

HERALD of HOLINESS

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WHOLE NO. 777

SALVATION POSITIVE AND PROGRESSIVE

A NOTED evangelist is said to have described himself as being "sanctified in spots," and we heard a well known teacher explain that "we are sanctified only to the extent that we are consecrated." And people galore ask, "If one is saved from all sin, how can he possibly become any better?"

Perhaps there is no error which is more common and more hurtful than that error which defines sin in such a manner as to make it impossible for one to be saved from it. Of course if sin coheres in the flesh, that is in the "meat," of men, then there is no chance for one to be rid of it until he shall "shuffle off this mortal coil." And if mistakes in judgment are sins and if natural appetites are carnality and if weakened powers of mind and body are depravity, then the testimony to holiness is false and impossible.

But sin is not in the "meat," but is in the spiritual nature of man, mistakes are not sins and weakness is not depravity, and man can be saved from all sin here and now. Not only does the blood of Jesus Christ save from all sin as a provision, but the Spirit of God is a fire, which being received in the heart, consumes the dross of fallen sinful natures and makes one all pure within.

But there is a body of "meat" which must still be directed and "kept under," lest its natural desires shall gender sinful passions and its necessary functions become enslaving habits. And there is a weakness and insufficiency of judgment which tends to mistakes, and the holiest soul must plead the merits of the blood and humbly depend upon the abiding presence of the burning Spirit for his present and future salvation.

And there is a growth in Christlikeness which, like the leavening process in the meal, is gradual and progressive. To become more like Christ from day to day the Christian has only to grow in grace even as he grows in knowledge. There is a mellowing and ripening in the life of him who is filled with perfect love. There is a deepening and widening in the soul of him who possesses perfect peace. There is an expanding in the heart of him who holds the bliss of full joy. So that although salvation is positive it is also progressive. It is perfect in quality but is capable of eternal increase in quantity. And the man who is conscious of having been sanctified wholly can get better all the time. Not that he can ever have less of sin than he had when the Spirit first refined him, but that he can be more fully "In-Christed," even as the holy Christ Himself was brought to the fullest perfection of His unique character only by "the things which He suffered."

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OUR EDUCATIONAL FIELD

Editorial Correspondence

SIMULTANEOUS with the recent meeting of the General Board of the Church of the Nazarene in Kansas City, there was held a meeting of representatives of the school interests of our church. A number of the college presidents, including Drs. Wiley of Pasadena, and Henricks of Trevecca, and Professors Phillips of Hamlin, Nease of Eastern Nazarene College, Bracken of Bethany, and Willingham of Olivet, were present. Also Dr. Widmeyer of Pasadena, and Rev. A. L. Parrott of Bethany were in the meetings. Dr. J. G. Morrison of Nampa, and Prof. N. W. Sanford of Hutchinson, were, I believe, the only presidents of colleges who were not with us.

The meeting was somewhat informal and was held as a committee of men concerned with common interests, with no thought of taking any sort of official action on any matter. But the meetings were exceedingly interesting and helpful. The brethren faced their problems courageously, and yet all seemed to be of the conviction that success is possible for all.

The program of the Church of the Nazarene is not local, but nation-wide and world-wide, and there is no escape from the logic of geography. If we are to occupy a certain field, we must train the evangelists and pastors who are to do the work and the laymen who are to support the work right on the field itself. This means that we must maintain the schools we have, although it is evident that we must not found or accept any more schools within continental United States. We may very properly build our Bible School in Western Canada, and we shall have to have training schools in all the mission fields. But in this country itself more schools could be maintained only by sacrifice of standards for all. Clearly the problem is to maintain and strengthen the schools we have.

And our school men are agreed that their real task is to build character, and that efficiency in service is secondary. For this reason our schools are to major on Christian education, rather than upon religious education. This means that making preachers is secondary, making men and women is the first consideration. And for this reason the literary courses must

occupy a large place in our plans and preparations, for these bring our young people together and afford us our opportunity. We must have strong Bible and Theological departments, but if we make these the sole or even the principal courses we will draw only those who are already fixed in the conviction that the ministry is their life's work, whereas, our schools want to furnish a trained laity as well as a trained ministry, and our schools are suitable places for young people to hear the call of God to devote their lives to public service for Him.

Within the last few years, since the last General Assembly, practically all our schools have greatly decreased their indebtedness, a few have paid out entirely, and now the total indebtedness on our school plants is not more than a quarter of a million dollars, while the gross worth of these plants is not far from a million dollars. Debt raising campaigns are on in several of our school zones and the prospects are that we will very nearly, if not quite, clear up our college indebtedness by the time our next General Assembly meets, June 13, 1928. Why not make this our aim and all set in to do this?

But the most foolish thing a school representative ever did was to intimate to the supporters that if they would just help to pay the debts and get the buildings the school would then be able to take care of itself. For now we must have more buildings and the income from students is insufficient to take care of the current obligations, therefore, we must have endowments. And thus the process spreads out and on indefinitely. But it is for the sake of our youth and of future generations, so nothing is too expensive if it is needed. After all, our schools have about the best appeal of any branch of our work, for everybody knows that the success of the present and the hope of the future are wrapped up in our children and young people.

As president of our General Board of Education, I have visited all of our schools. Some of them I have visited repeatedly, and I know there are no more devoted and sacrificing people in any department of our work than those who are administering and teaching in our schools. But furthermore, from observation, I think I am safe in saying that in the long run, and that's the run we are on, no department of our work can show better results for the efforts and money expended than our educational institutions. But for our schools to continue to be useful they must have the increasing approval and support of our people. They must have buildings and equipment which will enable them to be cultural centers and to do the work which they have set out to do. And they must have income sufficient to enable them to gather and hold faculties of the best and biggest men and women in our whole field and connection.

Our school men have a story to tell which we all ought to hear, and they have an appeal which should move us all to action. I believe Rev. A. L. Parrott

is correct in saying that "Our movement twenty years from now will be just as strong as our schools." I believe this because the leaders of twenty years from now will be trained in our own schools.

Of course there is a better emotional appeal back of the ideal of simply training preachers and missionaries, but our task now is rather to educate our own children and preserve for them the Nazarene vision and swing. God will call His own preachers and missionaries, but we must educate our youth so that they will be leaders in all the walks and callings of life that they may there by word and deed preach the glorious gospel of the blessed God and exalt His name among the people. I am of the conviction that the day of our schools is really just dawning and that the near future holds wonderful stores of usefulness and victory for them. Let's all look about us and work where God works, and on this basis our schools will not be neglected.

THE SECOND BLESSING

The Origin and Use of the Term

JOHAN WESLEY is accredited as being the first to use the term "second blessing." In discoursing upon Christian perfection or perfect love as an experience in the believer's heart he declared that it is "The second blessing, properly so-called."

It is not the mere use of the term, but the brief and decisive defense (properly so-called) to which we wish to call attention. The term has always been odious to the opposers of Christian holiness, while friends of the doctrine and even professors of the experience have often preferred other and less offending names. We do not now care to discuss the relative value and clearness of the various terms by which the grace of Christian holiness has been designated, but only to consider the claim that it is proper to call it the "second blessing." It would be presumptuous to contend for the use of any one term, but it is also a loss to forget or neglect to use any term that can be properly and profitably applied to this, so great and precious a heritage.

Opposers of the doctrine of holiness frequently base their objections to the term in question upon the ground that it is indefinite. It is argued that the life of the Christian is filled with blessings, that he has had "a thousand blessings," and that the second blessing might have been a very ordinary spiritual uplift, of which there are many in the course of one's life. Friends of the doctrine sometimes make a subtle and unconscious compromise by substituting terms which are not only less offensive, but also less expressive and less definite. Some, becoming confused concerning the classification of spiritual verities, have put conviction in the same class with sanctification, and have come to doubt the propriety of calling the latter the second blessing.

It is true that the Christian life is filled with blessings, and that one would be surprised if he should "count his blessings." But the gracious work of God in regenerating the soul stands out in such bold relief in the personal history of even the most fortunate of men that there is no confusion when the young convert stands up and says simply, "The Lord has blessed me." There are many presidents in a country like our own, but all understand to whom reference is made when we speak of THE PRESIDENT. It is, in like manner, on the basis of its relative pre-eminence that regeneration is placed in a class quite distinguished from all the "ordinary" blessings of life, and is never referred to as one of the thousands of blessings which one has received.

But why classify sanctification with regeneration rather than with the thousands of blessings which have come upon us? Because, like regeneration, it has to do with getting rid of sin, and is fundamental in the work of complete salvation. Conviction, like the ancient written law, discovers sin but does not within itself have any part in delivering from it. The task of delivering the human soul from the guilt and pollution of sin is wholly one for divine grace; the active, initial act of which is regeneration and the final act of which is sanctification. Therefore, because of this pre-eminence in even the most blessed of lives, they are entitled to be classed by themselves and to be appropriately spoken of as The Blessings. Also, since the order is invariably regeneration first and sanctification afterward—regeneration being the first of these fundamental blessings—sanctification is the second blessing "properly so-called." A judicious and frequent use of this term is indispensable for pungency and expressiveness.

The Basis of Its Necessity

When we affirm that it is necessary for one to have the second blessing we mean that it is necessary to complete deliverance from sin, and to the attainment of completeness in Christ. This compound definition is necessary because of the two aspects of salvation. In regeneration there are the negative and positive aspects. Negatively, regeneration implies the pardon of guilt; positively, it includes the implanting of divine life within the soul. Sanctification, likewise, has two aspects. Negatively, it means purifying from the defilement of sin; positively, it signifies being filled with the Holy Ghost or being perfect in love. The negative and the positive are, in both regeneration and in sanctification, experimentally contiguous and simultaneous as to time, nevertheless they are conceptually and actually differentiated.

On the subject of freedom from sin, the question concerns not only absolution from guilt and deliverance from exposure to punishment, but also the purifying of the heart from moral taint and sinful bias. On the subject of the fullness of the Holy Ghost the

question includes not only the witness of the Spirit to the revival of life in the moral nature, but also the endowment of power for a life of personal holiness and effective witnessing.

The basis of the necessity of two works of divine grace in the accomplishment of full deliverance from sin is the fact of sin's existence in the human heart. First, there is sin as a transgression of the law, exposing to punishment and requiring pardon. The state of the sinner is that of spiritual lifelessness, requiring the new birth. Second, even in the unregenerated state, sin exists also as a principle in the heart, as a taint or pollution of the moral nature. Regeneration does not remove this taint, but sanctification does. Sin in the two kinds requires distinctive acts of pardon and purifying to remove it. Orthodox teachers all agree with this statement both as to the condition of moral nature and as to the nature of the remedies required for full correction.

There is, however, considerable divergence in theory as to the position of sanctification in experimental Christianity. Roman Catholics have taught that sanctification comes before and in order to pardon. Certain Protestants have claimed that it comes simultaneous with pardon. The truth of the Christian Scriptures is that it comes after pardon. While space will not admit of extended argument on this point, we would invite attention to the following undisputed facts:

1. The Scriptures teach that sin exists as depravity as well as guilt (Isaiah 1:5, 6; Matt. 15:18-20; Romans 7).

2. The Scriptures teach that this depravity remains in those acknowledged to be regenerated (1 Cor. 3; Gal. 5).

3. The Scriptures teach that sin—all sin—may be removed through divine grace (1 John 1 and 2).

4. The Scriptures require such conditions for entire sanctification as can be met only by regenerated persons (Romans 12:1, 2).

5. Universal Christian consciousness bears testimony to the believer's heart hunger for holiness, which is within itself strong evidence of the order of divine arrangement.

6. Viewed from the positive standpoint, the baptism with the Holy Spirit is a heritage required by, and promised to, believers (Luke 24:28; Acts 1 and 2; John 16: 7-11).

From these and similar considerations we conclude that the necessity for two works of grace is found in the condition of the heart of man, and the requirements arising from that condition, and that the adaptation of the divine promise of full salvation to the needs of men always implies and requires the second blessing, "properly so-called."

WHOSE VICTIMS ARE THEY?

Wet propagandists, led by Governor Smith of New York and Governor Ritchie of Maryland, have raised a great fuss about the increase of the death rate from alcoholism and have charged that the Federal Government is responsible on account of its method of "poisoning" alcohol so that it may go forth freely to be used for commercial purposes.

But Irving Fisher has gone to a lot of trouble to investigate and to get at the bottom of this matter, and he comes back with two conclusions which are exceedingly damaging to the cause of the boosters for rum. In the first place, he has discovered that the increase of deaths from so-called poisoned liquor is a myth, and that in practically all the states for which statistics are available the death rate from alcoholism is always below what it was in pre-prohibition days—the range being from sixty-two to seventy-four per cent of what it was when we had saloons. The second finding is that the death rate from alcoholism has increased faster in states like New York and Maryland where they have nullification, rather than prohibition. In other words, it is the nullificationists who have killed the liquor victims and not the prohibitionists at all.

In states like New York and Maryland where state prohibition enforcement laws have been repealed, the death rate from alcoholism has indeed increased until it equals and even surpasses the figures for pre-prohibition days. But who is responsible? Well, the evidence is that it is not "poisoned liquor" in the sense that the wets would have us think, but that it is liquor in which alcohol itself is the principal poison.

The better the prohibition laws are enforced the fewer the deaths from alcoholic poisoning; while the weaker the enforcement of prohibition the larger the increase in the death rate from this cause. What is the conclusion? There can be but one, and that is that if men are serious in their desire to decrease the number of deaths caused by liquor drinking they must join hands with the federal government and with the best citizens of the Republic in the endeavor to make this country bone dry. Liquor victims are on the door steps of the nullificationists.

John Wesley said regarding the doctrines of the Church, "Whatever is true is not new and whatever is new is not true." The motto of true orthodoxy must ever be, "Back to the Bible," and the Church must always in this dispensation look back to its primitive days for the best type of Christian experience and life. For we do not get our doctrines from science and from psychology, but from the Bible. And we do not get grace from civilization, but from God.

The sinner seeks forgiveness of sins—this obtained, he seeks the Divine Personality.

THE DIFFERENCE BETWEEN HUMANITY AND CARNALITY

By REV. W. G. BENNETT

METAPHYSICAL subjects are difficult to discuss, because metaphysicians are very likely to disagree relative to what faculties constitute the soul. Before attempting the present discussion, allow me to state that anyone sufficiently intelligent to make a business transaction or get married, can if he will make a complete consecration, get wholly sanctified, run the gauntlet between the two extremes of a low standard on one hand, and an extremely high standard on the other, stay in the center of the highway of holiness, keep a "conscience void of offense toward God and toward men," and make the landing in the Celestial City where he will have a body and mind free from all the scars that sin has left on our mental and physical makeup.

Most of our perplexities relative to the difference between humanity and carnality arise from two sources: a disposition to bring our standards down to our own spiritual attainments, or make an exceedingly high standard for other people. Humanity has some qualities in common with brute creation, appetite for food and drink, and sex, or the reproductive faculties. In the brute these appetites are controlled by instinct. Beasts do not form abnormal appetites either for food or sex. It is a sad comment on the evolutionary theory of creation that any beast of the field can follow without restraint his nature and not endanger his own welfare or that of his posterity; but man the very crown of creation will destroy himself if he acts on the same principle. This looks as though when evolution has reached the climax, degeneration must inevitably follow. But to return to our subject, the physical appetites in man are not subject to instinct, but are under the control of the intellect and moral faculties, and it is just here that one of the striking differences between man and the rest of the animate creation lies. The physical appetites do not constitute what we commonly speak of as human nature, but they are an inevitable part of it. These appetites are in no way sinful. They become sinful and depraved only when gratified in an unlawful thing, or to an unlawful extent in a right thing. One may gratify a legitimate appetite for food to an extent that is sinful. Within the marriage covenant sex appetite may be gratified to an extent that is injurious to the body and spiritual life, and this is sinful. Paul said, "Nevertheless to avoid fornication let every man have his own wife, and let every woman have her own husband." But he said also, "Therefore glorify God in your body, and in your spirit, which are God's." And further, "But I keep under my body and bring it into subjection." To give the physical appetite full sway is to turn loose the swift steeds that will wreck the

chariot of the soul on the rocks of awful sin. These physical appetites are not wrong in themselves, nevertheless they are gates through which Diabolus finds entrance to the city of Mansoul, and we need to keep them very carefully guarded.

There are some faculties of soul that if brute creation possess at all, they are in a very modified form, and these faculties distinguish man from brute creation. They are of two kinds: *Mental* and *Moral*. The mental faculties are the judgment, imagination, and the memory. These faculties in themselves have no moral qualities. This is I can think of them as existing without anything to give them moral tone or color. They do not so exist, but I can imagine them as so existing. The moral faculties are the affections and the will. Some add a third here, the emotions. But the emotions are so closely related to the affections that I do not think it necessary to make a distinction between them.

The former faculties might be designated the soul, where you find these terms used in scripture conjointly so as to make necessary a distinction between them. Personality is inherent in the soul, and any change here would be a change in personality. The Bible never speaks of our having a new soul, but it does speak of our having a new heart and spirit.

Note: In view of the foregoing we must call attention to the oneness of the ego or essential selfhood. Sometimes in the Scriptures the body is used to designate the entire man. This is also true of the tenets, soul and spirit. Frequently the soul designates all that part of our being that is not material, and the same is frequently true of the term spirit. The foregoing divisions are necessary only where you find the terms, spirit, soul and body used conjointly, as in 1 Thessalonians 5:23.

The spirit is also designated by the term heart, meaning the center of our moral being, and the source of all moral actions. And here is the seat of depravity. "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." Sin does not exist in mental faculties but operates through and defiles them. Sin does not exist in the physical appetites, but perverts and depraves them, and thus enslaves the body. Entire cleansing does not give us a perfect mentality. It does give sufficient light in the understanding, so that we may by the grace of God bring every thought into captivity to the obedience of Christ. "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever

things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." We cannot escape responsibility for the direction of the faculties of imagination and memory. The task of directing them may not be an easy one, but they will respond to the will, where the affections are right. Thoughts of evil only become evil thoughts when they are pleasurable to the individual. "Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death."

Physical appetites are an essential part of our sentient humanity. But we must beat the body between the eyes lest its appetites become a snare and we are seduced into sin. "Neither yield ye your members as instruments of unrighteousness unto sin."

When we come to the emotions we still have a matter that tries and perplexes many. There are nervous disorders that are purely physical which are a sore trial to even deeply spiritual people. The devil always takes advantage of people in this condition. But if you give up, you will be a stumbling to those around you, and your nervous disorder will be increased. What shall I do? Plant your feet on that promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Hold steady, you will gain the victory, and your nervous disorder will be helped by it. God can heal nervous disease as well as other diseases, and I do not believe that God intends for you to be the victim of a disease that brings disgrace upon your profession of holiness. He may allow you to be severely tested, however.

Anger may be either holy or unholy. Righteous anger is impassioned resistance and resentment of wrong. In this sense Jesus was angry. Unholy anger has in it a resentment that is filled with hatred and revenge. And you are not likely to be confused here, unless you have something in you that you feel needs to be apologized for.

