

# HERALD of HOLINESS

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## WHAT IS TRUE PROSPERITY?

THERE can be no denying that the Scriptures promise prosperity to the righteous, and there can be no denying that with God's ancient people temporal success was proof of divine approval. Job and Abraham and Isaac and Jacob and David and nearly all of God's chosen men of those far away times were rich and healthy, although they were not all at all times happy.

And it is easy for the most of us now to believe that God is pleased with the man who has a sound bank account and whose tax receipt is large, whose friends are many and whose health is good. But it is a sore temptation to faith when we see the righteous straitened by poverty, obscure and persecuted and preyed upon by chronic, lingering, even incurable disease.

And the difficulties are not removed when we see the wicked and Christ rejecting rolling in wealth, intoxicated with popularity and displaying immunity to care of mind and sickness of body. If all the righteous were wealthy, popular and well, while all the wicked were poor and outcast and sick, we would then know that prosperity is temporal good. If, on the other hand, all the wicked were living in pleasant environment and all the righteous were downtrodden and distressed we would know that prosperity is not temporal good. But some of the righteous have earthly goods, temporal preferment and sound bodies, while others are poor, and persecuted and afflicted; and the wicked, likewise, are subject to various stages of blessing and judgment.

Now the sufferings of Jesus Christ alone were truly vicarious, and only the torments of the finally damned are strictly retributive. All the temporal sufferings of mortals are corrective, allowed as examples to others or else explainable upon some higher plane of well-being to which we are as yet unable to climb. And thus we would have to know every man's case in particular to be able to say with certainty what prosperity really is.

But there is a shorter way than the way of wisdom, and that is the way of faith. And since we know that "All things work together for good to them that love the Lord, to them that are the called according to his purpose," and since we know that whatsoever the righteous do prospers, we therefore know that the state and position and situation of the man who loves God with all his heart and obeys Him implicitly and instantly is true prosperity.

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## WE MUST SPECIALIZE ON SPIRITUALITY

**W**E frequently receive letters asking if we think this and that and the other thing is wrong as a means to hold the young people to the church, or as a means of reaching "outsiders," etc.

Well now why should we especially need to be informed on all such subjects? When you just really set in to ask, "What is the harm in this or that?" it is not always easy to say just wherein the evil does exist. But even if we admit that everything which churches usually do in their "methods" of gathering and holding the people young and old is good, no special progress has been made; for from the beginning of sin in this world, not only has evil been the enemy of good, but the good has been the enemy of the best. And the want of genuine spirituality in the average church is a grim testimonial to the fact that churches which have attempted "methods" which need defence have not succeeded in the great task for which the Church exists.

In an address at Kansas City, Evangelist Goodell said that if the Church should quit founding and maintaining hospitals and providing temporal relief for the needy, the State and philanthropic individuals would take up these lines of work, and so they would not be altogether neglected. And if the Church should cease to equip, endow and maintain schools for the education of youth, the State and kind hearted individuals would assume the work, and so it would still go on. But, said he, if the Church ceases to bear a spiritual message and to save souls, there is no one who can take up that task and it will cease altogether.

Of course we could spend our time in picking out methods of church work which we think are objectionable. We might even get up something of a reputation for being "radical," and "fearless" if we should do that. But we are going to do what we think is a wiser and safer thing, we are going to commend and urge the positive program. We are going to plead with all our ministers and people to specialize on spirituality. Not necessarily emotionalism, although there always has been a deal of emotion wherever the Spirit of God has His way, but we mean spirituality in that deep

sense in which noise, emotionalism, sermonizing, music (instrumental and vocal), plans, organization and every human thing is but incidental; and the presence of God, the genuine glory of God is the predominant factor. There may be a few formalists and backsliders who will object to a too spiritual program, but you may be surprised to find that so many will like it and that you will be able to gather and hold the crowds on this basis as well as on any other.

Practically every preacher who has left the holiness movement during the twenty-five years that we have known its personnel has done so on the plea that he wanted a "larger field." In simple words, he decided that he could do more good in the long run to do a little good to a whole lot of people than he could do by doing a lot of good to a few people. And whether he knows it or not, every such preacher substitutes quantity for quality and thinks he is getting ahead. Numbers have a great attraction for most people, and bigness is an appeal that many cannot resist.

But every preacher who has "rounded the corners" of his terminology in order that he might preach holiness without letting his hearers know that he is doing it, forsaken the mourner's bench in favor of some "nicer" way of bringing people out for God, becomes "inclusive" in order that he might be a "missionary" to the people of his own church has made a botch and failure of his ministry and his life. We do not say this as a mere notion of our own, but we say it as the sane conclusion that results themselves have forced. We could name twenty men in illustration, but we forbear.

We have not quite weighed the meekness back of that advertising which calls a certain church "The Revival Church," "The Old-Time Religion Church," etc., but if a certain church actually has revivals and demonstrates sure enough old-time religion these facts are likely to be advertised on it. It might be just as well for the church itself to use some of that advertising energy in actually bringing on a situation that would merit such wonderful cognomen. Nevertheless, the proper stock in trade for every congregation and every minister of the Church of the Nazarene is genuine Pentecostal spirituality. If you have any doubt about some other "method," leave it off. Your church can live without it. But preach the old time gospel of full salvation, pray the glory of God down upon yourselves and upon the people, have souls in the fountain as a "usual" thing, let shouts of praise be heard so frequently that extremely "nervous" persons will be afraid to come to your church lest someone should "run over," make prayer and song and testimony and healing for the sick and general Pentecostal manifestations take a place "away up front" in all your programs. There are not many such churches as that in the town and you will have a good crowd if you have simply those who like that sort of thing. You can't do every thing, you know, and you can't hold

everybody; but you can make spirituality the dominant note and you can go and grow and prosper on the basis of an old time, Bible, Pentecostal program and then your going and growing and prosperity will be sound and clean and dependable.

And as a final observation, we may say that people who are not willing to pay the price and meet the conditions for a program which is spiritual and Pentecostal are usually the ones who are so insistent on using some means or method concerning which many will ask, "Is it any harm," and which must needs have defence. There are a lot of things that *may* be all right in the program of a church, but we *know* it is all right for the preacher and the members to all get converted soundly and sanctified wholly and then to maintain the temperature of "white heat" in spiritual things all the way through. So let's just simply specialize on the things we know are all right and which we do not need to defend.

### HOLINESS MEANS SOUL SATISFACTION

**T**HE soul should be the dominant factor in the man. When the body rules, man becomes an animal. When the intellect reigns, the man becomes a cold-blooded thinking machine. But when the soul or heart nature sways the scepter, the man lives for the highest and best in life and in eternity. The soul was made for God and nothing short of God will satisfy it. David was describing the normal cravings of the average man when he said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

But holiness is the moral essence of God, there is no holiness apart from God, and to be "filled with all the fulness of God" is to be perfected in holiness. But to be filled with all the fulness of God is to reach that place where the soul's bones are made fat, and the soul itself becomes like a watered garden whose waters fail not. "There's not a craving of the mind which Jesus cannot fill, and not a pleasure I would seek aside from His dear will."

When we say that holiness means soul satisfaction, we do not mean that it means satiety with God Himself, for by process of enlargement the soul becomes capable of comprehending and assimilating and enjoying more and more of God continuously. But we mean that holiness means satisfaction in the sense of ruling out craving outside of God and the will of God. The water which Jesus promised which would be an everlasting cure for thirst was not to be a cure for thirst for itself; but for thirst for other waters.

Why do men love the fashions and follies of the world and follow after them? Because their souls are not satisfied. Why do men sell themselves for money and for pleasure? Because they are not satisfied. Why do professing Christians run after religious fads and fancies and furors and fanaticisms? Because they

are not satisfied. Why do men flounder and temporize regarding testimony and service and ecclesiastical relations? Because they are not satisfied? Why do men hesitate and dread and draw back from sacrifice and devotion and from death? Because they are not spiritually satisfied. Because their assurance is not full and the demands of conscience have not been altogether met.

But thank God there is a state into which the Christian may be brought by the grace of God where the clouds are all driven away and peace and love and joy fill the heart. Christians adown the ages have never testified to having reached this glorious state at conversion, but myriads of them have borne joyous witness to having attained it by faith subsequent to conversion. With many the conviction for holiness is distinguished from conviction for guilt as being rather a "conviction of want." There is within them, in spite of the fact that they know they have been regenerated, a longing for "something more." And this longing is not a vague craving for something which may not be attainable, but it is a longing for something which the heart, led by the Holy Spirit, feels is its rightful possession. It is a longing that is so definite as to be of itself evidence that it can be satisfied.

And in fact God has always supplied every demand that He has created. He never made a bird with wings with which to fly until He had made atmosphere for it to fly in. He never made a fish with fins with which to swim until He had made water for it to swim in. And likewise He never made a human soul hungry for deliverance from all sin and for transformation into the moral likeness of God until He had provided a means by which he could reach such a state and experience. The God of peace who has called us unto holiness is faithful to sanctify wholly all who will come to Him in full consecration and appropriating faith and to preserve them blameless unto the coming of our Lord Jesus Christ.

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"The accident was due to neglect of orders." This was the coroner's verdict on a railroad collision in which several lives were crushed out. The "orders" were not despised or willfully disobeyed, they were simply treated with "neglect." Life is run on "orders," and they must be strictly observed and obeyed, or there will be wreck and ruin. It is not necessary to be willful and wicked in our disobedience, to trample riotously on the commandments of life and to do "despite unto the Spirit of grace;" simple neglect of these orders from above will surely end in disaster. "How shall we escape if we neglect so great a salvation?"

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Salvation was not designed to make man's pleasures less. The outlook may be gloomy, but the uplook is always prosperous and glorious.

## TRAITOR TRAITS OF THE ARCH-BETRAYER

By J. F. Knapp, M. A.

**T**HERE are at least a dozen reputable persons in Holy Writ who were named Judas (Heb. Judah). The action of one person brought the name forever into hopeless disrepute. The fact that it means "praise," could not redeem it; as Dr. Henry Morrison points out not even Robert Ingersoll would name one of his sons "Judas Iscariot."

When Judas betrayed his nation, his kindred, his name and his own soul, he must have realized this for "when, he saw that he was condemned, he repented himself . . . saying, I have sinned in that I have betrayed the innocent blood." Seeing Christ condemned, some spear thrust of intuition told him that he was condemned too. He had disgraced the great name of his ancestor, the founder of his tribe, Judah the son of Jacob, and had betrayed the Son of God.

To study Judas Iscariot (i. e., man of Kerioth, a town in Southeastern Palestine) the other disciples being Galileans, is to study the character of the world's most sordid example of disloyalty and treason. History records but two men bold enough or wicked enough to attempt the subversion of the Venetian Republic. In 1310 Bagemonte Triepolo, long honored by the people was found to be a conspirator. He was executed, his palace was leveled to the earth and upon its site was erected a "stone of infamy," to commemorate his betrayal of the people's trust. Again, in 1364 the Doge Marino Faliero was discovered in a like attempt. In the State Council Chamber of Venice there are the portraits of the illustrious founders and fathers of the Republic. But the visitor is arrested by a blank in the succession. A simple veil hangs black upon the wall with white letters inscribed upon it—"Here is the place of Marino Faliero, beheaded for his crimes." The name Judas has become a "stone of infamy," among the noble statues of Scripture biography, while of him the Psalmist prophesied so mournfully, "Let his habitation be desolate, and let no man dwell therein; and His bishopric let another take."

He did not come to this crowning act all at once. It was only after "Satan entered into him," that he reached the climax of his infamy. There is a progress and a process in the degeneration of character as well as in its regeneration. Men commence to be good, but after that steps downward as well as upward are often by nearly imperceptible degrees. Judas was discontented, disappointed, disaffected and dishonest before he was disloyal and dishonorable. He was discontented with the feeble attitude of Jesus toward His own position. He was disappointed because he saw his hope of emolument and of being an earthly princeling vanishing into thin air. He was disaffected and lost no opportunity to foment discord and unrest

among his fellow disciples, he was dishonest in the misappropriation of trust money given to the twelve for distribution among the poor.

But it was when Jesus rebuked his avarice there in the house of Simon at Bethany, after Mary had poured ointment upon the Master's feet, and he stood revealed as the sneaking cut-purse and cringing grafter that he really was, that his long meditated act of diabolical disloyalty was put into effect. Angry, crest-fallen, revengeful he seems to have rushed headlong from Simon's house straight into the counsels of the priests who were thirsting for the Savior's blood.

See him as he (1) bargains—it is not because he hates Jesus; like every traitor the world has ever seen, he puts something else out as a cloak from his own midnight incriminations—this time since he failed of the three hundred pence from Mary's perfume, he must have thirty pieces of silver. See him as he (2) plots—a coward still he "sought how he might conveniently betray Him." See him as he (3) dissembles, chatting away with the disciples, piously coming up to the Last Supper, putting out his feet for the Son of God whom he is about to hand over to His murderers, to stoop down and wash in the utter grace of unexemplified humility and forgiveness. See him as he sits there close to Jesus so that the Master can reach out to him secretly and only John and Peter know about it—a morsel from His own bread, soaked in the drink from His own cup. See him as he takes it without a moment of hesitancy or a blush of shame "Eating and drinking damnation to himself." See him as he (4) resolves—as though the body and blood of the Lord had wrought some revolution within him as indeed there was for "after the sop Satan entered into him." He had received his "baptism" of fire but it was of hell fire: his "Comforter" had come but it was the Curse of Cain, the "spirit" was upon him, not the Spirit of truth, but the spirit of the damned. See him in the culmination of his *dishonor* when a few hours after his feet were washed by Christ and His food was blessed by passing through the hands of Christ, he rushed, impelled forward by the swords and staves of the high priest's cut-throat band, into the arms of Christ and signified the divine Object of his betrayal by the kiss of customary good fellowship—supreme goodness and unparalleled evil met—in a kiss!

