine time. We closed at Wasco and on the trip

we placed the **HERALD OF HOLINESS** in 651 homes. The little church at Porterville was the banner church, placing the **HERALD OF HOLINESS** in 63 homes. Our trip over the high Sierra Mountains was a wonderful trip. We pulled into Pasadena on Thursday in the afternoon at 1:30, March 7, having left Pasadena on Friday morning, December 28, 1928.

Well, we only had a short stay at home, for we were to open that night at Whittier with Brother Frank B. Stevens and we went home each night so that made it homelike. We had no day services so we could spend the day also at home and drive to Whittier each night. We had four great days at Whittier and placed the **HERALD OF HOLINESS** in nearly forty homes. We had an all day meeting on Sunday and such fine crowds. Brother Stevens is one of the finest men that you will meet in a lifetime's travel. Our fellowship was the sweetest and best. Thank the Lord for such brethren. We closed with him on Sunday night, March 10.

On Monday, the 11th, we all met at the old First church in a great Missionary Rally. We had one great day and so many of the brethren were there. Among others was Brother and Sister E. Y. Davis, our fine missionaries to the Mexican people, and they are doing great work. On Monday night we went to a fine meeting out on the Whittier Boulevard in the southern part of Los Angeles where Brother and Sister Deboard are running a fine mission and Brother Johnnie and Sister Jackie Douglass and Miss Ruthie Lanier are leading the singing and Brother W. E. Ellis is doing the preaching. We had one great service with them and drove back to Pasadena after preaching.

On Tuesday, the 12th, we moved on to Santa Ana and opened with Dr. U. E. Harding. We opened with a fine crowd and the crowds increased every service. On Wednesday, the 13th, was the all day meeting with the Los Angeles group meeting. We had with us, Brother Orval J. Nease and wife from Pasadena College and Dr. Nease brought us a great message in the morning. It was up to old Bud to bring the message in the afternoon and night. We had one of the finest days that could be in a year's work. We had so much fine singing. The Douglass Party brought one great song and Sister Reed and Miss Ruthie brought us one fine song. Then we had with us one of the greatest messages in song that I almost ever heard. I have heard of crowds being set on fire with a song and if I ever saw

a crowd that was literally set on fire it was that crowd, while Sister Margie Young sang. Well, I remember the day when she was saved at the old Bates Camp Ground in north Texas, when she was but a child. Now she and Brother Young are among the finest young people in the Church of the Nazarene. They are planning to build a fine church in Sacramento during 1929. They are making fine progress.

Well, while we are here in Santa Ana we had a fine home out nine miles from Santa Ana with Brother and Sister Myers. We had, I think, one of the nicest homes that we have put up in this year. They are sacks of salt for the Lord's hungry sheep to lick at. Such love and kindness as you will scarcely see in a lifetime were heaped on us. We surely did enjoy the nice country quietness. On Thursday night we just about overran the church and so Dr. U. E. Harding secured the fine city auditorium. On Friday night I gave my hospital experience to a very large crowd. On Saturday we all took a much needed rest for both morning and night and we ran up from Santa Ana to Pasadena and spent the day and night with our family and drove back to Santa Ana on Sunday morning. On Sunday morning we were at our own church, but on Sunday in the afternoon and night we were in the city auditorium and had two great services. There we had folks to peddle. I gave my life story in the afternoon and finished up at night. It is wonderful the progress that Brother Harding is making at Santa Ana. He is now planning to build a large church and call it the Cornell Memorial, and it ought to be done, and he is the man that can do it, and hundreds

of our good Nazarene people all over the land will want to place a few dollars in the Cornell Memorial church; for we have had no greater man in our ranks and but few his equal. May heaven smile on Dr. U. E. Harding as he plans this great church. We closed out on Sunday night with a great tide on, many hands for prayer and several hundred fine people raised their hands and said by so doing that they wanted Brother Harding to build a fine church in Santa Ana and that they would help him with their prayers and money. Well, amen, we must do the job.

On Monday morning Professor L. C. Messer and Professor Roscoe Carrell and Dr. U. E. Harding and his fine son Whitcomb and old Bud made a run to San Diego and gave Brother and Sister Roberts, the pastors of our University Ave. Nazarene church, some services. We had a full house in the afternoon and it would have run over at night only for the big rain. We had about all we could take care of anyway. Well, to know just what Brother E. G. Roberts has done is to know that the days of miracles are not over. Dr. R. T. Williams is to be there in May and he can tell you what wonderful progress has been made. Well, if I were to tell you it would look like that I had lost my mind, but it is nothing short of doing the impossible. We had one of the best times of our lives. Professor Messer and I roomed at the lovely home of Brother and Sister W. B. Winston. Their lovely home is located at 4036-40th St., East San Diego.

Tuesday morning we made a run back to Santa Ana up through the most beautiful country in the nation. Orange County is the paradise of America. We had lunch at Santa Ana at the home of the Hardings and let out at two o'clock for Pasadena and had a little rest and made a run to Burbank, where our beloved Brother Clark Frazier is the fine pastor. We were there last December a year ago and he had a small church near enough completed to hold a service in, but the storm blew that to pieces. They then went to work and built a church that would do credit to a congregation of several hundred members. They have one of the finest locations almost in the city. A great corner 66 feet wide and 166 feet long and a great church on it nothing short of another miracle. Well, E. G. Roberts and Clark Frazier can work miracles. Thank the Lord they have done it. After preaching and taking subscriptions for the **HERALD OF HOLINESS** and selling some books we made a run back to Pasadena and had a fine night's rest. On Wednesday evening we were to open in Long Beach with Brother Reed. Well, I got off 134 more subscriptions this morning that brings my list from January 1 to March 19 to 779.

*In perfect love and all for Jesus,
UNCLE BUDDIE.*

ROBINSON AND MESSER ON THE DALLAS DISTRICT IN INTEREST OF HOME MISSIONS

Central Church, Dallas	.....	April 7
..... Sunday, 11:00 a. m.	.....	April 7
Cedar Hill	.....	April 7
..... Sunday, 2:30 p. m.	.....	April 7
First Church, Dallas	.....	April 7
..... 7:30 p. m.	.....	April 7
Greenville	.....	April 8
Sulphur Springs	.....	April 9
Grand Saline	.....	April 10
Tyler	.....	April 11
Corleanna	.....	April 12
Orange	.....	April 13
Port Arthur	.....	April 14
..... 11:00 a. m.	.....	April 14
Beaumont	.....	April 14
..... Sunday, 2:30 p. m.	.....	April 14
Houston	.....	April 14
..... Sunday, 7:30 p. m.	.....	April 14
Lufkin	.....	April 15
Jacksonville	.....	April 16
Martin's Chapel	.....	April 17
Johnson's Chapel	.....	April 18
Rivine	.....	April 19
Texarkana—Sat.	.....	April 20
..... 7:30 p. m.	.....	April 20
Halesboro	.....	April 21
..... Sunday, 11:00 a. m.	.....	April 21
Blossom	.....	April 21
..... Sunday, 7:30 p. m.	.....	April 21
Rocky Point	.....	April 22
Pleasant Grove	.....	April 23
McKinney	.....	April 24
Culleoka	.....	April 25
Bonham	.....	April 26
Sherman—Saturday	.....	April 27
..... 7:30 p. m.	.....	April 27
..... Sunday, 11:00 a. m.	.....	April 28
Whitesboro	.....	April 28
..... Sunday, 8:30 p. m.	.....	April 28
Denison	.....	April 28
..... Sunday, 7:30 p. m.	.....	April 28



LESSON FOR APRIL 14, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Hezekiah Leads His People Back to God.

LESSON TEXT: 2 Chron. 30:1-9; 25-27.

GOLDEN TEXT: *The Lord your God is gracious and merciful* (2 Chron. 30:9).

HZEKIAH was the thirteenth ruler of Judah. He was twenty-five years old when he began to reign, and reigned twenty-nine years at Jerusalem. His character was marked by the commendation, "He did that which was right in the sight of the Lord, according to all that David his father had done." The son of Sirach reckons him with David and Josiah, as the only three kings who did not forsake the law of the Most High.

True religion was at a very low ebb when Hezekiah came to the throne. The very first month of his reign he began a reformation campaign by reopening and repairing the doors of the temple—which had been closed by Ahaz—and cleansed the sacred edifice. The details of the work, and the sacrifices that followed, with the exhortations of the king to the priests and Levites, are related at length in 2 Chron. 29. So neglected and filthy had the temple become that it required two weeks to clean it.

Having cleansed the temple and repaired it, Hezekiah next called for a great assembling of all the tribes in Jerusalem to keep the Passover feast—the first recorded since the time of Joshua. This was kept in the second month because of the ceremonial impurity of both priests and people in the first month.

Our lesson opens with the issuing of Hezekiah's invitation to all Israel, or at least to as many as remained in the land, for a remnant had escaped from the Assyrian king and were still existing as a people. The invitation was treated in general with contempt, still, many came, not only from Ephraim and Manasseh but from the distant tribes of Issachar, Zebulun and Asher, to unite with their brethren of Judah to whom "God had given one heart to obey him."

Several of these visitors being still unpurified, the paschal lambs were slain by the Levites for the people; and Hezekiah implored pardon for those who ate the Passover otherwise than according to the law, but whose hearts were prepared to seek the God of their fathers.

The feast of seven days' duration was doubtless much interrupted, for the people zealously applied themselves to destroying the idol altars throughout Jerusalem, they being thoroughly aroused to the unholy conditions that existed among them, and they, the people professing to

be God's people. By the spontaneous impulse of the worshipers, the feast was prolonged to fourteen days amid such demonstrations of joy as had not been seen in Jerusalem since the days of Solomon, who was the last king to rule over the united kingdom.

Hezekiah, though king of Judah, was deeply interested in the spiritual welfare of the northern tribes. This movement on his part was to restore them to right relationship with Jehovah. His appeal we note was to "turn again unto the Lord God," which was in reality a call to repentance. He reminded them of the age-long truth if they would turn to God, "He will return to the remnant of you." They had been wasted by the enemy until only a remnant of that splendid company, that made up the kingdom of the north.

It took unusual courage and faith for Hezekiah to send out this urgent plea, for doubtless his motive would be questioned, but this desire for a true revival in both the kingdoms was like a consuming fire in his being, and he plunged into it heart and soul, and God honored his efforts and heard the prayers of the people. They broke their idols in pieces and cut down the groves and threw down the high places and altars. Even the brazen serpent that Moses had lifted up in the wilderness, that had long been an object of veneration, was broken in pieces, so great was Hezekiah's zeal against idolatry. He spoke of it as only "a piece of brass."

"Great joy in Jerusalem." That is always the case when a genuine revival is on. God had visited His people once more. They had experienced no such an awakening as this for two hundred years. The lesson teaches us what one man can accomplish in God's service when his heart and soul are in it. Also God will always come to a church or people who will meet His conditions. Hezekiah was a great builder, a great leader, and a ruler whose influence was on the side of righteousness. He stood for God and for the observance of His law and led Israel back to their God whom they had forsaken.

SUNDAY SCHOOL FINANCES

The Sunday school purpose is one with the church and its method is education; it seeks by the teaching method to accomplish the great church objective. All that is done by the Sunday school should be educationally sound in the light of this objective; it should have real educational value. Is this true with the present method of Sunday school finances?

A few years ago a young lad was brought before a juvenile court for some misdemeanor of rather serious nature. The

judge asked the lad if he had ever attended a Sunday school. His prompt reply was, "Yes, sir." The judge was skeptical and repeated the question and received the same answer. Still skeptical he asked the lad to tell him what a Sunday school is. The lad replied, "It is a place where you go and sit still for a while holding a penny tight in your hand, then you let go of it and get nothing for it." You laugh, but this is very serious, and very revealing, showing how the Sunday school often misses its purpose. Suppose you ask your pupils how they get their money, whose money they are giving and for what they give it. Are they buying the cards or papers, or what are they doing? What should we be teaching by the Sunday school offering?

We belong to God, with all that we possess—we are but stewards. God expects, not pennies, but a certain systematic portion for His work. The tithe is the Lord's. This should be early taught to children. It is not to buy cards and papers with, but to be given to the Lord. It should be poured out as a love offering to God, an expression of devotion to God. The offering should be a sacred and impressive part of worship. As the offering is given let the younger pupils sing or repeat with reverence a verse about giving to the Lord. The older people may repeat scripture or present their offering with prayer. This giving to the Lord, giving as worship, should also early be taught the children.

Let the church place an adequate amount in the budget for the Sunday school and then have the school give to the Lord through His church and to all the work of the church. The Sunday school must teach giving to missions, education, evangelism, pastoral support, and all of Christian work. We must guard against religious commercialism that pays for that which is received—we give and do not buy. God gives; He does not sell.

"When we love God we have always our heart's desire, for we love His will and His desires become ours, and ours are always perfectly resigned to His. Now as God does whatsoever He pleases both in heaven and in earth, His lovers always have their heart's desire, for as much as they always have His will which is theirs. Submitting our private will to His is only preferring the greater good to the less. For my part as I expect nothing from men they cannot disappoint me; and as I expect all good things from God in the time, way, measure and manner it pleases Him to bestow, here I cannot be disappointed because He does and will do all things well."—FLETCHER.



Foreign Missions

NO PREACHING ON MISSIONS

A very wistful, almost pathetic letter reaches the Missionary Secretary's desk. It is from a layman. He says, "Cannot you do something to induce our pastor to preach occasionally on foreign missions? We tithe our income, and pay it to the church, but we are very anxious for some of it to go to the foreign mission cause."

We desire to say to this hungry hearted brother, that we have written letters to every pastor in the church, begging each to preach on missions; sent literature for a missionary memorial for the late Mrs. Esther Carson Winans to each pastor; forwarded stewardship literature to each one; and sent *The Other Sheep* free to each one. If none of these efforts can, or will, induce a Nazarene pastor to preach on this sacred theme, and give his people an opportunity to make an offering for spreading holiness in the uttermost parts of the earth, then he must be woefully lacking in his faithfulness to the church, his relation to the commands of the Master, and his sense of responsibility to his own flock and to the souls of the lost in the lands of darkness and death.