Impatience is a deadly malady of the soul. I presume many homes are ruined by it, many children are driven into unbelief, and many individuals who are actually driven insane by its tortures. That anyone should confuse this awful sin with essential holy humanity is a travesty on their profession of holiness. "Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

Pride, or inordinate self esteem is a love of display, of talents, personal charms, possessions, decorations in dress, or cosmetics, or even of spiritual attainments. It is not to be confused with a love of decency, that enables one to dress in keeping with one's standing, surroundings, or calling in life, to keep one's teeth cleaned, and breath and general appearance free from that which would make them obnoxious in their surroundings. There is a great deal of slovenliness or per-

haps pure laziness that passes for pious humility. You can find plenty of examples of this among the holy men of the East, where character and virtue have no connection at all with what they regard as holiness.

There are traits of character, marked peculiarities, and occasionally differences in judgment, that are not carnality, but are due to methods of training, parental or other influences, that make the injunction "Forbearing one another in love" necessary. But if you find it difficult to get along with others' peculiarities, perhaps it may help you to remember that possibly others have exactly as much difficulty in bearing with yours.

"Be perfect, be of good comfort."

In closing this chapter perhaps it will be well to say that there is in every sanctified person sufficient of human weakness to keep us from being exalted above measure, give incentive for constant effort in character building, and to teach us not to be too exacting in our demands of other people.

THEN SHALL WARS CEASE!

By CHARLES ALLEN McCONNELL

Patriotism has been defined as enlightened selfishness. But selfishness is selfishness,—but another name for carnality, and carnality is potential strife, the seed of wars and wreckage of nations.

It may be that the League of Nations was the best possible arrangement to be formed by man to lessen the probability of conflict between nations, and the world court a hindrance to conflict, yet we who read God's Word know that swords will never be beaten into plowshares as long as the unsanctified heart rules in the affairs of men. Strife and bloodshed have marred the world ever since Cain slew his brother, and human history is not much else but a record of warring tribes and nations.

Knowing this, and knowing that what we call civilization has but increased the ability of men to destroy in vaster numbers their fellows, it is not difficult to argue the impossibility of a world at secure and perpetual peace. And, indeed, this must be true so far as human arrangement is concerned.

But there is one factor in the situation that not only brings hope but assurance of surcease from the age-long nightmare of bloodshed. Carnality and wars are the works of the devil. If Jesus can take out carnality and potential war from one man, He can do the same for all men. If He has actually performed that miracle in one heart, so that where once was selfishness now there is perfect love, that love which worketh no ill to his neighbor—and praise be unto His name, He has—then this is an earnest of what He shall do for all the world.

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THE EXALTED RESPONSIBILITY OF CHRISTIANS

By A. M. Hills, LL. D.

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men (Matt. 5:13).

SALT has been highly prized from the earliest ages. Homer called it "divine." Plato called it "the substance dear to the gods." Pythagoras speaks of it as "the emblem of righteousness." It was sprinkled upon the burnt sacrifices offered on the temple altars to God in religious worship.

Salt is a source of delight. It renders food pleasant and palatable which would otherwise be insipid to the taste. It stimulates appetite and is wholesome to the stomach. Even wild animals have their "salt-licks" to which they often come instinctively for pleasure and health.

Strangely enough, "Ye are the salt of the earth" follows immediately after the Beatitudes. One has said: "These eight beatitudes are the diatonic scale of heaven's music. Its keynote is blessing; its upper octave joy."

But this heavenly music must be kept from discord. The health, the delight, the pleasure, the joy must be preserved, or some power, some influence, some tendency will insidiously creep in that will corrupt and destroy all.

I. This metaphor of "salt" in the lips of Jesus suggests the sad fact that there is a moral tendency downward in all human affairs.

No doubt this is the result of the fall of our first parents from the moral integrity in which God created them. Whatever upward tendency there may be in the realm of nature, there is a contrary tendency in the world of men, so far as moral character is concerned. Whatever intellectual advancement men have made in literature, philosophy, forms of government, invention and scientific discovery, yet, if left to themselves, these always have been accompanied by a degeneracy in morals, which has in time brought overthrow and ruin.

Human history is a graveyard of lost arts, lost languages, lost civilizations and lost empires. And the great German historian Niebuhr said: "No nation has ever perished except by its own sin." Another says: "All that is best and most hopeful in mere worldly civilization has in it the canker of moral evil."

"That rotting inward slowly moulders all." The only possible corrective and counteractive is the introduction of an element from above into society which will hold in check the forces that make for unrighteousness, and be itself an elevating and purifying influence.

II. And said the Master, "Such an element Christians are to be in the world." The Church of Christ was appointed to be to mankind what salt is to meat

and food, its preserving element, to keep it from putrefying. Indeed such the church has been in the past to a large extent. During the awful days of the "Decline and Fall of the Roman Empire," every student of history can see what the staying power of Christianity was to the decaying civilization. The worship of idols was wholly unsatisfying. The oracles of the gods were dumb. Prayers were unanswered. An impenetrable fog of universal skepticism enveloped the heathen world like a dense pall, human society without morality, without love, and without hope, festering in corruption and the various ranks and classes preying upon each other like uncaged wild beasts. But the rising influence of the Man of Galilee, the Son of God, and the gospel of His cross spread silently like leaven through this mass of despairing humanity. The hated Christians lived so purely and nobly, and, when thrown to the lions in the amphitheatre, died so patiently and heroically for their love of Jesus, that the brutal Romans were shamed out of their cruelty. The places of martyrdom became the greatest altars of conversion. They quenched the martyr fires, tore down the amphitheatres, stopped the bloody sports and wicked persecutions, and in three centuries a Christian filled the throne of the Cæsars. Thus the humble followers of the lowly Christ were the salt that preserved pagan Rome from moral suicide.

Scholars tell us of the billions of tons of salt in the oceans and seas that preserves them from putrefaction. But for this salt, the waters would generate malaria which the winds would carry over all the continents and islands, rendering the atmosphere so pestilential that they would be uninhabitable, ultimately depopulating the entire globe. Hence the tremendous force of the Savior's metaphor, involving the awful conclusion that if all of God's people were out of the world the human race would be as helpless and hopeless as the inhabitants of hell.

In the "dark ages" that followed the great triumphs of early Christianity we can still trace the conserving influence of those holy lives, which were scattered like handfuls of salt "through the ferment and seething of the times." The influence of Anselm, Aquinas, St. Bernard of Clairvaux, the guide and monitor of Popes by the depth and ardor of his piety, and of St. Francis of Assisi with his unextinguishable ardor in doing good, and his imitation of "the life and poverty of Jesus," who can ever estimate?

And later, when the darkness and corruption of Roman Catholicism threatened to engulf Christianity itself, God had his Savonarola and John Huss, and Luther and Zwingli and Melancthon and Wickliff to hold back society from a fatal plunge into an abyss of moral death.

Still later when deism and flippant infidelity were

consuming the piety and morals of England, God raised up the Wesleys and their comrades and followers to salt the nation with the Gospel. Though ignored by the titled and great, and treated with contempt and opposition by the magnates of the State Church, they worked among the humble classes, and so changed the populace that, as historians afterward admitted, they saved England from a revolution like that which devastated France.

On this side the Atlantic the same decay of faith and morals was taking place from the abounding infidelity of the times. But Jonathan Edwards and Whitefield and President Dwight and Bishop Asbury and greatest soul-winner of all, Charles G. Finney, and their co-workers turned the tide and, like salt, saved Christianity and piety from fatal decay. Now it is more aggressive and efficient than ever. In spite of all the checks and hindrances, and moral defections and hostile science, and false theology which the devil is foisting upon us and the slump of morals which we all recognize and deplore, yet there is a steady progress. There were never so many Bibles printed, nor religious papers circulated, nor so many missionaries sent out, nor so much money contributed to support them, nor so many revivals, nor so many great moral reforms successfully inaugurated as during the quarter of a century in which we have just lived. Thank God, there is divine salt still left in the earth!

III. There is a possibility that the salt may lose its savour. There is the weak point on which our omniscient Lord laid His finger in solemn warning. He knew too well what was in man to be mistaken. The future was before Him like an open book. He knew that there was in man a power of choice, and an innate inclination to evil, which unless removed by sanctifying grace, would make fatal backsliding possible, and that the salt of holy influence would be in constant danger of losing its savour.

Hence, He added the serious words: "But if the salt have lost its savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." John Wesley quoted this as one of the eight unanswerable texts against that absurd doctrine of Calvinism: "Once in grace always in grace, no matter how disgraceful you are!" Oh, if the salt were all genuine, if all who ever became Christians retained continually the savour of the Sermon on the Mount, the fire and passion, the love and loyalty to Jesus, how soon we could correct the evil of the world and take it for Christ!

But, alas! King Saul and King Solomon, Judas Iscariot and Demas, and their like in all times and places, lose their character and then their influence, and become "good for nothing!" Men despise them and God rejects them and they are "cast out" with the moral refuse of the universe.

If this teaches anything it teaches that there is such a thing as fatal backsliding. Savourless salt cannot

be resalted. Cast it out as worthless! Equally useless is the so-called Christian who has nothing in character of life to distinguish him from the world, who has none of the characteristic marks of the kingdom of heaven; whose life is no rebuke to sin and no drawing power to Christ and righteousness. There is a vast amount of fatal continuance in such a state, until death comes and the confirmed worldling is "cast into outer darkness."

IV. Notice who have lost, or are in great danger of losing, the savour of their Christian life.

1. Those who voluntarily join themselves to, and associate with, the world. First Lot pitched his tent "toward" Sodom. Then he was "in Sodom." Then he was like Sodom! He could not save his neighbors. He did not save his family. He well-nigh lost himself.

2. Those who do not put Christ first in their life. There are manifestly preachers who are putting salary and popularity first, before the praise and approbation of God. They trim the gospel and reject all its rugged and vital truths.

3. Those who refuse to go on to perfection and lose all their former interests in revivals, and their power to win souls. We know of a Methodist minister who once led a revival in his church and had seven hundred converts. God convicted him for sanctification, and he refused to pay the price and turned it down. His next pastorate was utterly barren, and even worse!

4. Those who, to be popular, line up with the world against every moral reform, and every spiritual forward movement in the Kingdom of God.

I was pastor in a large city when we were trying to get the Constitutional amendment, prohibiting the liquor traffic. Every pastor but one in the three denominations stood in with the saloons and ninety-two per cent of the saloons were run by members of their churches!

In dealing with the liquor curse, the Church must not condone, nor excuse, nor evade, nor apologize, nor compromise, nor be silent. She must smite to kill. If the Church is right, the liquor traffic is wrong. Christ did not say that He came to regulate the works of the devil, but to destroy them, and it is enough for Christians to be as their Lord. To say that the Church shall take no part in the temperance reform, is to say that there shall be no such reform. And to say that there shall be no prohibition of this evil, is to say that, sooner or later, there will be no church. And to say there will be no church is to say that ultimately there will be no Christian civilization.

The drink evil is the most diabolical antagonist of the Church and the home, God's two oldest and greatest and best institutions. It trains the young to despise religion and hate God, and prepares them to fill drunkard's graves and a drunkard's hell.

PASADENA COLLEGE.

GENERAL BOARD MEETING IN KANSAS CITY

By E. J. Fleming, Secretary

THE Fourth Annual Session of the General Board of the Church of the Nazarene was held at Headquarters, Kansas City, Missouri, beginning February 10, 1927.

At the first meeting all members were present save one who arrived Friday morning. The opening meeting began by the singing of "Leaning on the Everlasting Arms," led by J. N. Speakes, District Superintendent of the Northwest District and member of the General Board. Rev. A. L. Parrott, pastor of the Church of the Nazarene of Bethany, Oklahoma, followed with earnest prayer. Secretary E. J. Fleming read Phil. 2:1-6, following which prayer was offered by General Superintendent Goodwin, Brother R. B. Mitchum of Nashville, Tennessee, a member of the Board, and Brother Fleming.

Brother Speakes was elected Assistant Secretary. The first of the meeting was the presentation of business for reference to the committees and departments. It should be remarked in this connection that the Department of Foreign Missions had been in session Tuesday and Wednesday preceding the meeting of the General Board. As soon as items of business had been introduced, adjournment was had to enter into committee and departmental meetings.

In the afternoon meeting, Secretary E. J. Fleming presented reports from the Department of Ministerial Relief, and the Department of Home Missions, after which General Treasurer M. Lunn submitted his annual report for the fiscal year 1926 of current and benevolent funds. This report was both encouraging and inspiring. This was followed by a lengthy discussion of the consolidated balance sheet as representing the condition of the business of the church.

Friday morning the Secretary presented the annual report of the Department of Church Extension.

The last General Assembly referred to the General Board the report of the General Assembly Committee on pooling General Assembly expenses, and this question was taken from the table. A committee of three was elected to take this matter under consideration and the Secretary was instructed to obtain complete information for the committee in order that it might report at the next meeting of the General Board.

At the meeting of the General Board in September, 1926, it was decided to employ someone to give his entire time to field work in connection with the general finances. At this meeting the question was taken up and Rev. J. G. Morrison was unanimously elected to the office of Executive Field Secretary, and Brother Morrison has signified his acceptance.

On Saturday afternoon re-organization was effected by the election of the following officers: H. F. Reynolds, Chairman; F. M. Messenger, President; J. T. Benson, First Vice-President; E. L. Hawkes, Second

Vice-President; E. J. Fleming, Secretary; and M. Lunn, Treasurer.

The Executive Committee consists of the above named officers and in addition C. B. Jernigan, J. W. Short and J. F. Sanders.

The Committee on Finance and Investments for the coming year will be: F. M. Messenger, E. L. Hawkes, J. F. Sanders, E. H. Kauffman and R. B. Mitchum.

The Committee on Survey and Publicity is C. B. Jernigan, J. N. Speakes, C. A. McConnell, J. W. Short, and E. H. Kauffman.

During the Saturday afternoon meeting it was voted that Miss Minnie Martin return to Africa and that Rev. and Mrs. A. H. Kauffman return to Jerusalem.

During the Monday morning meeting it was voted that Rev. and Mrs. Peter Kiehn be returned to China and that Rev. and Mrs. F. Arthur Anderson be returned to India.

It was agreed by the General Board at the conclusion of its meeting last September that following the annual meeting a comprehensive statement of general finances would be given. The Committee on Finance and Investments spent many long weary hours, often working late into the night, in order to prepare this statement. It was finally adopted and in due time will be ready for distribution.

During the time that the General Board was in session, representatives from our colleges were at Headquarters, as well as the Executive Committee of the General Sunday School Committee, including the following persons: H. Orton Wiley, President Pasadena College, and Rev. C. B. Widmeyer; President A. K. Bracken of Bethany-Peniel College and Pastor A. L. Parrott of Bethany; President A. O. Henricks of Trevecca College; President T. W. Willingham and Prof. Carl McClain of Olivet College; President Floyd W. Nease, Eastern Nazarene College; President W. H. Phillips, Central Nazarene College; Rev. Orval J. Nease, Columbus, Ohio.

Other visitors and workers: District Superintendent and Mrs. J. Howard Sloan of the Pittsburgh District, District Superintendent N. B. Herrell of the Kansas City District, and Rev. J. D. Scott of San Antonio, Texas.

Among the missionaries on furlough were Rev. and Mrs. Prescott L. Beals, Rev. Alvin H. Kauffman, and Mrs. Esther Carson Winans.

Also the General Council of the Woman's Missionary Society was in session with the following members and persons present: Mrs. S. N. Fitkin of Brooklyn, New York; Mrs. J. T. Benson, Nashville, Tennessee; Mrs. Paul Bresee, Los Angeles, California, and Mrs. Bertha Lillenas, Indianapolis, Indiana.

This report makes no mention of persons residing

in Kansas City who of course were in attendance at all the meetings.

Friday afternoon at 4:30 a service was held in the Headquarters auditorium in which all the visiting friends and the Headquarters employees were gathered. Short addresses were made by F. M. Messenger, E. L. Hawkes, and J. F. Sanders. It was a very profitable gathering and much enjoyed by all present.

The business meetings came to a close at 6:30 o'clock Tuesday afternoon, February 15.

GENERAL STATISTICS FOR 1926

WE are glad to be able to release the General Statistics for the Church of the Nazarene for publication one month earlier than usual.

In these days when church statistical figures are showing a general decrease, we have reason to praise our beloved heavenly Father that He has blessed us with fair increase.

In the consideration of the statistical report of our church, we should find no occasion whatever for glorying in mere statistics. As we give careful study to the following tables, we should ask ourselves candidly in the presence of God if it is possible that we have failed to meet Heaven's expectations during the year 1926. We ought to ask ourselves the question "Have the more than 60,000 Nazarenes done as much as they ought to have done during the year?"

A proper study of these figures may mean humiliation rather than exaltation. While it is true the figures as a whole and in parts show increase, the ratio of increase generally speaking is considerably less than in 1925.

The net increase in number of churches in 1925 was 100 while the increase of 1926 was only 62. The percentage of increase in 1925 was .0721 while in 1926 it dropped to .0417.

A new church was organized every 3.5 days in 1925 but it required 6.8 days to organize one in 1926.

The net percentage of increase in church members in 1925 was .0838 and in 1926 it was .0678, which shows a decrease in the ratio.

It took an average of 14 Nazarenes a year (365 days) to add one new church member, or it took 59,767 Nazarenes one day to add 11 new Nazarenes.

The ratio of increase of members of the N. Y. P. S. in 1925 was .178 and in 1926 it was .220, showing a fine increase of ratio.

The percentage of increase in Sunday school enrollment was .173 in 1925, but decreased to .122 in 1926.

Other interesting ratios can be worked out at the pleasure of those interested by comparing the 1925 statistics as printed in the HERALD OF HOLINESS of March 24, 1926, and the 1926 figures in this issue.

The ratio of increase in the number of ordained ministers is good, but what of the continued decrease in the number of licensed ministers. We are not receiv-

ing new candidates into the ministry as fast as we are ordaining licensed ministers and transferring them to the elder's list.

It took us four days to build one church building in 1925 and 4.6 days in 1926. It took 635 members to build one church in 1925 and 818 in 1926. A new parsonage was added every 10 days in 1925 while in 1926 one was added every 9.6 days.

The value of church property increased \$2,577 per day, or \$20 per day less than in 1925.

The per capita value of church buildings was \$127.73, or an increase of \$7.07 over 1925.

The per capita debts was \$28.64, an increase of \$2.85 over 1925.

The per capita contribution for all purposes was \$50.65, distributed as follows: local interests, \$42.19, district interests, \$4.02, general interests, \$4.44. The all-purpose per capita increase over 1925 was \$1.61.

We give praise and thanksgiving to Him who has made these increases and advances possible, and gird our armor on to serve Him more aggressively, more zealously, more devotedly, the coming year in order that we may not only make Nazarenes and increase our number, but also that we can make loyal disciples of Jesus Christ.