What brought Judas to that hour and that act? Less than three years have sped by since he was going about preaching the Gospel of the Kingdom for Judas was that most pitiable and perilous of individuals, a backslidden preacher. Says Peter, "He was numbered with us, and had obtained part of this ministry." Little by little the seeds of disobedience, of selfishness, of avarice, of irreverence, of callous in-

difference to the words of the Master, seem to have sprung up in his heart. At first he had preached as did Jesus and the others without purse or scrip. But he was one of the first to see the "necessity" of "organization." Loving money, he contrived to bring about a change from the early simplicity of those Galileans in the band less worldly wise than himself. "If we but had money how much good we might do," was perhaps his subtle suggestion, for everywhere were beggars, "the poor ye have always with you." And sometimes at eventide when Jesus discoursed of the Father and the Way, of His Kingdom and His Coming mayhap Judas heard it not for there was the clink of gold in his ears and the tumult of figures jostling his vision. Jesus never wanted money. He who had so little yet gave so much could find shekels in the mouths of fishes, shelters in the holes of foxes and the nests of birds and sleep beneath the stars to the music of wavelets beating against the prow of a dirty fishing boat on Galilee. And so unhindered, as he thought, unexposed because he imagined himself undetected, the carnality within grew and gained unto itself the dominion of his soul until black hatred took the reins that day when Jesus rebuked him for dear Mary's sake and until the wine and blood of the last communion turned to wormwood and gall and "Satan entered into him."

Nor was Judas saved by his repentance; it was not a godly repentance, a genuine change of mind or temper which is *metanoia* but only an anxiety or mental concern which is *metamelomai* when he "repented himself." Remorse was eating at his vitals. He was no longer his own master. Perhaps he thought he was sick, but it was not his body that was ailing. Money lost its interest. The approval of the high priests and rulers of his people was no longer of any consequence. He wanted now only some rest from trouble. A rope was the nearest sedative. The grave seemed the only refuge left in the universe. So he goes outside the city wall, perhaps at about the same hour when Jesus is saying to that other sinner, "This day shalt thou be with me in Paradise," but, Judas will never hear those words nor yet the final prayer of outraged but magnanimous Deity, "Father forgive them, they know not what they do," for he *had* known, he had moved stealthily and in the dark but he had seen the light and had refused it—at that same hour of paradise for one and deadly agony for the Christ, Judas the Betrayer swung out on the rotten limb of a tree in the field of blood—the potter's field—and as the noose tightened about his throat and the purple spurted up into his face, the branch swayed and cracked and broke and he fell headlong, his over-fed carcass bursting asunder with sickening gush of fatty gore and splattered blood and thus he went "to his own place."

There is a well known picture in sacred fiction. It is of a man who roams the under-world. At his belt is a bag which he often fingers greedily. The fires

of hell licked up the moisture round his heart and ever he is athirst in the flame but he does not cry with Dives for a drop of water to cool his parched tongue; rather is his search, his longing and his moan all for silver, glittering, shimmering, piling silver—for He sold the Son of God, dishonored the name of his fathers, despatched to a suicide hell his own soul—for thirty pieces of silver, but the thirty pieces of silver are gone, they "purchased a field with the reward of his iniquity," and now,

"Thinkest thou that I who saw the face of God,  
And tasted the eternal joys of heaven,  
Am not tormented with ten thousand hells?"  
CINCINNATI, OHIO

## THE SWIFTNESS OF JUDGMENT

By MELBA H. BROWN

*That there should be time no longer* (Rev. 10:6)

God is a merciful God and therefore men presume upon his mercy and their hearts are fully set to do evil. But God's judgments are sure and come with haste.

The one thought I want you to get is that while mercy may be long, judgment is always short. When mercy stops and judgment begins it comes in fury and is soon over and even this is mercy. But every heart should realize the importance of ever being ready; for sudden judgment or sudden glory is coming to everyone and that right soon and speedily.

As it was in the days of Noah so shall it be in the days of the coming of the Son of man. Mercy was long. For two thousand years men had lived in sin and wickedness and defiled the earth and one another. For one hundred and twenty years they had been warned by faithful Noah but when mercy ended and the door of the ark closed in just forty short days all was over. When Noah walked back on to the same earth there was not a voice to blaspheme God, not a hand to be lifted in rebellion against its Maker, and not an individual to scorn the wet weather prophet. Oh what a change and how quickly it came.

Sodom and Gomorrah had many years of mercy but lived on in seeming security and continued in sin until the inhabitants had become so corrupt that it was not even a safe place for the tarrying of angels. They were warned by Lot but he seemed as one that mocked and they rejected his warning. But the same day that Lot went out of Sodom, the same day they rejected the warning, judgment came and it was quick and certain and the same night as the sun set there was not a rebel left in all the plain to disdain God's workings.

Johnstown, Pennsylvania had years in which to repent and on the last Sunday of mercy the preachers of the town, unknown to one another, preached from the same text, "Except ye repent ye shall all likewise perish," but they did not repent because mercy had been long, but judgment came and like a great rushing

monster it swept down upon them and piled their dead bodies in heaps and drifts down the valley. There was no more delay.

For almost two thousand years this age has been rejecting the mercy of the shed blood, trampling it under their unhallowed feet, denying the virgin birth thereby making the Son of God a bastard and atrocious to society, using his name as a byword and a hissing, persecuting His followers and spurning His love. Truly mercy has been long and there has been delay after delay until at times the Church has wondered why. The Apostles had to write the early churches to be patient until the coming of the Lord. We have need of patience today that we may be found ready when He comes. But as sure as there has been mercy just so sure there will be judgment and when it comes it will not delay.

In this tenth chapter of Revelation Jesus, crowned as with a rainbow, with face as the sun, and feet as pillars of fire and with the book in His hand every seal broken and open, and He alone was found worthy to break the seals and open it; now sets His right foot

on the sea and His left upon the land signifying taking possession of it all, and it rightly belongs to Him, and proclaim with an oath, that there shall be no more delay. When this proclamation is made the thunders of heaven say Amen to it and then destruction follows rapidly with judgment after judgment and in a short while every rebel is put down with the final battle over, the blood of the armies of the earth flowing down the valley of Megiddo, the beast and false prophet taken alive and cast into the lake of fire, and the devil bound and locked in the pit. Then shall righteousness cover the earth as the waters cover the sea.

Jesus says, "Be ye therefore ready for in such an hour as ye think not the Son of Man cometh." Your opportunities have been many and God's mercy with you has been long but when it ends it will be sudden and judgment will be quick. Oh man I urge you to get ready and keep ready. I beseech you in Christ's stead, be ye reconciled to God. Delay no longer.

ALHAMBRA, CALIF.

## ONLY CHRIST IS SUFFICIENT

By Arthur Gould, Evangelist

**W**E quote from the Book of Hebrews, second chapter, verses six and nine; "What is man? We see Jesus." One important and necessary branch of human study should be Man. We should not be ignorant of our species—of ourselves. There are three imperative subjects which one should study: one is the Bible, one nature and the other humanity! The Bible, because it is the door of light for all spiritual attainments; nature, that we might behold the works of a wonderful Creator; humanity, that we may know which methods to use for all classes of individual characteristics. True, there are many other subjects which should challenge our attention and thought, but the three mentioned are outstanding. The latter we wish to notice briefly.

May we consider some general circumstances connected with the Creation of Man. With respect to other departments of God's work, there was the simple expression of the divine will, such as "Let there be light," "Let the waters bring forth," "Let there be a firmament in the midst of the waters," etc., but concerning the creation of man it appears by the Scriptures a council convenes and we hear the language of the divine plurality of the persons in the Godhead, saying, "Let us make man in our image."

The period of Man's creation seems to be the last on God's creative blueprint. Man's residence and all other things necessary for his comfort were made ready for his reception. After earth had been fashioned and the heavens found their place, after the sun in his meridian splendor shed his penetrating beams upon earth, after the moon had been dressed in a

robe of silvery lustre, after the night had been spangled with stellar beauty, the rolling planets rested in their orbits, the beasts of the fields, birds of the air, and fish of the sea had been created, then man was formed. All seemed good to God, but the culminating and crowning act of the Omnipotent was the making of man. It appeared to be the climax of creative wisdom.

The study of man is wonderful in its extent. We behold him in his majestic temple; we see him with his inventive mind; we observe his likeness to his Creator and we are astonished at his ability for high attainments. The day in which we live is one of great experience. Men who are studying the problems of humanity and the economy of commercial progress are giving to the world new openings, wider discoveries, and better methods. Years have passed since that lad of note sat in his mother's kitchen watching the lid of the tea-kettle jump from its position, and realized that therein was a power which, if it could be concentrated, would be of benefit to mankind. In his mind something was started which culminated in the first steam engine. People said it could not be done, but man had conquered what seemed impossible. Years have also passed since Mr. Franklin stood with kite-string in hand, with the lightnings flashing above his head, and the rain pelting upon the ground, when suddenly there was a peculiar something which penetrated his body and caused every nerve within him to jump. He did not rest this "peculiar something" there, but today we have the product of that thought and discovery—electricity. It has been harnessed to light our homes, factories, shops

and streets. It has propelled the street car over thousands of miles of rail, and pulled heavy steel trains over steep mountain passes. Even though "there is no new thing under the sun," as the preacher hath said, yet it took Alexander Graham Bell to make his fundamental discovery of the telephone. On June 2, 1875, this marvelous unfoldment was made and the following day the instrument was constructed and tested. The next day a patent was issued, and in three days more "it speaks a complete sentence." Today there are 17,000,000 telephones in the United States alone, and 10,000,000 in the rest of the world. Thus we see man has given to man the wonderful products of thought and study.

When we behold the inventive mind of man, the intellectual capacity he has attained and the creative intelligence with which he is adorned, we stand back in amazement. When we consider his physical make-up, we can imagine no greater creation than the Divine has placed between animated creatures of earth and the celestial hosts of heaven. When we think that our composition consists of many elements which could be used for material purposes, we are bewildered. There is enough carbon to make 93,300 lead pencils; enough oxygen, hydrogen and nitrogen to make \$2.45 worth of illuminating gas; enough phosphorus to make 20,000 matches; enough sugar to sweeten thirty cups of coffee; enough iron to make a spike to hold our own weight; enough starch to do up several family washings; enough lime to make several pounds of bleaching powder; enough salt to season a good size meal, and enough magnesia to make up this constituency in several bars of soap, we become amazed beyond explanation, and cry out, "How wonderful man is." Yet with the amazement of his creative mind, with the limited imagination of a greater finite being, with bewilderment at his composition, we cry out "He is not enough, we would see Jesus."

When we behold the magnitude and magnificence of nature we again stand spell bound. We view the rolling hills and the yawning chasms; we behold the majestic snow-covered mountain peaks that God scooped out of the seas; we see the little streamlet playing down the mountain pass and the rushing cataract pounding its way to the deep beyond; we view the Star-Spangled Girdle of the night and the splendor with which the silver moon rides through God's chandelier of sparkling diamonds; we think of the many suns that burn in their course, and the one august leader of the day, and still we have to cry, "This is all wonderful, but even this will not satisfy—we would see Jesus." There are many other wonders which might be mentioned, but the one greatest in our mind and heart is—Jesus.

May we look at the last part of the text for a moment. There have been great men who have left behind them "footprints on the sands of time;" men who have uttered statements which either cast a shad-

ow or brightened pages of history; men who have lifted the standard of morals and given to the world workmanship of faithful thought and study. However, with all the magnitude of thought, with all the magnificent purpose of character, while others have faded from memory and lapsed into obscurity, One came who never spoke as other men, who wrote into the pages of sacred history that which has vibrated and re-vibrated throughout the centuries; whose voice was heard by His followers and by the multitudes.

First, may we see Him as the God-man. Coming during an age when a great change was imperative; coming at a time when the world was in need of a Savior; coming to rescue mankind from eternal destruction;—Christ came. Over His head rested the glory of God; in His spirit was the love of peace; in His hand was the power of deliverance; in His nature was no imperfection and in His heart nothing but infinite love for the dying world. He came, whom prophets foretold and concerning whose birth they prophesied. Coming not as mere man, but as God-man, for in Him was vested the power of the Godhead bodily. Infinite in reason, infinite in power, He brought beauty out of chaos, glory out of ruin and structure out of formless existence. He speaks and officers holding the warrant for His arrest dared not touch Him. He speaks and demons depart, the leper's spots are healed, the withered hand is cured, and the dead raised to life. At the sound of His voice disease takes wings, the roaring tempest holds its breath and the loaves and fishes are multiplied to feed the thousands. Age cannot destroy the wonderful force of His voice, and time cannot efface that which was spoken by the Man of Galilee. He surely was God.

Once more let us observe this wonderful character as the world's great Emancipator. Man has ever been in trouble since the fall of his first parents. When man had been confined within the grasps of satanic rule, when the blood of bulls and goats was shed for atonement, when the clouds of sin were hanging low and the storm was on, Jesus laid down His life on Calvary's rugged cross. His heart was so filled with divine love and compassion that He could not die without praying for His persecutors, and without taking someone with Him to Paradise. He died and was placed in the new tomb, while demons held a jubilee in hell. But the night clouds push back to a new day. It is the third morn. The angels came and surrounded the tomb, guards fell, the seal was broken, devils held their breath, hell staggered in consternation and saints rejoiced. Christ had placed death under His feet. He held the key to man's eternal salvation. Man's Emancipation Proclamation was signed with His blood and sealed by His death. Angels in heaven started a chorus which echoed from the portals of heaven to the shores of time.



# THE KINGDOM OF HEAVEN

By Rev. F. M. Messenger

## ARTICLE 4

### *The Ten Virgins*

**T**HIS parable is a picture of the final test of the *Bridal* company. Every class and company will finally be weighed and no one will get into any select company of God who is not one hundred per cent pure.