TESTIMONY OF BALDOMERO TERRONoz

In 1910 I heard for the first time the word Protestant. There was a preacher of the gospel preaching at Pulan, whom they called a Protestant. Then in 1919 I heard another preacher. It was in Pan de Azucar in the public plaza where they were celebrating the independence day of Peru. The priest who was talking in the public square said, "These cursed Protestants are against God and they should be beaten to death." I answered, "I am going to kill one of these Protestants." So we considered the thing and began to threaten them.

One day I went by a house where a preacher was preaching. I heard them singing, "He Will Never Leave Me Alone." I heard the words, "I have seen the lightning flashing and the thunder roaring, and the waves were dashing and trying to destroy me, then I heard the voice of Jesus saying that He would never leave me alone." [This is a literal translation from the Spanish version of the song]. The words and the music enchanted me, and I said, "It is not true what the priest said, I think that the song is beautiful." When the song was finished the preacher began to talk with me and offered to sell me some books, and I bought a Bible. My wife and I began to read the Bible. I found the word *Jehovah* in the Bible, and the people told me that it meant the bad spirit. How-

ever, upon consulting the dictionary I found that it was the Hebrew name of God, and this gladdened my heart.

Two years passed by, during which time my wife continued to read the Bible which she firmly believed. I did not believe until later when I heard another sermon by another Protestant. This sermon impressed me, and I said, "I have not repented yet." Then I humbled myself and recognized that I was a sinner and repented. Since that time the people began to hate me, and I have been battling for the faith.

I was in business in a small way, and this began to decline because of the hatred of the town officials in Santa Cruz, my home town. Their hatred increased when I began to build a house large enough for my home and a church. I planned to live in one part of the house and to use the other part for services. I finally appealed to the authorities at Cajamarca because of the abuses that I was suffering in Santa Cruz. When I returned from making my complaint I found that much of my personal effects had been stolen. The authorities gave me no assistance and the hatred continued. As I was trying to recover my losses, some of my children's clothes, my tools, a horse and saddle, etc., had been taken, I was put in prison at Santa Cruz.

I was in prison for twenty-five days and tortured because I would not adore the saints or idols in the Roman Catholic church. They used different methods of torture. First four sticks were placed be-

tween my fingers, and my hands were bound tightly with cords, which caused terrible pain. [The stick cut through to the bone and the intense pressure caused the blood to run out at the ends of the fingers.] They said to me, "If you do not adore the saints today, tomorrow we will burn you alive, and make you an example to the rest of the Protestants." But a voice sounded very close to my ears, "They will do nothing." This encouraged and comforted me in my tribulation. For the second torture they placed a cord around my neck and hung me from the ceiling until I was almost dead. The rope broke and I fell to the floor, where my senses returned after a time. Then for the third torture they again put sticks between my fingers, and at the back of my neck, then they placed my hands behind my neck and tightly bound them. They placed two rifles through the angle made by the upper and lower arm and suspended me from the ceiling by means of a lasso tied to the guns. This mode of punishment they repeated different times. At last to increase the pressure a soldier threw himself across my body and swung with me. I prayed that the Lord would break the rope, at that very instant the rope broke and we fell to the floor. The soldier fell with his head against a large rock which they had carried in to tie to my body.

During the time that I was suffering the brethren prayed to God without ceasing that I might be freed. In a vision I saw a cloud of smoke ascending to heaven which was the prayers of the brethren.

After a time the sheriff resolved to set me free, but not until I had offered him twenty-five soles for my freedom.

My mother at that time was not saved and she wanted me to return to idolatry, so she encouraged the officials to keep on punishing me. Now thanks to God she is also converted to the divine gospel of our Lord and Savior Jesus Christ. Glory to God for His infinite power to bring lost souls into His glorious salvation. Hallelujah!

BALDOMERO TERRONoz.

SPLENDID, SPLENDID!

Splendid response has been realized from the call for famine relief for starving Chinese Nazarenes. Lowell, Mass., church wired \$50. The missionary convention at Jasper, Ala., gave Sister S. N. Fitkin \$150. "Rest Cottage" Rescue Home in Kansas City, Mo., had a fast day and donated \$20. Many other smaller sums have arrived. The money has been flashed by cable to China, and is already buying millet for feeding our brothers and sisters in that famine stricken land. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," saith the Master.

Southern California rushed \$2,000 over the wire for Chinese famine relief. When need cries, or speed and efficiency is required, commend us to Southern California District. Blessings on them.

Immediately after the Chicago fire three business men were looking at the smoldering ruins of their property. Said one of them, "Well, I thank God I put some of my money where it could not burn." And with a brave heart he walked away to begin his business life anew. Said one of the others, "That man last year put thousands of dollars into the Lord's kingdom; and if I had not been a fool, I should have done the same thing."

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

MOUNTAIN PEAKS OF THE BIBLE

By D. SHELBY CORLETT

II. THE MOUNT OF BROADENED VISION

AFTER Abraham had answered the call of God to leave his family and land of his youth to go to the place which he should afterward receive for an inheritance, he found there was strife between the herdsmen of Lot's cattle and his own herdsmen. By mutual agreement they consented to separate. Abraham the elder gave Lot the younger the privilege of choice and he chose the well watered plains of Jordan, which left to Abraham the hills and broadening fields. After the separation of Lot from Abraham, God appeared unto him upon the mountain top asking him to "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it" (Genesis 13:14, 15). This marked an epoch in the life of Abraham, it was to him the mount of broadened vision of what God had called him away from his father's house to enjoy.

Abraham is not the only child of God who has stood on the mount of broadened vision; but God is calling all His children to go with Him to this mount to see what their privileges in Christ Jesus are. He has not called us out from among the world of sinners, with their folly, their iniquity, their fellowships, their pleasures, merely to be a separated people; but He has called us out that we may explore the land of spiritual realities now opened to us. But too many of us are living entirely in the valley of short-sightedness; content with the few breezes that sweep down upon us from the mountain tops above, satisfied with the few snatches of light that are spread by the sunbeams that shine over the mountain tops, living in the coolness of the shadow; when God wants us to get to the mountain top of vision that there might be a broadening of our vision, an increasing of our capacity, a developing of our powers, and a progressing in the divine life within us. Satisfaction is one of the curses of any life. A wholesome dissatisfaction is a distinct blessing. No one will ever reach forth for larger and better things until he becomes dissatisfied with his present manner of living. One is not apt to become dissatisfied with his present manner of living unless he gets visions of greater plains of spiritual activities, higher heights of divine glory and grace, and much land ahead to be pos-

sessed by his own soul living in the light of God. So the mountain of broadening vision is essential to each Christian soul.

Too many of us are like the little child who fell out of bed. When being asked by her mother how she happened to fall out, she replied, "I don't know why, unless I slept too close to the place where I got in." Too many of us stay too close to the place where we got in. Our spiritual life is not much increased, we mostly enjoy a spiritual existence when we might enjoy the buoyancy of spiritual life abounding in our hearts. We struggle along to keep saved and blessed ourselves when we might launch out into the deep and get so wondrously blessed that we would lose sight of our own blessing in the joy of helping get others blessed. We dwarf our souls, and limit the sphere of our service, because we never go with the Spirit to the mount of broadened vision where we may look from the place where we are to the places we might attain through the power of divine grace.

The Christian life is much like riding the aeroplane—we keep going or come down. It is a life of progress, of development, or moving forward. Too often our activities keep us as a horse on the race track, covering the same ground; when God wants us to get our eyes upon the mountain peaks of glory, of usefulness, of development, of service for and blessing to others and make progress toward these places of higher attainments. Let us stand with the Spirit on the mount of broadened vision and see what progress we may make throughout the months and years to come. Let us lift our eyes from the lowlands of strife and low ideals, to the highlands of light and victory. God has greater victories for each of us than we have ever enjoyed, so let us become dissatisfied with our present attainments that we may reach forth to higher places in Christ Jesus our Lord.

Perhaps the difficulty with us is not that we do not see, but rather that we are

so short-sighted. Not that we do not live, but that we live for such small things. Not that we do not have faith but that our faith is so weak. Not that we do not have vision but that our vision is so clouded by the haze and the fog of the valley. Not that we do not have strength, but our strength is so weakened by our easily satisfied dispositions. Not that we do not have God, but that our conception of God and His power is so small. Let us seek the mountain of broadening vision with God that from henceforth we may be more useful for Him, and bring greater glory to His name.

NORTHERN CALIFORNIA DISTRICT N. Y. P. S.

Victory is the slogan for Zone 2, or at least it was the theme at a successful N. Y. P. S. Rally held at the Oakland First Church of the Nazarene, Oakland, California, Friday, January 11. Representatives from Santa Rosa, San Jose, Berkeley, East Oakland, San Francisco, and Richmond were present with victory in their souls.

San Francisco First surprised us with the question, "What is a Victorious Society?" Of course they answered it themselves. East Oakland gave a warning through their paper as to how the "Victory Can be Lost." It behooves each of us to keep the home fires burning so our young people won't lose out. Santa Rosa believes there is a way to "Maintain the Victory." It seems the best way to have victory is to get into the midst of the fight and stay there. But after you get into the battle be sure and fight. Last but not least San Jose says, "My Society Will Be as Victorious as I" or "How May I Add to the Victory of My Society?" I wish you could have heard all of these splendid papers. The music was good, too, including the little song by Brother Deisenroth to the tune of "Oh, How I Love Jesus." It went something like this:

*Behold, the Y. P. S. are here,
A band of soldiers are they;
They follow the Master's bidding
Through each and every day.*

APRIL 14 GENERAL N. Y. P. S. DAY

On April 14 each local society is asked to take an offering for the payment of their General N. Y. P. S. Expense Budget. The annual amount is twenty-five cents a member, both active and associate. See Paragraph 114 of the new Manual for General Assembly action. Why not wipe the slate clean on this one day and every society pay its annual apportionment in full? If you cannot pay the full amount, do something toward this General N. Y. P. S. Expense Fund. Send your offering to General Treasurer M. Lunn, 2923 Troost Avenue, Kansas City, Mo. Be sure to state it is for General N. Y. P. S. Expense.—General N. Y. P. S. Executive Board.

*While we're young and able
We mean to press the fight,
We'll spread the gospel story
For our victorious Christ.*

CHORUS

*Oh, let us go forward
With His banner aloft;
Y. P. S. for Jesus,
Glad to bear His cross.*

District President Earl Adam took charge of the election of zone leader. Harold Marquis of Oakland was elected zone leader to the pleasure of all. Under a good leader and the prevailing victorious atmosphere we expect to see Zone 2 on the go. We wish every zone in the General Society as pleasant and successful a rally as held at Oakland.

Reporter.

WESTERN OKLAHOMA N. Y. P. S. RALLY

The Nazarene young people of the Seventh Zone are still working for Christ and the upbuilding of his cause in southwest Oklahoma. On February 23, we held one of the most gracious rallies of our history. We met at Mangum with a good representation from practically all societies.

During the morning session our hearts were blessed through a stirring devotional service and twenty minute programs from some of the societies. The Rev. H. H. Burton of Sayre, brought an inspiring message from Rev. J. 8. Rev. J. S. Emmert of Altus gave a talk on the use of the N. Y. P. S. Journal, followed by a round table discussion of problems of the N. Y. P. S. After a short business session we adjourned, realizing that we had been greatly repaid for our effort to attend.

In a rally at Altus last August programs were given by the different societies and Professor C. A. McConnell of Bethany gave a talk which was greatly appreciated by all.

Also, Mrs. M. V. Dillingham of Wellington, Texas, was with us in a Thanksgiving Day Rally. Two souls were saved and one received the second blessing.

PAUL GRESHAM, Zone Secretary.

INDIANAPOLIS DISTRICT CONVENTION

The Third Annual Convention of the Indianapolis District, combining interests of the W. F. M. S., Sunday School, N. Y. P. S., and Preachers' Meeting, was held at Richmond, Ind., March 5-10, with District Superintendent C. J. Quinn as chairman and Dr. R. T. Williams as special worker. The first service opened with a large attendance and in the absence of Dr. Williams, "Mom" Wines (as we all know her) brought the opening message, and to say it was wonderful was saying it right. Each evening after a good rousing song service and prayer Dr. Williams brought splendid, helpful messages, the tide never subsiding but rising higher all the while. President Willingham and Professor Bracken were with us, representing our school at Olivet, Ill. Both brought helpful messages. Superintendent Gibson of Ohio District and Superintendent Montgomery of Northern Indiana District

were present to encourage and aid us in forging ahead. "Dad" Wines was on hand, after a hard fight to recover from injuries resulting from an accident last August, to give advice to his boy preachers.

Dr. Williams' messages and talks to preachers were the best it has been our privilege to hear, tender yet plain and pointed. Brother Quinn seemed to have grown in love and vision, bringing to us some wise and very helpful counsel. The papers were well prepared and read with the thought of helpfulness, some covering the subject so thoroughly there was no need for discussion. Many visitors were present including Evangelists Bona Fleming, Joe Peters, Lewis and Edith Rice, Earl Davis and many visiting pastors of other districts. We are sure that if we practice what we heard we will have greater success as a district. The entertainment by the local church was splendid and Brother Mattison and his good people did their best to make us all welcome.

G. B. WRIGHT, Reporter.

CHICAGO CENTRAL DISTRICT PREACHERS' MEETING

We have just closed a very good and helpful Preachers' Meeting at Decatur, Illinois, at our First church. The keynote of this convention seemed to be: Deeper Devotion, Foreign and Home Missions, a more intensive program for Sunday Schools, N. Y. P. S. and W. F. M. S., with Tithing and Giving stressed all the way through.

We were favored with many helpful special workers. Dr. R. T. Williams was with us. His addresses on "A Successful Ministry," "Devotion," "Finances," and "Securing the People," and "Missions," and in fact everything that goes along with our denomination was stressed by this great and good man. Dr. Williams is always a great blessing and a great help to us and it is largely through his efforts that the present aggressive program and forward movement is being put on in Chicago Central District.