E. J. FLEMING, *General Secretary.*

	1926	1925	Increase
Number of Churches	1,548	1,486	62
Church Members	63,823	59,767	4,056
N. Y. P. S. Members	21,846	17,898	3,948
Sunday School Members	121,210	107,946	13,264
S. S. Officers and Teachers	13,551	12,313	1,238
W. M. S. Members	11,810	11,285	525
Elders	1,526	1,262	264
Licensed Ministers	975	1,006	*31
Consecrated Deaconesses	236	227	9
Licensed Deaconesses	113	127	*14
Sunday School Superintendents	1,402	1,343	59
N. Y. P. S. Presidents	772	700	72
Elected Delegates to Assemblies	2,846	2,886	*40
Membership in Assemblies	7,413	7,162	251
Church Buildings	1,150	1,072	78
Parsonages	495	457	38
Value Church Property	\$8,152,406	\$7,211,791	\$940,615
Debt on Church Property	1,828,247	1,541,555	286,719

PAID:

On Buildings and Improvements	464,454	\$ 444,954	\$ 19,500
On Indebtedness	305,357	257,142	48,215
For Pastors (and Assts.)	1,012,251	937,041	75,210
For Local Church Expenses	654,376	625,568	28,808
For Local S. S. Expenses	135,895	120,671	15,224
For Local N. Y. P. S. Expenses	30,824	18,361	12,463
For Other Benevolences (Local)	89,537	71,744	17,793
Total Paid Local Interests	2,692,694	2,475,481	217,213
For District Budget	158,860	135,629	23,231
For Other Benevolences (Dist.)	97,954	76,559	21,395
Total Paid District Interests	256,814	212,188	44,626
For General Budget	\$ 272,344	\$ 232,249	\$ 40,095
For Other Benevolences (Gen'l)	11,320	11,137	183
Total Paid General Interests	283,664	243,386	40,278

Grand Total Paid			
All Purposes	\$3,233,172	\$2,931,155	\$302,017
* Denotes decrease.			

WORLD-WIDE STATISTICS

Number of Churches—		
In United States, Canada and British Isles	1,548	
In Foreign Mission fields	51	1,599
Number of Members—		
In United States, Canada and British Isles	63,823	
In Foreign Mission Fields	3,247	67,070
Value of Church Property—		
Churches and Parsonages	\$8,152,406	
In Foreign Fields	239,932	
Schools and Colleges	1,043,178	
Headquarters Building	150,000	
Nazarene Publishing House	210,000	
Hospitals, Orphanages and Homes	116,584	\$9,912,100

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Seven

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

I. Read Your Bible Through Section

1. For the Morning Watch, Mark 15—Luke 4.
2. For personal Meditation, Psalms 60-69.
3. For the Evening Devotion, Exodus 7-15.

The Early Morning Devotion is the key that has opened the door of heaven to many beautiful days. As the lingering saint waited before the throne he got a glimpse of the sunlight from the other world. Oh! how beautiful the day as heaven's glory shines about him. Will you enter the day's tasks without this beautiful preparation? Some needy one may come to you for help and go away in disappointment. You may meet some unexpected trial and be overcome. May we receive the spiritual preparation for each day's duties before we undertake them. Then we may look back upon a beautiful well spent day. If we live each day with an open heaven above us, when we come to death's door we will find it better than living and die in peace and happiness.

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

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

The Doctrine of the Holy Scriptures

Sunday, They consist of the Old and New Testament, 2 Cor. 3:6.

Monday, For the same, 2 Cor. 3:14.

Tuesday, The Scriptures are given by inspiration, 2 Tim. 3:16.

Wednesday, For the same, 2 Peter 1:21.

Thursday, They are the revealed will of God, 1 Cor. 14:27.

Friday, For the same, 1 Cor. 15:3.

Saturday, No private interpretation to be enjoined as faith, 2 Peter 1:20.

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

Our Savior Shadowed in the Paschal Lamb Slain in Egypt.

"For even Christ our Passover is sacrificed for us" (1 Cor. 5:7). This verse clearly indicates that the Passover was used typically in the New Testament. Redemption by the shed blood is the great truth of the Passover. Israel's last night in Egypt was a terrible night. The instrument of God's wrath and mercy had passed through the land. In every Egyptian home was a dead son. In every Hebrew home was a slain lamb. It was crying and anguish or trusting in the shed blood and rejoicing. A people were delivered from cruel bondage, a nation was born. The word of Jehovah, "When I see the blood I will pass over you" had been fulfilled. The bleeding Lamb was God's first great object lesson held up to Israel to teach them redemption. "Behold the Lamb of God" is the first message to those who would follow Jesus. This is the blessed message for the sinner's ear, and the sinner's heart. May he hear it. Christ and Him crucified is the only message we have to preach to the lost.

History of the Passover. It was instituted in Egypt as recorded in Exodus 12. How it was to be observed is found in Exodus 34:25, and Leviticus 23. With a little further instruction in Numbers 16, 28, 33, and Deuteronomy 16. The fact of its observation occurs in Joshua 5, 2 Kings 23, 2 Corinthians 30, 35, and Ezra 6. That it was to be observed in the future is mentioned in Ezekiel 45:21. It is mentioned forty-seven times in the Old Testament, and twenty-eight times in the New Testament. Only twice outside of the Gospels. It is frequently called the Lord's Passover in the Old Testament. Jesus ate it with his disciples. Those who did not observe it were cut off (Num. 9:13). Since the destruction of the temple the Jews no longer include the paschal lamb with the observance of the Passover for it was to be slain in the temple, but they keep the Passover in their homes. Israel ate the Passover the last night before their deliverance from Egyptian bondage. Jesus ate the Passover the last night before the cross.

The Paschal Lamb Picturing the Cross of Christ. As the first light from the cross breaks on our first parents when they retreat from the garden under a cloud so the glimmering light appears in the types and shadows as Israel leaves Egypt. The Lamb is a type of Christ in: 1. The lamb was selected on the tenth day of the month and slain on the fourteenth. Ex. 12:3, 6. Jesus was chosen on the day of the triumphant entry four days before the cross. 2. The lamb must be without spot or blemish. v. 5. So was the Lamb of God (1 Peter 1:19). 3. The lamb was killed in the evening, v. 6 and each who was to be benefited by the sacrifice must apply the blood to his own door. So the death of Jesus must be appropriat-

ed by each one individually by faith if we are to receive any benefit. Heb. 11:28 indicates that the Passover was taken by faith. The blood was to be placed on the lintel of the door indicating that the blood of Jesus must be over us, and it was to be placed on the sides of the door posts v. 7, indicating that we need the blood around us. But there was no blood to be dropped upon the door-sill, for the blood was never meant to be trampled upon. 4. The shedding of the blood gave life in both cases. See John 6:53. 5. The blood must be placed outside of the door that it might be seen by the destroying angel. The blood of Christ must be publicly witnessed to. 6. The lamb must be roasted with fire (v. 8). Not raw, nor sodden at all with water . . . the head, the legs, and the purtenance thereof. v. 9. This represents Christ offering Himself, the seat of His understanding, His outward walk, His all, to the fire of divine justice and holiness. The roasting of the lamb represents His enduring the wrath of God on the cross. 7. It was to be eaten with unleavened bread, and bitter herbs. v. 8. In partaking of Jesus nothing representing sin (leaven) was fitting, but the bitter herbs were eaten for they symbolize, the self-denial and mortification of our members upon earth, Col. 3:5. Those who have crucified the flesh can truly partake of Christ. 8. Not a bone of the lamb was to be broken. This was true of Christ on the cross. John 19:36. 9. It must be eaten in readiness to go. v. 11. So the saint should maintain a pilgrim attitude ready to journey toward the Canaan land at once.

What the Passover was to Israel. 1. A beginning of of new things (v. 2). 2. A Protection. 3. A Separation. 4. A Test. 5. A Privilege. 6. A Deliverance. 7. A Sign. 8. A Feast. The Passover like the Lord's Supper has both a retrospective and prospective significance. The Passover commemorated their deliverance from brick-kilns of Egyptian bondage and the hiss of the cruel taskmaster's lash, and it also started them on the road to the Promised Land of rest. "He brought them out that He might bring them in" (Deut. 6:23). We are saved from our sins that we may go on and enjoy holiness. May we not stop short of the blessing.

THE LESSON ILLUSTRATION

The tears of a poor slave girl just put up for sale years ago deeply moved a kind gentleman. She was in deep agony for she feared she would fall into the hands of a rough, cruel master. He inquired her price and paid it. Then he placed in her hands the bill of sale and told her she was free. At first she could not realize what it meant. But as it dawned upon her she ran after him, and cried, "He redeemed me! He redeemed me! Will you let me be your servant?"

WORLD WIDE NEWS, NOTES AND COMMENTS IN TABLOID FOR EVERYBODY TO READ

By REV. C. E. CORNELL

The wets and their faithful allies, the wet press, are making a great noise over the death of something like a 1000 persons during 1926, who killed themselves by drinking too much bootleg whiskey with poison in it. But be it remembered that during the days of the Un-American drunkenness, every year from 50,000 to 100,000 persons filled drunkards graves. The *Springfield Republican* puts it right when it says:

"'Good' whiskey killed its thousands and tens of thousands and filled many a potter's field in the generations that passed under free rum and then license, before Prohibition was heard of. No one in those halcyon days called the Government a murderer, as Dr. Nicholas Murray Butler now calls the Government of the United States, because people died of alcoholism. But let twenty-six persons in New York City, out of a total of 6,000,000-odd inhabitants, die of too much hooch as an incident to the Christmas celebrations, under Prohibition, and the United States Government has the brand of Cain placed upon it by the horrified humanitarians of the publicity squad of the wet propaganda."

"It will be gratifying, however, if the government chemists can succeed in making industrial alcohol non-potable by giving it an unbearable, ungodly taste and smell in place of the present rather ineffective poisonous quality. Poison seems to lack something in scaring away the hooch hound; he will still risk his life on it. But a taste and a smell that would knock a cabbage head silly would doubtless end the battle. And no lives would be lost."

"If, as Secretary Mellon intimates, the use of poisons as denaturants may soon cease and something more competent to the task may be substituted, the country should be unanimous in voting for it."

"Practically all the nations of Europe claim to be Christian nations. Our own land asserts that it is moved by the same Christian principles, yet all these countries are suspicious of one another. And while they are talking of peace, they are thinking of war. Why? Because we have all foolishly pursued the non-essential elements of Christianity and neglected to absorb the fundamental truths of religion and failed to incorporate them in our private and national life."—REV. DR. ALBERT E. RIBOUNG.

"I believe in the absolute separation of Church and State. Less than this is disastrous for each and both. Also, I believe that a church leadership that does not call upon its people to enter politics neglects its duty. There is no menace in the program of a great denomination that, in the open, fights against lawlessness and in support of those men and programs who declare themselves for civic righteousness."—REV. DR. DANIEL A. POLING.

"The deepest humiliation of a State is not in the loss of military prestige or of material resources, but in the degeneracy of its citizens, in the overthrow and scorn of high ideals."—ROBERT SEARP.

The tomato is the only new salad ingredient added by modern times. The Egyptians used cucumbers, the Persians used lettuce and radishes with a sour wine dressing, and the ancient Chinese mixed with their salad mustard, watercress, nasturtium leaves and hardboiled eggs.

The drone bee has 13,001 eyes, the workers 6,400 and the queen 4,900.

The coldest time of the day or night is the hour just after sunrise, declare scientists. This is explained by the fact that

when the sun first strikes the earth it causes the evaporation of a chilling moisture felt by both humans and animals.

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel—Num. 24:5.

Whate'er the care that breaks thy rest,
What'er the wish that swells thy breast;
Spread before God that wish, that care,
And change anxiety to prayer.—JANE CREWDSON.

The art of glass-making was practiced as long ago as 2500 B. C. by inhabitants of the Euphrates Valley, who sold their products, mainly beads and weights made from glass paste, in Egypt. So well pleased were the Egyptians that they soon imported the glassmakers themselves.

The first savings bank was founded in 1810 in Ruthwell Village, Scotland, by the Reverend John Duncan.

A phonograph having records of brass, has been invented and the records may be heard 10,000 years from now.

Poland, long the theater of political activity, according to recent returns of the various churches, has a Catholic population of 14,370,000 or 63.8 per cent. The Lutherans come second with 2,870,000, and the Greek Orthodox third with 2,850,000.

Federal dry agents, divided into seven divisions and armed with padlock papers and personal injunctions against the proprietors, raided 58 cafes, supper clubs and speakeasies on Broadway and adjacent streets in New York. An analysis of the liquor confiscated by the dry agents disclosed that about 98 per cent of it had been either diluted or adulterated, while a considerable quantity of it contained a small percentage of deadly wood alcohol.

The National Association for the Promotion of Holiness, through its missionary department, raised the splendid sum of \$52,000 for missions last year. They added six new missionaries to the corps already in the field.

Calvin Coolidge, President of the United States, in his public utterances invariably emphasizes Christian sentiment, that if adhered to by the nation would insure high, moral prosperity. Mr. Coolidge, is decidedly a high-class Christian gentleman. Here are a few extracts from his Trenton speech delivered in January:

"I believe we are strong enough," he declared, "and brave enough to resist another domination of the world by the military spirit.

"The world has been striving to advance in this direction, to discard the old theory of relying entirely on force and to adopt the method of relying more on reason. We are in danger of slipping back into the old formula.

"Nations rejoice in the fact that they have the courage to fight each other. When will the time come that they have the courage to trust each other?

"If the world had complete change of heart, complete moral disarmament, complete mutual understanding, complete sympathy, we would have little need of armaments."

The Lutheran Church has opened a new radio station at Ithaca, N. Y. It is called WLGI, has a wave length of 260 meters and cost nearly \$200,000. The Lutherans also have stations at Valparaiso College, Indiana, and Concordia College, St. Louis.

Completing fifty years in the ministry, the Rev. Dr. Gustav Arnold Cartensen, Rector of Holy Rood Episcopal Church in New York City, has retired. He is 76 years old.

The hand of our God is upon all of them for good that seek Him.—Ezra 8:22.

Into Thy hand I commit my spirit.—Psa. 31:5.

Thou layest Thy hand on the fluttering heart,
And sayest, "Be still!"

The silence and shadow are only a part
Of Thy sweet will;

Thy presence is with me, and where Thou art
I fear no ill.—F. R. HAVERGAL.

The American Bible Society has issued over 174,121,599 volumes of the Scriptures in more than 237 languages and dialects and in 16 languages and systems for the blind. To conduct its world-wide enterprise, the American Bible Society engages more than 3000 workers. Its budget for 1926 was \$1,271,750. It serves all the churches in their work both at home and abroad. It maintains 10 Home Agencies and 12 Foreign Agencies. It is eminently worthy of the most liberal support. The American Bible Society will pay a fixed annuity for life upon any sum of \$100 or over. The address of the Society is, American Bible Society Bible House, Astor Place, New York, N. Y.

"Because all those scattered rays of beauty and loveliness which we behold spread up and down over all the world are only the emanations of that inexhaustible light which is above; therefore should we love them all in that, and climb up always by those sunbeams unto the eternal Father of lights; we should look upon Him, and take from Him the pattern of our lives, and always eyeing Him, should, as Hierocles speaks, "polish and shape our souls into the clearest resemblance of Him;" and in all our behavior in this world (that great temple of His) deport ourselves decently and reverently, with that humility, meekness and modesty that become His house.—DR. JOHN SMITH.

After plowing through a heavy fog, such as have made London famous, a large audience at Burton-on-Trent, England, was told there would be no concert, because the piano had been lost in the fog and could not be found. M. Leff Pouish-noff, the famous Russian pianist, who was the star of the evening, made the announcement, adding, "I am bound by contract not to play on any other make, and I cannot obtain one of the required make. My soul, my body, my fingers are ready to play for you"—and he broke off with a gesture of hopelessness.

Australia has a formidable movement against the holding of beauty contests. Clergymen of leading churches, both Protestant and Catholic, in Sydney, started the agitation some time ago, and it has spread through New Zealand and Australia. Newspapers are joining in the protest against the choosing of prize pu'chritude, and the Anglican Bishop of Armidal recently came out with an announcement against not only surf queens, but all such competitions.

Although he passed his 100th birthday recently, Patrick McGarvey of the Rosses district of Ireland, walks sprightly seven miles to the postoffice every Friday for his old-age pension. He is a great-great grandfather and expects to live until 120. "Any man who takes plenty of exercise in the open and who regulates his diet cannot fail to reach a ripe old age," he said, just after jumping over a wagon box, nearly four feet high.

By a new invention the depth of the ocean is being sounded by sound. The Echo Sounder, as the new machine is named, works on the principle that sound is echoed back from the bed of the sea just as it would be from cliffs on the shore. The speed at which sound travels in sea-water is 4935 feet a second. The distance to the bottom is determined by the length of time it takes for the sound to travel there and back to the ship.

Southeast Nazarene Institute, Trevecca College



OUR second annual Southeast Nazarene Institute has come and gone. The Institute surpassed our expectations. The attendance both local and general was a great improvement over last year. The registration was approximately seventy, or twice the number of last year. Our faculty was at their best. Dr. Chapman endeared himself to the hearts of our people as never before. It was simply marvelous to follow him in his masterful presentation of Nazareneism. From night to night the crowds and interest grew. It certainly demonstrated that the mass of people are still interested in clear doctrinal discussion. We now see more clearly why our Sunday school work is growing as it is. Our dear Dr. Ellyson, whom all of our people love, showed a great mastery of his Sunday school work and was never better in teaching. From his classes our people caught visions which they said they were determined to translate into reality back at home. God grant that they may do so. All the other teachers were likewise enjoyed. There was a general feeling of satisfaction among those attending. The idea seemed to pervade all minds that the Institute must be a permanent factor in the development of our great Southeast. Pastors and other church workers assured us of their intention to return next year, bringing others with them. Our people got better acquainted with each other and with their school, Trevecca College.

The institute served another great purpose. It paved the way for one of the best revivals among our students that the writer has seen in many years. Freddie Thomas, the boy preacher from Bloomington, Illinois, and Rev. Hooker, Superintendent of the Alabama District, were the human leaders. Only one boy and one girl in our dormitories remained unsaved at the close. Tides of glory swept over our students and teachers until class-

rooms were turned into places of mourning and shouts were heard from the dormitory halls to the chapel auditorium.

Also the Institute, through Dr. Chapman, gave a new impetus and breath of life to the movement to free Trevecca College from debt. Dr. Chapman suggested a plan of procedure which aroused much enthusiasm among our people. Our total indebtedness is approximately fifty thousand dollars. The plan suggested by Dr. Chapman was to find ten men in the Southeast who could and would give one thousand dollars each and one hundred persons who would give one hundred dollars each. Our people believe this to be a very practical and workable plan. Before the Institute closed, about fourteen persons on the one hundred dollar plan had already been found. Three hundred dollars more have been added to the fourteen. Dr. Henricks, president of the college, and others are organizing for a quiet, but intensive campaign. There is a feeling that victory can and must be won, for the sake of the Church of the Nazarene and the great gospel of Holiness, for which she stands in the Southeast. Trevecca College must succeed or the Church of the Nazarene in the Southeast will largely fail. Never has a section of our beloved church faced a greater opportunity and responsibility than we brethren face in the putting over of Trevecca. Others will not do the job for us. Let us rise up, brethren of the Southeast, and solemnly resolve by the grace of God, through prayer, faith, boasting, giving, personal sacrifice, and team work, that we will save Trevecca for the Church of the Nazarene and the cause of God in the Southeast. Let us begin today and not wait until tomorrow. October 1st terminates Brother J. T. Benson's offer of twenty-five thousand dollars.