Before considering this parable, let us study its setting. Jesus has just answered the question of his disciples, "When shall these things be, and what shall be the sign of thy coming and of the end of the age?" After a careful discourse on the signs telling them that they would be as clear as the budding fig, as a sign of approaching summer, He says, "Then"—after these signs have appeared—"shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." We will not discuss the merits or the demerits of these virgins, only to say that the oil in the vessel—the Holy Ghost dwelling within (Rom. 8:11)—is the only passport to the marriage supper of the Lamb.

The kingdom of heaven here is represented as its transition period from the invisible spiritual state to its visible literal state, and this transition is marked by a final sifting out of those who are deceived, not fully prepared. This parable does not fit conditions *now*, but *then*, when the signs are being fulfilled.

The parable of the talents directly following, covers a period from *now* up to the time of giving out the rewards at the end of this age. "The kingdom of heaven is [present tense] as a man traveling in a far country," etc. Jesus at the present time is in a far country and his servants are here as custodians of his goods. When here on earth, Jesus was not the possessor of any earthly goods. "The foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay his head." The only goods Jesus possessed were spiritual values. Hence the goods distributed to these servants must have been spiritual values. You will notice these servants are specified as "his *own* servants." "To one he gave five talents, to another two, and to another one; to every man according to his several ability." These were spiritual talents, the use of which brings opposition, reproach, and often times persecution and suffering. Some cannot endure as much of tribulation as others, so he gave to each according to his ability. That was the stock in trade he left with his servants. The strongest one gained five more talents. The Lord would find him, on his return, doing twice as much and able to bear twice as much opposition without flinching or failing. The second, while not given as heavy burdens, could also do and bear double. But the third felt that he should get through on flowery beds of ease; he thought

Christ was a hard master asking him to render service that would bring trouble, opposition and suffering; so he hid the talent in the earth. I suspect he worked hard, plowed and planted and devoted his time wholly to secular pursuits,—he was very careful not to do anything which would make him unpopular.

Now what was the reward? They were to be made rulers over many things, to enter into the joy of their Lord. The reader will remember that we called attention to God's promises to Abraham,—that he should have a following like the stars in the heaven, and another like the sand on the seashore. In 1st Corinthians 15:38-41, St. Paul writes, "There is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also *celestial* bodies and bodies *terrestrial*: but the glory of the celestial is one, and the glory of the terrestrial is another." We believe that in the next dispensation, our Bibles teach us that God will have a people represented by the Bridal Company, who will have access in their glorified bodies to both earth and heaven, and these will constitute the *celestial company*. The others—represented by the sand on the seashore—will remain on earth being ruled over by Christ and His Bride.

The reward for those who were faithful with their spiritual talents, "Enter thou into the joy of thy Lord." Looking unto Jesus, the Author and Finisher of their faith, they too had endured the cross according to their several ability. They had despised the shame—the jeers and scoffs—and were now to enter the joy of their Lord, who, when he had endured the cross, etc., was *set down at the right hand of the throne of God*; that is the joy of the Lord and he has promised "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The joy of the Lord is to sit down at the right hand of the throne of God (Heb. 12:2).

The one talent man, who never did any spiritual work, who never added to his ability to do anything, who never stood up against the forces of evil,—just kept at secular pursuits and did nothing to advance the kingdom of heaven, or even to preserve it. Hell could have swallowed them all up so far as he was concerned. "Thou wicked and slothful servant," Jesus not only calls his negligence slothful, but wicked. Brother, if you don't do something to advance the kingdom, if you don't put your talent to use, God says you are wicked.

The parable of the pounds has often been called one and the same as the parable of the talents, but this



is a mistake. In this parable, the kingdom is like a nobleman going into a far country to receive for himself a kingdom and he called his *ten* servants, but it does not say that he gave to them *his* goods, it says he delivered to them ten pounds. This means wealth, temporal or earthly values. These servants are on earth—they are endowed with earthly substance and he tells them to occupy until he comes. The citizens hated him and declared they wouldn't have him to reign over them, but here are ten servants, each having one pound. This was not distributed according to ability like the talents, it was temporal or earthly values and not spiritual or heavenly values.

This represents the opportunity of every child of God to serve God with his substance. Laziness or stinginess will bar any person from exercising this God-given privilege and will prevent him from receiving a reward. The first servant added to his holdings ten more pounds. The second one had added five pounds, and the third, nothing. We are not teaching that these men had accumulated wealth which they could now turn over to the Lord. They may have accumulated property but their endowment was ability to do good on earth by the use of the opportunity to make money and use it for God in building up his kingdom on earth.

In the parable of the talents, their endowments were unequal, their rewards were equal. In this parable, their endowments are equal, but their rewards were proportionate to their gain. The delinquent, he who gained nothing and did nothing for God, hid his pound in a napkin. The Greek word for napkin is "sweatcloth." This poor fellow didn't sweat any to increase his endowment; he didn't need his sweatcloth, so he rolled his endowment God gave him up in his sweatcloth and lay around the public places. He never had anything to give when an offering was taken. Jesus will find him, when he comes, just the same lazy old seat warmer in the church. If everybody else was like him there would be no work of God on earth.

The lesson to be learned here concerns the use of earthly substance as stewards of God for the upbuilding of God's work on earth. The rewards are earthly, to be distributed at the setting up of Christ's literal kingdom on earth. "Have authority over ten cities." These servants we believe belong to the terrestrial family of Abraham. The endowments are terrestrial and the rewards are terrestrial or earthly.

The preparatory kingdom of heaven is not growing at a very rapid rate. The light is growing constantly clearer; responsibilities are increasing, but the people are hardening under the brighter light. God is long-suffering, not willing that any should perish, and he will rescue the last saveable soul, but the end is near—when he will catch away the Bridal Company, the celestial company (1st Thess. 4:17; Rev. 12:5), hide away the Israel, the terrestrial company (Rev.

12:6) and will then destroy the wicked at the close of the seven year reign of Antichrist (Matt. 22:7; Luke 19:27; Rev. 19:11 to 21).

## Department of Bible Studies Visions of Our Lord from the Word

By Prof. J. B. Galloway

### Lesson Eight

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

##### I. READ YOUR BIBLE THROUGH SECTION

1. For the Morning Watch, Luke 5-12.
2. For Personal Meditation, Psa. 70-78.
3. For the Evening Devotion, Ex. 16-25.

\*Our personal devotion to God and with God each day will give us visions of our Lord and heaven that we will never be able to see if we neglect this blessed privilege of communion and Bible study. The words of our Lord will lift us above the clouds of the world for in the words of Watson, "If one could but look awhile through the chinks of heaven's door, and see the bliss and beauty of Paradise; if he could but lay his ear to heaven, and hear the ravishing music of those seraphic spirits, and the anthems of praise which they sing; how would his soul be exhilarated and transported with joy." Heaven's Book will lead us to heaven's door. Would you close the door of heaven by carelessly closing the Book of God.

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

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

##### *The Doctrine of Original Sin—Depravity.*

Sunday, 1, Depravity is universal. (a) All the offspring of Adam, Rom. 5:12.

Monday, 1, (a) For the same, Rom. 5:19.

Tuesday, 1, (b) Every one is far from original righteousness, Rom. 3:9.

Wednesday, 1, (b) For the same, Rom. 3:10.

Thursday, 1, (b) For the same, Rom. 3:23.

Friday, 1, (b) For the same, Rom. 5:18.

Saturday, 1, (b) For the same, Isa. 53:6.

#### PART TWO. THE EIGHTH WEEK'S VISION OF OUR LORD *Jesus Our Manna From Heaven*

"To Him that overcometh will I give to eat of the hidden manna" (Rev. 2:17).

In the great discourse on the Bread of Life Jesus clearly identifies the manna as a type of Himself. See John 6:31-38; 48-51. The day following the miracle of the Feeding of the Five Thousand Jesus accused the people of following Him because they had eaten the loaves, because they were laboring for the meat

which perisheth. They asked for a sign that they might believe. He said, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. The bread of God is *He* which cometh down from heaven. . . . I am that bread of life."

*The Scripture References to Manna.* The word occurs nineteen times in the Scriptures. The story of the Manna occurs in Ex. 16 and Num. 11. Deut. 8:3, 16 shows it to be a test. Josh. 5:12 tells that it ceased to fall when Israel partook of the fruit of the land. In Neh. 9:20 it is alluded to. In the New Testament Jesus claims to be the manna from heaven (John 6). The golden pot of manna is mentioned in Heb. 9:4 and we are promised the hidden manna in Rev. 2:17. It is called bread of heaven in Psa. 105:40; the corn of heaven Psa. 78:24, and angels' food in Psa. 78:25.

*The Manna a Type of Christ.* It rained down from heaven, Psa. 78:24. Five times in John 6. Jesus says He came down from heaven. According to Ex. 16:14 it is described as a small round thing, as small as the hoar frost on the ground. In Isa. 53:2 we read of Jesus, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." It gave them pleasure and sustained the Children of Israel. May we be able to find the same in Christ. Only one day's supply was given at a time (Ex. 16:18). We are to pray for our daily bread, but each day we may receive an abundance of grace for that day, but no more. Both the manna in the wilderness and the heavenly manna is the same for all. Both the rich and poor must come to Jesus the same way. There is only one way, and that is Christ (John 10). An omer for each. That which was not used spoiled (16:20). It fell upon the dew, not the ground (16:14). It was too delicate to bear contact with the ground. Our heavenly bread should not be defiled with contact with earthly things. As the unconsumed manna melted away when the sun arose, so the rejected Christ was swallowed up by the cross (Psa. 22:14, 15). It says of Jesus, Heart melted like wax, strength dried up like a potsherd. It was either gather the manna or trample upon it.

The manna was the Wilderness food. It represents the spiritual food of a young believer, and corresponds to the milk of the babe in Christ (1 Cor. 3:1-3). May we not stop short until we have entered the land of Canaan and are able to partake of the bread and old corn of the land. According to Josh. 5:12 the manna ceased after they partook of the food of Canaan. However a pot of manna was to be kept in the ark as a memorial. The wilderness food was not to be forgotten even amid the abundance of fruit and honey of the land. Some was to be kept as a testimony that God had preserved them through all their wanderings.

*Partaking of the Heavenly Manna.* The manna was necessarily a test. We read in Deut. 8:16 that He

fed them with manna that He might prove them. They needed to learn that man liveth not by bread alone (Deut. 8:3). To be weaned away from Egyptian influences is necessary if we are to enjoy the heavenly food. The worldly, carnal heart was not satisfied with the food God had provided, despising it, calling angel's food, "light bread." "In their hearts they turned back into Egypt" (Acts 7:43). A loathing of the manna is a sign of the "old man" with his deeds.

The manna must be gathered early before the sun arose, an example for us to feed upon our Lord from the early watches of the day. If we give Him a secondary place in our lives we will be weak and barren in our spiritual life. It must be gathered daily. Yesterday's supply will not do for today, nor will today's manna do for tomorrow. We must feed upon Him each day.

The manna was like coriander seed, with its fragrance; it was white, and tasted like wafers made with honey (Ex. 16:31). But it must be gathered, ground, beaten and baked in cakes. Then it had the taste of fresh oil (Num. 11:7, 8). To gather is to draw to yourself; to grind and beat is to separate and break to pieces; to bake is to heat and prepare for use. If we are to get the fresh oil from the heavenly manna it will be necessary for us to grasp, select for our individual use, meditate upon and to appropriate the One who came from above. In the wilderness we are presented with a picture of Egypt behind them, Canaan before them, the desert sands about them without a blade of grass, but manna from heaven. So it was to partake of the manna and go to Canaan, or to turn toward the leeks, onions and garlic of Egypt and die in the wilderness.

#### THE LESSON ILLUSTRATION

Rabbi ben Jochai was asked, "Why did not the Lord furnish enough manna to Israel for a year, all at one time?" He said, "I will answer you with a parable. Once there was a king who had a son whom he gave a yearly allowance, paying him the entire sum on a fixed date. It soon happened that the day on which the allowance was due was the only day that the father saw the son. So the king changed his plan and gave his son day by day that which sufficed for the day. And now the son visited the father every morning. How he needed his father's unbroken love, companionship, wisdom and giving! Thus God dealt with Israel and deals with us."—S. S. Times.

Salvation is both positive and progressive. One may know in an instant that his sins are pardoned and subsequently that he is sanctified wholly. And yet there is growth in Christlikeness which begins with these positive deliverances and continues on throughout life. The mellowing and ripening processes of grace are marvelous indeed, so that the hoary head is a crown of glory when it is found in the way of life.

# ANNUAL REPORT—GENERAL SUNDAY SCHOOL COMMITTEE

Probably the most outstanding and aggressive church movement of our time is that of Religious Education, and this represented most largely by the Sunday school. It is said that eighty-seven per cent of the churches now being organized begin as Sunday schools, and that eighty-five per cent of the members of the church come into it through the Sunday school, and that the Sunday school enrollment is usually larger than the membership of the church. But in spite of these facts, Dr. Goodell, the Executive Secretary of the Commission of Evangelism of the Federal Council of Churches of America has recently stated that it is his belief that nothing has fallen down worse and failed to accomplish its real task, than our religious educational system. He bases this belief upon two facts; the first that it has failed to hold the young people, that seventy-five per cent of those who are enrolled in the Sunday school at eleven years of age have dropped out by the time they are eighteen; the second that it fails to secure a proper amount of conversions, that of every five persons entering the Sunday school but one is converted while in the school.

These facts are a strong challenge to the church to study these conditions and discover if possible the cause for these serious failures and seek the remedy. There is, however, some encouragement to us when we hear Dr. Goodell suggest as this cause the lack of downright spirituality in the churches. This gives us an increased inspiration in our effort to put on an intensive spiritual religious educational program in the Church of the Nazarene.

We would not however be foolhardy and suppose that this spiritual program calls for a rejection or even the neglect of legitimate modern and aggressive methods, but we would adopt and adapt all such methods as will be really helpful to us in reaching our desired end, in the accomplishment of our real task. With an intensely spiritual program, with the best and most efficient methods, with adequate equipment and trained workers there is a great need for us, and a place for us and a great work for us to do in the world.