We were favored with the presence and by a good address from Dr. J. G. Morrison, General Missionary Secretary of our church. Our district always appreciates Dr. Morrison. This great and good man has the great cause of Foreign Missions on his heart and is helping us to put on our Foreign Missionary program. By the way, let me say in passing that Chicago Central District is not simply going to have a spasm about Foreign Missions, but we are going in to put on a program to increase our giving twenty-five per cent and then to forty per cent, and we believe it will take no great effort to get \$10,000 for this great cause in addition to what we are now giving.

Another very important speaker in this convention was Rev. W. G. Schurman, pastor of our First church, Chicago. His line was tithing, paying the budget and devotion. He addressed us four times. Brother Schurman grows in favor with the Lord and with the people, and he is a great blessing to us all always.

Then we had with us Brother John Thomas, who is now pastor of the Northwest Mission and Tabernacle. He brought

us two very fine addresses on the subject of "Devotion."

President T. W. Willingham was also with us quite a bit of the time. His special line now is Devotion and Spirituality. Brother Willingham has always had the whole-hearted co-operation of Chicago Central District and we believe in him over here. This young man is doing great work and is putting his very life and blood into Olivet College. Professor A. K. Bracken, our vice president, brought us a good paper on "Steps Toward Recognition," which paper was much appreciated by all present.

Brother H. W. Morrow, pastor at Woodlawn church, brought us a very fine and helpful address on Preach the Word. Then we had with us Brother Montgomery and Brother Quinn, District Superintendents of Indiana, who brought us very helpful addresses. A number of evangelists were present, among whom were L. J. Rice and wife, Rev. P. P. Belew, Rev. B. H. Haynie, and others.

We were delighted to have with us Mr. P. H. Lunn, the assistant manager of our Publishing House, and his wife. They are always twice welcome with us. Of course he stressed the matter of books and the Publishing House. We sold many, many books.

Mrs. R. E. Howe was with us to present the women's work. This is one of the growing organizations on our district. The women are beginning to put their job across. Also, Brother W. S. Purinton, Chairman of our District Sunday School Committee, was there pushing his projects. He had as a special speaker in his department, Brother R. E. Gilmore of Chicago, who brought us a fine address. Then we had Brother Gallup, District President of the N. Y. P. S. Rev. Haldor Lillenas, our gifted song writer and publisher of song books, was with us for two days, and sang many times, led singing and sold song books. No finer people in the world than Brother and Sister Lillenas.

So far as Chicago Central District is concerned, we are making every preparation to double our district in every line. While we talked over plans and needs and activities and what should be done yet there was a disposition in this Preachers' Meeting to find out how to do what needs to be done. As a body of people we were pretty clear in the matter that the greatest need is for a burning, consuming passion for the great cause that our denomination is trying to promote. Along with this to be hard work, proper attention to study and personal betterment of our ministry, and above everything else an unselfish and right spirit. Plans were made to finish putting over our old church debt. There was a fine response from our preachers on this line. We also are going to push the HERALD OF HOLINESS campaign. The money was provided to buy a \$550 tent for Georgia.

We were royally entertained by Brother Williams and the First church of Decatur, they being assisted by Brother Jensen and his people of the West Side.

We are now getting ready to close up the last six months of our assembly year. Pray for us for we need it.

E. O. CHALFANT, District Superintendent

NEWS AND NOTES FROM NEBRASKA DISTRICT

NOTES FROM THE DISTRICT SUPERINTENDENT

In answer to prayer the Lord has, through the hearty co-operation of our people in Nebraska, and the faithful ministry of Rev. Fred Bouse, of Alexandria, Indiana, and the fruitful work of Kirby Fields, song leader, of Anderson, Indiana, given us a new church at Fremont. This meeting was conducted on faith, and was owned and blessed of the Lord from the very first service. We have never met a more loyal class of people than these new Nazarenes are, nor have we entered a field of greater prospects than is offered us at Fremont. We contemplate a membership of not less than twenty-five in the next few weeks. Miss Alice McClellan, who has been an assistant pastor to some of our splendid churches on other districts, is caring for the young church until a pastor is secured.

Our contemplated meeting at North Platte has been postponed until after our campaign at Scottsbluff, which will begin March 28, at which time we will have three home mission campaign parties in full swing, from which we are expecting some splendid new churches.

We want to thank all who have been praying for the progress of our district.

MARVIN S. COOPER,
District Superintendent.

OMAHA, NEBR., CENTRAL CHURCH

We are praising the Lord for His conscious presence with us, and for the measure of blessing that we are enjoying. The Central church at Omaha is marching on to certain victory. They were without a pastor for several months, which had its effect upon the church, but with all glory to God we can say that every department of the church is on the increase. Spiritually, we are moving rapidly. Our prayermeetings are well attended and we enjoy gracious outpourings of the Spirit upon us. Our Sunday services are inspiring and the crowds are excellent, considering the inclement weather. The young people are doing fine and especially in their Bible study class. The W. F. M. S. is taking on new life and you will hear from us in the future. Financially we are getting ahead. The Lord is helping us to get some standing bills paid and to meet our current expenses. The General and District Budgets got behind, due to their being without a pastor for so long, but God is helping us, and the funds are coming in to pay these obligations, and we expect to be paid in full by assembly. We are in for everything that will make our district progress on all lines, but mostly we aim to help make it the most spiritual district in the movement.—C. C. and Flora N. Chatfield, Pastors.

CURTIS, NEBRASKA

Since our last District Assembly we have been observing special days of prayer

as appointed by our District Superintendent and the general church. In addition we have had a cottage prayermeeting once a week preceding our revival. It has been our custom to bring our temporal and spiritual interests directly to the Lord. This has inspired faith and expectation in the hearts of our people. We have had special help in our financial needs from time to time. At the present date our budgets, both district and general, are paid in full. The pastor's salary is paid to date. Our local expenses are being met and our church is in the midst of a revival with Rev. Fred Bouse and Professor Kirby Fields as evangelists. Some of our own people who were in need of help have prayed through. God is blessing, conviction is manifested on the unsaved and the interest of the meeting is increasing each evening. To God be all the praise.—Geo. Vogt, Pastor.

LONE STAR CHURCH

Since our last report we have been moving on. We have had some real victorious meetings. Last Sunday night we had a wonderful meeting. One of our members who had gotten away from God prayed through and God met his soul. He said it was the greatest victory he had received in his life. There is a real revival spirit in our services, with many shouts in the camp. We have a fine class of people who have stood by us from the start. I am glad to report that the W. F. M. S. has gone over the top and that both of our budgets are paid up-to-date. To God be all the glory.—Frank Shea, Pastor.

KENESAW, NEBRASKA

Our good people at this place are enjoying the blessings of the Lord in our services. We held a very profitable revival last October, with the Bridgwaters of Kansas as evangelists. The presence of God was felt throughout the meeting. A goodly number prayed through to victory. The missionary spirit is very manifest in our work here. This church is loyal to all of the interests of our beloved Zion. We are up with our finances along every line. The Young People's Society has adopted the "Penny a Day Plan" for Missions. The church enjoyed the ministry of Rev. G. T. Dech, pastor of our church at Hastings, Rev. M. S. Cooper, District Superintendent, and Rev. Joe Purcell, who filled the pulpit a couple of Sundays in January while the pastor was conducting a meeting for our church in Grand Island. We are encouraged and are pressing on believing God for greater things.—H. J. Beaver, Pastor.

GUIDE ROCK

The Lord has heard and answered prayer for us here in many ways. One in which we have been particularly grateful is the opening up of another place in which to hold our services. We needed

and wanted a change but no place seemed available. But holding on to God in faith and prayer the Lord opened what we consider the best place and location to be had. We can now have our Sunday school and preaching service in the morning. We praise the Lord for this victory. Following our move into our new location, Rev. D. W. and Amy Dobson held us a meeting. They are old-time preachers and workers and their messages came with power. The meeting was going with splendid interest and conviction when the flu struck our community and together with the bad weather practically closed our meeting. However, some sought and prayed through. These fine people proved themselves real laborers, not only in the pulpit, but outside and made many friends here. Since the beginning of the year our church has become 100 per cent tithers and nearly all far surpass the tithe in giving. It has been for some what we might call sacrifice but they do it with joy and God is blessing us. We have thus been able to keep all the district, general as well as local budgets, up to date each month, so far, and such other calls as have come from the church in general. To His name we give all the praise.—Lillian E. Johnson, Pastor.

HEMINGFORD, NEBR.

We have had about three months of the worst winter weather that has been known here, almost every Sunday being stormy. This cut our attendance very badly and made it hard to keep up interest in our Sunday school and Young People's meetings. But calling among our people as we have had the opportunity, we found them faithful and praying, and usually came home with some "cats." They are coming back to services now, and a general revival of good spirit prevails, and we are expecting a great revival of spirituality. A remarkable thing is that with all the deaths this last winter, not one of our Nazarenes, nor of their immediate families, nor of those who worship with us, have been taken. This record has held for nearly four years. Many cases of illness have been healed, seemingly in direct answer to prayer. And we often have occasion to pray with some one ill both in body and soul. Have lettered out several this year, but each of those is a better friend to us than ever. Several are ready to unite with us as soon as they can get back to services, or it is clear they will remain in the community. Finances are in very poor condition, but we will do better from now on. Sometimes for three weeks consecutively we would not take an offering for pastor or incidental expense, to say nothing of District or General Budgets. But the W. F. M. S. has steadily turned substantial payments into the General Budget. We do not expect to pastor the Hemingford church another year. We are trying to leave it as free of financial burden as pos-

FAMINE IN TAIMINGFU DESCRIBED

IN A LETTER which left China the middle of January, Dr. Francis F. Tucker, well-known medical missionary of Tehchow, Shantung, tells of his trips made as secretary for the provincial relief organization. Traveling in a Dodge sedan over Red Cross roads made by famine relief labor eight years ago, he has been through forty counties investigating the needs of the people. He says, "The work grows more and more exigent as the winter advances, and food and money are scarcer and scarcer. . . .

"Taimingfu, in the southern tip of Hopei (Chibli) Province was recently visited. Its conditions indicate the conditions in a dozen other counties. This county contains 102,431 families and has a population of 568,794, one-third of whom are destitute—not living from 'hand to mouth,' for there is nothing in hand! One-third have grain to last for three more weeks, and a fortunate third will 'carry on' to wheat harvest.

"The distress is due to drought and locusts, plus the exactions of the military. Floods have wasted small areas also. Interest rates are high—over 150 per cent a year—and with no money in the market and no security. Twelve thousand dollars (Mexican, or half that value in gold) military relief was granted four months ago by the Feng Yu Hsiang army, or an average of less than seven Mexican cents for each 'mouth' of the destitute! The normal products are wheat, peanuts, melon seeds, and eggs; but this year there are no carrots. Grain is very costly. Just now children are being exported instead, the prices ranging from \$2.00 for an infant to \$100 or more for a child of fifteen years or upward. Bricks from demolished houses sell at four and five dollars a thousand, while the timbers are bringing but sixty cents for one hundred pounds. Work animals are being rapidly sold, and as many persons as can are migrating or begging, in more fortunate areas.

"And yet some people say there is no famine! This county is typical of forty others in southern Hopei and in Shantung which I have personally visited. It is not the worst, though some are better. Some of the food substitutes are not so bad, as cotton seed, bran, or the inner bark of the elm tree; while chaff, oily pumice stone, locusts, dried leaves (of all kinds), and even sawdust are not so nourishing—if you ever tried them for a steady diet!"

(Send, quickly, marked "Famine Relief" anything you can, to General Treasurer, M. Lunn, 2923 Troost Ave., Kansas City, Mo.—J. G. Morrison, Missionary Secretary.)

sible. So that the next pastor may be better supported, and accomplish that in which we have seemingly failed. But God has not failed us, and the comfortable parsonage and the church (though small) are well located on good lots and less than \$600 debts, much of that doubtless to be paid this summer. One of our members is conducting a mission in Scottsbluff, another graduates at Bresee College (Academy Course) next May. A family just moved to Nampa, to enter our school there. At least three of our young people and some others who are ours in the gospel expect to be in one of our schools next year and we would be willing to see every member of our congregation make that move, trusting God to raise up other Nazarenes here to carry on the work, for we have never had a thought but what God expects a strong church here, from which His ministers will "go into all the world" preaching the gospel. We expect to see at least three people in our school from the Hemingford church each year. Is it worth while?—G. C. Miller, Pastor.

LINCOLN, NEBR.

We can report victory for the Lincoln, Nebraska church at this time. God has been helping us in every way through

this year. In spite of the depression along industrial lines, causing some of our folks to be out of work, and others put on reduced wages, we have been able to meet our General, District and local budgets every month. Until now we are paid up in full along all lines. The burden is on our hearts for "Missions." We do not want to see "the ax fall," so we are coming right up before our share of the budget is due. We began cottage prayermeetings a month before our revival meeting with Mack and Ethel Anderson. God marvelously undertook for us in these prayer services. The Holy Spirit moved in upon us like a heavenly breeze, folks began to weep and pray and soon many began to confess out, various individuals going to others, confessing, and righting wrongs, old scores being wiped out which had been existing for a long time. A more beautiful spirit of harmony and unity began to exist, until the Andersons arrived we were in splendid shape for a revival. We advertised well with door knob callers, over the radio, through the newspapers, and the folks attended well, and an old-time revival broke out, with many seeking the Lord in the two weeks, fifty seekers praying through. A nice class of members are coming to us. The Andersons

are very fine workers, singers and preachers; they do a thorough work. No side lines or hobbies to ride, but are beautifully spirited, and draw the crowds. Then Sister Anderson is able to hold them with her sweet singing and Brother Anderson, under God is able to preach, and get old-fashioned conviction down, until the folks really pray through. We have invited them back again. Call them for a meeting, if you can get them at all. Just recently had our annual meeting, and the recall of the pastor; we were called back for another year, by a very strong vote, which was made unanimous. We have accepted, and are going in for a great year. We want to see you at our State Camp at Fairbury. Camp and assembly to be June 2 to 16. Pray for us in this capital city of Nebraska.—V. W. Littrell, Pastor.