S. W. STRICKLAND.

Uncle Buddie's Good Samaritan Chats



BELoved SAMARITANS:

I wonder how you are all progressing during the month of February. Well, it has been nice and warm on the western front but we are having great rains which is the best thing in the world for this country. Well, last Sunday the 13th was another great day at the First Church. Our pastor brought us a great message on the Transfiguration of our blessed Christ. It was a great and a beautiful message. His subject was "The Worth of a Soul." We are having great crowds now, especially in the mornings. They are great and the Sunday school is progressing nicely. The prayermeetings are just wonderful. My, my but they are great. Last week we had with us Brother Arthur Gould from the East to sing at the prayermeeting and Brother C. W. Ruth to preach to us. It is my opinion that Brother Ruth could not bring any kind of a message but a great one. On Sunday morning Brother Gould was with us again and brought us a great message in song. I think he is on his way to the Northern California District for some weeks with Brother Frank B. Smith, one of the great District Superintendents that God has raised up to help put the great Church of the Nazarene to the fore front. In this day of worldliness and religious infidelity, we must have revivals of old time power and we can have them just as we have had them in others days by doing the same things that we used to do. It is not very long ago since our boys would go out and start a revival and if the fire failed to fall the boys did not find fault with the people and brand them as all being in a backslidden condition, but the boys would go down on their knees in prayer and fasting and hold on to God until the Spirit was poured out and then of course the revival was on, and precious souls would be saved and sanctified by the scores. At other times we would put on a night of prayer and pray all night and by the next day the altars would be lined with seekers and people saved by the scores. So, the only way to do the job is to get down to business and we will see the same results that we did twenty-five years ago. God has not changed, humanity has not changed, the devil has not changed, and sin has not changed. It has never failed where good people met God's requirements. The revival always came and always will. Some things I meet with are

pretty hard on me to stand and one of them is this, to see some evangelist eat three to four big meals each day and sleep between services and then beat the poor people and brand them as backsliders, because he did not have a revival. Of course he did not, and it was all his fault. There might be some places and there might be some conditions where a good revival could not be held, but as a rule, if the evangelist will pray and fast and wait on the Lord for his messages and go to the pulpit from his knees, with his soul on fire for God and a lost world, ninety-nine times out of a hundred God will send a revival of old time power and fire.

Well, here is one other thing that is hard on me and it is this, to see an evangelist lying down on the job and holding a few conventions and trying to feed the saints and encourage them a little to hold on and at the same time telling the people that we are so near the end of time that God has withdrawn His Spirit from the world, and that nobody else will be saved. Beloved, hear this old man just for a word, I am in touch with the Lord and I am going to stand by Him and take His part. God hasn't told a soul on earth that He would not save any more sinners. God loves sinners as well as He did the day that my blessed Christ was nailed to the rugged cross. Glory to his blessed Name. I feel right now that I wanted to preach straighter and hotter than I ever did before.

Beloved, it is mighty easy for a fellow to get out and cool off, and lie down on the job and try to console himself that God has quit and He just as well do the same, for if God has quit why not let him quit. Beloved, that man is only doing two things. One is, he is drawing his breath and the other is, he is drawing his salary. If God has gone out of the soul-saving business, then if a preacher knows that, why don't he quit the ministry? If he knows that God has quit saving souls and he keeps on preaching for money, he ought to be handled for getting money under false pretences. But, beloved, our heavenly Father is just as ready and willing to save precious souls as He ever was and He will do it if we will give Him a chance. But He has always worked with His people, and if we are ready to go out into the harvest fields which are already ripe and the grain ready to tumble down, God will go with us and give us plenty of the golden sheaves and thank God, some sweet day we can come up rejoicing, bringing our sheaves with us. Glory to His name.

After working the fields and seeing the conditions of the nation from a spiritual standpoint the Nazarene boys have at this present day the greatest field in the known world. We have an open field, but few people are trying to push holiness. The only way that many are trying to push holiness is to push it out of existence. But God has raised up the Church of the Nazarene to conserve the great holiness move and save it from the hands of its enemies. We have only to keep red hot and push the battle to the gates of the pit and God will give us precious souls by the tens of thousands. I have met with preachers by the hundreds that have made their choice and they decided that they would rather preach a little gospel in a big church than to preach a big gospel in a little church. Here is a fact that our young preachers will do well to ponder in the late hours of the night as they study to show themselves approved of God, a workman that knows how to divide the Word of truth.

St. Paul could have preached a little gospel in the largest temple in Jerusalem, but thank God, he preached a big gospel to the lost world around him and made it so hot that it cost him his head, but Glory to God, every where I go I find a boy named Paul, so the reader will see that he saved his soul and his manhood. Let our young men say, "By the grace of God, I will preach a big gospel in spite of men or devils," and let's put on the whole armor of God and like our sainted founder, Dr. P. F. Bresee, let's go out under the stars and hew us out a kingdom of our own. Bless God, we can do it, and we are doing it right now. I have just read the last *HERALD OF HOLINESS*. There are thirteen telegrams with reports of revivals from ocean to ocean with hundreds saved and sanctified. Glory to Jesus, while others say the day is over, theirs may be, but bless God, ours is just now opening up. We have just now begun to do good running and thank God, we are ahead of the ghost, and he will never catch up.

Well, while my voice is done up, my old typewriter is not the least bit hoarse. Well, I say, Glory be to Jesus, in spite of a bad voice. God is still on the throne. In perfect love and all for Jesus.

UNCLE BUDDIE.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



"HE BELIEVED WITH ALL HIS MIGHT"

I was reading an article about the Apostle Paul the other day and in it one statement struck me with greater force than all others. It was the statement, "He believed with all his might." This is undoubtedly the secret of his wonderful success, the secret of his endurance of affliction, the source from which he gathered encouragement when temptations to discouragement came. And yet is this not true with all men who have achieved things worth while in this life religiously and otherwise? They have tackled what others said was impossible and have succeeded because they "believed with all their might" it could be done.

The conditions of the world around us demands such a faith upon the part of young people in the church today. It is not sufficient to have a mere intellectual faith in the deity of Jesus Christ, and hold to the fundamentals of the Christian religion from a mental standpoint only, however this is necessary; but there must be a believing with all our might, and put these truths into practice within our hearts if they are to be of the greatest value to us. The person who has half-heartedly accepted the religion of Jesus Christ will go out to face the world with a measure of defeat and is soon lost in the mire and fog of the world around him. But the person who with full purpose of heart accepts the salvation of Jesus Christ, or believes with all his might, goes out to meet the world and conquer. His eyes are fastened upon Jesus Christ the author and finisher of his faith,—he succeeds because he is determined by the grace of God that he shall not fail—He grows in grace because he "Believes with all his might" that it can be done. That person is more than half defeated who goes to the world saying, "I don't know whether I can hold out or not." But on the other hand the person who "believes with all his might" that he is going to conquer by the grace of God, seldom fails.

An example of believing with all his might was brought to my attention the other day. Several preachers were in conversation and during the conversation a reference was made to someone who denied the work of sanctification and the cleansing of the heart from all sin. A very stalwart soldier of the cross, one who for years has been at the battle front, though for some time has been laid aside under the hand of affliction said: "I don't care if all deny the fact that men can be sanctified wholly, or if those professing it may not have it, still I will believe and preach it because I know it is a Bible doctrine." I went away thinking that man believes in entire sanctification with all his might. And after all, young people, this is the safest way in which we can combat the subtle heresies of this day. Have a firm, settled conviction that the Bible teaches certain truths, and whether they are lived or not

according to the standards of men who may judge, it is still the Bible doctrine and we should believe it with all our might.

The present situation in the world at large, and in the holiness movement demands young people and older ones who will believe with all their might the fundamental truths of the gospel, not only from the intellectual standpoint, but from the standpoint of a personal experience; and then we may go out filled with zeal and fire to propagate these truths successfully. For it is only when we believe them with all our might that we can be successful in the propagation of these truths. The least that men should say about us should be, "Well I believe he believes what he is preaching and testifying to, whether I believe it or not." Let us believe with all our might.—D. S. C.

ASHTABULA, OHIO

The N. Y. P. S. of the Ash'abula Church of the Nazarene closed a successful meeting January 31, with Miss Ina Riggs as evangelist. There were twenty-five seekers; some who had not been established were absolutely established on the rock to stay and they are determined to go through, come what may.

We raised during the meeting, at a time when many were not working steady time, \$158.08, plus a love offering, which was taken the last Sunday evening of \$18.50, totaling \$176.58. Sister Ina Riggs is a very fine preacher and takes young people on her heart, working with them effectively. God's blessing is with us and the Lord is leading us on. To Him be the glory and praise forever and ever.—W. P. Rigden, President.

POTTERVILLE, MICHIGAN

We have a fine society. It is progressing both in spirit and in number. We have about twenty-seven members, active and associate, some having just been taken in.

Our president, Brother Clarence Bruck, is a child of God and filled with His Spirit. He carries a large responsibility and burden for our young people. He is a fine president and does all he can to help our society to advance.

We have started our Daily Bible Reading Course and have ordered a Standard of Excellence Card. We use the N. Y. P. S. Journal's and they are such a help to us. We now use ten and are ordering more for next month. Also all of our active members have their emblems of which we are very proud. During our late revival with Marvin S. Cooper as evangelist, we received so much help. He gave the young people so much encouragement. It is truly wonderful how God helps those who trust in Him. We hold our meetings on Friday evening instead of Sunday, giving those from the other church a chance to join us. We then have the whole evening to do as God would have us. We have some very

fine meetings, praising God and doing His will. We are endeavoring to organize a band which will add to the interest of the outsiders, our church and our society. We have a motto for our church which is, "God's aim, Our aim." It is placed so all can see upon entering the church. By the help of God, we are trying to live up to this motto.

Our beloved pastor, Rev. Floyd Algers, and wife do all they can to help make our society a success. We have learned to love them and they are a blessing to us. We want to report victory in our society. We are praying that God will open the eyes and hearts of the young people in our town, that they may enjoy God's blessings as we enjoy them. Pray that God will help us and keep us on fire for Him.—Ruth Heinze, Reporter.

IDAHO-OREGON DISTRICT

Another very successful N. Y. P. S. Rally was held on the Idaho-Oregon District at Baker, Oregon, on Sunday, February 6. This time Zone Two was organized. The Rally was well attended. Brother Gilmore, pastor at Enterprise, was there with a representation from Enterprise of about fifteen young people.

Our president, Brother John Mandtler, Brother Connie Corbett, and the writer left Northwest Nazarene College, Nampa, for Baker, a distance of about 135 miles, by car on Sunday morning at five o'clock. We arrived at Baker by 11:20 a. m., after being stuck in the mud a few times and having three flat tires. Brother Corbett preached in the morning service and God's presence was indeed felt. Brother John Mandtler gave the young people a very inspiring message on "The Place of Purpose" at 2:30 p. m., after which followed a business meeting for the election of officers for the Zone. The officers elected are: Rev. I. D. Meggers, pastor at La Grande, president; Brother Hancock, Baker, vice president; and Miss Seeger of La Grande, as secretary-treasurer. God bless these leaders. Immediately after the election of officers, Brother Gilmore gave Zone Two societies a very hearty invitation to Enterprise for the next Zone Rally. This was unanimously accepted. As yet, it has not been definitely decided when the Rally will be held. Brother Corbett was also the speaker of the evening service. God mightily blessed and the unsaved were brought to see their lost condition and the awful future awaiting them if they continued therein. This meeting was crowned with a victorious altar service when five souls prayed through to victory. Young People! our one aim is to bring unsaved souls, young and old, to Jesus Christ.

These good people entertained us royally and on Monday morning we left Baker, feeling very much indebted to Sister Fairie Chism and her loyal band of co-workers for their hospitality. The

young people of the Idaho-Oregon District have caught the vision and calls are coming in from all over the District for week-end meetings and also revival meetings. Brother Corbett, who is our District Evangelist, is arranging for these as promptly as possible.—R. W. Coulter, Reporter.

MARION, OHIO

The N. Y. P. S. of Marion, Ohio, has a membership of sixty-three. It is using every method possible to reach unsaved young people. The past year, the society has held two revival meetings under the direct leadership of the Evangelistic Committee.

One meeting was held last May in a Methodist Protestant church, South Canaan, six miles east of Marion. Otto Grace, a young preacher, who is chairman of the committee, did the preaching, and Mrs. James Fies led the song services. It was a successful meeting, and God blessed the folks and some souls were saved and some sanctified.

In January the society sponsored another revival at the Nazarene Mission on the West side and the blessing of God was on it from the start. Otto Grace and James Bolin did the preaching. More than fifty were either saved or sanctified and the great waves of glory swept over the hall from time to time. Mr. Hayes led the song services. Mr. and Mrs. Bolin have had charge of the Mission since July, and under their spiritual leadership, ceaseless efforts, and a great love for the work, have been mightily used of God in getting together a thriving Sunday school. The last Sunday of the revival there were 170 present at Sunday school.

Our N. Y. P. S. have as an objective, the salvation of the young people, and God uses many of our talented young people for His glory and the blessing of thousands. Last month one of our members, without leaving Marion, preached to over 1,700 souls. We conduct jail services, hold meetings at our County Home and have plans under way at present for a tent meeting to be held in June with one of our national workers, assisted by our local talent.—Mrs. James Fies, President.

GROUP CONVENTION, NEBRASKA

The group of Nazarene young people, consisting of the societies from Lincoln, Beatrice and Fairbury, met at Beatrice on Sunday, February 6, for their group meeting. The attendance was fine. Beside the entire Beatrice church, there were forty from Fairbury and at least twenty-five from Lincoln. The meeting was opened with a song by the congregation. We were led to the throne in prayer by our District President, Brother Belle of Beatrice.

Every part of the program was inspirational. The Lincoln society gave several musical numbers, vocal duets, a piano solo, and two orchestra selections. We enjoyed a talk on "The Little Black Book," from a member of that society. The Lincoln president assured us that their society was very much alive. We believe it and thank God for it. They have been praying, they have caught the vision, and they are waging the battle

against sin and the devil for King Jesus. Praise the Lord for promised victory. The Beatrice society presented a pageant entitled, "The Search for Happiness," showing that complete and lasting happiness is to be found not in wealth, fame, love, pleasure, perfect health and knowledge, but in the religion of Jesus Christ.

Fairbury's presentations were two vocal duets, a quartet, a paper, a reading and a playlet on tithing. As a group we feel that these times of meeting together are times of refreshing to our souls and we pray God that He will continue to guide and direct in the nature of the programs presented. Our aim and purpose is to help in the advancement of His kingdom. If Jesus tarries, the next meeting will be held at Lincoln sometime in June.—Sarah Snyder, Secretary, Fairbury, Nebr.

Sunday School Lesson

March 13

By M. EMILY ELLYSON

LESSON SUBJECT: Making the World Christian.

LESSON TEXT: Matt. 28:16-20. Acts 16:6-15.

GOLDEN TEXT: *Go ye therefore and teach all nations* (Matt. 28:19).

"The night lies dark upon the earth, and we have light;

So many have to grope their way, and we have sight;

One path is theirs and ours—of sin and care,

But we are borne along, and they their burden bear;

Footsore, heart-weary, faint they on the way,

Mute in their sorrow, while we kneel and pray;

Glad are they of a stone on which to rest,

"Father, why is it that these millions roam,

And guess that that is home, and urge their way?

Is it enough to keep the door ajar,

In hope that some may see the gleam afar,

And guess that that is home, and urge their way

To reach it, haply, somehow and some day?

May not I go, and lend them of my light?

May not mine eyes be unto them for sight?

May not the brother-love Thy love portray?

And news of home make home less far away?"

—R. WRIGHT HAY

THE story of the world-wide progress of Christian missions is more wonderful than are the tales of oriental magic. But since Christianity is the hope of the world, the proclamation of the gospel by the commissioned agent would of necessity bring him in contact with unknown territory and hostile peoples; and the transformation of these people from savagery to sainthood, could not be accomplished without the breaking down of ancient customs, de-

grading habits, abominable practices, unmentionable cruelties and crimes, and every form of moral corruption freely tolerated and indulged. Slavery, witchcraft, caste, polygamy, and the like, furnish notorious illustrations of these things.

The history of missions is the story of a victorious conflict, carried on by human forces, but not through human might or intelligence but by the spiritual power given to the messengers of the crucified and risen Redeemer. It is no wonder therefore that the story of the progress of Christianity should be full of fascination as a record of God's work in the world.

We see from the Golden Text of this lesson that missionary enterprise rests upon the command of Christ. He did not merely express a wish or offer a suggestion. He gave an order, clear, explicit, peremptory—"Go ye therefore and teach all nations." This was the Master's final, most imperative, most inclusive command, and it is binding upon His followers everywhere and for all time. The words of the Golden Text were not spoken until after the resurrection, or until after He had accomplished His atoning work. It was His final charge, and as someone has said, the marching orders for the Church.

Jesus, before His crucifixion, had made this appointment to meet the disciples in Galilee after His resurrection. We see by our lesson that the eleven kept the appointment, though it was a long journey to go for one sight of Christ. They had seen Him several times at Jerusalem, and yet they went into Galilee to see Him there though they would needs soon return for the ascension was not accomplished and it must be in Judea. They went because He appointed them to do so, and we believe they were on time. It might have seemed needless to go, doubtless they could have argued that it was not necessary and thus excuse themselves, but they had learned not to raise objections to the appointment of the Master.

It is thought by many that this was a public and general meeting, a solemn assembly attended by many more than just the eleven apostles, in fact that this is the time spoken of in 1 Cor. 15:6, when He was seen of above five hundred brethren at once. At any rate, whether there were many or just the eleven, it was at this time that Jesus gave them their great commission. He had returned to them from Paradise vested with full authority relative to the kingdom. He came to establish upon earth. Eleven men out of twelve who were standing in His presence when He said, "There be some standing here who will not taste of death till they see the Son of man coming in His kingdom," now see that King having conquered death and the grave, and hear Him say, "All power in heaven and over the earth has been given to me" (Weymouth).

It is the all conquering King Himself who said, "Go ye therefore." The missionaries' message is no private or common-place matter to be whispered in the ear, but an official declaration of supreme authority and universal import to be sounded forth in clarion notes. The

(Continued on page 19)

NEWS FROM IOWA DISTRICT

DISTRICT SUPERINTENDENT'S REPORT

Our last letter was written at Cedar Rapids. We held a public service on Friday night, a business meeting on Saturday night, and stayed with our church over Sunday. We felt that our time was profitably spent as plans were made for the extension of our work and as our hearts were blessed together in the services. There were several earnest seekers. Brother Wilson and wife have a great field before them for development and we trust they may succeed under the Holy Spirit's leadership.

We went to Iowa City next, at which place we held a service in a private house. There was an increase in attendance over that of our preceding visit and they have invited us to a larger home when we next visit them. While in this city we visited some of our former acquaintances from other towns, who were patients in the hospital.

From this point we went to Ottumwa. A special meeting was in progress. The pastor, Rev. Thos. McLearn had different workers helping him during this meeting, Rev. L. W. Dodson, our pastor at Oskaloosa, being with him at the time we were there. There was good attendance and interest, with definite results.

From Ottumwa we went to Bloomfield. We stayed two nights with them, calling in many homes while we were in the city, as this is one of our former pastorates. Brother and Sister Irwin, the pastors, are much concerned for the work and are hoping and praying for the success of the work there.

Brother Irwin took us to Fairview on Saturday, at which place we remained over Sunday. Sickness prevented some of our people from attending these services, but we spent a good day with them and believe they are encouraged to push the work at that point. Brother John Matthews, in whose home we stayed, took us to Ottumwa on Monday, from which place we went to our home.

The next day we left for Olivet, to meet with the Board of Trustees of our school. We were favorably impressed with the manner in which the school is being conducted; the progress that has been made and the plans which are being formulated for the continuance and further usefulness of our College.

We arrived home on Thursday night, and left for Keokuk on Saturday. A protracted meeting had recently been held here, by Rev. W. T. Means, one of our Elders who resides in this town. We had a profitable time, tarrying with them over Sunday.