The past year of our Sunday school work has by no means been a failure but has been one of very great divine favor and much advancement. All of our literature has had an increase of circulation and has been largely commended. In several districts better district organizations have been formed and more conventions have been held. Trevecca College has conducted a very successful Leadership Training Institute, and some of our colleges are arranging for special schools of Religious Education. The most discouraging feature of our general work is our failure to secure co-operation from so many of our local Sunday schools. Not more than one-fourth of these will make any response to any appeal we make. One thousand schools failed to respond to the 5c per enrolled member last year, and among these are some of our larger schools. This has meant a lack of finances and has greatly limited our work. About the same number have failed to return the survey blank recently sent out. This means that we have not received as full information as we should have to enable us to intelligently direct the work. Practically but one-fourth of our schools are financing and furnishing the information upon which the General Sunday School Committee is operating in its service to all.

From the incomplete and inaccurate statistics we have been able to gather from the Assembly reports the following is as near as we can get to the truth. These imperfect reports make it embarrassing to us in reporting to the International Council and other agencies who gather annual statistics. Number of schools, near 1,400. Number of scholars, 120,926. Increase for the year, 13,580. 3,751 conversions are reported through the Sunday school and 3,806 have joined the church from the Sunday school. \$47,039 is reported as raised for missions, \$107,875 for current expenses, and \$187,303 for all purposes.

From the 332 survey blanks returned we learn that but 290 of these have a Sunday School Board and but 44 of these, or one-seventh of the entire number, hold regular board meetings. If this indicates the general condition throughout the church it is a revelation of a very serious weakness, a lack of planning and co-operation. But one-sixth of these schools use the individual enrollment cards, and but two-thirds keep regular weekly records; and only one-half of these make any systematic effort for new scholars or in looking after absentees. Here another of our weaknesses is revealed. Our housing conditions are very hindering to the best advancement of the work. But four-fifths of our schools have any separate Sunday school assembly room and but little more than one-third have any class rooms. We have not built our churches with any thought of the Sunday school. But there is coming a great awakening and much improvement along this line and many better arranged churches are being built. Nineteen of the 332 schools reporting have conducted or been connected with a Vacation Bible School and thirteen with a Week-day Bible School. There seems to be an awakening along these lines and many are calling for help which as yet we are unable to give. We have a course of study we are recommending for the Vacation Bible School as the best course with which we are acquainted, but have nothing for the Week-day School. Just as soon as possible we should arrange to fully care for this work by our own church.

For two years we have been doing something along the line of Leadership Training but we have been greatly hindered in this on account of the lack of funds to provide the desired text books and equipment. From the District Assembly reports it seems that fifty-two training classes have been conducted. However, but twenty-four have registered with the committee. A few have taken some work by correspondence. We have granted 170 credits up to January 1.

The following is the financial statement of the five cent per enrolled member fund for the support of the General Sunday School Committee. Remember this report represents but four hundred of our fourteen hundred schools, our committee is operating under the support of but four hundred schools.

General Sunday School Committee Financial Report for 1926:

Receipts		Disbursements	
January	\$ 148.78	Overdraft 1925	\$ 132.30
February	160.88	Postage	133.93
March	85.30	Stationery	28.60
April	61.08	Printing	95.50
May	130.37	Merchandise	46.85
June	98.02	Fixtures	163.75
July	76.58	Traveling Expense	165.00
August	137.80	Office Help	186.67
September	130.70	Salary of Secretary	1,100.02
October	316.20	Inter. Council	151.00
November	168.60	Entertainment	4.20
December	83.30	Returned Checks	17.65
Training Course	83.30		
	\$1,895.91		\$2,225.37
Total Disbursements			\$2,225.37
Total Receipts			1,895.91
Total Deficit			\$ 329.46

This report shows a total deficit of \$329.46. But you will note that we began the year's work with a deficit of \$132.30, so the actual deficit for this year is but \$197.16. But it is evident that we cannot succeed and continue to add to the deficit each year. By some means we must secure the co-operation of the other schools in this work.

If, in spite of the weaknesses indicated by the present reports, we have succeeded so well and added over 13,000 to our en-

rollment, and 3,800 to the church membership, with 3,751 conversions, what could we do if we were to strengthen these places of weakness? And is it not our duty to do our best? Our present task would seem to be (1) to secure better local and district organization and administration, (2) to give some especial care to the Intermediate-Senior ages in order to prevent so much loss at this period, (3) to secure a better co-operation between the local schools and the district and general interests, (4) a more satisfactory arrangement of the Leadership Training work, (5) to provide for the care of Vacation and Week-day Bible schools through our church.

In closing we would express our great joy over the successes and growing interest of the past year, and especially for the Lord's blessing on this great work of the church. And may we hope that during the present year we may get ahead largely in all of the five points suggested above.

## CHOICE BITS OF NEWS, NOTES AND COMMENTS GATHERED FROM THE WIDE WORLD

By REV. C. E. CORNELL

Scientists have estimated that the normal human ear is capable of distinguishing 300,000 different tones.

And Balaam said unto Balak, Lo, I am come unto thee; have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak.—Num. 22:38.

The population of Los Angeles is placed at 1,322,453 persons, by the Los Angeles Directory Company, it was announced today. During the past year the city has gained 57,146 persons, officials of the company said.

Blessed is he that blesseth thee, and cursed is he that curseth thee.—Num. 24:9.

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.—P. MELANCHTHON.

Doctors in the Paddington Green Children's hospital of Belfast, Ireland, are mystified over the case of a 6-year-old inmate, who, while intelligent, writes and reads from left to right. All the tot's penmanship is accomplished with the left hand, and reading is done by holding the book to a mirror. The case is diagnosed as that of mancinism, a condition in which there is transference of certain centers from the right to the left portion of the brain.

And . . . the Lord said unto Balaam, Go; but only the word that I shall speak unto thee, that thou shalt speak.—Num. 22:35.

There is a state of union with God, I do not say often reached, yet it has been attained in this world, in which all the past and present and future seem reconciled, and eternity is won and enjoyed; and God and man, earth and heaven, with all their mysteries, are apprehended in truth as they lie in the mind of the infinite.—SAMUEL D. ROBBINS.

The billion dollar bank is here. It is in this billion dollar country. The National City Bank of New York is the first banking institution in America to pass the billion dollar mark in deposits. Capital of the bank has been increased to \$75,000,000, making it the greatest bank in the world, in point of capital. This extraordinary record of a single bank but reflects the phenomenal growth of banking, in general, in the United States and the remarkable confidence of the masses of the people in banks and banking. Americans are depositing literally billions of dollars in their banks. This denotes a high tide of prosperity. It also denotes a sound and healthy confidence in the integrity and security of banks and the general soundness of banking methods.

Mrs. John Johnson of Knoxville, Tenn., gave birth to five children in 1926. The stork brought triplets for Christmas. Twins arrived nearly a year ago. Mrs. Johnson is twenty-eight and her husband thirty-three.

The National Bureau of Economic Research figures that \$1,800 a year is the least amount on which a family of five can live decently.

Two privates at Fort Cook, Omaha, Nebr., who forcibly kissed four girls ~~were~~ tried by court martial and sentenced to dishonorable discharge and ten years at Leavenworth.

When the new car ferry Madison was christened at Manitowoc, Wis., a bottle of milk took the place of the traditional bottle of champagne. The coast guard now christens "dry" ships with ginger ale.

Records kept by Tuskegee Institute show that 29 persons were lynched in 1926, or almost double the figures for 1925. Two victims were whites and one was an Indian. Florida had 8 lynchings, Texas 7, Mississippi 4, South Carolina 3, Arkansas 2 and one each for Georgia, Kentucky, Virginia, New Mexico and Tennessee. There were 33 instances in which lynchings were prevented, 29 of them being in Southern states.

Auto accidents in 1926 caused nearly 22,000 deaths, the national conference on street and highway safety reports. The National Safety Council, however, reports nearly 23,000 deaths. About 20,000,000 autos were registered last year.

Let me die the death of the righteous, and let my last end be like his.—Num. 23:10.

I believe that no divine truth can truly dwell in any heart, without an external testimony in manner, bearing, and appearance, that must reach the witness within the heart of the beholder, and bear an unmistakable, though silent, evidence to the eternal principle from which it emanates.—M. A. SCHIMMELPENNICK.

Tens of millions of dollars are given each year to higher education in this country by persons of wealth. The latest gift of important proportions is \$1,000,000 to Lehigh University by James Ward Packard, who designed and built the first Packard automobile and who is a mechanical engineer of note, now retired. The purpose of Mr. Packard's gift to Lehigh is to establish there an electrical and mechanical engineering laboratory.

"I have just a little minute,  
Only sixty seconds in it,  
Forced upon me, can't refuse it,  
Didn't seek it, didn't choose it,  
But it's up to me to use it,  
I must suffer if I abuse it;  
Just a tiny, little minute,  
But eternity is in it."

Though the thermometer registered 40 degrees below zero, a special shipment of ice cream from Seattle sold rapidly at \$1.75 a quart at Circle. It was said to be the first ice cream received inside the arctic circle, Alaska.

Learn to be as the angel, who could descend among the miseries of Bethesda without losing his heavenly purity or his perfect happiness. Gain healing from troubled waters. Make up your mind to the prospect of sustaining a certain measure of pain and trouble in your passage through life. By the blessing of God this will prepare you for it; it will make you thoughtful and resigned without interfering with your cheerfulness.—CARDINAL NEWMAN.

## IT PAYS

By E. J. FLEMING, General Secretary

THE Church of the Nazarene was called to get the gospel to as many nations as possible before Jesus comes. Her program of world evangelism includes such work at home and abroad as will be necessary to fulfill the call of her Lord to establish His kingdom in the earth. She is to preach the full gospel in America—Home Missions, in countries outside of America—Foreign Missions, by the printed page—Publication, by furnishing houses of worship as centers of holy activity—Church Extension, by caring for the worn-out preacher when his days of activity compel his retirement from the field of battle—Ministerial Relief. To do this requires money—from the care of the local church expenses to the expenses of the farthest foreign mission station.

When the fiscal year draws to a close and our people begin to realize the responsibility that rests upon us all to carry out the great commission, and they are much in prayer and hear from God, things of the unusual sort take place which are destined to bless the whole world.

Last week our hearts were made to bless God upon receipt of a letter making contribution of an annuity bond for \$1,000 and thereby setting that money free for immediate use on the foreign mission field. God may speak to others to be unusually generous at a time like this. What currents of blessing may be realized by a generous response to the call of God and His Work. It pays to mind God.

The men and women who constitute our Ministerial Relief family reveal the splendid qualities of which they are made through letters which they write. We share with you some of their thoughts:

"Your kind favor arrived by due course of mail. Its contents consisted of a \$10.00 check for which I tender you my heart-felt thanks. I do not see how I could get along without your kindness for my income is so small it would not support me of itself, but stern necessity says I must keep at it."

"Just received your most wonderfully encouraging letter and how I thank you for the words of comfort. I must tell you it just came in time to save the home for I did not know just which way to turn, but had been praying asking my heavenly Father to help me through and make it possible for me to keep my home. We surely had a praise meeting and sang 'Bless God from Whom All Blessings Flow.'"

The following was received in a letter in January, 1925, after we had sent the annuitants word that we could not send them any January check:

"When I thought of being two months back on my house rent and would get this month's check and pay it, but to my surprise there was no check. Yes, brother it certainly was, as you say, a 'crushing grief to me,' as I am left alone, with bills to pay, and then not really able to work were it not I am leaning strong on H's mighty arms. I am practicing self-denial in every way and lots of days live on a saucer of cereal and a few slices of toast."

Another writes:

"Received check in today's mail. Many thanks. I rejoice in my soul every time I get one. These checks remind me of the fact that I am nearing the end of my journey of life. I am still blessing the Lord for His kindness to my wife and myself in our old days."

"I want to thank you for the last check. It was cer-

tainly appreciated as I had been down in bed for about three weeks and it has made it hard for us financially. The doctor told me today that I would be myself in a few months if I would just get out in the sunshine and fresh air every day; rest, quietness and plenty to eat was what I needed. So I am doing my best."

"Your check to hand. So thankful for it. We sure do appreciate it so much. We are broken down so badly I don't know if we will be able to evangelize any this year. My eyesight and hearing are making against me very fast, especially my eyes. Wife is so crippled up with rheumatism she can scarcely go. You can see our traveling days are about over. But we do bless the Lord for letting us go twenty-five years in His vineyard and win souls for Him."

"I am so thankful for the help I get through the church. I don't know what I would do without it. I am still confined to my bed. Oh, I am so glad Jesus is with us in it all."

"I cannot tell you how much I appreciate the money you send me each month. I do not know what we would have done without this help as I have not been well enough to get back into the work and help earn our living."

"Many thanks for check received. The Lord bless every one who made it possible. I do not know what I should do if it was not for this help, so I appreciate it very much."

"I do thank the dear Lord with a very grateful heart for making it possible for you dear ones to send the check each month. It means so much to me."

"Greetings in Jesus' name. It seems good to be a member of the blood washed family and to be remembered as the days go by. I have been in a critical condition the last four months; almost put my feet in the Mystic River several times. But the dear Lord is good and seems to be giving a little more lease on life. I am slowly improving. Have been compelled to engage a nurse part time."

Of the thirty-eight persons now receiving regular assistance from the Ministerial Relief fund, twenty-seven of them, or about seventy-five per cent, are seriously sick or otherwise physically disabled. Old age lays its claims upon several others who are waiting for God's chariot to swing low.

But now just glance over those excerpts again. Note the gratitude expressed; note the need expressed; note the suffering expressed; note that one great outstanding fact that they do not know what they would do without this help. Ministerial Relief raises the money. Ministerial Relief seeks out these dear soldiers and widows and puts its helpful hand on their burdens and bids them be of good cheer. Ministerial Relief carries the work of gladness into their homes each month in the form of a check. Ministerial Relief buys food, shelter, clothing, medicine and other necessities and comforts. Ministerial Relief is the swift winged angel who helps the Church of the Nazarene and its friends to bear this holy ministry to these dear needy saints. But she can only minister to them as the Church of the Nazarene and its friends supply the funds.