FAIRBURY, NEBR.

The Lord has done and is doing many things for us here in the Fairbury church, "whereof we are glad," and earnestly desire to walk so pleasing in His sight, that He will not repent for having blessed us, but that He may continue to be gracious unto us. Amen! We observed the month of October as a special time of prayer by the request of our District Superintendent and felt that it was time well spent. February 15 we complied with the request from the general church for a day of fasting and prayer. Some of our people fasted all day. We met together that night at the church and had a gracious time waiting before the Lord. Saturday morning following the day of fasting and prayer, Brother F. F. Warnke, who was planning on giving the church one thousand dollars as an annuity, called to tell us that he had not been able to go to sleep the night before and that upon inquiring of the Lord the reason the Lord told him to give the church seven hundred dollars outright instead of the annuity. This he promised to do and soon went to sleep. He came to tell us that he would give seven hundred and fifty dollars if the church would raise the rest of our indebtedness. Sunday, March 3, we made the announcement to the church, asked each one to prayerfully consider what he should give; passed out slips of paper for a statement of their amount to be paid within one week. When all was totaled we had \$1,079.50, or \$11.25 more than was needed to take up the indebtedness and bring general, district and local budgets up in full. We burned the mortgage note and had a great time. That night a young man came to the altar and was reclaimed. We felt this was a fitting climax for the victory of the morning. Last month we organized a Prayer and Fasting League with fourteen full members and four probationary members. Two of the probationers agreed to fast but could not pay and two agreed to pay but not fast. We can already see the benefit of these extra prayers and are expecting better things ahead. We are looking forward with great anticipation to the coming of the District Campmeeting and Assembly, which is to meet at Fairbury, June 2-16. Pray for us and meet with us June 2-16. —Harvey C. Miller, Pastor.

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

Our Southern Zone Sunday School and N. Y. P. S. Rally of the Louisiana District, held at Lake Charles, Louisiana, Feb. 15-17, proved to be a great success. It was well represented and a good spirit prevailed. Everyone received a blessing from the wonderful speeches that were made and the inspirational papers that were read, and we all left with a greater vision for our respective fields of labor.

We wish again to extend our thanks to the Lake Charles church for the good entertainment given us. May the Lord richly bless your work. J. H. Abrahams, who is the Sunday school superintendent there, is a great leader and is doing a wonderful work. One of the outstanding effects of the rally was that we all left with a greater and clearer vision as to what it means and the importance of co-operation with the district. Miss Daisilee Lowery is their local N. Y. P. S. president. Her society is only newly organized, but is progressing marvelously.

The District Evangelist, Rev. T. T. Isgitt, of Converse, La., attended the rally with us, and from there he went into a revival meeting at Hot Wells, Louisiana. Brother Isgitt is a great man of God, and his good songs and inspiring messages were a great lift to the rally. He is a friend of the young people wherever he goes, which is a great advantage. We wish we only had many more like him on our district.

Although our work here in Louisiana is not very large, we are encouraged and are trusting for greater success. The members of our Church School Board and N. Y. P. S. Committees, who are of careful selection, are also a great asset to our work.

We are planning on a similar rally to be held in the northern part of this district in May, and about three months later there will be a general convention held here in Alexandria. We need your prayers that we might do still a greater work.

KATHERINE FRANZ, Reporter.

KANSAS CITY DISTRICT MID-YEAR CHRISTIAN WORKERS' CONVENTION

The fourth Midyear Convention of the Kansas City District held at Coffeyville, Kansas, March 12-15, has come and gone, but it will never be forgotten—those soul-inspiring messages, and excellent papers, the association of the brethren, and the kindness which we were shown, and the waves of glory which swept over the convention time and again.

Brother and Sister M. T. Brandyberry and their good folks know how to make us feel at home. Their large tabernacle afforded us ample room.

District Superintendent N. B. Herrell and his wife were on hand as usual, and Brother Herrell presided in a way that showed he had done so before. He knows how to get the brethren to discuss questions. Mrs. Herrell was busy with the women and the W. F. M. S. Brother Herrell loves his pastors, and they love him.

Dr. H. Orton Wiley Editor of the *HERALD OF HOLINESS* was our special worker

NEW CHURCH DEDICATED AT LITCHFIELD, MINN.



We present herewith a picture of our new church at Litchfield, Minn., of which Brother Earl Strong is pastor. Our work here was organized in April, 1926, with nineteen charter members, following a campaign held by Brother S. C. Taylor, who is now our District Superintendent. Following the organization of the class, a pastor was called and regular services were held; first in the courtroom, then in the public library and later in the Swedish Methodist church for several months.

This beautiful church is located in a very desirable part of the city, one block from main street and about one block from the courthouse. It has a capacity to seat about two hundred people very comfortably, and the basement is finished to house the pastor and his family, with city water and modern conveniences.

With this achievement the pastor and his good people invited the Minnesota division of the N. Y. P. S. to hold their convention there. Nearly all of our Minnesota churches were represented and many of the pastors were there to enjoy a feast of good things. Surely it was a time of blessing and victory, with many

seekers and happy finders at the altar of prayer.

The dedication service on Sunday afternoon was one long to be remembered. In the absence of the District Superintendent, Rev. D. C. Stout, now pastor of the church at Fergus Falls, preached the dedication sermon, after which Rev. Ben Mathisen of St. Paul, concluded the service with appropriate ceremony. Three thousand dollars was needed to cover all indebtedness; fifteen hundred of which was subscribed at the dedication service and the remainder to be provided for by the trustees. This fine property is valued at five thousand dollars, and is a credit to the city in which it is located.

Litchfield is a beautiful little city of about three thousand population, located in one of the finest and most prosperous farming districts of southern Minnesota. Like many other cities in this great state, it had no holiness work until our church was started. Brother Earl Strong is now serving his third year as pastor here and is much loved by the people of his church and the community.—Reporter.

and his gospel messages which he gave to us on "Ambassadors for Christ" will not soon be forgotten. There is something about his preaching which seems to (as one said) "Shake us all up on the inside" and cause the tears to flow freely. Dr. Wiley spoke twice each day. At the close of the convention he was called back for the convention next year.

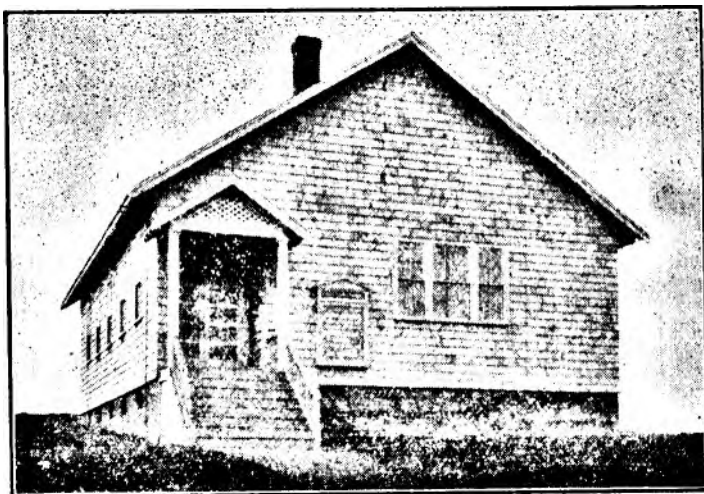
We were especially favored with the presence of District Superintendent Owens of Eastern Oklahoma; Brother King, pastor at Bartlesville, Okla.; Evangelist Ray Davis; Brother F. C. Savage, pastor at La Junta, Colo., and several other brethren. Evangelist Hunter of the Baptist church gave a stirring message to us on "The Type of Evangelism Needed Today." Brother and Sister Ed Keimel from the

Kansas District were with us and represented the Bresee College. These brethren all took part in the discussions.

One of the many interesting things was the report for the first half of the year of our Treasurer, Brother Chas. W. Jones, which was encouraging, showing quite an increase over the first half last year.

While many of our people were not able to attend because of sickness, yet we had the largest attendance we ever have had in the four years we have been a district. A beautiful spirit of harmony prevails over the entire district, and during the convention it was common to hear the shouts of joy and many times the spirit of weeping would sweep over us.

ANOTHER CHURCH IN THE PINE TREE STATE



THROUGH the toil and sacrifice of the small number of Nazarenes in Union, Maine, this church building has been erected. Union is fourteen miles from the coast and twenty-eight miles from Augusta, the capital of the state. From earliest times Union has had a reputation for fine lands, excellent water and beautiful scenery.

This work was organized by our District Superintendent, Rev. Howard V. Miller, in June, 1926, and was without a pastor until the writer accepted a call and arrived July 1, 1927. At that time we worshiped in a cottage one mile and a half from the center of the village and thus were handicapped in reaching the town folks. Rev. L. E. Mann, while pastor of our church in Bath, Maine, supplied this charge until the pastor arrived. He selected a fine lot on a hill nearly opposite the town hall. Our next step was to build. We conferred with the trustees and voted to proceed with the building program. Lumber was donated and the brethren cut it and hauled it to the mill and then to the site where it was to be used. The pastor's father, W. F. Poole of Lynn, Mass., having had thirty-five years' experience as builder and contractor, took the job at a minimum wage

and saved the church a considerable sum.

We broke ground May 1, 1928, and the building was completed October 27. The building is 32x48 and has a good concrete foundation, half of which rests upon a ledge, a full basement which can be partitioned off for Sunday school rooms, and has seating capacity for about two hundred. The property is large enough to build a parsonage on also. The valuation of this property is \$5,000.

We began dedication services March 3, and secured as preachers, Rev. John Gould, business manager of Eastern Nazarene College, Wollaston, Mass.; Rev. Carroll P. Lanpher, pastor of our church at Portland, Maine; and Rev. Howard V. Miller. Several never dying souls found God in either saving or sanctifying power. March 17, Brother Miller dedicated the church and delivered a fine dedicatory address to a well filled house. It was indeed an impressive service. At the close of the service nearly \$500 was raised in cash and pledges on the indebtedness.

This year terminates our pastorate in this field, but we firmly believe that there is a great future for the church here. God still hears and answers prayer!

J. W. POOLE, Pastor.

The last day of the convention the W. F. M. S. conducted a very interesting Missionary Rally, at which Mrs. N. B. Herrell, who is the president of the Ozark Group W. F. M. Society, presided in the absence of Mrs. Elva Needles. The principal speakers were Dr. J. G. Morrison and Miss Leona Bellew. Brother Morrison possesses a great missionary spirit—his heart is on fire for missions, and no one can be in his presence without being helped. Miss Bellew, a returned missionary from Africa, gave a wonderful address.

At the close of the convention it was voted to meet next year at Pittsburg, Kansas. Officers elected were: Rev. N. B. Herrell, President; Ira F. Stevens, Secretary-Treasurer; Victor Abbey, District

Reporter to the **HERALD OF HOLINESS**. The name of the convention shall be "The Midyear Christian Workers' Convention," and delegates from all departments of the church should attend.

This convention was great inspiration to all, and I am sure the pastors returned home to work harder, preach better, live cleaner and "Raise the Budget."

IRA F. STEVENS, Secretary-Treasurer.

The only man among the apostles who did not become a missionary became a traitor, and sold his Lord.

Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

NEWS IN BRIEF

Miss Mildred Roberts from the Northern Indiana District has recently joined the Purkhiser Party as evangelistic singer and the party will now be known as the Purkhiser Evangelistic Party. We had the privilege of meeting these good people at the Kansas City Preachers' Convention and greatly enjoyed their fellowship.

Rev. Paul Kendall, a member of the Florida Conference of the Methodist Episcopal Church, South, has written a beautiful tribute to Rev. McCord of Sale City, who has recently been so afflicted as to require absolute rest. It is written under the title of "A Wounded Knight," and is worthy of publication, but the great press of matter on hand at the present time makes this impossible. We are always glad to bear of the high esteem in which our ministers are held.

Rev. F. C. Savage from LaJunta, Colorado, and Rev. Briece, pastor of the church at Lawrence, Kansas, called at the Publishing House last week. Rev. Savage is assisting Rev. Briece in a financial campaign for the church at Lawrence and also holding a revival meeting for them.

Rev. Dan Jones from Neodesha, Mo., spent a few hours at headquarters recently. Brother Jones is our pastor at Neodesha.

Rev. John Wallace Ames, of Auburn, Maine, writes that he used the Memorial Programs in the service held for Mrs. Esther Carson Winans with good effect. The Spirit of God owned the service and as a result one man who was backslidden was so greatly affected by the truth that he came back to the evening service and was reclaimed.

President S. T. Ludwig of Bresee College writes that his wife, who has been in the hospital for nearly six weeks, is at home again and that her complete recovery is expected.

District Superintendent Oliver is planning a series of conventions on the Arkansas District as follows: Ozark, March 26; Amity, April 9; and Vilonia, May 14. It is his purpose to press the campaign for subscriptions to the **HERALD OF HOLINESS** at each of these conventions.

Rev. Ira E. Miller, pastor at Lynn, Mass., writes that God is giving them a very fine church for their work and that they expect to move into another building for Easter Sunday. It is situated in the best part of the city and will serve both Lynn and Swampscott.

A telegram received from U. E. Hardig, pastor at Santa Ana, Calif., states, "Rev. L. H. Humphrey died Wednesday morning, March 20, from acute tonsillitis."

Brother W. Evans Burnett and son Evans of Beaumont, Texas, evangelists, spent a day at headquarters last week. They were on their way to Hutchinson, Kansas.

CHURCH NEWS

CHESTER, PA.—"This church was organized with sixteen members in March, 1928, and I was appointed pastor in May. We had a very poor place of worship in a poor location. I suggested we move. So we moved to a better location and people are now becoming interested. We have a small place with sixty chairs, but are hoping to some day grow enough to build. We have just closed a very profitable two weeks' revival services with Rev. G. W. Andrews, who is pastor at North East, Md., as evangelist. Brother Andrews is a real man of God and a real praying evangelist. He gave us some wonderful messages and preached with unction and power. His stay with us has helped the church in several ways. We have made more friends and the church is stronger. We have received two new members and there are prospects for six more. Our church was organized with sixteen members, we had three move away, and lost two and have taken in six members and now have seventeen members. This is my first charge and I am not at all discouraged with results, but praise God for what He has done for us here in Chester, Pa. Pray for us."—Stewart P. Fox, Pastor.