From here we went to Montrose. The blessing of God was upon our meeting and the fellowship of the saints was very sacred.

We visited Farmington next, where we were entertained, as usual, in the brick house on the side of the hill.

Most of our people know Brother and Sister Von Seggen who live here, as

READ THIS, EVERYBODY

Pastors, Sunday School Superintendents, W. M. S. Presidents, N. Y. P. S. Presidents, and everybody. IOWA is not going to lag, are we? You say, "What are you speaking about?" Well this is it: You know "our" church is well blessed with many things, but foremost among our many blessings is the HERALD OF HOLINESS. Just now every effort is being used to increase the subscription list to 40,000, and beginning March 1st, the whole district is beginning a mighty campaign for more subscribers. Every pastor has been written to, and we believe, as usual they will co-operate to make a subscription list that Iowa will be pleased to have. Our motto is: "The Herald of Holiness in every Nazarene family in Iowa." Then we want to share our blessings with all our friends, in securing their subscriptions also. Let everyone who reads these lines get a subscriber before the last of March. Let us march the subscription list in March. What will you do? It can be done, and we are depending on you to help do the job.—District N. Y. P. S. Literature Committee, Thomas M. Graves, Chairman.

We trust all of our pastors and people will heartily co-operate with our District Colporteur and Chairman of our N. Y. P. S. Literature Committee, Thomas M. Graves, in doing our best to bring our District up to the standard as outlined. The Herald of Holiness should be in every Nazarene Home.—D. W. Dobson, District Superintendent.

they have entertained our preachers for many years. We had good fellowship with our Brother Williamson, the pastor, and we found his people quite spiritual and aggressive.

From Farmington we went to our home from which place we left the next day for Sioux City. We spent one evening with our church there, and found that Brother Nease had begun a special meeting in which his two sons were to have some part in the ministry of the Word. Rev. Craig Weathers was present and after the service drove us to Climbing Hill, at which place he is pastor. He is certainly a busy man, as he pastors the people, and teaches in the High School in the forenoons. He seems to have the people of the community upon his heart. We stayed with them over Sunday and though the roads were impassable for some of the country people, we had a good, profitable time and enjoyed our stay with them very much. There were two seekers in the evening service.

We visited our church at Pierson next. The condition of the roads was much the same as at Climbing Hill, so that the country people were not able to attend the services. However, we had two good evening services. We found the young pastor, Brother Russell, with his wife, rejoicing over the arrival of a son. The Sunday school superintendent, Brother

Wagward, and his wife were likewise rejoicing over a little son in their home.

Brother Russell drove us to Cherokee where we took the train for Ft. Dodge. They had just closed a three weeks' meeting in our church in which Rev. Lewis, of Nampa, Idaho, was the evangelist. We understand they had quite a good meeting and we are praying that God will help our young pastor, Rev. Fred Hahn, and his wife to build up a strong work in that city.

We were next at Webster City. Here we found them in the midst of a revival meeting, which had been in progress more than three weeks. The pastor, Rev. C. C. Sellards, and his wife were conducting these meetings and there was evidence of good results from their labors.

We are now writing this letter at Owasa in the home of Brother and Sister John Cronk. Their two older sons are both teaching; the one, Cyril, is Superintendent of the Woodburn Public Schools, and the other, Leslie, is teaching in the Indian Training School in Tucson, Arizona. We are expecting to hold a one night service here.

We would be pleased to hear from anyone in the state who is interested in the Church of the Nazarene. Address us, always, at our home address, University Park, Iowa, from which place mail will be forwarded to us.

D. W. DOBSON, Superintendent.

CENTERVILLE, IOWA

The month of January proved to be a month filled to over-flowing blessings from the Lord. January 16th we closed a gracious revival meeting, having with us as special workers, Rev. Will Nerry and wife. Brother Nerry is a fine preacher of the old rugged gospel and Sister Nerry efficiently presided over the music. With both Brother and Sister Nerry's special singing and the assistance of our young people of the choir, we had some great times of singing in this revival meeting. The closing night of the meeting was a very impressive service. With a packed house we burned a note for \$830. The altar was filled with fifteen seekers, so the Lord has been very gracious to us here. Our dear pastor and wife were given a love offering. We are still having seekers at our regular services. We truly feel like praising God from whom all blessings flow.—Mary A. Kelly, Reporter.

FORT DODGE, IOWA

We have recently closed a three weeks' revival effort, Evangelist H. B. Lewis of Nampa, Idaho, being our worker. Brother Lewis preaches the rugged gospel, and a number were saved, and the church strengthened as a result. Rev. Lewis had another meeting enroute here at the Sioux City Holiness Mission. Remember we are standing in the need of prayers of all of God's folks, as we labor in this great conflict.—F. A. Hahn, Pastor.

CEDAR RAPIDS

At our last writing our beloved District Superintendent, D. W. Dobson was with us. He and his most efficient companion were of inestimable blessing to us. Their messages in sermon and song were instructive and inspiring. They left us with a greater determination to push the work here for God and holiness. Although we have nothing real definite to report we have plans almost completed that will give us something real to report in the next Iowa page. God is surely moving upon us and I can truly say that the work here has a more encouraging outlook than any time heretofore. We hope all of our friends will get this word: On March 13th, from station KWCR, wave length, 278, Cedar Rapids, Iowa, Sunshine Mission at 9:30 Central Time, the Church of the Nazarene will broadcast a program.

MARSHALLTOWN, IOWA

We are in the sixth month of our ministry here, and are still working away at the problem of making a "community contact." By this we mean, trying to by every legitimate and sanctified method, to break down the "splendid isolation," that seems to prevail in this very conservative city. The most dangerous condition a holiness church can get into, except complete backsliding, is the status of being "tolerated" in a community as a necessary nuisance. The church property here is sadly in need of repair, (and this property is one of the best equipped properties on the district), and we feel that one of the first things to be done is to save it from the fate of "The House of Usher." So this spring we are going to paint the church and parsonage, and redecorate the auditorium. With all this we are taking on some new life here, planning a tent meeting for the summer, street work, and we may possibly entertain our next session of the Assembly. Souls are being saved and sanctified. We recently closed a three weeks' intensive cottage prayermeeting services, in which souls have been saved and much good work done.—Horace Ireland, Pastor.

MONTROSE, IOWA

We are still in the race at Montrose, though we may not be going by leaps and bounds yet we are pulling gradually up the grade. Having some of God's best folks here we are enjoying our labors with these people. Our budget is easily raised each month, and all our bills are paid up-to-date. Now we are not only working, but looking forward to our June meeting, with Will H. Nerry and wife. Pray for us.—J. G. Fetterhoff, Pastor.

WEBSTER CITY

The work of God is moving along good here, and at this writing God is giving us a heaven sent revival. A number of precious souls for whom Christ died have been saved and several have been sanctified. This is the fourth week of the meeting, and the end is not yet. All the glory we give unto the Lord for all that is being done in our midst. We have a good Sunday school. Mrs. C. D. Carl is the good superintendent, and the school averages about fifty. Our Young People's Society is getting on fine. We have some of the salt of the earth here

at Webster City. Pray for us and the work here.—C. C. Sellards, Pastor.

OSKALOOSA

I notice from the Proceedings of the Fourteenth Annual Assembly of the Iowa District that two of the three consecrated deaconesses of the Iowa District are members of the Oskaloosa Church. For the benefit of the District and in the hope that some other good woman who may read this may be encouraged in her work and be interested in the special work of the deaconess, I am making this report. Mrs. Sherman and Mrs. Hilliard have about as few traits of character and methods of procedure in common as any two devout women one could find. Yet each of them fits nicely into her special field of work. They are both busy housewives and as poor in this world's goods as most of the rest of us. Mrs. Sherman sends to the church board meeting each month a written, itemized report of her activities during the calendar month. Here is a sample report: "Prayed 44 times with a total of 133 people. These were not regular prayers, but wayside work. One has been healed, one has sought God and others have been blessed and helped, I trust. Some calls have come in over the phone for visitation and prayer. I made the last prayer with a dying woman. God has been with me. Praise Him." I understand that she also chooses the very appropriate scripture verses which appear daily in the editorial column of the *Oskaloosa Daily Herald*. Also from time to time appear in the same paper over her name paragraphs and verses on noble and elevating themes. And good men and women of her acquaintance departing this life always inspire in her fitting lines which are read at their funeral services. Mrs. Sherman's Ford with its big message of *Jesus Saves* in big letters across the back window and the windshield can be seen almost any time about the streets as she goes about her duties for in addition to the afore mentioned responsibilities, she has a husband, a married daughter, a son in the state university, a daughter in high school and a son in the grade school—all of whom demand her love and attention. Mrs. Hilliard is one of those quiet, busy little women who does not let her left hand know what her right hand is doing. I got this report from her by waylaying her after church one evening and quizzing the information from her item at a time. She is the superintendent of "Light House Mission" down across the railroad tracks, in the west part of town. Beside her own activities in the mission and in visitation work among the poor and needy, she is doing a work of double blessing by giving work to members of the Holiness League of Fletcher College in preaching, singing, altar work, teaching in the Sunday school, visitation and tract distribution and in bringing blessing to all to whom they minister. At this mission is waged each year at least two long revival campaigns and the work accomplished during these seasons of special effort is conserved by the weekly services and visitation work which is carried on continuously. May these two good women live long and may their good works and labors bring forth an abundant harvest of souls and stir others to

follow their example.—Paul C. Overstreet, Reporter.

SUNDAY SCHOOL LESSON

(Continued from page 17)

missionary is to "cry aloud and spare not." He neither goes nor speaks at his own initiative, but as a commissioned agent of the King of the kingdom, and the more absolutely he represents Him, and the more intelligently and faithfully he conveys his message, the more perfectly does he fulfill his missionary calling.

The policy of missions is the widest diffusion of the gospel in contrast to any narrower delimitation. "The field is the world," "All nations," "Every creature," "Unto the uttermost part of the earth," such are the Master's own words. And His personal example was no less emphatic. The same policy is repeatedly illustrated in the Acts. Our lesson bears out this thought in the life of Paul the apostle to the Gentiles. God corrected the tendency to narrower vision and effort by halting Paul in his second missionary tour of Asia Minor. We see from this that closed doors may be an indication of divine leading as well as open doors. We do not know just why these doors were closed, but we do know that the region to which Paul was directed to go was as yet untouched by the gospel and was destined to be the cradle of modern civilization.

It was a moment fraught with very far reaching issues, when the apostle to the Gentiles received this night vision of a man standing on the beach over the head of the Aegean Sea eagerly calling for help as a herald might summons a general to the relief of a hard pressed garrison. This was the beginning of Christianity in Europe and, as the doors closed in Asia Minor, it seems evident that God was turning the tide of evangelization westward. Paul himself, in a career that knows no parallel in missionary annals, eventually reached Italy, and even Spain.

We learn from this lesson how important it is for us to submit to the guidance of the Holy Spirit in all of our movements. We know that if He suffers us not to do what we assay to do, but turns our feet in another direction, it is for the best. As servants of the Lord Jesus we ought to be always under the check and conduct of the Spirit by whom He governs men's minds. How richly God has provided for His children in the gift of the Holy Spirit to lead us on!

As soon as the vision is made known they at once get things in readiness for the expedition. We have here a lesson on obedience of much value to any who may be inclined to be dilatory. Our obedience should neither be disputed nor deferred. Do it today. To procrastinate is to dull the conscience and harden the heart. Hindrances may arise, but if we are quick in our endeavor that will be accepted by the Master. One thing we may be assured of, that we have done what we could at Troas when God calls us to another place. So let us move with a straight course toward our Macedonian field.

A point both noteworthy and prophetic

in this lesson is the place occupied by women. These we see were very closely connected with the introduction into Europe. Paul in his vision saw a man who with all seriousness and earnestness importuned his assistance, but he found a company of devout women who met on the Sabbath day to pray. Few they were and discountenanced by the town, but they formed the foundation of our ancestries and we are building upon that same foundation.

A REUNION OF HOLINESS PEOPLE

From the great Southwest country, including New Mexico, Oklahoma, Arkansas, Louisiana and Texas have come forth holiness preachers, singers, missionaries and educators to all parts of the world. A few years ago this was the battle ground for the Holiness movement. Texas especially figured conspicuously as a holiness revival storm center. Camp-meetings small and great sprang up all over the Southwest; schools were established, orphan and rescue homes came into existence.

The old Texas Holiness Association made history as it was an interdenominational organization with very little ecclesiasticism in its formation. It had a membership composed of people from many denominations. The Peniel University became the educational center of the holiness work in the Southwest. The Holiness Association accomplished its work and gave way to the organization of the Church of the Nazarene which absorbed the bulk of the Association membership, but there still remain a number of organizations in which are to be found holiness people.

The Berachah Home at Arlington was the first interdenominational holiness institution established in Texas that has survived through the years. At a recent all day meeting held at this Home a group of people holding membership in about seven denominations adopted a resolution requesting that the Berachah anniversary be resolved this year into a reunion of holiness people of the Southwest. Two districts of the Church of the Nazarene were represented, the Free Methodists of Texas were represented by pastors and state superintendent; Southern Methodist Church by pastors, and laymen; the Congregational Methodist and the Pilgrim Holiness Church were represented by ministers and laymen; some holiness people from the Baptist Church and the Church of God were present.

This Home is located in the edge of Arlington, a lovely town of about five thousand population nearly midway between two of the largest cities in Texas, Fort Worth and Dallas.

A large closed in auditorium on the grounds will provide comfortable accommodations for the crowds who will attend this year, and a lovely grove will provide ample camping ground for those who wish to camp. The date is May the 10th to the 15th inclusive.

Dr. H. C. Morrison is to be present for the entire time. Also Revs. Bud Robinson, C. W. Ruth, J. E. Bates, J. D. Scott, Mrs. Mary Lee Cagle, Mrs. Lillian Poole Burnett, as preachers, missionaries

and workers. Mr. John J. Douglas will be director of singing.

Come, let us worship the Lord in the beauty of holiness, and have a reunion of the holiness people that will re-kindle revival fires in many communities.

J. T. UPCHURCH.

NEW ENGLAND DISTRICT

The state of Vermont produces sturdy Christian character as well as good presidents. There is a conservatism and hardness about the Green Mountain folks which calls forth your admiration.

I have just closed two meetings with our churches in this state. Though we did not see any sweeping victories, yet there were some substantial cases which gladdened our hearts. We also believe the churches were strengthening.

The first campaign was with Brother Herbert Crossley. The spirit of sacrifice which actuates this dear brother and his wife is born only in heaven. They are giving their lives to help this dear people put over Holiness. Only for the past two years has this church had its own pastor. Hitherto it has been a part of a circuit of three churches. God has given them courage to launch out and minister more effectively to the splendid community which surrounds them. Several good cases of Full Salvation were the rewards of the prayers and efforts of this campaign.

From here, we went immediately to Wolcott, where we became better acquainted than ever with one of the best bands of holiness folks that make up our constituency anywhere. They surely can pray, shout, and boost in the battle. Here, too, several found God in a real manner. One remarkable case was that of the father of one of our faithful members, a man now 75 years of age. All are rejoicing over this remarkable case as well as others. It seemed unwise that the campaign should close so we secured the assistance of Brother Kimber Moulton of Waterville Circuit to continue another week. Our Brother R. Haas and his good wife are standing loyally by and leading this good people on to victory. Both of these pastors received a hearty and unanimous recall for next year. Remember them in prayer.

H. V. MILLER, *District Superintendent.*

COLORADO-WYOMING DISTRICT

We are very grateful to God for His continued blessings upon us. The work over the District is moving on well. Our preachers all have a mind to work and are hard at the job. Our District Treasurer, pastors and churches are looking well to the finances, and our work was never on a better systematic basis. All our churches are supplied with pastors, except Casper, Wyo., and Brother and Sister C. S. Williams from Boulder, are taking charge there at once. They will be on the field next week. Our good people at Casper are praying, working, and having victory even in the absence of a regular pastor.

Mrs. Davis and the writer recently visited the Western Slope churches. We enjoyed the fellowship of our pastors and people there, and found them pushing

forward. God gave us quite a good number of souls praying through while there. Brother Corlett recently conducted a good revival with Pastor Smith and his church at Montrose. Brother and Sister Wilson expect to begin work on their new church building at Delta at once. We also visited Boulder Church and found Brother Campbell and his people enjoying the blessing of God upon every department of their work.

The Wear Evangelistic party is conducting revivals with Brother Dorris over on the Moffat Road. They expect to have three or four meetings in that part of the country, then come to the Eastern Slope for a campaign. Brother Baxter is conducting a six weeks' revival in his own church at Florence. He reports fine attendance and interest to date. Quite a few successful revivals have been conducted recently and several more are planned for the near future. Evangelist J. H. Crawford is now engaged in a revival at Bethel Church. The Ludwigs are to conduct revivals at Canon City, Colorado Springs, and Greeley. We trust that not one of our pastors will let the time between this and Assembly pass, without having a gracious revival of salvation. In all our churches we must see revivals that will bless our people, bring the lost to Christ, the believers into a definite experience of holiness, and increase the membership of the church. Brother Galloway reports salvation times and progress along all lines, in Pueblo. We rejoice to see our Pueblo Church coming to the front. Brother Tinsley just gave me a good report of the work at Colorado Springs. We made a short stop in Denver and found the work moving on fine. Brother Vanderpool at First Church is having salvation times, an increase in Sunday school, and a bright outlook for greater things ahead. Brother Glen, pastor of Lowell Boulevard Church (Denver) is seeing unusual times of blessing, salvation, and growth. In fact the work has reached such proportions that they must make more room right away, by enlarging the church and putting in a basement. Then the work in South Denver, which is yet unorganized, under the care of Brother Burden, is making splendid progress.

Brother Tomlin at Haxtun is now in a building campaign, also Brother Manley is erecting a new church building at Burlington. Our five newly organized churches are pushing right ahead.

Brother Land and his good people at Lamar, are soon to begin laying brick on their basement walls. They built a splendid new parsonage last year, and we are glad to see them finishing their church building now. Brother Dorris and the Yampa Church just purchased a one hundred foot front, and will soon be building. Church buildings and parsonages have much to do with establishing ourselves permanently in a town or city. Let's keep building.

Mrs. Davis and the writer are now with Brother Sterling and his church at Loveland, in the beginning of a revival campaign. Brother Sterling and his people have been praying earnestly for weeks and the Spirit is working and people are praying through.

We are beginning our HERALD OF HOLINESS campaign in earnest, and expect that

before the middle of March we will be over the top with our part of the 40,000 subscriptions.

We expect Dr. H. Orton Wiley, president of Pasadena College, to be on the District in April for three or four conventions.

These are good days to our souls and we never loved the work of God better than now.