We need every dollar of the general budget, every dollar from the ministers and deaconesses according to the Manual and then, personal gifts from those who have been blessed with a portion of worldly goods. Send your contributions to the Department of Ministerial Relief, 2923 Troost Avenue, Kansas City, Missouri.

## FOR ALL THE FAMILY

By Mrs. J. T. Benson

### Dear Young People:

Our last talk was about Peter, the great preacher and evangelist, and Andrew the quiet personal worker. We tried to bring out the point that everyone couldn't be a Peter, and what is more the Lord didn't want them to be. He had, and still has, need of Andrews in His work. This week I am going to tell you about a young Christian who didn't realize that, and so became very discouraged about himself.

Alex Jordan was the eldest of four children. A serious spell of sickness in childhood had left him rather frail in body, so that he had never been able to take part in those games which call for physical strength. Perhaps this fact made him all the more ambitious to excel in his studies. The result was that during his second year in college he had a complete breakdown brought on by overwork, and was forced to go back to his home. The next year he attempted to take up his studies again, but another nervous breakdown followed in a short time. The doctor then told him that he must give up all hope of completing his college work; that he must live out of doors as much as possible, and do some sort of light physical labor for several years at least.

The young fellow was greatly humiliated. His father, his mother, his uncles, his cousins were all college graduates. His younger brother, a strong, robust youth, would soon be ready to enter the university, and even his sisters were preparing for themselves right along for the time when they should take up a college course. A college education was so absolutely a part of the entire family program that it was taken for granted. Alex grew very sensitive about it, and began to think of himself as a failure. Was he not the only one in the whole family connection who had not made good? He came to look down upon himself, and was convinced that the others had the same sort of feeling about him. Another thing which added to his discouragement was the fact that he seemed to have no special gifts. His grandfather and his father were strong preachers, well known men of standing and influence. His mother was a leader in women's work in the church, his brother and sisters took an active part in the young people's programs. But not so with Alex; he shrank from public notice. "Oh, if only I had been able to finish my college work, I too, might have been of some service," he thought to himself.

He was not bitter or morose, on the contrary he lived a beautiful, unselfish Christian life in his home. But he was making the mistake of looking at others, and feeling that he was a failure, because he was not like them, and this threw a tinge of sadness over his life. Then an evangelist came to help his father in a month's revival, and he and his wife,

made their home with the Jordan family during that time. Mrs. Barnet observed Alex closely and with a tender, sympathetic understanding. The last week of their stay she managed to have a personal talk with the young man, who opened his heart to her as he had not done to his own parents.

"I am so different from all the other members of my family. I have no strength, no talents, I couldn't even finish my education. I am such a failure," he cried.

"It is true of course that you had to leave the University of M— with an uncompleted course," said Mrs. Barnet. "But my boy, in these years of suffering and humiliation, discouraged though you have been, you have been in another university, that of Jesus Christ, and he has been giving you a culture, such as no human institution has power to give its most brilliant and successful students. There is a fineness about you, Alex, an exquisite courtesy, a gentleness of spirit, that none but Jesus can bestow upon a human being. It is fitting you in a very wonderful way to do personal work. I have noticed you doing some work of this kind during the meeting. You have a very tactful way of going to the young men you have talked with in the back of the church. There is something very winning in the way you lay your hand upon a young fellow's shoulder, and God evidently leads you to say the right thing. Quite a few of those you have talked with have been saved. One young man told my husband yesterday that his sermons had made little impression upon him, but that the quiet words you spoke to him one night on the street corner had brought a great desire into his heart to belong to Christ.

"My long years of work as an evangelist's wife and helper, Alex, have taught me the almost priceless value of a good personal worker. What is more important, Jesus recognizes it. That is why He didn't search for a dozen Peters to make up His apostolic band. O He wanted just such an impassioned preacher as He made out of Peter, but He also needed some quieter, more tactful workers like Andrew. Will you let the Lord use you in doing personal work? It isn't a spectacular job, it won't bring you into the lime light, but it is a most blessed and fruitful field of labor."

"I am sure it is," said Alex, his eyes a trifle misty. "You have taken time to do a little personal work with me this afternoon and it has given me an entirely different viewpoint as to my life. I have been holding on to some mistaken ideas, and they have bound me tight and fast. God has used your words to break the hold. By His grace I will turn my face to the future and put myself and my life in His hands to be used as He sees fit."

Are you making the same mistake, discouraged because you haven't talents for public work, because you are not of the Peter type, when Jesus really needs you to see to an Andrew sort of job for Him?

MR. MOODY

We have heard Mr. Moody spoken of as a successful personal worker until we have come to think that he had some special gift along this line. But we should not forget that Mr. Moody, soon after his conversion, made up his mind he would never let a day pass over his head without speaking to some person about his soul. This was a rule of his life. Who can say what we might become for God if we should adopt this rule and live up to it?

### ARE WE WITHHOLDING SOME ONE'S PARDON?

In a tower in the Isle of Man one of the best governors the Island had ever possessed was hung. He had been accused of treachery to the king during the time of the civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but the pardon fell into the hands of his bitter enemy, who kept it locked up, and the governor was hung! Christian, a pardon is in the hands to offer sinners met with every day; a pardon, mark, not from temporal but from eternal death. Christian, wilt thou hold it back?—Self.

### A SOUL WINNER IN SPITE OF HIS HANDICAP

During a revival in a certain place there might often be seen a man with his finger on a certain text pointing men to Christ. Speaking to him you would recognize him as the soul-winner called Tommy the Stutterer. The minister asked him one day: "Tommy, how do you manage; you can't speak plainly, and yet you lead so many to Christ?" Tommy replied, "Doc-doctor, I give them the Bible, and that don't stutt-tut-ter."—Rams Horn.

### A TENT CLEANER

A tent-cleaner went to Charles M. Alexander after a series of mission meetings and insisted upon accompanying him and his workers to the next place. "Why, Fred," said Mr. Alexander, "how could you help us in the work? You can scarcely read. What can you do?" "Oh," the man answered, "I could take care of the tent, black your boots, do anything. But I must go with you!" He went, and in five years won twelve hundred people to Christ.—Exchange.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."  
—John 3:17.

## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

With this letter I am bidding California goodbye and I am starting back to the field after nine weeks of trying to recover my voice. I am starting to work but still have a bad voice, but trust-

ing to the Lord to restore it as I begin to preach. Here is the latest news from Southern California. Sunday, February 20 was a great day for the Pasadena churches. At First Church we had 470 in Sunday school and at the Bresee Ave. Church they had 473, and we had, in First Church, a very large crowd. The main auditorium was filled and good number in the gallery. We had a fine altar service at night and several prayed through to good victory. The Sunday school board and the church board report the finances in the best shape they have ever been in. On the last Sunday of March Dr. C. H. Babcock starts the revival in First Church, and we are expecting to have a great revival, for Brother Macrory has everything in great shape. If we had picked the nation over, we could not have found a greater pastor than our precious Brother Macrory. He is such a manly man and one of the most beautiful brothers that you will meet in a life time. My, my how I do appreciate such a brother as he is.

Brother Jim Short had the best day at his church that he has had since he took the pastorate. His altar was well-filled on Sunday night and he said that they prayed through in the best way that he has seen in years. They meant business and God was on the scene.

Dr. C. H. Babcock was with Brother Paul Goodwin at the East Pasadena Church and they had a great day. I think that they had not less than eight to pray through at the night service. At this writing, Brother and Sister Aycok are in a fine meeting at Ontario with Brother Siefarth and you will hear good reports from that meeting. Brother and Sister M. M. Bussey have just closed a good meeting at Redlands with Brother Daniels and they are now headed for the Northwest for Oregon and Washington. Brother C. W. Ruth has just closed a meeting at Boyle Heights with the Wesleyan Methodist Church and will open at Eagle Rock in the first Church of the Nazarene with our good Brother Johnson. Elder Sickler and my son-in-law, G. C. Wise, have just closed a good meeting at East Pasadena. Brother Sickler is the District Superintendent of the

Pilgrim Holiness Church of Southern California. He is a beautiful brother, a very fine young man and he is a splendid preacher. I was with them for their closing service and there were some twenty at the altar. Brother Seth C. Rees and wife have just returned from Florida where they had a great revival in St. Petersburg for a month. He told me that the fruit down there was about all destroyed from the late freeze. Brother Rees was looking well.

At this time, Southern California is in the best condition that I have ever seen that great country. We have had no cold weather and the rains have been the best for many years and it is the opinion now that the present fruit crop in California is worth at least \$100,000,000. I have never seen such crops and the fruit is the best that I have ever seen it. At this time, Southern California looks like the Garden of Eden. If it were not for sin and the devil it would be a heaven on earth and the people are coming by the tens of thousands. If Jesus were to delay his coming for a generation it looks like Los Angeles would become one of the largest cities in the world.

At this time Dr. C. E. Hardy and Prof. John E. Moore are in a revival, not a special revival, but just at their regular services. They are having great crowds and every Sunday night their altars are filled just like an old time revival. I am of the opinion that Dr. C. E. Hardy is one of the ablest men in the nation of any faith. He is a second Dr. Bresee. Thank God for such men in the great Church of the Nazarene. Dr. Hardy is big enough in his head and his heart to fill any office in any church on earth.

Well, the last few numbers of the HERALD OF HOLINESS have had more good things than I ever read in one paper. Our dear old boys are having the best revivals of their lives. The reports of the great revival at Phoenix and at Bethany, Oklahoma, Akron, Ohio, Baltimore and scores of others all up and down the land that it would take a whole sheet to report them on. But, thank the Lord, we are finding out that the days of revivals are not over and that our gracious heavenly Father has not gone out of the soul saving business. Glory to His name. If our dear old boys will just keep up their hustling as they are now, in a few years we will be placing the HERALD OF HOLINESS in at least fifty thousand homes each week, and in the next ten years we will run up to at least 150,000 red hot Nazarenes. All we will have to do is just this: While the big rich churches

are playing "Seven up," just let our folks keep on playing "Two down" and the Lord bless you, Old Boys, we will shake this country like a bull dog shakes a tom cat. I have seen them make their tails crack and we will do the same for this old sin-cursed world. We have everything on our side. Our friends love us and honor us and our enemies hate us and honor us. One man called me a sanctified devil. That was the greatest honor that I ever had conferred on me. Another one said that the devil could not stand me. My, my, my, but just think of that remarkable statement. He could not have said anything that would have pleased me better than the thing he said. Here are the facts. If the devil can stand you, that proves that you and he must be on good terms. But, beloved, the Church of the Nazarene must not compromise with sin and the devil. We must contend that sinners must receive old fashioned Bible conviction and that they must repent of their sins. Then they must confess their sins and forsake their sins. They must believe on the Lord Jesus Christ and they will be justified. Then they will be regenerated and they will receive the witness of the Spirit and they will be adopted into the family of God. As His children, He has prepared for them the baptism with the Holy Ghost and fire. With that kind of a church on earth there will be multiplied thousands of people that will be looking for such a church home. We must keep red hot in order to keep the holiness movement alive. The only way that it can be done is to organize them into a church that will preach holiness to them.

Beloved, we have found out that it is absolutely impossible to keep the holiness movement alive and only give them a holiness meeting once a year. Some of us old boys have put too much blood and fire into the great holiness movement to sit down and see its life choked out of it. We will do our best to keep it on fire. In lots of love.

UNCLE BUDDIE.

### SERVICE

My pow'r is faint and low  
Till I have learned to serve;  
It wants the needed fire to glow,  
It wants the breeze to nerve;  
It cannot drive the world  
Until itself be driv'n;  
Its flag can only be unfurled  
When Thou shalt breathe from heav'n,  
—Sel.



## NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

### INTERESTING OUR YOUNG PEOPLE IN BIBLE READING

EVERYBODY realizes the necessity and advantages of a consistent daily reading and study of the Bible. In fact it is the basis of our spiritual development, for one cannot grow very well spiritually if he neglects this one important element for spiritual food. But the question of the lack of Bible Reading and how to remedy it is not infrequently discussed among pastors and leaders of the church when they are thrown together in conferences and conventions. Every pastor knows that a Bible Reading church will be a spiritual church. He knows that many of his people are continually backsliding because they do not give themselves to Bible Reading and devotion. With this in mind the General N. Y. P. S. Committee has provided a Daily Reading Course for the use of its members and others who care to follow it; that they may have a proper incentive for Daily Bible Reading and Devotion.

This course is of great value because it provides a daily message from the Bible. It gives one a knowledge of the entire Bible because it follows consecutively the narrative form of the Bible, and does not skip haphazardly here and there providing choice readings. Thus one will get a knowledge of the entire Bible and will read it through in its narrative form by following this Daily Bible Reading Course. It provides a definite Bible message for each day which will furnish excellent material for the family worship hour, or is equally as fine for the hour of private devotion. With each narrative there is a key verse, or strong verse, chosen from the narrative which may be used for meditation or memory purposes. In addition to this there is a short, crisp, comment, or an application of the scripture read to enable the reader to apply that day's reading to his life. Many read but not so many have the ability to apply that reading to their lives. It is provided with the aim of getting our young people to form the habit of consecutive daily Bible reading, and enable them to become acquainted with the teachings of the Bible.

This is vitally necessary in the day in which we are living. There is so much being done on all sides to undermine the faith of our young people in the Bible as the inspired word of God that we need to do all we can to build within them a bulwark that will enable them to stand every attack and the best way to do this is to have them become familiar with the Bible and its teachings. Pastors should urge their young people in particular (and it wouldn't hurt some of the older ones), to pursue this course. In the course of two years it will take us through the entire narrative form of the Bible. The following two years will be devoted to the Bible by topics.