HIGH SPRINGS, FLA.—"God's blessings have never in the history of our church been so great as the last few months. On February 17, in our Sunday school lesson, which was on prayer, our beloved pastor, Dr. A. O'Bannon, was teaching the lesson to the adult class and the blessed Holy Spirit came upon us in such mighty power it spread over the entire church. He did not get to preach the eleven o'clock sermon for shouts and praises. Thank God for His wonderful power and for the Church of the Nazarene where the Holy Spirit can come in and bless His people where we hear the Bible preached in the old-time way in all its fullness. We have a small church with a few members who have the blessing real good and have stood by the church with all the trials and persecutions, which go with our church in a new place. The trials and testing of our faith have been great but these afflictions are light compared to our forefathers, who suffered so much that we may have this glorious gospel, in spite of all opposition of man. In sincere appreciation of the splendid services rendered by Dr. O'Bannon here this year, also past years, the church met and has given him a call for a period of five years to continue the good work at High Springs."—Church Board.

PAULDING, OHIO.—"We want to praise God for the way He has been blessing us. We have just closed the greatest old-time revival Paulding has had in years. The power of God fell, folks were stricken down under old-time, Holy Ghost conviction; souls fell at the altar, confessed cut, straightened up and prayed through and the glory struck their souls. Rev. Minnie Moorehead of Payne, Ohio, was our evangelist and we surely believe her to be the straightest old-fashioned

preacher we have ever had in Paulding. We can truthfully say, she ceased not to declare unto us the whole gospel without fear or favor of man. The power of God was felt far out in the country. We are thanking God for the high spiritual tide of the church. The revival spirit is still on and we are expecting our God to do wonderful things for us in the future. We have as our pastor Rev. Melvin Moorehead, and truly God is using him as a blessing in this town of Paulding. All glory and praise to Jesus' dear name."—Elmer Morrow, Reporter.

FANNIE PAYNE PARTY.—"After our sickness we began our work again in November and have been very busy; been out of services only six nights. We have been in the Home Mission work on the Kansas District under the direction of District Superintendent Balsmeier. Our first meeting was at Osborne. This battle was long and hard, but the glory of God out-weighed the burdens and we

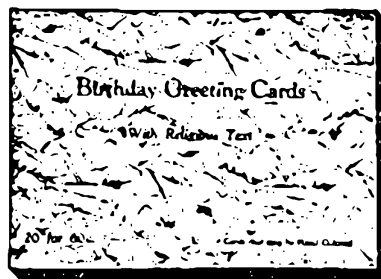
enjoy being in the front of the battle. We did not see much results in the way of souls praying through but we believe there was much accomplished in the way of breaking down opposition and laying a foundation for the future work. Sister Alice Eakin took the work when we left to continue it as a mission. We expect to hear of a new church being organized there in the near future. The next meeting was at Norton, Kansas. This was a Home Mission church, with Sister Cora Thomas as pastor. We enjoyed our labors with her. Several prayed through to definite victory. Our third meeting was at Liberal, Kansas, with Rev. Geo. Harper, pastor. The church was small, but we found them to be the real salt of the earth. Here we started the meeting during a snowstorm but our attendance was fine. Those Kansas people did not stay at home because of cold weather. This is the best meeting we had during the winter. Seekers at the altar almost every night after we got the meeting

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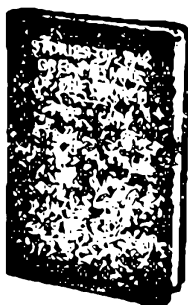
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started and most of them seemed to get good victory. Brother Harper is a real man of God. He knows how to trust the Lord and not get discouraged when the clouds hang low. We are now at Comanche, Oklahoma, just getting the meeting started good, things are getting interesting. We expect the devil to be defeated and the Lord to give us souls. Rev. S. V. Morgan is the pastor and he is a man of God and he has some people that know how to pray. We have taken subscriptions to the **HERALD OF HOLINESS** during each meeting; held children's and young people's services, missionary services; in fact we are trying to work out the great program of the Church of the Nazarene. Our work for the summer will be on the Kansas District. Our next meeting will be at Burrton, Kansas. We ask an interest in your prayers."

SYRACUSE, NEW YORK—"After being here a year and a half we feel we have

something to report. Our Sunday school has increased 100 per cent in the last year, the N. Y. P. S. has held three gracious and successful rallies. We are proud of our young people for they have a progressive spirit. We have a fine W. M. S. of twenty-four members. The pastor preached a great missionary sermon a Sunday or two ago, at the close the Sunday school pledged \$100 for Foreign Missions by July 1. We also organized a Prayer and Fasting League of twelve members and hope to have twenty members by assembly time. Our church is going to stand behind our General Board missionary program. The influence of our church is felt throughout the whole city. Our congregations have increased until our services are well attended and there is a heavenly atmosphere in each service and, best of all, folks are getting saved and sanctified. One lady testified in our prayermeeting last week that she had been nineteen

years a Catholic and fourteen years a Methodist and knew nothing of salvation. She has been attending our services for the last three months and has been saved and sanctified and comes clear across the city to our services. The Syracuse church is not the least of the churches in New York but has the promise of being one of the outstanding churches of the state. We have a loyal class of people who love the old rugged truth and we have a pastor who loves to preach the old rugged gospel and we are staying in the old paths and our God is moving on to victory."—Mrs. A. R. Brooke.

BIG SPRING, TEXAS—"We came here February 1 and took charge as pastor of the church at this place. We found the little flock scattered as sheep having no shepherd. They had been praying the Lord to send them someone who could give his entire time to the work. We found a membership of sixteen and we have increased it to twenty-seven since we came. The Sunday school has more than doubled in attendance. The Lord is blessing and every department of the work is progressing nicely. At present we are worshiping in the courthouse, but are planning to build right away. We have some of the money in the bank but everything is so high here in the West that it will take quite a sum of money to build the church that we want to build. Brethren, pray that God may help us in this great undertaking. We have some loyal brethren here. This is God's great plan in carrying on this great work to which He has called us."—W. Y. Phillips, Pastor.

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JOHN WESLEY TRIO—"We have been in a Home Mission campaign in Sterling, Colo., over a month and will be here until March 30. We are planning on organizing a class here real soon, and we have several strong families coming in and there seems to be a fine opening here for a Church of the Nazarene. This is a city of over 9,000 and not a holiness church here. God's blessings are on us here and souls are getting saved, reclaimed and sanctified and much deep conviction on the good crowds attending. Rev. W. M. Koper, evangelist, is doing the preaching and is God's man. This has been witnessed by souls seeking the Lord in the old-time way. District Superintendent Davis and Evangelist Florence Davis are here to help on the final round up and to organize a church."

PASTOR WILLIE SNOW AND WIFE, CORA, OKLA.—"The work here is slowly but steadily pulling the grade for which we give God the praise. Our crowds and interest have increased to a marked degree. The Sunday school has an enrollment of fifty or sixty average in attendance. Our N. Y. P. S. consists of eighty members who take an active part in the study of God's Word, each Sunday evening. Our W. M. S. is alive though only a few weeks old. We have great plans and are seeing things that we can do for Jesus. We are closing a revival effort

which resulted in several saved and sanctified. The church received much help that strengthens our faith for a real outpouring of His blessing upon this community. We are greatly encouraged of the Lord."

PASTOR C. C. SHAFER, JOHNSTOWN, PA.—"We are glad to report real victory in this city. We have just closed a very profitable meeting here with Evangelist Aug. N. Nilson of Oakland, California. He is a wonderful preacher and a great soul winner. The meeting started February 27 and closed March 17. A goodly number of souls came to the altar and the most remarkable thing of the meeting, everyone coming to the altar prayed through the deep messages. Many people from the city who had never been in the church before attended the meetings. We will get at least twelve new members through this meeting for which we praise the Lord. There was a vote taken for the continuation of the meeting for another week, there being a unanimous vote for Brother Nilson to stay, but owing to another meeting it was necessary to close."

EVANGELIST J. B. MCBRIDE—"The Lord is giving us a splendid meeting in Dodge City, Kansas, with our good and efficient pastor, Rev. R. R. Richey, and his most splendid people. There are some excellent cases of salvation and we are expecting great things before we close. Pray for souls. I have been suffering intensely in body for four or five days, but the Lord is hearing prayer and I am improving. He still hears and answers prayer. May the Lord make this the greatest year of the Nazarene movement in its history. The *HERALD OF HOLINESS* is the greatest paper published and I shall do my best to increase its circulation."

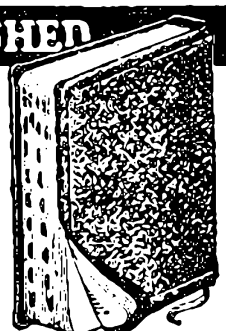
LOWELL, MASS.—"Am telegraphing fifty dollars for starving Chinese Christians. Lowell church gave nine hundred dollars on Missionary Budget last Sunday, totaling eighteen hundred for year. Our loyal people also sent four hundred or General deficit, over one hundred dollars above our apportionment. Pastor recalled for another year."—Martha E. Curry, Pastor.

EVANGELIST JERRY C. HATCHER—"After enjoying the assembly in Atlanta we went by St. John's church near Dublin where God blessed us in three services. We also visited Brother Wood, one of our members at Cochran where we held two cottage services. We then went to Dublin, stopping with Rev. W. R. Hanson, former District Superintendent of Georgia. Brother Hanson pastors five of our churches in and around Dublin. He asked us to preach for him at Dublin and at our Emmanuel church near the Adrian Camp. We then preached several times at Bethel church near Lyons, stopping with Rev. W. L. and Mrs. Duncan. We then went to Savannah stopping with Brother Thomas Smith a former Nazarene. Rev. L. W. Crovat, supply pastor of our church

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here, asked us to preach three times. We have only seven members in Savannah but they sacrifice and rent a nice church by the largest park in town. We prayed with a young brother here who took Christ for his Savior. His wife is a Catholic but wanted her husband to get a religion that would stop him from getting drunk. We left Savannah January 24 on the Al Smith train, stopping at Nahunta. God gave us two good services at our Hickox church and we enjoyed meeting these friends again. Brother Everett Knox and Rev. E. E. Smith treated us royally. We then took the bus for Jacksonville, Fla., via Waycross, Ga. We have no organization here now, but Sister Ida Lindsay (who was converted from the Catholics in California and is now a Nazarene preacher) was starting a church in this city of 150,000. They worship at the armory and have had 95 souls present on Sunday night. She asked us to bring the message at the cottage prayer service on Thursday night but someone else had arranged for a four-year-old negro girl to preach. So we just read a chapter, testified and turned the service over to the child. As Sister Lindsay was leaving for Charleston, S. C., she had arranged for Rev. Buck, a Methodist evangelist, to take her place until Brother Eckel, District Superintendent, could organize and place a pastor in charge. Brother Buck may come in with us as he talked favorably along this line. Sister Lindsay reports fourteen professions in the regular services since Christmas. God gave us freedom in our services at the hall here in Gainesville, Sunday, February 3. This is the home of the University of Florida and we were privileged to tell

some of the students about this great salvation and the Church of the Nazarene. We hope to be in a revival here soon. This is where we began pastoring (as supply) in 1924. We are entering the evangelistic field more extensively and are open for calls. Our address while in the South is De Land, Fla. Home address, 252 Lenox Ave., N., Detroit, Mich."

BLUFFTON, IND.—"We have just closed a good revival, for which we are very grateful. The meeting was in session three weeks and four Sundays. Owing to the financial conditions, with every bank in the city closed and others in the county, the church board felt impressed that their pastor should act as the evangelist. The church most loyally stood back of us, weeping like the prophet Jeremiah over lost souls, prayed conviction down upon the people, and the dear Lord worked in a remarkable way. Some unusual cases were reached during the meeting, and notes of victory rang out in audible tones. There were not a great number at the altar, approximately fifty, but a good class of fourteen was received into the church. One of the outstanding features of the Bluffton church is the beautiful spirit of unity and harmony that prevails. 'Behold, how they love one another.' God is placing His approval upon the church and great things are anticipated in the future."—C. W. Henderson, Pastor.

EVANGELIST J. O. SCHEAF—"My first fall meeting was at Jamestown, N. Dak. Rev. Haas and his good church are a precious people to work with. They are

winning for the Master. The Lord was pleased to give us a few trophies of victory in Jesus' dear name. The next round up for King Emmanuel was at Hysbam, Mont. Rev. R. E. Swim was my collaborer. We batched in the meeting house and slept on the benches. Such is pioneering out in the far West. God gave us some real soul victories, and Rev. Swim and Rev. L. G. Nees continued the meeting. Next meeting was with my old friend, Rev. M. W. Gunn, Van Nuys, Calif. Here the Lord also gave us some evidence of His presence and power. Picture Butte, Alta., Canada, was the next scene of battle. This was a good meeting with much seed sowing and also a bit of reaping, some praying through in their own homes. Rev. Axel Rasmussen of Lethbridge, Alta., who recently came to

us from the Salvation Army, is looking after the work. The Lethbridge, Alta., church wanted me to give them a week-end meeting; it turned out to be a near three-weeker. The Lord gave us several soul and body triumphs of His grace to save and heal. Rev. William Peterson and his crowd are bound to win. This finds me at home for a few days with the family, with whom we have been but little these last months. D. V., my next meeting will begin March 24, at Livingston, Mont."