C. W. DAVIS, District Superintendent.

HAMLIN DISTRICT

Immediately after the adjournment of our Assembly held at Lubbock, Texas, we entered upon our new work on the District. Our first meeting was held at Littlefield in a nice church building owned by the Presbyterians. The pastor was an old time Arizona friend of ours, and he and his good wife and daughter and his people were so kind and thoughtful of us. His daughter who teaches in the public school there was our pianist for the meeting. God gave us a good meeting, and organized a nice little church there, with Rev. P. B. Wallace of Lubbock, as pastor. Then we began touring the District, meeting with our pastors and churches. God has given us a blessed time. We have been met with open arms and sweet fellowship, harmony and co-operation by our loyal pastors, and despite the slump in the price of cotton which has made financial conditions hard, they are pressing on with a conqueror's tread to certain victory. I am sure that I never met a more loyal, self-sacrificing lot of men and women in my life than we have on the Hamlin District, some even working at manual labor to help support themselves and help to pay a church debt in order to stay on the job. God bless them, and multiply their number is my prayer. I am sure that the old devil cannot keep such a crowd of pastors from going over the top on every line, and we are expecting the greatest revivals this year that have ever been on the District. Our District Evangelist, Mrs. Mary Lee Cagle, is moving out in meetings with the little struggling churches and God is giving victory with souls in the fountain.

Our school at Hamlin is moving on with great success under the able management of President Rev. W. H. Phillips, and his corps of self-sacrificing teachers, and we believe that by the help of God we will in the near future have one of the best schools in the connection.

Brother J. P. Roberts, the faithful old standby at Pilot Point, writes me that the work at Rest Cottage is progressing and, that God is blessing in a peculiar way.

We are now in a meeting with Rev. N. E. Scott and his good people at Hillsboro. The meeting has been running about a week and it has continued to rain from the first day, but despite the rain and mud and cold weather the meeting has gone right on without losing one service, and souls are getting to God in almost every service. We have another week here and are expecting a sweep of victory.

We covet the prayers of all the readers of the *HERALD OF HOLINESS* for our success on the District.

H. C. CAGLE, District Superintendent.

CHURCH NEWS

PASTOR JOHN W. HENRY, MINNEAPOLIS, MINN., First Church of the Nazarene—"The Lord is blessing the work here in a wonderful way. Every department of the church is moving forward with courage and zeal in the Lord. Our prayermeeting is largely attended and a wonderful spirit of prayer is upon the members. This meeting is well talked up, prayed up, and looked forward to, not only by our members, but the outside folks as well. The Sunday school under the good leadership of Brother Carl A. Anderson, and a well trained number of teachers, is growing spiritually and in numbers. Also our N. Y. P. S. is doing real work for the Lord and the church, and they are launching out for greater things. We have a fine band of young people and they are, we feel, second to none in our connection. Our church services on Sunday are also well attended and here of late our church morning and night is well filled, and very few nights but what souls are praying through either for pardon or purity. To God be all glory. Our Church Board is united to push forward and accomplish greater things for God and the church. This church is united along all lines to stand by our church in all her general interests and to hold up our General Superintendent's hand as they did for Moses of old. We have adopted the storehouse plan and are working same, and a goodly number that have not started to pay their whole tithe into the storehouse are going to do so, we believe. We want the General Board and Superintendents to feel that Minneapolis church is behind them to a man in the great work they are doing for our beloved church, and souls. We have appointed an agent for the *HERALD OF HOLINESS*, and expect to push our paper as never before. We say 'Amen' to what our District Superintendent said concerning pushing the paper in this great district. We have also taken in a goodly number of new members since coming here last September, and still more looking our way. This church has one of the greatest opportunities in this great Northwest, and by the help of God we expect to work at this great task. In His name we will conquer. The District Superintendent, E. E. Wordsworth, paid us a visit last Sunday night and preached a great message to a full house, with good success at the altar. He is not only a good Superintendent, but a great preacher and an untiring worker for the cause of righteousness. We bespeak great things from his work on this district this year."

WHITTIER, CALIFORNIA—"The church here enjoyed a revival with Rev. J. T. Little, District Superintendent for Southern California, as the evangelist, and Miss Ruth Lanier, of Dallas, Texas, as soloist and song leader. The heart searching sermons by Brother Little brought conviction to many members who were in a cold and indifferent experience, and the church as a whole was greatly revived; about thirty seekers in all. Whittier is counted as a moral and religious town but it is hard to get the non-pro-

fessors to attend revival efforts. Miss Lanier proved a good solo singer and leader. Owing to another engagement she left before the services closed. Brothers Jones and Scroggins, two local men, filled out the unexpired time very acceptably. They are good leaders and their duet singing was both attractive and effective. A class of fifteen members united with the church, some by letter and others by profession of faith. The majority of these were never Nazarenes before. Others are expected to join us soon. Most of our members are now tithers and the regular Sunday offerings show a big increase. Our new pastor, Rev. Frank L. Stevens, is strong on tithing, he is a good preacher, a good organizer, enjoys the confidence of the people and the church is on the up grade. In building our new church, which is a valuable property and well located, we came out with considerable of a debt, which we hope to materially reduce before the Assembly meets in June."—Dr. W. N. Nanney, reporter.

PASTOR W. R. McCURE, CANUTE, OKLA.—"We came here following our Assembly and found some as good people as can be found anywhere. We feel that some are growing in the Spirit of the Lord and they are getting under the burden for the unsaved. It is wonderful how our people come out to our different services. We counted them at one of the regular prayermeetings when the weather was bad and the roads worse and fifty adults were present. Our Sunday school, with Brother M. B. Orgain as superintendent, is above the average. A number of our people have expressed themselves as getting more out of the Bible and Sunday school this past year than ever before. We have organized a N. Y. P. S. and they are doing some good work with Brother W. S. Rickey, one of our local preachers, as president. We are climbing the grade and expecting greater things from the Lord. Some of our people are tithing and we are trusting God that the others may soon get to the place where they will be willing to do as God teaches. Professor London and wife have been with us the past week. They inspired our hearts with their songs. Professor London came to us in the interest of our young people, but he included all from the age of accountability to the age of ninety-nine years. His lectures were inspiring to all who heard them and were a great uplift to the church and community. Several prayed through at the altar and a number were moved that we had not seen touched before. I wish all our churches could hear Professor London's lectures."

PASTOR C. E. SHAW, PRINCETON, FLA.—"Just closed a great revival and it was a real one. Brother Freddie Thomas and his mother were with us four days and they were real salvation days. Brother Eckel from First Church of Miami was with us a few days and gave stirring messages. Souls kept coming to the altar and were saved. About thirty prayed through good. We have a good class of young boys and girls coming into the church, about twenty in all. We have a

NEW CHURCH BUILDING AT RICHMOND, VA.



"Richmond is a beautiful southern city of 200,000 population. Wife and I came here in August, 1923. There was no organized Holiness church, and we were the only Nazarenes. We wrote Rev. J. T. Maybury, District Superintendent of the Washington-Philadelphia District concerning this field, who in return shipped a Home Missionary tent here and an evangelist. He also gave us \$45.00 out of the treasury. Rev. J. A. Ward was the preacher who fired the first gun against sin. In return, after four weeks' campaign we were organized with eight charter members. When cold weather came, we rented a hall. Now after three and a half years we have erected a brick church and parsonage which cost \$10,000.

The auditorium is 25x75 feet and seats 350 people, also three Sunday school rooms in rear. We have 108 good Holy Ghost filled members at this time and about one hundred Sunday school scholars. The pastor has been recalled to begin his fourth year. Since beginning here our workers have started two other Nazarene churches, one church thirty miles away at Beaver Dam, Va., with Rev. Wesley Nuckles in charge. This church seats three hundred people. The other church is in another part of this city, bought by Brother Harry Nuckles, worth \$10,000, but was bought for \$6,000; will be the Second Nazarene Church. We praise God for the good work; may it continue to grow."—Alfred Lorenzo Ford, Pastor.

good live church and are marching on. Pray for us and come to see us when you come to Florida."

PASTOR THOMAS B. GREENE, NEW BERLIN, N. Y.—"Since our last report I can truthfully say that God's blessings have been upon our little church. The last Thursday night prayermeeting was a time of special blessing from the presence of the Lord. But on the following Sunday morning, February 6, God manifested Himself to the saints in a greater way, for as the pastor preached from the subject "Christ's Ascension," both pastor and people sang, shouted and praised God. I believe we all understood as never before, what St. Paul meant, when he said, that he was taken away into the third heaven. I should judge then that the saints at New Berlin were carried away into the second heaven. We give God all the praise and glory. It makes us hungry for more of His presence. I am sure that the secret of the blessings of the Lord as stated above may be attributed to this fact, that every Wednesday afternoon the women meet for prayer at 2:30 in various homes, and in addition to this, the men and women assemble at the parsonage every Saturday night for an hour of prayer. The pastor's wife has charge of the woman's prayer service, and they convene in one room, while the pastor, who has charge of the men's prayer service, convenes in an adjacent room. It is wonderful to hear the saints praying and

asking God to send an old time revival to New Berlin. Our God is still on the throne. Christ, our Captain, is leading us on to certain victory, so we have nothing to fear. Our people are loyal to Christ. No sacrifice is too great for them to make for the Master. It is our plan and purpose, if Jesus tarries, to hold tent meetings in Shurburne, New York, and New Berlin in the spring and summer months. We give God praise for all that has been done, and we are trusting Him for greater things."

EVANGELIST LUM JONES—"The Lord was with us in the meeting at Bowie, Texas, with Pastor A. C. Gustin. My brother's death hindered me in getting there, making the time short. We did not see much salvation work, but we did not go out on a flat. Prof. Roscoe Carrell was the pianist and did good work. Our next meeting was at Calamine, Ark. (camp). The Lord gave us a wonderful revival, I was told the best for years. This is an old camp, and has had some of the best of our church. Many got to God. Prof. J. J. Douglas and wife were the singers. Brother Douglas is a good singer and a hard worker. God bless Brother Douglas. We were next with Pastor L. L. Gaines, of North Little Rock, Ark. The Lord gave us a good time, had a goodly number pray through. The singing was conducted by local talent. Rev. Gaines is doing things in North Little Rock. He is the man who almost

filled his church at midnight for a service, with Prof. L. C. Meser and myself. We were passing through and after an altar service we left for our next engagement. If a pastor can have a crowd at this time of night, he should do anything he wants to do. We were at home for our Assembly, Eastern Oklahoma District, and then left for New Castle, Pa., to be with our pastor, Rev. G. Howard Rowe. As far as the devil is concerned, Rowe has the right name, for he is ever in a scrap with the devil. The Lord gave us a great time, many prayed through. I have never worked with a man that I enjoyed being with more than Brother Rowe. He has done great things for New Castle. Brother Rowe was the singer, and he is a good one. In fact he can do almost anything there is to do around a church. They paid me well for my services. We went to New Galilee, Pa., for our next meeting. Rev. Thomas T. McKisson is the pastor there. Brother McKisson has about as much religion as you will find a man with. The church at New Galilee is sometimes advertised as the church in Galilee, over Jordan. There is a little branch close by that they call Jordan. As far as I can tell the folks never got over Jordan while I was there, for our crowds were very small (just a few). I don't know, whether the folks there are very hard to move or not, as they did not give me a chance to try them. In all of my meetings I have been telling them to get saved, join the Church of the Nazarene, and take the HERALD OF HOLINESS, run for life, and they would make it. I trust if I am ever in Galilee again the folks will get over Jordan. I am in the forty thousand HERALD OF HOLINESS campaign."

PASTOR LEO C. DAVIS, WINCHESTER, IND.—"We have just closed our second meeting for this Assembly year. Evangelists C. C. and Flora Chatfield were effectively used of the Lord to the salvation of many. Fifty-six seekers were at the altar in this meeting, attendance was excellent, not having room to seat all the people. One very timid woman struck sanctifying fire about 11:30 p. m. of the last night of the meeting. She exchanged her timidity for such boldness in the Lord that her shouting brought out the neighbors from down the street in protest. At 3:30 a. m. Monday, after the meeting had closed on Sunday, we were aroused by a knock on the door. A young man had come to pray through. After making three restitutions about the city, and getting people out of bed to do it, he struck fire at 4:45 a. m. So we had nearly an all night siege. Our regular Y. P. S. meeting was held tonight (Tuesday) and another soul got through to victory. We take in members right along at the close of meetings and also during regular services. We read the Manual close and straight, therefore nobody expects to get in unless they come up to the Nazarene Manual standard. There is no friction whatever among the 108 members, to my knowledge. They all love fervently and are on hand prayer-meeting nights to pray the glory down. All financial obligations are paid in full monthly. To God be all the glory. We praise the matchless name of Jesus for all

He is doing for us. We have remembered the HERALD OF HOLINESS by sending in 105 subscriptions the past four months."

PASTOR G. W. HENDERSON, ALBERTON, P. E. ISLAND.—"I want to tell the readers of the HERALD OF HOLINESS of the people of this circuit, and thank them too for their many kindnesses shown toward their pastor at the Christmas season. A few days ago I went to the express office and found to my happy surprise a large box with a lovely fur coat and lovely robe for sleigh. I thank the dear people, one and all. We are having good meetings, both the preaching services and prayer-meetings are times of refreshing from the presence of the Lord. I thank God for a people that will stand by their pastor with their pocketbooks, presence, and prayers. Outlook for Alberton church in the future is good. We had Rev. Levi Ecker of Perry Station, Ontario, with us four weeks. The Lord graciously blessed his labors with us. Brother Ecker is a clear preacher of both works of grace, and while we did not see many converted yet we thank God for three, father, mother and daughter, and two other daughters have been converted since. On Sunday evening, January 30, I gave two the right hand of fellowship into the church and the end is not yet, praise the Lord. I have received a call to remain pastor for another year and have accepted it, and we are looking forward with bright anticipation and believing God for victory. To Him be all the glory."

PASTOR J. A. RUSSELL, BARTLESVILLE, OKLA.—"Four months have gone by since our Assembly and I can safely say that the church has been in almost a constant revival. There has been someone at the altar almost every service and many have prayed through. God is wonderfully blessing the people here. For the past fifteen months this church has paid out more money for the good of the church than it has ever paid in the same length of time. I have never asked for one penny outside the Church of the Nazarene to take care of our obligations. During the month of January there were over two hundred dollars of tithes went through the treasury, paid in by this bunch of storehouse tithers. This is besides all their large free will offerings. We are expecting this to be far the best year. Our good District Superintendent, S. H. Owens is standing by us like a daddy. Mr. Jimmie McClure is doing a great work as Sunday school superintendent. Mr. A. L. Brandond has the N. Y. P. S. in hand just right, and Mrs. D. A. Lucas knows how to make the old piano talk. There isn't one thing that this church needs but just a little time and watch us grow in this beautiful city of twenty thousand. We have just closed a good revival with the Rev. C. H. Lancaster of Birmingham, Alabama. He is one of the old fashioned type of holiness preachers of twenty-five years ago. This church is certainly delighted with the good work he did here. Rev. Lancaster has been in the ministry for the past twenty-five years. He has been District Superintendent of three districts and has traveled over and preached in thirty-five different states. He was at one time



ROSELAND CHURCH OF THE NAZARENE, CHICAGO, ILLINOIS

God's continued blessing is upon this newly organized church. Sunday was an especially good day. We raised the monthly payment for the building quite easily. We find that storehouse tithing pays. God honors them that honor Him. We are all organized and ready for an evangelistic campaign, starting March 7, with Rev. Elwood Taylor. If possible, come and help us, and please do not forget us when you pray.—Cora Ryan, Pastor.

pastor of the First Church of the Nazarene in Philadelphia. He has a wide reputation as a great preacher and a very, very good evangelist."

PASTOR LEWIS H. BACHELLER, KALAMAZOO, MICH.—"It has been over a year since last we reported to the HERALD and then it was from the far western prairies of South Dakota. We came to this place as pastor last September, following Brother E. D. Haley, who had laid a good foundation upon which to build. God has blessed us since we came with the salvation of souls and the sanctification of believers and we are now in a campaign in Richland, nine miles from here where God is getting a grip on the hearts of the people of the town. We plan to do here as we did in the West, hold a number of revival campaigns without driving distance of our home base. This means a strengthening of the local work with fine new material as well as a means of advertising the blessed message of Full Salvation. As soon as we came on the field we began the work of getting together a large orchestra and band, teaching the young people myself, and now we have a fine orchestra of over twenty pieces which is a great help in the meetings. They have the blessing of God on them, everyone but three of them can testify to the experience of holiness.

There is a building fund, lately started, which is accumulating regularly for the

express purpose of securing a lot on which to build a large basement of a church building and as soon as that is done, roof it over temporarily, and worship there until we can go further with the building to its completion. This will save us hundreds of dollars a year in rent of a hall. We are praying the dear Lord to make this a center of holy fire in this southwestern corner of Michigan that shall start spiritual bonfires all around this part of the country."

"THE EAST LIVERPOOL, OHIO, Church is pleased to announce that Rev. O. L. Benedum, our beloved pastor, at a meeting held Feb. 2nd, was extended a unanimous call as pastor of the local church. May 1st will mark the beginning of Brother Benedum's seventh year with us and during the past six years he has done a splendid work in our church and throughout the city and we surely thank God for ever sending him and his wife and daughter our way. His preaching, his work, his Spirit-filled and Spirit-possessed life, exemplary in every sense of the word, are indeed a great blessing and inspiration to all whose lives touches his. Under his wise leadership the enrollment has increased from 200 to 850 with an average attendance this year of 405. Brother Benedum works in hearty co-operation with our splendid superintendent, Mrs. Thos. E. Durbin, who has recently taken up the work her departed husband laid down. Already this year \$18,306 has been paid into the local treasury, including \$3,250 for benevolent purposes divided as follows: \$1,125 to foreign missions, \$442 to home missions, \$722 for educational and \$961 to general purposes. We have two or three good revivals and week-end conventions during the year and our people are kept well blessed and God is surely in our midst. How we do praise Him for all his goodness to us! Much is to be said also of our pastor's good wife, a consecrated, self-sacrificing woman of God, who is a valuable asset to our church. She is president of our Young People's Society, and through her work and prayers has built the society membership up to 150. She is a Spirit-filled leader, full of ideas and one who loves the young people as her own children. She also leads the large young people's choir in a fine manner. We all have a real good time in the Lord and our young people would rather come to church to sing, pray and shout the victory and help others into the kingdom than anything else in the world. We feel that we have much to praise God for with such a pastor, pastor's wife, Sunday school superintendent and corps of workers, and are looking forward with faith and trust in Him for greater victories and greater blessings in the coming year than at any time in the past. To God be the glory!"—(Miss) Marie Wolf, Secretary.

PASTOR C. C. CLUCK, BENTONVILLE, ARK.—"We arrived on our new charge on October 19. We have a nice brick church with balcony and Sunday school rooms, and have 155 members. We have a revival every Sunday. I have been here four months, and there have just been two Sunday nights that we didn't have seekers in the altar. We have a fine

Sunday school and are now pulling for two hundred. We have a fine Missionary Society. Our women meet every Tuesday, bring their dinner, and stay all day. Yesterday we had twenty-one present. We have some of the finest young people I ever met anywhere. They have a good society, and meet every Sunday evening. We also have a good Junior society."

EVANGELIST L. G. MILBY—"We are in the greatest meeting ever held here in Sidney, Ohio. Catholics getting saved; restitution being made; altar filled every night. One sister with seven children who prayed through last night good, went to heaven today while eating dinner. God is on the throne. Pray for us."

PASTOR IVAN H. WARREN, VASSAR, MICH.—"We just closed a very satisfactory meeting, February 1-13, with Rev. E. E. Turner and wife, pastors of the Church of the Nazarene at Hammond, Ind. The house was comfortably filled each evening, and God's Spirit did His office work in convicting and driving conviction home. There were over thirty that gave definite testimony to being either reclaimed, saved, or sanctified. The finances came easy for the meeting and evangelists, and also a good love offering for the pastor. The last evening Brother Turner raised \$900 in cash and pledges for payment on our church. Needless to say we were sorry to see the evangelists go, for never had the truth been preached plainer nor every phase of the church helped more than in this brief meeting, and they carried away a standing invitation to return. Thanks to the First Church of the Nazarene in Hammond for lending us their pastors."