A neat little "spiritual meal ticket" or

record card can be obtained from the Nazarene Publishing House which will enable the readers to keep a record of their reading, and at the end of the year receive the certificate of award for those faithfully pursuing the course for the year. It will pay each young people's leader and pastor to investigate this course. Send for a sample copy of the *N. Y. P. S. Journal* (10c) to the Nazarene Publishing House. One copy will convince you of its value.—D. S. C.

### DALLAS, TEXAS

Suffering from a relapse of my severe illness and operation of last June, I decided to take a rest. After the close of our most wonderful N. Y. P. S. revival at Oklahoma City First Church with our Brothers Corlett and Lowman, I came to Dallas, Texas, to spend a few weeks with our Brother Parks and family, and am enjoying the sweet fellowship and kind hospitality of this dear man of God and family. I have been going with Brother Parks in making his pastoral calls, and attending the Sunday school, N. Y. P. S., prayer and class meetings, and also the preaching services (something doing all the time), and find the fire is burning on the altar continually.

The Sunday school is well organized with Spirit-filled officers and teachers. Brother Parks with his loyal band of laymen, singers and visiting preachers sure do hold forth the Word of life in message and song in all its sweetness and fullness, bringing many precious souls into the fountain.

The Young People's Society is well organized in the hands of Everett Coursey, a talented and well-equipped young man of God. I must truly say of all the Nazarene churches I have visited I have never met a more loyal band of Christian people, both old and young, and my heart is stirred within me and marvels at the grace of God. What has been, and is being done at the Central Church of the Nazarene can be done in any church if all will work and pull together.

Dear Young People, I urge you to rise up in all your young manhood and womanhood and stand by your pastor and church in all departments, and like Gideon of old with his three hundred go forth with the Word of God permeating your very being, with prayer and song on your lips, conquering and to conquer, and victory shall be ours in the name of Him who has bought us and redeemed us by His own precious blood.—M. M. Snyder.

### BATESVILLE, ARKANSAS

Our N. Y. P. S. is increasing, not only in numbers, but in unity and spirituality. I believe we are getting to the place where we can really say that we are truly organized. Our young people are surely doing some good work through Jesus. Since I last wrote to you we have had

several good services. I just want to tell you about one especially.

Some of our young people held a service in the prison on Sunday, February 13, and before the service came to a close some of the convicts were weeping and one man was wonderfully saved. They left him rejoicing in the Lord. We hold services just anywhere we can that we might be able to help some soul.

Young people, let's bestir ourselves to our sacred duty, for there are souls around us who are dying for just a kind word and an enlightenment of the "cross of Calvary." We are working for the salvation of souls and expect to see many saved in our regular services.

Our District Evangelist, Brother Lee Hill and our pastor, Brother Henry, will, this week, enter into a great revival at Calamine. Let's remember to pray for them while they are laboring for souls to be brought to Christ. Pray for our N. Y. P. S.—Myrtle Richardson, Reporter.

### GROUP MEETING, KANSAS CITY DISTRICT

The Sunflower Group of the Kansas City District met in the second meeting of the Assembly year with the church at Neodesha, Kansas, February 8-11. The new church at Neodesha now under construction was used. It certainly is a beautiful building.

The first service of the Group was opened Tuesday evening at 7:30 p. m., with several inspiring songs. The song service was led by the pastor, Rev. G. S. Owen, after which Rev. L. E. Wright of Independence, led in prayer. As our District Superintendent, Rev. N. B. Herrell, did not arrive until Wednesday morning, Rev. Ruth Oneth of Elk City, brought the evening message for the group.

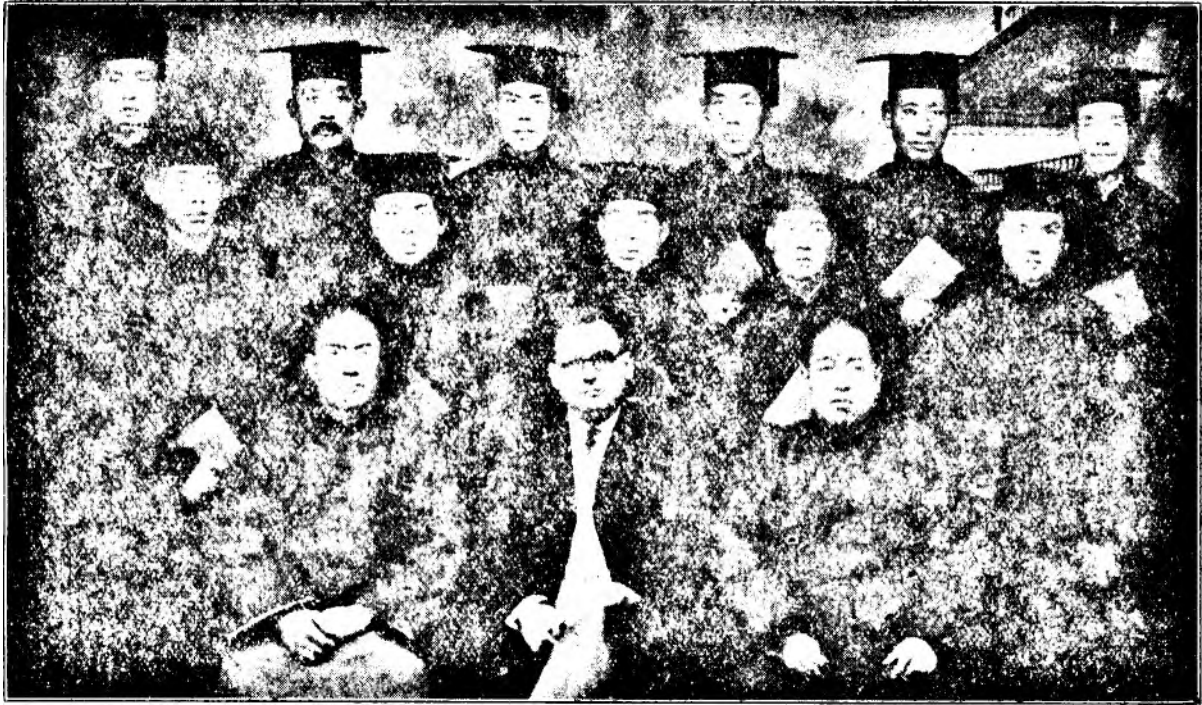
The Group meeting was good from beginning until the close. A number of interesting papers were read, also a number of helpful discussions from the different pastors and lay members present. However, all the churches in this group were not represented.

One of the leading features of the Group was the lectures each day and the sermons each evening by our District Superintendent, Rev. N. B. Herrell. All enjoyed them as they seemed to be just what we needed to inspire and help us along.

Our next meeting will be with the church at Buffalo, May 24-27, with Brother B. F. Lehman as pastor. We express our appreciation to the Neodesha church for the splendid entertainment while in that city, and pray God will give us many more such good group meetings.—Ruth Oneth, Secretary.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."—Prov. 22:1.

## FROM OUR CHURCH IN CHINA



### COMMENCEMENT OF MEN'S BIBLE TRAINING SCHOOL, TAMINGFU, CHINA

By J. HESTER HAYNE

One of the most important events of our mission work in China took place on November 29, 1926, when eleven men students were graduated from our Bible School at Tamingfu. This is the first class of students who have taken the full course of Bible training. The Bible School was first started by Brother Sutherland and was a combined Junior High School and Bible School. This plan did not prove to be as successful as had been hoped and the school was later changed to a Bible Training School. Since the beginning of our mission work in China the hope of the missionaries had been to have a Bible Training School of our own where Nazarene preachers could be trained for our work in China. Years of prayer preceded the opening of the school and finally the missionaries feeling the need was so urgent decided to contribute towards the support of the school themselves. The school was started in our street chapel in the city and both funds and equipment were very limited. God honored the faith and purpose which the school represented and supplied suitable students for the school as well as sufficient funds to carry on.

By far the most remarkable thing in the history of this young school was the wonderful revival which preceded the commencement exercises. Just on the

eve of graduation the Holy Spirit was marvelously poured out upon the students of the Bible School. How marvelous it was to see these young preachers truly anointed of God for the ministry of his Gospel in China. It was with a feeling of deep reverence and praise that we saw these young men receive their diplomas and realized that God had put the seal of His approval upon their lives and had deemed them worthy to preach the Gospel. We all felt that God had abundantly rewarded Brother Smith, who has been in charge of the school for several years, for his faithfulness to the school and its students. Yet this is just the beginning of a long succession of blessing which shall follow the faithful ministry of these young men.

The baccalaureate sermon was preached on Sunday morning by Rev. A. B. Richards of Nankuantao. He also gave the commencement address.

### ORIGIN AND LOCATION

By REV. A. J. SMITH

For many years the problem of properly trained Chinese workers had been a subject of earnest prayer of the missionaries on the field, and as the vision of the great need grew and the reaching out of the people for the gospel became more urgent, then what at first had only seemed an urgent need later became what might have well nigh been a tragedy, for the field was ripe and ready for harvest and no laborers. There were open doors

of golden opportunities everywhere and splendid chances to scatter the precious seed, but only a few workers to send forth to labor for the Master.

The inception of the Training School was as follows: During the Annual Council meeting held at Tamingfu, December 20, 1922, to January 1, 1923, provision was made for the opening of such an institution at Tamingfu. At that time Rev. F. C. Sutherland, M. A., was elected to serve as President of the school. Since no buildings were available, it was decided that the city chapel be used as temporary quarters for the Training School, until permanent buildings could be provided. Later, after the dispensary was moved to the new hospital building, the old hospital plant with buildings and land, was given to the Training School for permanent quarters. Rev. Sutherland served as President of the school until the end of 1924. After this I was asked to take charge temporarily until arrangements could be made for a permanent president.

The school is now located in the North Suburb of Tamingfu City on the main military road and only a short distance from the Tamingfu-Hantan Auto Road. Tamingfu is a city of some seventy thousand people. The tract of land on which the school is located consists of about three acres and the buildings are sufficient to accommodate about fifty students. The school was opened as a faith venture with very little of the nec-

essary equipment, but God's approval has been upon the venture and that is sufficient.

#### PURPOSE

It is our aim to give the students the preparation they need for an efficient leadership and service for God to help them to become spiritual leaders and earnest soul winners. The purpose of the school is perhaps best expressed in a recommendation made to the Council of December 20, 1922: "In view of the rapid growth of the work throughout the field, there are many calls for trained preachers which we are unable to fill. The missionaries on the field are of the opinion that the time has come when we must have a place where workers can have a systematic course of training in the Bible and kindred subjects and get settled in their experiences. It is for this purpose that the Bible Training School is to be established."

#### PRACTICAL RELIGIOUS ACTIVITIES

Students must have practical experience in order to prepare for the ministry. It is our plan to give them this along with their regular school work. Class work closes on Saturday noon and opens Monday afternoon. This gives the students ample opportunity to go out to the villages and nearby outstations to preach. Already many thousands have heard the gospel as a result of these efforts. These are splendid opportunities for the students to demonstrate their ability in bringing souls to Christ. Students are also required to help with the preaching in the street chapel. We have special classes in methods of personal work to aid the student in preparing for this very important field of service. There have been a number of very remarkable revivals since the school first opened in which the power of God has been demonstrated in a very unusual way.

#### FROM CHAO CHENG, SHANTUNG, CHINA

Our church at Chao Cheng has been passing through the greatest days of her history. Over three weeks ago special revival meetings were started which resulted in the greatest revival that has ever come this way. Many have been saved and sanctified wholly, while backsliders have been reclaimed. At one service there were around forty at the altar. One meeting lasted until after midnight. There were demonstrations of the Spirit's presence in our midst. One man could not talk for fifteen minutes but when he came through gave a glowing testimony to the presence of the Lord. Many awful sins were confessed on the part of some and long standing grudges made right.

We have never heard holiness preached any clearer or more definitely as a second work of grace attainable now than these young teachers and students of our Bible School preached it. Such pleading for souls to come to the altar and such weeping over the needy we have never seen heretofore in the Chinese church and nothing to excel it in America. The Holy Ghost was with us in a mighty way. Some of our preachers from the outstations who were here for the meeting have since returned to their respective preach-

ing points and have reported greater success and more power in their efforts than ever before. Many are finding the Lord. Oh, may the revival fire spread throughout this whole field and land is our prayer.

On Christmas and the day following we held special evangelistic services in which many were in attendance and many at the altar of mercy. Last night after the regular midweek prayermeeting there were four seekers. Praise God! Will you not continue to pray for the China Church and that this revival may continue throughout the days to come.—L. C. Osborn.

### Sunday School Lesson

March 20

By M. EMILY ELLYSON

LESSON SUBJECT: The Christian's Hope.

LESSON TEXT: John 14:1-3; 1 Cor. 5:1-10; 1 John 3:2, 3.

GOLDEN TEXT: *In my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you (John 14:2).*

THE chapter from which this lesson is taken is a continuation of Christ's discourse with His disciples after the Passover supper. It was at this supper that Judas was convicted and left the company of the apostles to attend to the carrying out of his most ignoble plan for the betrayal of the Master. Having discarded the apostate Judas, Jesus sets Himself to comfort the eleven who were full of sorrow because of His words about leaving them.

We find throughout this chapter, the general scope of which is found in the first verse, many comforting statements which are designed by our Lord for the comfort of all His faithful followers and through the intervening years have been the panacea that has quieted the troubled hearts of a vast army of devout disciples of our Lord and Master, who, like these of our lesson, were much depressed with anxiety and concern over impending difficulties. Jesus took notice of the deep concern they felt, which doubtless was apparent in their looks, for in John 13:22 it is said, "They looked one upon another;" and Jesus looked upon them all and observed it.

It was intelligible with Him who is acquainted with all our secret undiscovered sorrows, with the wound that bleeds inwardly; for He knows not only how we are afflicted but how we stand affected under our affliction. He knows how near they lie to our hearts and takes cognizance of all the trouble with which His people are at any time in danger of being overwhelmed. "He knows our souls in adversity." And just when we need Him most, when our being is quivering with anguish and our hearts turn sick with a nameless dread and fear, Jesus is saying then, "Let not your heart be troubled."