EVANGELIST M. M. BUSSEY—"Since my last report I have been in the battle for souls at Holtville, Calif., (down in the Imperial Valley where it is below sea level). Then over to Yuma, Ariz., across the American desert, then back through Monrovia, Calif., and stopped at home a little less than twenty-four hours, and then across the Ridge Route to Arvin, Calif., up to San Jose, and then up to Berkeley and was with my dear friend, Rev. C. D. Norris for three services. He had been the subject of much comment in the newspapers regarding a marriage ceremony, but thank the Lord he was innocent of their charges. He is a fine, clean, Christian gentleman, and much loved by the preachers on this district. Then I gave five nights to the Peniel Mission at Oakland. Then on to Santa Rosa for fifteen nights, where the Lord gave us seekers every night and at some

of the day services. This has been a very sweet and precious meeting; saints have been helped and souls have found the Lord. On the last Friday the Bay Group Preachers' Meeting was held with us. In the morning Rev. Clayton, pastor First church, Oakland, gave an unctuous sermon of the old-time type and power, and God blessed our hearts. The writer tried to storm the forts in the afternoon and night. Brother E. J. Ewell is a fine pastor to labor with. Professor John Mandtler of Pasadena College was my coworker and is a fine man to labor with. Lack of space forbids mentioning all the precious pastors, and churches, but the Lord gave us souls in the fountain in every place. I am to go from here to Vallejo, Calif., and then into Oregon. Please pray for me. I am still saying, 'No place too small, no church too poor, no place too hard.' Home address, Monrovia, Calif."

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LANSING, MICH.—"We are glad to report another period of success, and spiritual victory for the Lansing church. The revival spirit is coming on the church gradually and gloriously. Congregations increasing, the tide is rising, and souls are coming in with the tide. We had twelve seekers two weeks ago Sunday night, four a week ago, and eight last Sunday night; many of them are new people. We took in five good new members last week, more coming in later. I have put on three extra meetings a week since I took the church in September. We have had over one hundred seekers in our regular services the last six months, and received twenty-six good adult members. We have swarmed once, have a good Second church with over one hundred in attendance, eighty-five in Sunday school last Sunday. We begin a revival campaign there, March 20, the pastor assisting the writer, with Brother T. M. Anderson. We opened up a Prophetic Forum in Veterans' Hall in the center of the city Sunday afternoons at 3 o'clock, which is proving a success. We are reaching new people there that we would not reach through the church. Our bills are all paid up, and we are marching on with a conquering tread. All glory be to our great Leader, the Captain of the Lord's host."—F. W. Domina, Pastor.

EVANGELIST P. P. BELEW—"Since last reporting the writer has conducted meetings in Sidney, Ill., Colling, Mich., Port Huron, Mich., Racine, Wis., and State Line, Ind. The extreme weather greatly hindered at some of the places, but God gave some victory in all of the meetings and good success in some of them. The good people treated me royally and my fellowship with the pastors was delightful. I am now at home a few days before leaving again for the field. I praise God for the privilege of laboring in this great movement and am enjoying His service."

PASTOR J. A. BRIEZE, LAWRENCE, KANS.—"We just closed a fifteen days' revival campaign with Rev. J. Warren Lowman and wife as workers. God was with us from the very first service and by the

closing night there had been between ninety and one hundred at the altar. The church was built up in many ways. We received a fine class into the church last Sunday with more to follow. We are engaged in a spiritual and financial campaign at present with Rev. F. C. Savage as evangelist. God is blessing every service and we are expecting great victory along all lines. Pray for us."

EVANGELIST LEE HILL, HINDSVILLE, ARK.—"In the eleven and one-half months since our last report we have kept busy, working in eighteen church and camp-meeting revivals. We have seen hundreds pray through at the altar a number of which came into the church. We praise God for the fullness of the blessing and for a place in the vineyard to work. The Lord is helping us keep busy. The aim of our life and the passion of our soul is to help men out of Egypt and into Canaan. At this writing we are in a meeting with the church at Alva, Okla., with E. D. and Winnie Simpson as coworkers. God is giving us an old-fashioned revival for which we give God the praise and glory."

MANTARIO, SASK.—"Our work here this winter has been owned of God, despite the severe weather. We just closed a two weeks' meeting last Sunday, March 10, having with us District Superintendent Beirnes who did the preaching. Souls got stirred from the beginning and the battle waxed hard for a time but God's time had come to answer the prayers of His people and souls fell at the altar, some praying for pardon others for sanctification. About fourteen sought the Lord thus, and a few are making splendid progress. We are filled with joy as we see them as newborn babes desiring the sincere milk of the Word. We received five good new members by letter, and others will likely come in later. On last Sunday we raised nearly \$120; included in this is our last installment on our District Budget and yet three months till assembly. I say glory! Sunday, the 24th, we will go hard on the General Budget. We secured several subscriptions for the *HERALD OF HOLINESS*, new and renewals. We are going into our second year here wonderfully encouraged. God is in our midst, we shall not be moved."—H. H. Tromburg, Pastor.

BRADFORD, PA.—"We enjoyed a most gracious outpouring of the Spirit upon our people during the series of revival meetings conducted by Evangelist Fletcher McPeck of Mt. Vernon, Ohio, in February. The meeting scheduled for three Sundays ran on to four. His preaching was of a high order with sin-locating, cross up-lifting power. God surely owned and blessed his labors here with seekers and finders. Besides which the saints were unified, edified and stirred to greater love and devotion to Christ and His cause. Through a revival held near by our brother, a good class of new members were received as a result of his influence and ministry. Since accepting the pastorate here last November we have received over a dozen new members into fellowship. Fletcher McPeck is one of our true and tried Nazarene evangelists, loyal

to his church, desirous of its success and extension and upbuilding everywhere. Pastors and churches, we would recommend him to you as one who will help you in your efforts to evangelize others, and build up your work. Give him a call. Address him at his home, Mt. Vernon, Ohio. Preceding our meeting with Rev. McPeck we had a week of prayer, and then a week of preliminary services, being much helped by the ministry of Brother Albright, Samuel Young and Sister Sloan. Bradford church is in the straits of a building program and solicits the prayers of all who will. Remember Bradford.—W. H. Maybury, Pastor.

EVANGELIST C. B. JERNIGAN—"Since my last report I have had a meeting in Oil City, Pa., with Rev. W. A. Smith, pastor. Here we had a fine meeting and some thirty prayed through. There is a fine lot of Nazarenes in Oil City, and they are going on to victory. We went from Oil City to Keokuk, Iowa, with Rev. J. W.

Hunt, pastor, where we worshiped in a tabernacle with sawdust floor and the weather was sub-zero the most of the time but the congregations came anyway. The people got blessed in the old-fashioned way. Brother Hunt is a worker, and is willing to sacrifice to make things go for the church. We had one night 14 below zero (the coldest weather that I ever was in for a revival), but there were good congregations all the time and about thirty prayed through there also. At present we are in the midst of a revival in Bessemer, Ala., with Rev. Wal-

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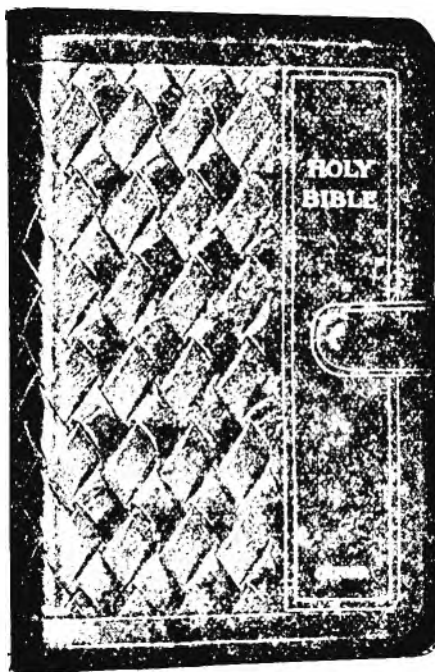
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A prayer for God's mercy

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better than a thousand. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD (God) is "a sun and

PSALMS

Gen. 18. 1.
Ps. 56. 1.
A 57. 1.
For all the day.
Ps. 58. 1.
A 145. 8.
Hob.
I would choose rather to sit at the

David imploreth God's aid.

3 "Be merciful unto me, O Lord: for I cry unto thee "daily.
4 Rejoice the soul of thy servant: "for unto thee, O Lord, do I lift up my soul.
5 "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.
6 Give ear, O LORD, unto my prayer:

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2923 Troost Ave., Kansas City, Mo.

ter Oharra and the interest is deepening. We had a great day yesterday (Sunday). We have a small church here, but a fine prospect for a great one in the near future."

NEWTON FALLS, OHIO—"Just closed a good revival meeting with Evangelist H. W. Welsh of Olivet, Ill. This is a new field with only a mission, which was formerly known as the City Mission but has been turned over to the Church of the Nazarene and is now a Nazarene Mission. We had felt for some time that God wanted a revival in this town so one day we felt led to write to our Brother Welsh. We offered him a hard battle with the promise of absolutely nothing, not even train fare. He wrote that he would come, so on February 17 we opened battle on sin and God gave us between forty and fifty seekers at the altar. The majority of these prayed through and got victory. Finances came easily as they always do when the gospel is preached. We are looking forward to the day when a good large class of folks will organize into a Church of the Nazarene in this place. Brother Welsh is a good worker and collaborator in a meeting."—Floyd Hooley, Pastor.

WEBSTER CITY, IOWA—"According to the promises of God, the Nazarene work here at Webster City is being blessed and

owned of the Lord. At the call of the local church here we entered this field as pastor the first of last September. We have a loyal group of members who are standing faithfully by the work. Our Sunday school is doing excellent work among the children and young people. We are emphasizing this branch of the work because we believe that the children and youth of our land are the greatest hope of the church. An extra classroom has been provided and some additional equipment has been secured with good results. Our N. Y. P. S. is increasing in interest and attendance, for which we rejoice and thank God. Nor is the missionary work omitted. Besides the adult missionary class of the W. F. M. S. we have our Young People's Missionary organization and a Junior Missionary Society. All three societies are pursuing the course of study prescribed by the General Missionary Board of the church. Another very encouraging factor of the work is our recent revival meeting. Rev. F. L. Spindler of Longmont, Colo., was our evangelist. For three weeks he preached the old-time gospel to attentive audiences. Mrs. Blanche Clark of Gray, Iowa, led our singing. Sister Clark was a great help in the meeting, both by her singing and her prayers and encouragement. About fifteen sought the Lord for pardon or purity and all professed to find Him. On the last Sunday morning five were baptized and received into the church.

We are expecting others to follow later. The church was greatly blessed and much encouraged by the sane and constructive preaching and the beautiful spirit of the evangelist, Brother Spindler."—F. C. Nicholson, Pastor.

PASTOR A. L. LEACH, ROCHESTER, MICH.—"We have not been without our conflicts and problems, but thanks be to God who giveth the victory in the name of his dear Son, over many of these things we have been able to triumph. Every phase of the work shows more or less advance. Each succeeding evangelistic campaign is easier to hold and gets us a little nearer to our goal. The Bible school has jumped from around the fifty mark to where we are in immediate need of finishing off our basement to provide additional classroom. And it was during our last evangelistic campaign with Evangelist W. O. Nease, that the Bible school set a new high record of 213 inside the building when we stopped counting at the zero hour, 10:10 a. m. Others continued to arrive until before the Bible school closed every available seat was taken and some were forced to stand. Our prayer-meetings are becoming a source of great blessing and people are beginning to pray and praise the Lord with a freedom and unction that indicates that the Lord is blessing. Our young people, besides the regular Sunday services, hold a prayer-meeting each Tuesday night and the W.

"GET THE GLORY DOWN! GET THE GLORY DOWN!"

This was the insistent demand of our sainted Doctor Bresee. No less today is a Pentecostal life, based upon the Pentecostal experience of the baptism with the Holy Ghost, necessary to vital Christianity. Seek it; enjoy it; testify to it at the

GREAT HOLINESS CAMPMEETING

August 22—September 1

BETHANY, OKLAHOMA



Under the auspices of the Educational Zone contributory to Bethany-Peniel College, Bethany, Oklahoma.

Evangelists:

Dr. J. B. Chapman, General Superintendent; Dr. A. O. Henricks, of California

Song Leaders:

Kenneth and Eunice Wells
Plan now to attend. Great tabernacle, ample accommodations. Full particulars published later. Write,

Rev. A. L. Parrott, Secretary



F. M. S. is busy with two regular services a month and a prayermeeting each Friday afternoon. The regular services of Sunday are becoming more and more, times of spiritual blessing and victory. The pastor takes advantage of the morning services to feed the flock; the evening services are given over to evangelistic themes. And last Sunday night there were four beautiful victories at the altar. We give Him the glory. Finances come easily in proportion to the ability to give. For the most part, our people are storehouse tithers. General and District Budgets are over subscribed."

ANNOUNCEMENTS

NOTICE—The Twenty-first Annual Assembly of the Pittsburgh District will be held at the First Church of the Nazarene, 212 Sycamore St., Pittsburgh, Pa., April 23-28. Dr. R. T. Williams will be the presiding General Superintendent. Dr. Howard W. Jerrett, of Detroit, will be the special evangelist for the night sessions. All delegates and visitors who are driving should take the Mount Washington Roadway from the Liberty Tunnel, turn left on Grandview Avenue, and at Kearsarge Avenue turn right one block to Sycamore Street. One block to the right on Sycamore Street is the church. Those coming by train or bus, take car No. 40, get off at Sycamore St., and come down Sycamore two blocks to the left to the church.—B. W. Miller, District Secretary.

NOTICE—Sunday School Workers of Kansas District: The schedule of our Sunday School Group Conventions is as follows: Southeast, Wichita West Side, April 6-7; Central, McPherson, April 8;

9; Northwest, Palco, April 10, 11; Southwest, Ford, April 12-14. P. H. Lunn, of the Publishing House, is the special speaker. He will be accompanied by the District Superintendent and some members of the District Church School Board. Our slogan: "Every school represented at one of the conventions."—R. R. Hodges, District Chairman.

NOTICE—Nebraska District: Uncle Bud and Professor Messer have been engaged to tour the district during the month of August. This will give those who have not heard Uncle Bud an opportunity to attend his services.—Marvin S. Cooper, District Superintendent.