EVANGELIST W. W. LOVELESS—"I had two meetings since I last reported; both in Nazarene churches. The first one was at Findlay, Ohio, Dec. 31 to Jan. 16. This revival was just ordinary,—hardly that. Empty pews were very plentiful during the entire meeting. I believe thirty-six was the largest crowd we had. However we believe there was some good done. We had a few seekers, and we believe some of them obtained a good experience. Also the church was blessed and edified to some extent. We found the pastor, Rev. Roy Klingler and his good wife very congenial folks to work with. He is a fine pastor and stands by the evangelist in every way. Our last meeting was at Monticello,—a mountain town in southern Kentucky, where we closed February 7th. Here the first night we were greeted by a full house, and I would judge that the church will seat over two hundred. After the third night seekers began to come to the altar, and from then on we never had a barren altar service. There were eighty-nine seekers, counting them as they came, and most of them did some real digging and praying, and of course were happy finders. The crowds increased until night after night standing room was at a premium. In fact the crowds were too big to obtain the best results. On the last day we baptized eight by immersion in Elk Creek, and at night we received twenty-seven fine members into the church. This church had no pastor,

but L. T. Wells, the District Superintendent is sending Rev. J. W. Norris on the field to take charge of this church as pastor. We are expecting to hear of the Monticello Church forging to the front. I am now with the Pilgrim Holiness Church at Arcanum, Ohio. We are just getting started but the outlook is good for a God-fashioned revival."

ELWOOD, INDIANA—"Truly the Lord has done great things for us, whereof we are glad. At the beginning of this Assembly year He sent us as pastor, one of His very choicest young men, in the person of Rev. Walter Rees. Since that time many good things have come our way. First was a week's convention with Rev. U. E. Harding, which was a blessing and uplift to the church. In November we had a good revival with Rev. Oscar Hudson, when a number found the Lord. Then came an over Sunday visit from our beloved District Superintendent Rev. J. W. Montgomery, strengthening and confirming the saints. Lastly was a three weeks' meeting, closing last Sunday night. Our pastor did the preaching. The Lord was with him, giving wisdom and courage in declaring the whole counsel of God; with gracious unction and anointing of the Holy Ghost. Deep conviction came upon the people and a number sought the Lord, probably twenty were definitely blessed. Brother John Kerwood, of Bluffton, Ind., had charge of the song services. He was a blessing also in special singing, and in his deep concern and burden for the lost, and in praying and dealing with seekers around the altar. He came to us a stranger but left with a feeling of close kinship. In several services God came upon His people in an unusual way, melting and running all together. We praise Him for these manifestations of Himself among us. During the meetings about sixty subscriptions for the HERALD OF HOLINESS were taken by the pastor. We are expecting to receive a number of new members next Sunday. Every department of the work is moving forward. The Sunday school is growing in a healthy manner. Our new Superintendent, Mr. James Baden, is taking hold like a veteran and God is blessing. The Young People's Society is doing fine with Miss Mildred Culp as president. They recently had Rev. and Mrs. Bitzel, returned missionaries from Africa, for a Monday night service, which was a great blessing in enlarging the vision of our people to the needs of missions. The Woman's Missionary Society meetings, under the direction of the new president, Mrs. Elva Stant, are gracious times when God comes among us. All who attend are learning how to advance on our knees—to more fully fathom the density of heathen darkness; and then to comprehend the glorious liberty and light in the gospel of Jesus Christ. We as a church see still much land ahead to be possessed, and we are determined by God's grace to press the battle to the gates. The Beautiful City is in the foreground and we are headed that way."—Mina Gill, Reporter.

PASTOR A. C. METCALF, REGINA, SASK.—"We closed a campaign Feb. 6th with those splendid evangelists, V. W. and

Marguerite Littrell. Their work was greatly appreciated by the church and our friends. During the meeting there were seven sanctified and twenty-four converted. The last Sunday five joined the church and we believe there will be more coming in later. When one considers that the weather was part of the time 42 degrees below zero and that followed by an epidemic of flu which kept many of the people from the services, we had a real good meeting. The closing scene will not soon be forgotten, as sixteen earnest seekers played through to victory. We feel that we could not recommend the Littrells too highly. We are looking to the future with renewed faith and courage. Our Assembly is to be entertained here next summer, at which time we plan another strong evangelistic campaign. God is blessing the Sunday school and rewarding the efforts of our faithful and efficient superintendent, Brother Simpson. The outlook is fine and the uplook is par-excellent."

PASTOR JOSEPH GRAY, HEMET, CALIF.—"We have just closed a splendid meeting with Evangelist C. B. Fugett of Ashland, Ky. We do not want to use superlatives where they are not necessary, but this was of a truth a heaven-sent revival. Counting as they came there were 165 seekers in the two weeks. We estimate at least one hundred different people bowed at the altar. We took in thirteen new members the last night of the meeting and we have more to follow. The encouraging feature of the meeting was that people really prayed through. Tobacco and pipes went, novels were burned, rings and other jewelry taken off, the barber shops lost some trade from the women, lodges will be minus some members, the shows have lost some patronage, and men and women in the town felt the impact of the meeting through old bills being paid up. Best of all folks really died out to carnality and received a definite second work of grace and are now glad to testify to holiness. People came forty miles out of the mountains and put up in town for the meeting. Then when they prayed through they went back and got others, and they too prayed through to victory and the whole group came into the church at the close of the meeting. The house was packed every night and some nights we were turning people away before time for the service to begin. One night Brother Fugett asked all who had been seeking God but had not been at the altar to lift their hands, and at least fifty responded. Other churches in town reported a definite move for God in their services the closing Sunday of the meeting, so for once we have seen our heart's desire in a meeting that lifted out beyond our own little circle and really gripped the community. We have tried to be conservative in this report, but trust you will pardon us saying that Brother Fugett said it was the best meeting he had held in California, and the pastor feels as though it was by far the best meeting of his ministry. We have seen much bigger meetings, but no meeting in which souls were more honest, and there was any more definite results on the part of so many. Without taking any credit from the evangelist, who was

indeed God's man for us at this time, and the finest yoke-fellow we have ever had, yet we feel that emphasis should be laid on the fact that the church has been praying definitely and earnestly for months for this meeting, and the last two cottage prayermeetings before the revival were times of definite assurance of coming victory, and the prayers were praise rather than intercession. The day of revivals is still here."

PASTOR L. T. CORLETT, GRAND JUNCTION, COLO.—"The past few months have been very busy ones in the work for the Master as we have held three revival meetings in addition to our regular pastoral work. The first one was at Palisade with Brother Chas. A. Jeffries as pas or. This is the town that is known far and wide for its fine peaches but they also have some fine folks and God gave us a wonderful time as we labored together. Brother Jeffries has gained the confidence of the people of the town and the attendance was better than the church has had for some time. There were twenty-eight different ones prayed through and every department of the church was built up. Immediately following that meeting we started a campaign with our own church. Rev. P. J. Smith and wife from Montrose, assisted us for a week and the Lord blessed their singing and preaching. We had lots of rain and mud but God gave us victory in spite of conditions. There were thirty-four different ones prayed through and the church received an impetus that has continued to grow every week since. Mrs. Corlett helped in the singing in all of the meetings. The first of January we went to Montrose to assist Rev. P. J. Smith in a campaign. We enjoyed working with Brother Smith very much, he is a brother to A. J. Smith, our missionary to China, and also a brother to Sister Kiehn. The meeting was good from the start as Brother Smith had been having seekers at the altar for several Sunday nights preceding the revival. The attendance was good throughout the entire meeting in spite of a lot of sickness. There were fifty-one different ones that found victory. We presented the matter of the HERALD OF HOLINESS in all the meetings and received forty subscriptions. The work here is progressing very nicely. We were blessed in having Brother and Sister Davis our District Superintendent and wife, with us two Sundays during the month of January. Their visit was a great blessing to the church and there were seventeen prayed through in the services while they were with us. The revival is still on and two prayed through last Sunday night. The Sunday school, under the leadership of George Ponsford is growing rapidly, both in attendance and in interest, having had the highest attendance last Sunday that they have had for about two years. Our Woman's Missionary Society is growing and boosting things at home as well as in the foreign work. They purchased an individual communion set for the use of the church and are assisting in other home work. The attendance at the Y. P. S. meetings is increasing and they have adopted the N. Y. P. S. Journal as their guide in the devotional services and we are expecting the interest to increase. The

church remembered the pastor at Christmas time with a check of \$25, Mrs. Corlett with some beautiful presents. At present we are in a drive to secure our portion of the subscriptions to the HERALD OF HOLINESS in order to get the 40,000. In the words of Paul, 'We thank God and take courage.'"

PASTOR EVERT BAKER, MONROEVILLE, IND.—"We just closed a great meeting with Rev. Melvin Moorhead and wife of Payne, Ohio. They gave us heart searching songs and sermons. We had to turn away people. There were twenty-three different seekers, almost all claiming victory. We haven't taken in any members yet from the meeting, but some are looking this way."

PASTOR G. E. PHILLIPS, SIDNEY, OHIO—"Greatest revival ever held in this church. I. G. Milby at his best; largest crowds ever known, great conviction. Yesterday was the greatest day in the history of the church. Altars were filled morning and evening. Mrs. Milby cannot be beaten with the young people and building up of the Sunday school. The enrollment of the Sunday school was

almost tripled. If you want a revival of the old-fashioned type call the Milbys. We are buying a nice church and the outlook is splendid. Pray for us."

EVANGELIST A. M. MASON—"Just closed a meeting with the church at Dalhart, Texas. The meeting was a success from the start. We have been here over five Sundays. Our crowds increased from the start to the last. February 6 we had an overflow, and closed with the church and people begging us to stay. The people of the town said this was the best meeting ever held in Dalhart. To God be the glory. Miss Stella Roby is our singer. She is one of the best yet. Miss Pluma Mason, my daughter, is our pianist, and she is hard to beat. We had about thirty professions. The most of them plowed through like they did twenty years ago. Rev. H. H. Hagemier is the pastor of this band of loyal Nazarenes. We sold several Manuals and took several subscriptions to the HERALD OF HOLINESS. Several are coming into the church. We go for freewill offerings and the church here said they could not pay for a meeting, but we received \$171. If you would like to have us with your church or community, write us at Hedley, Texas."

DIAGONAL, IOWA—"We have been busy in the pastoral duties every day. The Lord has been putting his signal blessing on our midweek prayermeetings and on our Sunday services. We have been conscious of the presence of the blessed Holy Ghost in our midst from time to time. As we leave these dear people here to go into the evangelistic field we feel we go with the prayers of these loyal men and women to follow us. We have enjoyed our labor of love with these self-sacrificing people. Rev. M. Crysler and wife will succeed us as pastor. We bespeak for them a great future. We are making our slate up for the summer and winter. You can reach me at 2923 Troost Avenue, Kansas City, Mo."—Rev. A. McNaughton.

EVANGELIST J. H. CRAWFORD—"The meeting with Bethel Church South, of Yuma, Colorado, begins fine. Our crowd last night was real good and we are expecting a glorious revival here. I held a meeting here a year ago and the Lord gave us a gracious good time. We are expecting a better one now. Brother Paul Dodd is one of our choice young preachers and knows how to get under the burden for the lost about him. I just closed a glorious little meeting, down in Texas. It was in the country in a schoolhouse, about twenty miles north of Canadian, among the ranchers. This meeting was well attended for the scattered ranchmen and farmers. The Lord surely did put His approval on the work. Mighty conviction gripped the people, quite a few prayed through in the old fashioned way. There are a few of the anointed of the Lord who live in that community. I hope to see a good Nazarene work there some day. We have just finished our new brick church at Hooker, Oklahoma, which has kept me tied up most of the summer and fall, but I am now free and ready to answer calls anywhere. I can give you dates after

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March 13. Address, Hooker, Oklahoma."

EVANGELIST E. C. TARVIN—"Our last two meetings were in Illinois, the first one with Rev. John Edge, Arenzville. Here we found Rev. Edge with the meeting on when we arrived. We fell in line, and began preaching the old rugged truth, and God honored His Word in saving souls. We came from Arenzville to Taylorville for a week-end convention with Rev. Beever, our old friend. This is a new work, but they have a fine tabernacle and parsonage and the work is making progress there. We could be with them but a few days, but souls prayed through and some were sanctified, while the church was blessed. They are making plans for big things in the near future. May heaven's blessings be upon this little band of Nazarenes. We are now, at this writing, in the battle at Wurthington, Kentucky. The meeting is just starting with the building crowded the third night, and we are moving on to victory. Pray for us. We have a few open dates for spring and summer. Anyone wanting our help write us at once at California, Kentucky."

PASTOR WILLIS FRENCH, OLIVE HILL, KY.—"Since our Assembly in September, This is our second year here and our

work is in better shape than it has been since we have been here. Soon after the Assembly we took a nice class of members into the church. A short time after that, Brother L. T. Wells, our District Superintendent came over and preached for us two nights. He brought us some great messages, and his visit has meant much to us. Some few weeks ago we exchanged pulpits with Brother Joe Tyson at Science Hill, Ky., and also Brother J. S. Logsdon at Mt. Sterling, Ky. Their preaching was great. Brother Logsdon laid a good foundation. Brother Tyson came along and he and Sister Tyson blessed us with their good music and singing. Brother Tyson's sermons were simply wonderful, but just as the revival got started his time was up and he had to return to his flock. We knew it was no time to quit, so we secured Rev. Ira Ison for two weeks. He is a young man from Grahn, Ky., who has just come to us from the Pilgrim Holiness Church. He preached on sin, death, hell and the judgment, until people became alarmed about their lost condition. Some got sick and went to bed, but soon they waked up to the fact that they were sin sick. They lined the altar our work has been getting along nicely, and we've beautifully saved and sanctified. Some thirty-two in all prayed

through either for pardon or purity. On the last Sunday we had two hundred in Sunday school. Our Ladies' Missionary Society is doing good work, and we are paying our budget monthly. Olive Hill is in for every thing in the Nazarene program. Pray for us."

WEBSTER CITY, IOWA—"Our church just closed a wonderful revival which lasted for three weeks. But praise God! we feel that the revival has just begun. Brother and Sister Sellards have been faithfully laboring to create a center of fire where the people might come and be saved and built up in holiness. There are some people here with hungry hearts and longing for a place of Pentecostal fire and life and power. We firmly believe that God's divine hand is upon the Church of the Nazarene in this town. During the meeting twenty persons came to the altar; almost all of them were blessed, and the saints rejoiced. We are thankful to God to be able to report victory through His blood."—Edna Van Devender, Reporter.

PASTORS A. J. LAIRD AND WIFE, DARLING RUN, OHIO—"Just closed a precious revival January 16 with Dwight M. Peffley. He was both evangelist and singer and truly used of God. Some seventy-five or more professed experiences. Tobacco was discarded, old grudges settled, some went seven or eight miles to straighten up wrongs of seven or eight years' standing. God convicted, the devil howled, souls repented and we all shouted. Praise the Lord. Business men in neighboring towns said, 'You must have a revival—old debts are being paid.' Six new members came into the church. The evangelist has gone but the glory remains. We love the old fashioned evangelist, old fashioned praying through, and old fashioned victories. Several wonderful cases of healing accompanied this meeting, among whom was the pastor's wife delivered from nervous breakdown and organic difficulties. About two years ago in connection with our pastorate at Cooperdale, God permitted us to prepare this church for organization. Now there are forty-four members, a good Sunday school, a new N. Y. P. S., blessed services of victory and we believe better things ahead."

EVANGELIST GEORGE BEIRNES, KINGSWOOD, KY.—"We just closed a splendid revival with Rev. Raymond Bowers of Kendallville, Ind. This is quite a new church, organized this last year. Heretofore it has been almost impossible to get the crowds to coming. We were blessed from almost the beginning with splendid crowds. New faces would appear in almost every service, and, while the revival was not flushed with seekers, we had some real praying through, and people brought in who we feel sure will become members and help to strengthen this young church. One sister who was sanctified, united with the church the last Sunday. Several others were to come, but the storm and some sickness kept them away. Several families are looking our way. Much of the prejudice against our church was broken down. We predict a rapid and substantial growth for our church at Ken-

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dallville. They are yet in an upstairs hall, but they have their eyes on a church, and are going to try and get it. Rev. Bowers, the splendid young pastor, has to work some at manual labor so as to help out on expenses, but we don't believe he will have to much longer. We never enjoyed preaching the gospel of full salvation quite so well. The people seemed to greatly appreciate it, and took good care of us, without any pull. The people gave freely and seemed to rejoice in the privilege. We have some open dates for spring and summer. If you desire our services, write us at Kingswood, Ky."

PASTORS M. V. DILLINGHAM AND WIFE, PONCA CITY, OKLA.—"After serving First Church, Oklahoma City as pastor for five years we accepted the pastorate at Ponca City last October. The battle has been hard but God is giving us victory. We are now holding a series of services which will continue two or three weeks with Mrs. M. V. Dillingham as evangelist. God has given us souls in every service since the meeting started. Our young people's work is encouraging. We only had five or six young people to start the new year with, but we have been steadily growing until we had forty-one in the N. Y. P. S. service last Sunday evening. We have some loyal Nazarenes here who are fasting and praying for a great revival. We have all our apportionments, both district and general, paid up to date. The church gave us a surprise last Saturday evening, quietly meeting in the church. After the crowd had gathered they sent for the pastor and family. They rendered a nice program, then all came to the parsonage and brought a nice pounding, and served refreshments."

PASTORS A. J. AND CLARA S. LAIRD, COOPERDALE, OHIO.—"February 6 closed the best revival Cooperdale Church has had. D. M. Pefley was evangelist and singer. Though a singer who can sing until you really feel it, he preached for us until he dug deep enough to awaken carnality and sin, then let them pray until they died to it all. The country is feeling it for miles even after meeting has closed. The deepest mud of years didn't keep people away. They came, they saw, they hungered, they accepted—some thirty or forty. Thirteen lined up as Nazarenes. The last night of meeting we burned the last note on the church building. One mother of three little ones was healed of anemia, nervousness and goitre, couldn't sleep and choked at times prior to this, now sleeps like a child. We are now closing two and a half years' work at Cooperdale. God has enabled us to take a six months old church of twenty-five, just coming out of the mother church with the stigma and usual prejudice and in two and a half years bring our ranks to fifty-four. We have taken thirty-five into this church, paid every cent of church building indebtedness, put \$200 on same in decoration and improvements, purchased a parsonage of five rooms, dug out another church of forty-four members, made friends of many former critics, took some into the church, gained the respect of the community, and some said if we had held the last meeting two weeks longer we would

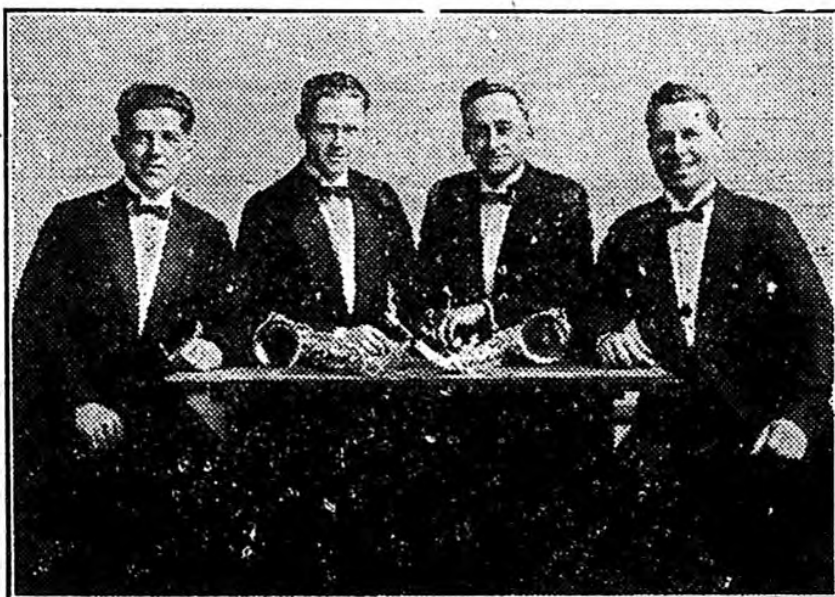
have taken the country. Incidentally we've traveled some ten or eleven thousand miles in a Ford to do it. The Lord may have all the credit and the glory. We just tried to mind God."