He does not say, Be insensible to your grief, or Do not be sad when sorrow overtakes you, but He does say, Be not dis-

quieted and perturbed, "Ye believe in God," in His perfections and providences; that He is holy, wise, powerful and good; that He is the governor of the world and has the sovereign disposal of all events; "Ye believe in God, believe also in me;"—in My mediation for through Me ye have access to the Father. So, though the nation and city be troubled, though your little family or flock be troubled, "Let not your heart be troubled." Keep possession of your own spirit when you can keep possession of nothing else. The heart is the main fort, so keep it with all diligence. Build with all confidence upon the great acknowledged principles and doctrines of our holy religion. This is a most excellent means of keeping trouble from the heart. Faith in eternal verities is the best remedy against the grief of time and sense.

He here calls on them to believe in a future happiness, in a future abode, which is lasting. It is not an estate for a term of years, but it is perpetual. They had given up all, their business, their houses, their prospects, to follow Christ who had not where to lay His head, but the mansion in heaven He assures them will make amends for all. There are many mansions, for there are many sons to be brought to glory, and they will not be embarrassed for room by the coming of a great company for He knows the number. He then tells them that the design of His going away is to prepare a place for them. They were grieved because of His going, but He was going on their errand, to enter their claim for them. Heaven would be an unprepared place for a Christian if Jesus were not there. We are persuaded that heaven's happiness will be perfectly fitted to the saints, for Jesus is preparing it for them and He knows the type best suited to our spirits' desires individually.

We have in this lesson one of the strongest statements on the second coming of Jesus to be found in the Bible, "I go to prepare a place for you. I will come again, and receive you unto myself." He will not stay away from His own longer than is necessary. When everything is ready He will come; the Bridegroom longs for His Bride, "that where I am, there ye may be also." He has gone to prepare a place for us, and those preparations shall not be in vain. He will not build and furnish mansions and let them stand empty, but He will be the finisher of that of which He is the author.

To walk with Christ here by faith, to feel His presence and know we belong to Him, constitutes our highest joy and deepest satisfaction. Life is indeed a dreary wearisome drag if we have not this consciousness.

"And if our fellowship below with Jesus be so sweet, What height of rapture shall we know when round the throne we meet."

The very quintessence of heaven's happiness will be to be with Christ, forever there, a perfect unbroken union with Him.

We have in the latter part of our lesson the Christian's hope of an immortal body. Our present bodies are subject to decay and will undergo dissolution, but we will not be left a disembodied naked

spirit. We will be given a new and glorious heavenly body. Paul speaks of it as "Our house which is from heaven." The "mortality will be swallowed up of life." God has planted within us longings that argue for immortality. We have spiritual aspirations, a reaching out for larger spiritual development, and because we aspire to more excellent things God will not disappoint us. In the end we shall realize the fulfillment of all our longings.

But we cannot know this larger life while we live in this earthly body, because while in it "we are absent from the Lord," and our walk is one of faith and not one of sight. However we do anticipate with great delight our going home to the Lord. To be with Him is far better. G. Campbell Morgan says, "Just a change of residence from the tabernacle which suggests a pilgrimage to the house which suggests settledness." But whether dead or alive when He comes, let us aim now to be a satisfaction to Him. If we hope to be like Christ by and by, then we will be trying to be like Him here and now. There is a continuity that runs clear through this life and into the life beyond. Coffins, shrouds and funerals make no change in man's character. If we belong to God's family here, there will be family traits and resemblance which will be clearly seen when this present tabernacle shall be pulled down and we stand before Him face to face. "I shall be satisfied when I awake in thy likeness."

### BETHANY-PENIEL COLLEGE

Bethany-Peniel College is in the midst of one of the very best years of its history. The opening of school was immediately preceded by a gracious revival under the leadership of Evangelists Allie and Emma Irick. Soon followed the convening of the Assembly of the Western Oklahoma District. It was largely attended and characterized by a spirit of harmony and enthusiasm for the church and school. Soon following this a spirit of liberality possessed our people, so that in addition to their carrying their regular heavy burdens of church finances, near \$18,000 was raised to pay the remaining indebtedness on the auditorium and to pay for furniture and library and laboratory equipment.

Immediately following the registration for the second semester our mid-winter revival was conducted by our pastor, Rev. A. L. Parrott, and Rev. S. S. White, Vice-President and Dean of the College. This meeting was one of the most satisfactory and best meetings that it has been my privilege to witness. The school is still feeling its gracious influence.

During the revival meeting the Board of Regents of the College met, at which time plans were inaugurated for carrying into execution a \$60,000 building program, \$30,000 of this amount of money is already in sight. We have every reason to be thankful for the Lord's dealings with us. There is no accounting for the success of the past that does not acknowledge the blessing and favor of God poured out in abundant measure.

The year has not been without its problems, but the blessings and victories

have more than out-numbered the problems. The Board of Regents and the administration of Bethany-Peniel College are planning definitely for a very strong school in Bethany. Every year our faculty and equipment are being brought to a higher standard.

As evidence of the confidence of our local constituency in the work that is being done in the College, near \$16,000 of the above mentioned \$18,000 was subscribed by them. Definite plans are in progress for the strengthening of our school for another year. God has been wonderfully gracious to us during the past few years and our prospects for the future were never better.

At Commencement, which is to take place May 14-18, the administration of the school, by order of the Board of Regents, is planning a program in commemoration of the progress of the past few years. We hope that as many of our readers as can possibly do so, will plan to be present at that time.

A. K. BRACKEN, President.

### WESTERN OKLAHOMA DISTRICT

We are delighted to announce that our pastors with few exceptions feel God had his way with the Assembly appointments. Pastors and people are moving forward to greater victories, having for their objective a well organized congregation carrying out the program of the General Church, of spreading the gospel of full salvation to the ends of the earth.

God has visited many of our churches with great spiritual uplifts, reviving the churches and resulting in many sinners being converted, backsliders reclaimed and believers getting sanctified. Bethany Church has been favored with a great outpouring of the Spirit, blessing the community, church and school. One encouraging part of this revival, people seemed to get a vision of sin sufficiently to confess and forsake; restitutions were made that take courage and grace. Our church at Blackwell had a wonderful revival, resulting in many souls praying through and uniting with the church. They are looking forward to a building program which will help Blackwell to care for their fast growing Sunday school and congregation. Capitol Hill Church has been favored with a revival spirit almost continually since the Assembly and during the past two weeks many have prayed through to a definite experience. Let all who read this pray earnestly for Sister Burkett's health to be restored if it be God's will. She has been unable to attend church since the Assembly. Marlow, Chickasha, Erick, Sayre, First Church Oklahoma City, Camp Creek, Woodward, Guymon, Ardmore, Harmon, Heifner and many others have had revivals resulting in great good.

We are to have a District Preachers' Convention March 29 to April 3rd. Let all pastors, evangelists, Sunday school superintendents, N. Y. P. S. presidents, presidents of W. F. M. S. and church workers be present, that our vision and burden be enlarged for the great work before us as a church.

Our precious Brother McConnell, Dean of Theology, Bethany-Peniel College, will give us lectures daily on the great subject of Bible Holiness. Rev. S. S.

White, whom we love and appreciate, will lecture to us each day on the great work of our Sunday school and N. Y. P. S., with helpful suggestions how we may best succeed in the work. Rev. A. L. Parrott will give us helpful instruction on the question of tithing and how to get your people to be cheerful supporters of the church. A detailed program will be arranged and pastors and workers will have opportunity to give out helpful information for the benefit of all present. These programs will be printed and mailed out soon to every church. Let all begin now to arrange to attend. Time, March 29 to April 3rd, place, West Side Church, Oklahoma City, Okla. Homes will be secured for all pastors, evangelists, Sunday school superintendents, N. Y. P. S. presidents, W. F. M. S. presidents, also visiting representatives from other districts. Meals will be served two blocks from the place of convention.

J. WALTER HALL, District Superintendent.

### TEN DAYS WITH OLIVET COLLEGE

February 11-20 we were engaged in a revival with our church and school at Olivet, Illinois. The president and pastor had the situation well in hand and the people were praying for a mighty outpouring of God's Spirit upon the school and church. The first few days the meeting pulled a little hard and although a number were getting saved each evening, totalling around thirty in all, no general break came until about the 6th night when the burden came on until many gathered in the home of Brother and Sister Richey for an all night prayer-meeting. God met with them in power and before morning a number of new born babes in Christ were shouting the victory. Christians who had never been known to make outward demonstrations were shouting aloud after three or four hours of earnest prayer. The next evening was a great scene. The big auditorium was filled with people. The atmosphere was great. Brother Ben Sutton who had charge of the singing never sang better. The quartet composed of Brother and Sister Sutton, Professor Price and Miss Opal Fretz sang until one almost felt himself rising. More than thirty responded to the call and twenty claimed victory at the altar. Those who did not get through were taken to the all night prayermeeting where seven more found peace before morning. The next evening between thirty and forty more sought God, seventeen finding the rest for which they sought in the service, and again those who did not get through were invited to attend the all night prayermeeting. By this time one house would not accommodate the people who wanted to spend the night in prayer. Another home was turned into an altar for seekers and all night prayers. There were seekers in four rooms of one home and two rooms of the other at the same time. God mightily moved upon them and some lay speechless for five hours and awoke with victory. Eight souls were brought in touch with the divine in the two homes during the night. To be away from the scene one would wonder how people could stay up so many nights but

## PARSONAGE AT NORMAN, OKLA.



**T**HIS is a picture of our parsonage in Norman, Oklahoma, Rev. Arthur A. Miller, the pastor. For three years he has been our pastor at Norman and is now entering his fourth year. Under his leadership the church has grown numerically, materially and spiritually. In the fall of 1925 the church board laid plans for the erection of a new brick and tile parsonage 36x42 feet. It has eight fine rooms besides breakfast and bath rooms. It has a basement 26x32 feet. The parsonage is well arranged with the pastor's study on the second floor. There are two other upstairs rooms which are occupied by Nazarene boys who are attending the State University.

The building has plastered walls and hardwood floors throughout. The system of heating used is the one unit hot air in which coal or gas may be used for heating purposes. There is a brick and tile garage made of the same material as the parsonage. The value of our property on this site of three lots is worth easily \$10,000. It is only two blocks from the business district and one block from the state highway running north and south. Our church property is located just between the High School and the State University. Norman is a growing town of 8,000 inhabitants located only

twenty miles south of Oklahoma City and is connected with the pavement and interurban. The State University is located here and has an attendance of over 4,000 students in the fall and winter semesters and about 2,500 students attend the two summer sessions. Bethany-Penniel College, which is only thirty miles away, sends quite a number of her graduates to the State University here at Norman and to temporarily meet this need the parsonage was planned to take care of the University boys from Nazarene homes and it is the vision of the pastor and local church to secure another home for the Nazarene girls in the near future, just as soon as the demand shall warrant such a move. Come over into Norman and help us in our opportunity to spread scriptural holiness.

With several offers of quite substantial donations on a new church building, and the salvation tide rising, we are happy to continue this good work. There are seekers and happy finders of the experiences of both regeneration and sanctification in many of the regular services. Three were received into the church Sunday night. Please remember the Norman church in your prayers. We expect to stay humble and true to God and carry out His plan in Norman.

JAMES R. GARNER, *Reporter.*

den for a lost world to wear themselves out in the service of the King.

No school in the world has a finer class of students. Almost everyone who was not saved at the beginning got right with God during the meeting and they enjoyed their freedom in the Lord. Eternity alone will tell the story of their holy lives and activities over the many states and mission fields where they will labor during the next few years.

District Superintendent Chalfant was with us most of the time during our revival. He is not only one of the leading district superintendents of the connection, but one of Olivet's best friends—that means he is a great friend to the cause of Christ and the church. He is a real booster for a meeting and for every department of the church in general.

This educational zone, the college, local church, and community look forward to the greatest commencement and campmeeting in our history, May 10-20. Some of the best preachers in the United States have been engaged as workers for the occasion, among whom are our editor J. B. Chapman, Rev. Bud Robinson and evangelist Bona Fleming. Everyone who possibly can attend this big camp and know first hand about the great school that not only has a future but a wonderful present, should do so.

J. W. MONTGOMERY.

## CHURCH NEWS

**EVANGELIST DWIGHT M. PEFFLEY—**"Since reporting last I was at Wauseon, Ohio. Rev. J. V. Cook was my collaborator, we had a good meeting there, the best they said they ever had. Seekers at the altar almost every night; offerings came easy and a love offering for Pastor Chester Newcome, in the form of a fine serge suit. Next the District Superintendent sent me to Zanesville to help Rev. Gale dig out a work. We sure had some experience, but on account of time and space, will only say that we organized a good church. By the time the charter list closed around twenty-five had joined. Rev. Gale is a great preacher and one of the sweet spirited boys. We next went to Darling Run Church of the Nazarene. Rev. and Mrs. Laird are the efficient pastors. The church is in the country among the hills, the roads were icy, but God came on the scene and people walked for five or six miles every night to church. Altars lined every night but three, some nights two and three benches filled besides the altar. There were eight or ten remarkable cases of healing also. Offering for the evangelist and a love offering for the pastor came easy. A nice class was taken into the church. Next we went to Cooperdale with the same pastor. Here they talked about old time revivals but seemed to think it impossible but we sang and preached the Word and uncovered sin until folks got sick and began to pray through. They called this the best revival since the organization of the church. In these last two meetings we did most of the singing and all the preaching, took thirteen adults into the

those who were in the tide wondered how anyone could stay down. Truly it was marvelous.

I was entertained in the home of the pastor, Rev. J. E. Williams. How fortunate are the Olivet people to have such a man of God to preach to them each Lord's Day and to look after their spiritual interest. He is not only an able preacher of the Word but he contends for the best things there are in the religious life for his people and carries a burden always for them. He has a fine family. Our association was very pleasant during the campaign.