NOTICE—I will hold a campmeeting at Kearney, Nebraska, August 18-25, 1929, and have two vacant dates immediately before that meeting that I would be pleased to give to some campmeeting, church, or convention, between Cincinnati and Kearney, and thus save time and expense in travel. Persons desiring to secure my services should address me: 1350 Grace Ave., Cincinnati, Ohio.—Evangelist J. L. Glascock.

RECOMMENDATION—Rev. P. C. Ramsey, one of our very best preachers is open for evangelistic work anywhere in the South. He is a strong preacher, and a good evangelist. He will do your church good. Write him, in care of Trevecca College, Nashville, Tenn.—C. B. Jernigan.

NOTICE—I am planning a trip through the states of Ohio, Indiana and Illinois this summer with my family, on an evangelistic tour. Plan to be at Cincinnati Camp; any interested in our services for convention, camp or revival work, please write me at home address: 714 N. Monroe, Hutchinson, Kansas.—E. C. Allen.

NOTICE—N. Y. P. S., Minnesota Division of the Central Northwest District, will hold its convention on May 10, 11, 12 at the St. Paul Church of the Nazarene at Ross St. near E. Seventh St. Dr. J. G. Morrison will be with us. The convention will be educational, inspirational, evangelistic. Lodging free; meals at low cost. Write Rev. Ben Mathisen, Box 564, St. Paul, Minn., of your coming and plan to attend.—C. T. Corbett, State President.

ATTENTION—Nebraska District: Let's observe our custom and heartily cooperate with our leaders in their effort to bring God's special blessings upon our efforts to advance His kingdom throughout the earth, by observing April as a month of prayer. Let the pastor and chairman or president of each auxiliary, together with the members and our many friends, unite in sessions of prayer. It might be well for each auxiliary to have charge of one or more services. However, the great need is that we be possessed with a spirit of prayer and faith that will move God.—Marvin S. Cooper, District Superintendent.

NOTICE—To those attending the New York District Assembly: The following directions will assist you in reaching the Richmond Hill church: Those arriving at Pennsylvania station in New York take a Long Island train to Clarendonville, changing at Jamaica. Those arriving at Grand Central station take a Down-town I. R. T. Express Subway train to Atlantic Avenue station, Brooklyn. From there take Long Island train to Clarendonville station. The church is two short blocks from this station. Those arriving by car cross the Queensboro bridge (on 59th St.) and follow Queens Boulevard to the end, which is at Jamaica Ave. At this point inquire the way to 108th St. and 95th Ave. The distance from Queensboro bridge to Jamaica Ave. is about 9½ miles. If you lose your way, go to any telephone booth and call Virginia 6756, and the

Climbing the Hill!

During the past year Olivet College has made upward progress as follows:

FINANCES—

Current bills have been met promptly and a conservative program of expenditures has been followed.

ENROLLMENT—

The total enrollment has been increased and a record college freshman class has been enrolled.

EQUIPMENT—

The equipment for the library and laboratories has been very substantially increased.

SCHOLARSHIP—

Valuable additions to the faculty have been made and other members of the faculty have taken advanced university training. Better organization and more efficient work has resulted.

SPIRITUAL LIFE—

The college has sought to maintain a high standard of spiritual life. Definite plans for further upward climbing are being formulated.

T. W. Willingham, President, Olivet, Illinois

pastor will direct you how to reach the church from whatever place you may be.—Roy L. Hollenback, Pastor.

BORN March 14, to Rev. and Mrs. U. E. Harding, a girl, Elizabeth Louise. Mother and baby in Santa Ana Valley Hospital, doing nicely.—U. E. Harding.

PRAYER IS REQUESTED, by a sister in Oklahoma for healing; by the pastor at Muskogee, Oklahoma, for the healing of his daughter who is suffering from the flu and leakage of the heart; by a sister in Texas for the healing of her daughter who is in a serious condition; by a mother in California for the salvation of a wayward son and other relatives; by a sister in New Mexico for healing.

GENERAL BOARD MINUTES—The General Board ordered 500 copies of its Minutes printed, which will include the record of business transacted by the General Board at Columbus, Ohio, and at the meeting of January, 1929, at Headquarters. Copies of these Minutes will be sent to all members of the General Board, and to all District Superintendents. Other persons who are interested in receiving a copy can obtain the same, as long as the supply lasts. Send orders to E. J. Fleming, 2923 Troost Ave., Kansas City, Mo.

A CORRECTION—A report appearing in the March 13 issue from Rev. F. W. Domina was of the work of the church at Lansing, Mich., instead of Haverhill, Mass., as printed. Brother Domina was formerly pastor at Haverhill.

SPECIAL NOTICE—Uncle Buddie Robinson and Prof. L. C. Messer will be with the First Church of the Nazarene, on 5th and Burnett Sts., Wichita Falls, Texas, April 4 and 5. There will be three rousing services on Friday, April 5. Prof. L. C. Messer will sing over KGKO on April 4 from 9:30 to 10, o'clock in the evening. Tune in and let us know how you enjoyed the program. This will be a rare treat for the people of this section to hear Uncle Buddie. Avail yourself of this opportunity.—W. B. Walker, Pastor.

NORTHERN INDIANA DISTRICT

The following churches have their District Budget paid in full to March:

Winchester
Auburn
Hammond
Muncie South Side
Harris Chapel
Elkhart

James E. Hunt, District Treasurer, 1119 E. Mem. Drive, Muncie, Indiana.

DIRECTORIES

GENERAL SUPERINTENDENTS

M. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.
Alabama Oct. 23 to 27
Mississippi Oct. 30 to Nov. 3
Georgia Nov. 6 to 10
Carolina-Virginia Nov. 13 to 17
Florida Nov. 19 to 24
Barbados, J. I. Hill to preside
Trinidad, J. I. Hill to preside
Central America, B. S. Anderson to preside
Cape Verde Islands, J. J. Dias to preside

J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.
Washington-Philadelphia (Lansdale, Pa.) April 10 to 14
New York (Richmond Hill) April 17 to 21
New England (Wollaston, Mass.) April 24 to 28
North Pacific (Seattle, Wash., Central Church) May 22 to 26
Northwest (Walla Walla, Wash.) May 29 to June 2
Idaho-Oregon (Nampa, Idaho) June 5 to 8
Rocky Mountain (Billings, Mont.) June 27 to 30
Manitoba-Sask. (Moose Jaw, Sask.) July 4 to 7
North Dakota (Beyers, N. D.) July 10 to 14
Central Northwest Aug. 14 to 18

Iowa (Cedar Rapids, Ia.) Aug. 21 to 25
Chicago Central (Chicago, Ill.) Aug. 28 to Sept. 1
Missouri Sept. 4 to 8

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.
Pittsburgh District Assembly April 24 to 28
Northern California (Porterville) June 5 to 9
Southern California June 12 to 16
New Mexico (Cloria) June 19 to 23
Michigan (Indian Lake, Vicksburg, P. O.) August 7 to 11
Northern Indiana August 14 to 18
Indianapolis August 21 to 25
Ohio Aug. 28 to Sept. 1
Kentucky Sept. 4 to 8
Tennessee Sept. 11 to 15

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.
Nebraska (Fairbury) June 11 to 16
Colorado (Montrose) June 18 to 22
Kansas September 3 to 8
Kansas City (Topeka) September 17 to 22
Western Oklahoma September 24 to 28
Eastern Oklahoma October 1 to 6
Arkansas October 8 to 13
Dallas October 15 to 20
Hamiln October 22 to 27
San Antonio Oct. 29 to Nov. 3
Louisiana November 5 to 10
Arizona December 3 to 8

EVANGELISTS' SLATES

E. C. ALLEN

Johnson, Kans. March 20 to April 7
Patco, Kans. April 12 to 14
Arkansas City, Kans. April 28 to May 10

MACK AND ETHEL ANDERSON

Plainville, Kans. March 28 to April 14

T. M. ANDERSON

Lansing, Mich. March 29 to April 7
Kansas City, Mo. April 14 to 28
Wichita, Kans. April 30 to May 12
Muncie, Ind. May 17 to 26

EUNST ARMSTRONG

Okmulgee, Okla. March 20 to April 7

JARNETTE E. AYCOCK

Alliance, Ohio April 3 to 14

BARNETT SISTERS QUARTET

Toronto, Ohio April 7, 14, 18

C. R. BABCOCK

Atlanta, Ga. (St. Paul's M. E. church) March 31 to April 21
Cincinnati, Ohio April 24 to May 2
Toronto, Canada May 5 to 19
Cleveland, Ohio May 27 to 30
Cincinnati, Ohio (Camp) May 31 to June 9
Charleston, W. Va. June 14 to 23

P. P. BELEV

Beloit, Wis. (General Delivery) March 24 to April 7

HENRY BELL (Home Missionary Campaigns)

Alvin, Texas April 1 to 21
Goose Creek, Texas May 5 to 26
Galveston, Texas June 2 to 23

FRED BOUSE

Scottsbluff, Nebr. March 28 to April 28

BOWMAN EVANGELISTIC PARTY

Farmington, Ill. March 24 to April 21

A. R. BROOKE AND WIFE, Preachers and Singers

Delphi, Ind. April 1 to 14

CLON C. BROWN

Carolina District March to September

FRED T. CARRY

Camp Nelson, Ky. April 7 to 21
Delmer Circuit, Ky. May 1 to June 10
Olasgow, Ky. (Home Mission Campaign) June 23 to July 7
Somerset, Ky. July 14 to Aug. 4
Irvine, Ky. Aug. 6 to Sept. 1

ROSCOE L. CARRELL, Pianist

East San Diego, Calif. March 26 to 31

Wichita Falls, Texas April 3 to 5

JACK AND RUBY CARTER, Song Evangelists

Clarendon, Texas April 19 to May 5

HARVEY AND MARIE CHRYSLER

Centerville, Iowa March 31 to April 14
Council Bluffs, Iowa (Home) April 15, 16
Moberly, Mo. April 28 to May 19
Poplar Bluff, Mo. May 26 to June 9
Ottumwa, Iowa June 16 to 30
Fort Dodge, Iowa July 7 to 21

C. T. CORBETT AND WIFE

Pilot, Mich. (210 W. 8th St.) March 17 to April 7
Durand, Mich. (204 E. Clinton St.) April 7 to 21

REV. AND MRS. E. M. CORNELIUS

New Albany, Ind. April 3 to 22
Williamsport, Pa. April 24 to May 12

STEBEN D. COX

Richmond, Ind. April 7 to 21

CHAS. B. COX

Richmond, Va. (Barton Heights Church) March 20 to April 7

Coletteme, N. C. April 10 to 28

Lincolnton, N. C. May 1 to 28

Belmont, N. C. June 5 to 30

Monroe, N. C. July 3 to 28

Greensboro, N. C. Aug. 1 to 25

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

Tecumseh, Mich. March 31 to April 14

Ottilville, Mich. (Tent Meeting) June 7 to 10

STELLA B. CRUOKS

Moringfield, Ill. March 24 to April 7

JAMES M. DANIELS

Thomasville, N. C. March 29 to April 21

Rusnoto, Ala. May 10 to 28

La Grange, Ga. June 2 to 10

King, N. C. July 7 to 21

WILLARD B. DAVIS

Walla Walla, Wash. March 17 to April 7

Spokane, Wash. April 8 to 21

WARREN M. AND BERTHA F. DAVIS, Ministers and Singers

Haydenville, Ohio April 14 to 28

JOHNIE AND JACKIE DOUGLAS, Gospel Singers

Burbank, Calif. April 3 to 12

Trinidad, Colo. April 14 to 28

Lamar, Colo. May 6 to 19

C. M. DUNAWAY

Eldorado, Kans. April 7 to 14

Augusta, Kans. April 25 to May 12

Olliet, Ill. (Camp) May 18 to 26

Macon, Ga. (Nazarene Tent) June 2 to 23

Mt. Lake Park, Md. (Camp) June 27 to July 7

Nashville, Tenn. (Treveca School Camp) July 11 to 21

Scottsville, Texas (Camp) July 25 to Aug. 4

R. E. DUNHAM

Abbeyville, Kans. (Methodist) April 1 to 14

CHARLES DYE

Murphysboro, Ill. March 30 to April 7

Springfield, Ohio April 14 to 28

J. R. EDWARDS AND WIFE

Mt. Vernon, Ohio April 4 to 21

Kansas City, Kans. April 28 to May 19

Columbus, Ind. (Brown County Camp) July 4 to 14

Fronton, Ohio (Sunrise Nazarene Church) Aug. 4 to 18

EDWARDS QUARTET

Buffalo Gap, Texas (Hamiln District, care Rev. H. C. Cagle) March 21 to May 5

Dallas, Texas (Dallas District, care Rev. L. M. Ellis, 615 N. Carroll Ave.) May 10 to June 30