EVANGELISTS STELLA M. ADAMS AND LILLIAN E. BIRKEY.—"Praise God for victories for holiness in Wisconsin. A week-end Holiness Convention at Ladysmith, Wisconsin, December 31 to January 2, resulted in seventeen definite seek-

ers for forgiveness or heart cleansing, and in renewed vows for real holiness ministry. We opened the battle at Chetek, Wisconsin, on January 4, continuing up to February 6. It has resulted in a gracious ingathering. It was distinctly a 'holiness' revival. The church had been for years without a revival, but this one was truly prayed down. God met the church in a very gracious way, and gave especial victory the last two days of the meeting. The afternoon services were

RADIO REVIVAL

Nazarene Pulpit WOAN, Wave length 356.4
Lawrenceburg, Tenn. March 6 to 20



Workers—Rev. H. H. Hooker, the famous Vaughn Quartet and Dr. John W. Goodwin for the last three days.

Music in charge of the Vaughn's School of Music.

Services 10 a. m. and 7 p. m. each week day. An additional service at 2:30 p. m. Sundays.



Rev. J. W. Goodwin, D. D.



Rev. H. H. Hooker

TUNE IN
PRAY
BELIEVE

times of richness and refreshing for the saints and many settled there their need for heart cleansing. One dear brother seventy-three years of age sought and blessedly found a clean heart. About thirty-five adults and perhaps ten children sought God for forgiveness or cleansing. Nearly all were glad finders. They came out with clear and definite victory. One young man lay prostrate under the power of God until he settled a call to preach. At a consecration service near the close of the meeting, thirteen young people pledged their lives to holiness ministry. One young woman said 'yes' to a definite call for service, thus settling a fight of years. Others renewed vows and still others were definitely called to preach. It was surely a glad hour for the church. We go to Humbird, Wisconsin for a Christian Workers' Convention and follow it by a union meeting of the churches of that village. Pray for us that we may push the battle for God and holiness in this difficult northern field. There are hungry hearts and open doors every where if only God leads us to them and gives strength for the battle."

MINNEAPOLIS, MINNESOTA

We are still fighting the devil with a four fold gospel. This is our 40th year preaching the gospel. We have a fine hall in the heart of the city with meet-

ings every night. God is saving the lost and healing the sick. We commence a 15 days' meeting in the Armory, Ottumwa, Iowa, March 6 to 20, a city of 25,000. The Armory seats 1,200, in the heart of the city, services daily at 2:30 and 7:30 p. m. We ask the readers' prayers that God will save the lost and heal the sick.—Evangelists Mr. and Mrs. John Alexander Dooley, 915 W. Broadway.

TELEGRAMS

OLIVET, ILLINOIS

District Superintendent J. W. Montgomery of Northern Indiana, gave us best meeting in years at Olivet College. President T. W. Willingham and Pastor J. E. Williams are leading us on to deeper things in God. About one hundred definite seekers. During meeting we had three all nights of prayer. God is in our midst.—E. O. Chalfant.

LITTLE ROCK, ARKANSAS

First Church, Little Rock, a great revival on. Hundreds of people hearing the gospel. Scores turned away. The altar filled almost every service. Second live thousand cash laid down Sunday morning in March offering. Dr. Williams' preaching fitting and powerful. On with the revival.—Mrs. E. E. Long, Clerk.

SIDNEY, OHIO

Just closed greatest revival in history of Sidney Church of the Nazarene with Rev. and Mrs. Milby evangelists of Danville, Illinois. Great crowds; over sixty at altar; fifteen new members with others coming. All expenses raised with good offering for evangelists. \$2700 raised on purchase price of church. We gladly recommend the Milbys to any church desiring an old-fashioned revival along "red hot" but sane lines.—G. E. Phillips, Pastor.

DES MOINES, IOWA

Sister Fry, the pastor, having been very sick, I have had charge of the services for ten consecutive Sundays. God has blessed both in giving and receiving the messages. Quite a few bright confessions. Some indications of an old time revival. God is definitely answering prayer. Preached twice in the all-day holiness meeting in Bethel Mission with salvation results. Have some open dates for both church and camp meetings. Wire or write me at 1502 Forty-sixth Street. Forty thousand subscription list for the HERALD OF HOLINESS and all educational institutions clear of debt, a glorious possibility if all pull and push. Let's do it.—Evangelist J. E. Gaar.

PORTLAND, OREGON

New East Side Church of the Nazarene



Easter Post Cards No. 1121. Twelve different designs, very artistic and attractive; printed in colors. These could hardly be surpassed. 20c a dozen; \$1.25 a hundred.



Easter Cards for the Children No. 1125. Two cards in this series as shown in illustration; designed especially for children. Size 2 1/4 x 3 1/2 in. Packed ten in a set, five of each design. Price 30c a set.

Easter

[April 17th]
Post Cards, folders, etc.



Easter Crosses No. 122. (As illustrated) Small size, 2 1/4 x 4 1/4 in. An unusually beautiful series of four designs each with gold border. Verse of Scripture on each cross. Price 2c each; \$1.75 a hundred.

Large Easter Crosses No. 300. (Square corners) Size 3 1/2 x 5 in. Gold borders; sprays of beautiful flowers. 3c each, \$2.75 a hundred.



Easter Folders No. 1112. With envelopes; size 2 1/4 x 4 1/4 in. Designs of Easter flowers in full colors and with gold edges. Each folder contains appropriate verse and Scripture quotation. Set of 10 folders with envelopes, 40c.



Easter Cards No. 1102. With envelopes; size 2 1/4 x 4 1/4 in. Beautiful designs of birds and Easter flowers in colors; gold edges. Set of 10 cards with envelopes, 20c.

was organized by the District Superintendent with thirty-seven charter members at the close of a successful evangelistic campaign conducted by Rev. and Mrs. E. J. Lord. Many definite seekers. One hundred thirty-six in Sunday school. Fortunate in leasing former Baptist church located in heart of east side district, not heretofore covered by our denomination.—A. M. Williams, Secretary.

PHOENIX, ARIZONA

Interest unabated. In the eighth week of the revival. Five hundred seekers. Great victory for our God and the church.—Earl F. Wilde and Wife, E. G. Roberts and Wife.

ANNOUNCEMENTS

NOTICE—I would like to secure a pastorate in the country where my family of six children can have a good wholesome atmosphere in which to grow up. I am 39 years old. Wife is a good musician, play cornet myself and we both sing. Three daughters are in Junior High School, one daughter in grades, two boys at home. All of my children are saved and one sanctified. I have had several years' experience in pastorate and evangelistic field. Will be available after next revival meeting near Claire City, beginning March 6th. Refer to Rev. E. E. Wordsworth, Superintendent Minneapolis District.—F. W. Burleigh, 700 E. 6th Ave., Mitchell, S. D.

NOTICE—Brother Ed. F. Howard and myself, who have been in Bethany-Penniel College this year, will be in evangelistic work this summer. While we must meet our obligations the same as other honest people, we are not so much concerned about finances as we are about revivals. We feel that there are pioneer fields and small churches who need someone to come and stay with them until the fire falls. If you need someone to do this, call on us. Brother Howard who will be in charge of the music, is a splendid young man from Chickasha, Okla. As to myself and my ability, write to Rev. N. B. Herrell, Lamar, Mo., or Rev. J. Walter Hall, Bethany, Okla.—Orville J. Hoag, Bethany, Okla.

NOTICE—The National Christian Welfare Union, Omaha, Neb., want to get in touch with unemployed Christian workers to help establish Minerva Cottages, homes for homeless little girls, in Kansas City, Mo.; Kansas City, Kans.; Topeka, Kans.; Oklahoma City, Okla.; St. Joseph, Mo.; Des Moines, Iowa; Sioux City, Iowa, and Lincoln, Neb. If interested in helping solve the homeless girl problem of America, write Rev. C. E. Bowen, Executive Secretary, 3107 N. 60th St., Omaha, Neb.

CHANGE OF ADDRESS—Rev. Moses Hagopian, missionary in Palestine, has moved from Jerusalem, and should now be addressed, P. O. Box 503, Jaffa, Palestine.

REQUESTS FOR PRAYER—"Please pray for a sister and a niece who are in the hospital and unsaved."—M. L. "Pray for my healing of mind and body."—T. W. F. Miss. Pray for Sister Scofield, of Muscatine, Iowa, who is in the hospital; for the healing of a sister in Illinois who has a cancer; for the reclamation of a sister in Sherman, Texas; for a mother of three children who is to go to the hospital for an operation. "I have been called to preach, but have been hindered for the past eight years with a bad case of granulated eye lids. Pray that my eyes will be completely healed."—G. L. G., Texas.

SPECIAL REQUEST FOR PRAYER—Please join in fasting and prayer for a young man, with wife and two little children,

BIBLES AND TESTAMENTS for Easter Gifts and Awards

SUNDAY SCHOOL SCHOLAR'S BIBLE NO. 26653

THE GOSPEL ACCORDING TO SAINT MATTHEW

CHAPTER 1

1 Genealogy of Christ. 18 His conception and birth. 19 Joseph's misdeeming thoughts are satisfied.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zarah of Thamar; and Phares begat Esrom; and Esrom begat Arah;

4 And Arah begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Uriah;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezechias;

10 And Ezechias begat Manasse; and Manasse begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abi-

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son.

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2923 Troost Ave., Kansas City, Mo.

who has been down with sleeping disease for nearly five years. Brother Gaines and I have anointed him and have been praying for some time, but it seems we are unable to get victory. —Della Harmons, No. Little Rock, Ark.

NOTICE—Telegrams and Telephone calls directed to our home address will not reach us during the first part of March, as the family plans a two weeks' vacation, leading up to the heavy spring and summer program. Letters addressed to us at that time will not get immediate attention, as we do not plan to leave a forwarding address.—J. W. Montgomery, Superintendent Northern Indiana District.

NOTICE—Rev. H. A. Gregory, commissioned evangelist, has had experience as pastor for a few years, but has felt that his definite call has been to the evangelistic field. Brother Gregory has just closed a wonderful revival at Tyler, Texas. He is a safe, sane gospel preacher and is one who devotes much of his time to prayer. Anyone desiring him for a meeting will make no mistake in

calling him for a meeting.—F. E. Wiese, District Superintendent.

NOTICE—I have just been informed that by some means the idea had been planted in the minds of some people that I owned a farm and did not care if I was in evangelistic work or not. This is a mistake. I do not own a farm or even a home. My entire income is from my meetings. I have only been at home for a week since last August, and God has given us some good revivals where souls have been saved, reclaimed and sanctified. Most of the summer is taken but I have some open dates in the spring and a few in the tent and campmeeting season, also some time in March and April.—B. T. Flannery.

SPECIAL NOTICE—Northern Indiana District: Beginning at Crawfordsville, Indiana, Feb. 28, Mrs. Esther Carson Winans, our returned missionary from Peru, will visit the churches of the Northern Indiana District as follows: Feb. 28, Monday Night ..Crawfordsville March 1, Tuesday NightFrankfort

March 2, Wednesday NightElwood
March 3, Thursday Night ...Alexandria
March 4, Friday NightMuncie
March 5-6, Saturday and SundayAnderson
March 7, Monday NightModoc
March 8, Tuesday Night ...Winchester
March 9, Wednesday Night..Huntington
March 10, Thursday Night..Ft. Wayne
March 11, Friday NightHammond
March 12-13, Saturday and Sunday ...South Bend
March 14, Monday NightElkhart
J. W. MONTGOMERY,
District Superintendent.

NOTICE—Rev. W. G. Bennett, well known evangelist of 2923 Troost Ave., Kansas City, Mo., is now in the bounds of the Illinois and Indiana Districts doing effective convention and revival work. Brother Bennett is a great expositor of the Word and one of the clearest second blessing holiness preachers of our denomination. Anyone in this section desiring his services may reach him through the above given address. He has a few open dates for spring and summer. Do not permit this great man

100 Calendars for \$7.00

One Mission Superintendent ordered two hundred to be used for free distribution among the needy. How many can you use?

¶ We have a few thousand "Bible Gems" Scripture Calendars on hand that we wish to close out at less than cost. These calendars are too beautiful and the blessing they may bring is too vast for us to destroy them. Therefore we offer them, in quantities at these unusual prices. Order 100 to sell at reduced prices. Order 100 to distribute in hospitals, jails, county farms, etc., etc. Thirteen beautiful, inspiring pictures and Quotations from the Word of God for each day of the year. Scatter these "Bible Gems" in your community. No better investment could be made than a few dollars spent in distributing these calendars where they will bless, enlighten and convict.

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25 calendars, 12c each

P. P. or Express extra



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to be idle at any time. Our people need his messages.—J. W. Montgomery, District Superintendent, Northern Indiana District.

ATTENTION: Minneapolis District.—All interested persons notice that in the Minutes the following subjects, American History, Elementary English, Paragraph Writing, and Holiness and Power are omitted from the list of subjects assigned to Rev. J. W. Hilborn, Lamoure, N. Dak., examiner. Also, that the subjects examined by each examiner follow the name of the examiner.—Ira E. Hammer, Chairman of Board.

NOTICE—Flower Memorial First Church of the Nazarene, St. Louis, Mo., has moved. We are now worshipping in a hall on the corner of Tower Grove and Hunt Ave. This is just two blocks north of Tower-Grove R. R. Station. We have a nice corner lot within one block of this hall on which we expect to begin the building of a new church in a few days.—J. W. Roach, Pastor.

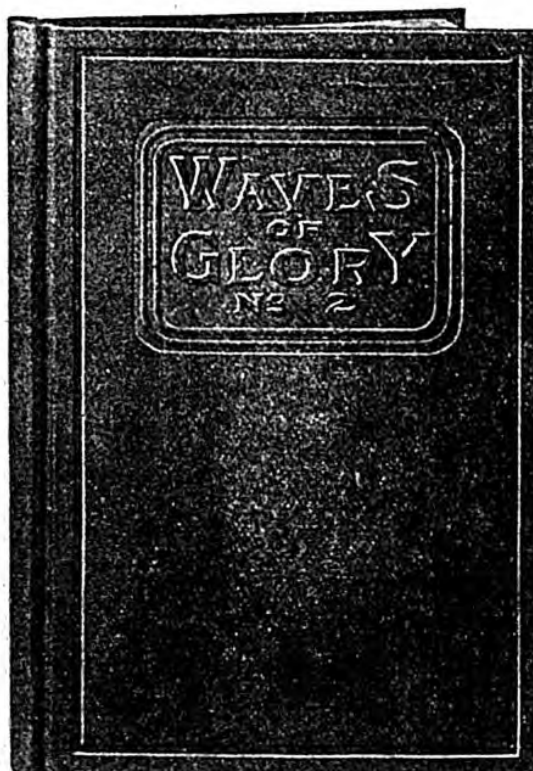
DEATHS

DAILEY—Mrs. Nannie P. Dailey was born at Tazewell, Va., May 25, 1851. She was married to W. W. Dailey on May 6, 1874, and to this union were born ten children, three sons and seven daughters: G. A. and Basil Dailey of Ponca City, Mrs. Rinda Gennings of South Bend, Ind., Mrs. Eliza Ball, Mrs. Gay Fritz of Ponca City, Mrs. Gemile Hanks of Kansas City. A son, Cole, and three daughters, Bessie, Lena, and Marguerite, passed away previous to their mother's death. Her husband passed from this life Feb. 4, 1916. Besides her children she leaves to mourn her loss eighteen grandchildren, three great-grandchildren, two sisters, Mrs. Eliza Lester of Richmond, Va., and Mrs. M. L. Smith of Ponca City. She was converted forty-five years ago in Virginia where she united with the Southern M. E. Church. She was sanctified thirty years ago and united with the Church of the Nazarene in 1910. She passed away on Dec. 22 at Ponca City Okla., being 72 years of age. Funeral services were conducted in the Church of the Nazarene by the pastor, Rev. M. V. Dillingham, the text being, "I have fought a good fight, I have finished my course, I have kept the faith," which she selected. The pall bearers were her six grandsons.

WHITEHEAD—"Elijah Whitehead died in Tacoma, Washington, Nov. 12, 1926, age sixty-four years. He lived the experience of entire sanctification and died happy in the faith. His parting message was, "That Jesus is more precious than ever before." Many times his testimonies blessed our souls in his life, and his death was beautiful. He leaves a wife to mourn his loss.—V. W. Anglin.

HAM—S. D., Jr., age six years and ten months, went to be with his Creator from the sanitarium in Brownwood, Texas. He is the son of Rev. Mack Ham, who has been pastor of the Church of the Nazarene there for some few months. His hour of departure came about eleven o'clock Friday night, January 21, after an illness of two weeks. Friends and relatives did all that was in their power to do, and prayers were offered by the saints for his recovery. A bud has been plucked from the home to bloom in a country where disease does not prey on the body. Thank God, he is gathering all children and all saints to the city where there is no death, no tears, no heartaches, no crepe. The Bible holds out the promise that we shall meet again, and oh, what a meeting it will be for those who have washed their garments white in the blood of the Lamb.—C. R. Dosler, Goldthwaite, Tex.

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Washington-Philadelphia (Derby, Pa.) April 6 to 10
New York (Spring Valley) April 13 to 17
New England (Wollaston, Mass.) .. April 20 to 24
Pittsburgh (Barberton, Ohio) May 4 to 8
Ohio (Troy) May 11 to 15
North Dakota (New Rockford) June 15 to 19
Manitoba-Saskatchewan (Regina, Sask.)
..... June 29 to July 3

FALL ASSEMBLIES

Minneapolis August 10 to 14
Iowa August 17 to 21
Kansas City (Webb City, Mo.) .. August 24 to 28
Missouri August 31 to Sept. 4
Kentucky Sept. 7 to 11
Tennessee (Lawrenceburg) Sept. 14 to 18
North Carolina Sept. 21 to 25
Georgia Sept. 29 to Oct. 2
Florida Oct. 5 to 9

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SPRING ASSEMBLIES

Alberta District March 23 to 27
Northern Pacific District May 18 to 22
Northwest District May 25 to 29
Idaho-Oregon District June 1 to 5
Northern California District June 8 to 12
Southern California District June 14 to 19

FALL ASSEMBLIES

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

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Okla.

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