Dewey, Okla. July 5 to 21

Rugo, Okla. July 26 to Aug. 11

Bayre, Okla. Aug. 16 to Sept. 1

THEO. ELSNER AND WIFE

Riverside, Calif. April 3 to 21

San Francisco, Calif. April 7 to 21

Berkeley, Calif. April 23 to May 6

Los Angeles, Calif. (First Church) May 12 to 26

Eureka, Calif. June 9 to 23

Brooklyn, N. Y. July 1 to 18

Schenectady, N. Y. July 21 to Aug. 18

KIRBY AND JUANITA FIELDS, Song Evangelists

Scottsbluff, Nebr. March 28 to April 28

Wayne, Nebr. May 5 to 26

Fairbury, Nebr. (District Camp and Assembly) June 2 to 16

Indianapolis, Ind. (West Side) July 21 to Aug. 4

BONA FLEMING

Holdenville, Okla. April 9 to 14

Shawnee, Okla. April 22 to May 5

Cincinnati, Ohio May 12 to 26

Cincinnati, Ohio (Camp) May 31 to June 3

Aberdeen, S. Dak. (Camp) June 5 to 16

JOHN FLEMING

Dayton, Ohio April 7 to 21

Henryetta, Okla. April 22 to May 5

Newport, Ky. May 8 to 19

Cincinnati, Ohio (Camp) May 31 to June 9

Conway, Ark. June 12 to 24

Seary, Ark. June 26 to July 8

Reading, Pa. (Camp) July 19 to 29

C. B. FUKETT

St. Louis, Mo. March 24 to April 7

E. A. GREGORY

McKinney, Texas March 24 to April 7

CLARENCE J. HAAS

Warren, Pa. March 27 to April 6

Lansdale, Pa. (Assembly) April 7 to 14

Richmond Hill, New York (Assembly) April 16 to 21

- ERNEST J. HAERR**
Lynn, Ind. March 31 to April 21
- J. C. HAPLEY**
Colton, Calif. Until June 1
Abilene, Texas June 7 to 23
Cedar Hill, Texas July 26 to Aug. 11
Lamesa, Texas Aug. 16 to Sept. 1
- LEE L. HAMRIC**
Clarendon, Texas April 6 to 21
- B. R. HAYNIE**
Houston, Texas April 7 to 21
Beaumont, Texas April 28 to May 12
- A. O. HENRICKS**
Mt. Sterling, Ky. April 2 to 21
Lancaster, Ky. April 24 to May 12
Madison, Wis. (Camp) July 4 to 14
Bethany, Okla. (Camp) Aug. 22 to Sept. 1
- N. J. HEPBURN**
Minneapolis, Minn. March 17 to April 14
- WILLIAM G. AND NORAH HESLOP**
Wilkesburg, Pa. April 5 to 14
Pittsburgh, Mass. April 21 to May 5
Providence, R. I. May 9 to 19
Norfolk, Va. May 20 to June 23
Mountain Lake Park, Va. June 27 to July 7
Columbus, Ohio (Camp) July 18 to 28
- CHARLES HIGGANS**
Raven Rock, W. Va. March 21 to April 7
- HUPP-EDY EVANGELISTIC PARTY**
Catasauque, Pa. March 31 to April 21
Shamokin, Pa. April 24 to 30
- ALLIE AND EMMA IRICK**
Sublette, Kans. April 7 to 21
- JOHN WESLEY TRIO**
Burlington, Colo. March 31 to April 10
Greeley, Colo. April 11 to 21
- K. HAWLEY JACKSON**
West Chester, Pa. April 14 to 21
Pittsburg, Pa. (Assembly) April 22 to 24
Lansing, Mich. April 25 to 28
Jamestown, N. Dak. May 1 to 5
Billings, Mont. May 8 to 12
Laurel, Mont. May 13, 14
Newberg, Oregon May 18 to June 23
Beacon, N. Y. (N. Y. Dist. Camp) June 28 to July 7
- ANDREW JOINSON**
Billings, Mont. March 25 to 30
- LUM JONES**
Trinidad, Colo. April 14 to 28
Lamar, Colo. May 5 to 19
Ruthton, Kans. (Camp) May 23 to June 2
La Junta, Colo. June 4 to 16
Lytton Springs, Texas June 18 to 30
Tyler, Texas July 2 to 14
Sulphur Springs, Texas July 17 to 28
Post, Texas (Grassland Church) Aug. 2 to 11
Dodonville, Texas (Camp) Aug. 16 to 25
Tishomingo, Okla. Sept. 1 to 15
- THE LEHMANS AND SON JAMES, Bona Evangelists**
Terrace, Pa. April 8 to 21
Pittsburgh, Pa. (Assembly) April 23 to 28
Bartberton, Ohio May 5 to 26
Butler, Pa. May 29 to June 9
Lima, Ohio June 16 to 30
Muncie, Ind. (First Church) July 14 to 28
Steubenville, Ohio Aug. 4 to 25
Pittsburgh District Sept. 7 to 29
Alliance, Ohio Oct. 6 to 20
- W. W. LOVELESS**
Columbus, Ohio (Gen. Del.) March 31 to April 14
Walbridge, Ohio (Gen. Del.) April 18 to May 5
Lowell, Mich. (Gen. Del.) May 18 to 26
Cincinnati, Ohio (1810 Young St.) May 31 to June 9
Pittsburgh, Pa. (97 Fullerton St.) June 20 to 30
- THEO. AND MINNIE E. LUDWIG**
Lawrence, Mass. March 20 to April 7
Lansdale, Pa. (Dist. Assembly) April 8 to 11
St. Louis, Mo. (reserved) April 12 to 30
Cadillac, Mich. May 1 to 15
Reed City, Mich. May 16 to June 2
Corcoran, Minn. (Camp) June 6 to 16
Rosholt, S. D. (Tent) June 18 to 30
Garden City, Kans. (Tent) July 25 to Aug. 11
Batesville, Ark. (Camp) Aug. 15 to 15
- ERNEST B. MARSH AND RALPH D. SCHURMAN**
Unklesville, Ohio April 1 to 21
Pittsburgh, Pa. (District Assembly) April 24 to 28
- I. C. MATRIS**
Olympia, Wash. April 2 to 14
Cucamonga, Calif. April 18 to 28
Salina, Kans. May 12 to 26
- J. B. MCBRIDE**
Cincinnati, Ohio (Carthage Church of the Nazarene) March 31 to April 14
Henderson, Ky. (Church of the Nazarene) April 16 to 30
- L. O. AND BERTHA MILBY**
Bloomington, Ill. (Gen. Del.) March 31 to April 14
Logansport, Ind. (Gen. Del.) April 21 to May 12
Pontiac, Ill. May 19 to June 2
Jonesville, Wis. (Gen. Del.) June 9 to 23
Durand, Wis. (Gen. Del.) June 30 to July 14
Ossian, Ind. (Gen. Del.) July 17 to Aug. 4
- JAMES MILLER**
New York, N. Y. (Blechnon Hill Church) April 17 to 21
New Castle, Pa. June 15 to 30
- W. D. MINOR**
Shidler, Okla. March 17 to April 7
Des Moines, Iowa May 3 to 19
North St. Paul, Minn. May 21 to June 9
Freeman, S. Dak. June 14 to 30
- WILL H. AND LILLIE B. NERRY**
Mukilton, Wash. March 24 to April 7
Medford, Oregon April 14 to 28
- AUG. N. NILSON**
Wilmington, Del. (710 E. 7th St.) March 20 to April 7
Lansdale, Pa. April 10 to 13
Brooklyn, N. Y. (269-93 St.) N. Y. Assembly April 17 to 20
- FANNIE PAYNE PARTY**
Burton, Kans. April 3 to 28
- D. M. PEFFLEY**
Columbus, Ohio (Parsons Ave. Church) April 14 to 28
Royalton, Ill. May 5 to 19
Morristown, Ind. June 11 to 30
Cherry Grove Camp, Ind. Aug. 4 to 18
- P. L. PIERCE**
Quanah, Texas March 28 to April 14
- B. R. POCKOCK**
Wellsville, Ohio April 12 to 21
Pittsburgh District Assembly April 24 to 28
- LESTER AND EUNICE PRICE**
Childress, Texas April 5 to 21
- H. O. PURKHISER AND PARTY**
Webb City, Mo. March 17 to April 7
Picher, Okla. April 9 to 29
Bartlesville, Okla. May 1 to 5
- J. E. AND ADA REDMON**
Red Key, Ind. (General Delivery) March 24 to April 7
Hoopeston, Ill. (General Delivery) April 14 to 28
- LEWIS J. RICE**
Green Fork, Ind. March 24 to April 7
Kewanee, Ill. April 28 to May 14
Olivet, Ill. May 17 to 26
Concord, N. Dak. May 28 to June 9
Augusta, Ky. June 16 to 30
La Fayette, Ind. July 7 to 21
Lairds, Ind. July 28 to Aug. 11
Hammond, Ind. Aug. 14 to 18
- JAY AND VIRGINIA RICE**
Vona, Colo. April 7 to 28
- J. A. RODGERS**
Somerville, Mass. March 24 to April 7
Terrace, Pa. April 14 to 28
Bartberton, Ohio May 5 to 26
Wellsville, Ohio May 27 to June 10
Ashland, Ky. June 23 to July 7
Muncie, Ind. (First Church) July 14 to 28
Steubenville, Ohio (Pioneer Meeting) Aug. 4 to 25
- MISS JESSIE D. ROGERS, Pianist and Soloist**
Shelbyville, Ind. March 31 to April 21
- W. M. ROPER**
Vona, Colo. March 31 to April 17
- PERRY ROOD**
Logan, Ohio (Nazarene church) April 1 to 14
Old Fort, N. C. (Collegiate Bible Institute) April 20 to May 5
Gallipolis, Ohio (Tent) May 22 to June 2
Dexter, Ohio (Camp) Aug. 1 to 11
Camlington, Ohio (Camp) Aug. 15 to 25
- G. HOWARD ROWE**
E. Liverpool, Ohio April 7 to 21
Pittsburgh District Assembly April 24 to 26
Toledo, Ohio April 28 to May 12
Lockland, Ohio May 13 to 28
Lima, Ohio June 16 to 30
Ironton, Ohio July 7 to 21
- J. O. SCHAAF**
Livingston, Mont. March 24 to April 14
Missoula, Mont. April 17 to May 12
- E. E. SHELHAMER**
Ramona, Kans. April 7 to 21
Indianapolis, Ind. April 25 to May 5
Akron, Ohio May 12 to 26
Cincinnati, Ohio (Camp) May 31 to June 9
Monticello, Minn. (Camp) June 7 to 16
Des Moines, Iowa (Camp) July 4 to 14
Monroe, Ind. (Camp) July 17 to 28
Indianapolis, Ind. (Camp) July 29 to 31
- E. D. AND WINNIE SIMPSON**
Bartlesville, Okla. April 7 to 21
Wichita Falls, Texas April 28 to May 12
- BURL SPARKS**
East Liverpool, Ohio March 24 to April 7
- E. R. STILLION**
Toronto, Ohio April 7 to 21
Barnesville, Ohio May 28 to June 16
Wooster, Ohio (Wayne Co. Holiness Association Camp) June 20 to 30
California, Pa. July 7 to 21
Portland, Maine Oct. 6 to 27
Bath, Maine Oct. 30 to Nov. 17
- B. D. AND MARGIE SUTTON**
Houston, Texas April 7 to 21
Beaumont, Texas April 28 to May 12
Olivet, Ill. May 15 to 20
Havolin, Kans. (Camp) May 23 to June 2
Gordon, Neb. (Camp) June 27 to July 7
Pasadena, Calif. (Camp) July 11 to 21
Little Rock, Ark. (Camp) July 25 to Aug. 4
- E. C. TAYLOR**
Indianapolis, Ind. (1049 Congress Ave.) April 14 to 28
New Albany, Ind. June 2 to 16
- T. L. AND GERTRUDE TERRY**
Stinesville, Ind. March 24 to April 14
Rockville, Ind. (Home Mission Tent) June 0 to 30
Clinton, Ind. (Home Mission Tent) July 7 to 28
Sullivan, Ind. (Home Mission Tent) August 4 to 25
Belgrade, Mo. April 21 to May 12
Olivet, Ill. May 17 to 26
Indianapolis, Ind. (District Assembly) Aug. 26 to 30
- FRED THOMAS**
St. Wayne, Ind. April 17 to 21
Evansville, Ind. (Gen. Delivery) April 25 to May 5
Mitchell, Ind. (116 Baker St.) May 7 to 19
Cleveland, Ohio (First Church, 1368 Hampton Road) June 14 to 10
Bartberton, Ohio (Box 206) June 17 to 19
Ashtabula, Ohio (20 Pittsburgh St.) June 20 to 23
East Liverpool, Ohio (667 St. Clair St.) June 26 to 30
- C. E. TONEY**
Burbank, Calif. April 3 to 21
Los Angeles, Calif. (Graham Church, 1511 E. 87th St.) April 24 to May 12
Montrose, Colo. (District Assembly) June 18 to 23
Delta, Colo. June 25 to July 14
Abernathy, Texas (Camp) July 28 to Aug. 11
Springer, Ill. (Jacobs Camp) Aug. 28 to Sept. 8
- I. N. TOOLE**
Chester, W. Va. April 7 to 21
Saginaw, Mich. June 2 to 16
Allentown, Pa. (Beulah Park Camp) July 5 to 14
Denton, Md. July 18 to 28
Gladwin, Mich. Aug. 8 to 18
- E. E. AND ORA J. TURNER**
Cambridge City, Ind. (Gen. Del.) April 7 to 21
Oskaloosa, Iowa (602 S. 7th St.) June 14 to 30
- AGNES B. URSCHEL, Singer**
Peoria, Ill. April 1 to 14
Sheridan, Ill. April 15 to 28
Champaign, Ill. May 6 to 19
- N. B. VANDALL, Song Evangelist**
Dayton, Ohio April 1 to 7
Detroit, Mich. April 14 to 21
Naccon, Ga. June 2 to 23
Ottawa, Ont., Canada June 20 to July 7
Sham Center, Ohio July 28 to Aug. 4
Findlay, Ohio Aug. 8 to 18
- VAUGHAN RADIO QUARTET AND EVANGELIST SAMUEL THOMAS, The Converted Jew**
Indianapolis, Ind. (Ray St. Church) April 4, 6
Indianapolis, Ind. (West Side Church) April 6, 7
Indianapolis, Ind. (Westbrook Church) April 8, 9
Kokomo, Ind. April 10
Muncie, Ind. April 11 to 13
Anderson, Ind. April 14, 15
- DAROLD L. VOLK**
South Vona, Colo. March 28 to April 14
- J. P. WEAR**
Cimarron, Kans. March 24 to April 7
- R. W. WELSH**
St. Louis, Mo. May 5 to 19
Olivet, Ill. (Camp) May 20 to 26
Lancaster, Ohio June 16 to 30
- EARLE F. WILDE AND WIFE**
Portland, Oregon March 21 to April 7
- LOV R. WOODRUM**
Memphis, Texas May 3 to 19
Ryan, Okla. July 25 to Aug. 11
Bitter Creek, Texas Aug. 15 to Sept. 1
- MISS LOLA YOUNG AND MISS LOUISE CORNELL**
Carthage, Ohio April 1 to 14
Springfield, Ohio April 16 to 28

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