President Willingham is leading the school on to the greatest victories ever known there. He is not only a great educator but a deeply spiritual man, and

wise, godly leader. He has been used of the Lord to bring the institution through some real crises. He has faithfully wrestled with the debt problem from the time it registered \$200,000 when few people had any faith at all for it until the present time when \$50,000 would lift the whole. The great educational zone in which she is situated has been restored to faith, confidence, and pride in the work she is doing. It will likely be a matter of a few months until our 15,000 Nazarenes on the zone will decide to wipe out the entire indebtedness of the school.

Olivet College is blessed with a beautiful faculty of strong and able teachers who want nothing but a school that is on fire for God. They are sure to send out young men and women with a bur-



church with a good number coming later; a number healed; good liberal offering for evangelists, also love offering for pastors, who are fine, radical, clean, old fashioned Nazarenes. Have now been going three nights at Walbridge, Ohio doing preaching and singing. Nine at altar last night. I will do my best to boost the HERALD OF HOLINESS which is the best paper I know of. Pray for me in my battle for lost souls."

PASTOR J. W. SHORT, BRESEE AVE., PASADENA, CALIF.—"We praise God for His blessing upon our people here. All departments of our splendid church are moving forward. More and more the Spirit is being outpoured upon our services. A shout of the King is in our midst and a swing of victory. Not a week since we began our pastorate, the last of September, but what someone has prayed through to victory. We have received about ninety members into the church for which we praise God. We have a large Sunday school and splendid N. Y. P. S. Also some great praying bands that co-operate with us in putting on a good live Nazarene program that has God in it. We just closed a splendid revival with Rev. C. W. Ruth as the evangelist. Brother Ruth was never better, his messages rang clear to the great doctrines of our church. Many sought and found victory. Large attendance and splendid interest throughout the meeting. Some scenes cannot be described on paper. One all day meeting on the last Tuesday of the meeting, presided over by our good District Superintendent, Rev. J. T. Little was largely attended by our pastors and many outside our congregation. It was glorious and inspiring throughout this day. On the last Sunday we raised about \$2800 to be paid on note due on our church building the middle of March. Also received nice class of members. The afternoon service was a great mass meeting, presided over by Dr. Wiley in the interest of our Pasadena College. Dr. Goodwin and Dr. Hardy stirred our hearts on the importance of maintaining and pushing our educational work, and making our schools more and more centers of spiritual and educational forces. The night service was a fitting close to a good campaign, with Brother Ruth preaching on the dangers of delay. Crowded altar of seekers with victory was the climax. Uncle Buddie received subscriptions during the meeting for the HERALD OF HOLINESS and blessed us with his presence at several meetings. Our people stood by the meeting in a beautiful way, finances came easy. Our splendid song leader Rev. Joseph Ransom was at his post and sang the good old songs that stir and warm the soul. Our fine orchestra and good pianist were on the job at every service and rendered valuable service throughout the campaign. We praise God for His mercies and blessings, and desire nothing more than to live in His precious will and preach this glorious gospel and witness His blessings upon His people. Pray for us."

PASTOR JOHN A. ROSE, CUMBERLAND, KY.—"We have just closed a three weeks' campaign here in our Cumberland Church, with Rev. Glen E. Miller, pastor

## EDUCATIONAL DAY

Sunday, May 1, has been designated as Educational Day for our churches this year. Upon that day our pastors are urged to bring the work of our various schools to the attention of their people, to urge the people to pray for this important arm of our work, to distribute the literature of the schools, to preach on themes relating to Christian Education, and to make special effort to raise the full budget for education for the year and send it in immediately to the school of the zone in which the church is located. Our school men and members of the General Board of Education will be glad to assist in every way possible to make this day a genuine blessing to our schools.—J. B. CHAPMAN, President General Board of Education.

of the Church of the Nazarene, at Richmond, Kentucky, as evangelist. Sisters Flora and Lila Mink, also from Richmond, had charge of the special music. The Lord gave us a good meeting, seventy-three seekers, fifty-five professions, and nine additions to the church, for which we thank Him and give Him all the glory."

PASTOR H. G. TRUMBauer, LOS ANGELES, CALIF.—"We just closed a successful two weeks' meeting in the Boyle Heights Church with Evangelists Fred and Kittie Suffield. The meetings were the best attended and most fruitful of any held during our pastorate. Brother Suffield's tender, unctuous messages brought great blessing to the church, and conviction upon a goodly number of the unsaved and unsanctified who sought and found pardon and cleansing. Among the most impressive of the services was the one held in the Sunday school, when many of the children repented with tears and were joyfully converted. Who can measure the results of such a service? Mrs. Suffield, being otherwise occupied, assisted in only a few of the services. The singing throughout the entire meeting was conducted by Rev. E. Baker of Huntington Park, and he with his wife brought us some wonderful messages in song, labored faithfully about the altar, and in every way proved a blessing to the meeting. God has here a loyal sacrificing band of Nazarenes who love the truth, are beautifully united and expectant of His continued favor. We rejoice in personal present victory."

PASTOR PAUL HEGSTAD, MANDAN, N. D.—"Just closed a very successful revival in our church. Evangelist Julius Miller of Mattoon, Wis., doing the preaching. We had seekers for both pardon and cleansing. The church was greatly built up and encouraged. We feel it is the greatest revival the church ever had. Brother Miller is an exceptional, efficient evangelist; his sermons are more than the ordinary, delivered with great unction and power; he draws big crowds; has the ability to get folks to the altar; he tries his best to get the seekers converted to God—not to himself, and he stands by the pastor to the finish. We have engaged him for a revival at Bismarck a bit later."

EVANGELIST T. L. TERRY—"This is our fifth revival since the Indiana Assembly. First we went to the Winter Ave. Church at Indianapolis, where we had what was called the best revival the church had seen, and the fruits are still bearing and the good pastor and flock are coming up the road with great victory. We went from there to Boonville, Indiana, where we had another good time, but not the revival we ought to have had, as the local conditions were not penetrable. But the good pastor worked with us faithfully as a good soldier of the cross. There were some lasting results, and a great offering for a small church. Next we went to Nashville, Indiana, and had one of the hottest times of our life. Many who were past fifty years old were saved. Thank God for the humbleness of those who are not gospel hardened. Then we were called back to the Winter Ave. Church to have charge of the singing, while Brother Cook of the Ohio District preached the hottest old time gospel I almost ever heard. It was a delight to work with him. At this time we are in the best revival we have seen for a long time at the Brazil Church. It will be two weeks tomorrow since we began, and there have been fifty-eight seekers, and I think but two or three who did not pray until the old time fire fell. We plan to stay here until February 27, D. V. The pastor and wife are busy as can be and there is a great prospect of the church coming out and being one of the greatest churches. If there was ever a time in my life I had greater glory and love for the lost than now, I cannot recall it. Those who know us, please pray as we press on. Mrs. Terry, my good wife, has a new vision of the lost and now has charge of the singing and God is making her a real blessing. Bless His name."

ROYALTON, ILL., NAZARENE TABERNACLE—"God is blessing and giving victory here. Just about one year and five months ago we began our little Sunday school in a hall up town with thirteen members enrolled and a church membership of five. But they were praying people and would not accept anything but holiness. We began praying that God would send us an evangelist and an old time revival, and in answer to prayer, Rev. J. S. Wallace of Cartersville came to us with the burden for lost souls upon him. He preached hard and prayed much. Some souls were saved and sanctified. We were encouraged and much lasting good was done. We kept right on with the work and last June Brother Chalfant gave us a tent and we called Brother I. G. Young of Murphysboro as an evangelist. We had a very good meeting, not so many saved, but out of that meeting came our tabernacle and we quit worshipping in the little hall up town. Glory be to God. After the Assembly last fall Rev. C. B. Armes came back to us as pastor for another year. He is a man, filled with the Holy Spirit, and who really knows how to fast and pray until God really brings things to pass. He has been with us through all of our progress and felt the need of a revival in our new tabernacle. So we all prayed and God heard us and sent Evangelist C. J. Garrett of Ottawa, Kansas, to give us a three weeks' meeting in January and

God surely did bless us. Rev. Garrett is a wonderful man of God and a splendid Bible preacher. About fifty-three were saved, sanctified, or reclaimed. The meeting has closed but people are still being saved and sanctified. Praise His name. The other churches came in during the revival and helped us and the Spirit of God was felt in all the services. A nice class of young married folks united with the church and about six or seven expect to come in soon which will probably bring our membership up to twenty-five. Our Sunday school has grown from thirteen to about sixty-five. We are giving God the glory for all that is being accomplished here."—Kenneth Jackson, Reporter.

PASTOR F. W. DOMINA, HAVERHILL, MASS.—"The Lord is blessing His truth, answering prayer, and giving us the victory in the Haverhill Church. We had a great day Sunday the 13th. Good attendance with three seekers at the night service, all new cases. One was a Roman Catholic man, whose wife is a member of our church, a subject of much prayer. The other, a woman along in years, and a young lady. We give God all the glory, take courage and push on. The Prophetic Bible studies in Revelation, one night a week, are attracting a good number of people, and proving very helpful to the lovers of truth."

ASHLAND, KY.—"Our pastor, Rev. E. C. Oney, tendered his resignation in November to enter the evangelistic field, and since that time our pulpit has been filled by our District Superintendent, Rev. L. T. Wells, part time, and by Rev. Geo. Beirnes and the writer and all this time we have been praying that God would send us the proper man for our pastor, and we surely believe, and thank Him for it, that He has sent the right man. When the name of Rev. R. J. Kiefer, of Pittsburgh, Pa., was named, there seemed to be a spirit of unity all around, that he was the man and the church board, with our District Superintendent presiding, gave him a unanimous call, and he has accepted it, and will move his family to Ashland next week, and will be in full charge of the church by Wednesday, Feb. 23rd, and we predict some great things in the future for Ashland, Ky. Rev. Kiefer visited us Sunday the 13th, and preached to a very appreciative audience, and was well loved by all that heard him, and he and his good wife will be with us soon, and is coming to us in the fullness of the blessing of the gospel of Christ. God has marvelously held us together, and steady, and our Sunday school and preaching services are at normal in attendance. Souls have been in the fountain and a great spirit of encouragement seems to pervade the whole church; expect more from Ashland later."—W. W. Hankes, Pastor Supply.

PASTOR R. F. HEINLEIN, MANNINGTON, W. VA.—"We just closed, Feb. 13th, a very successful meeting with Rev. Jas. A. Rodgers as preacher, E. B. Marsh as chorister, and Geo. Ward as pianist. Brother Rodgers is truly a man who is

filled with the Holy Ghost. He preaches the Word without fear or favor. Many people were convinced of the truth of holiness that were before seemingly unconcerned. Brother Marsh sings the heavens open and prepares the hearts of the people for the message. Brother Ward cannot be excelled as a pianist. His music had a great drawing for this meeting. Not only are Brothers Marsh and Ward great as singers and musicians but they do an excellent work among the young people and children. They had the record attendance for the Pittsburgh District in their children's meetings, with 206 present the last service and an offering for missions of \$7.62. This truly was a great revival. 210 adults knelt at the altar for either pardon or purity, besides 61 children that sought God, 227 in Sunday school, and forty came into the church. Several more are looking this way. We went over the top with our slogan for the HERALD OF HOLINESS campaign. The evangelists were well taken care of and a nice sum listed for the church. Hundreds were turned away. The people are talking 'A new church.' To God be all the glory for all that has been accomplished."

EVANGELIST I. C. MATHEWS—"We just closed a gracious meeting at the East San Diego Church with Dr. and Mrs. C. H. Babcock and Prof. J. J. Douglas and wife. There is no doubt that Dr. Babcock is one of the leading preachers of the holiness movement, and God certainly blessed him as he poured out the red hot truths of full salvation. We feel the church was very fortunate to secure him and that he made many new friends for us in East San Diego. Then everyone that knows Prof. Douglas and wife know them to be one hundred per cent pure gold. Brother Douglas will come as near getting a crowd of folks to sing as anybody we know of. Then their special singing gripped the hearts of the people and they were enjoyed by all. At the close of our meeting we came here to El Centro where we are in a Home Missionary campaign. Brother and Sister Douglas, with Miss Ruth Lanier, who are known as the 'Texas Trio' are in charge of the music. The meeting is being put on and backed by the Holtville Church and District Superintendent Little. God is blessing and people are praying through in the old fashioned way. The rainy weather has affected our crowds some in the last few nights but as a whole they have been very good, at times filling the tent to capacity. Last Sunday in the evening between thirty-five and forty people lifted their hands as desiring a Church of the Nazarene. We are expecting a great closing up time if the weather clears up, and a good Church of the Nazarene. We are in love with Jesus, the Church of the Nazarene and all her programs and institutions. We feel that we are in His will, and we are enjoying the fight against sin and the devil."

PASTOR V. B. ATTEBERRY, ABILENE, TEXAS—"Having just passed the first quarter of the assembly year, we are glad to report victory for Abilene. The God of all grace has been very gracious

to us during this period. Among the special features that have been ours to enjoy was the N. Y. P. S. Convention which was a great boost to our church, and people. This was a time of revival in which a number were saved, sanctified, or reclaimed. In fact we have enjoyed a revival spirit all through the quarter, in so much that there have been people saved at our altars almost every week. There have been added to the church during this time thirty-two members, and there are a number of others who we think will come in soon. Our budgets are paid up to date, and the beautiful spirit of harmony and fellowship seems to be in possession of everyone, and our church seems to be a center of holy fire. Our Sunday school has grown under the effectual leadership of our much loved Superintendent M. A. Matthews, until we are crowded for room, and it would seem that we are going to have to extend our walls. Our N. Y. P. S. is growing and doing excellent work with our dear Brother Raymond Ball at its helm. We have lately organized a very fine class of juniors, and they are making things count, with Mrs. Atteberry as president, and Mrs. Henslee as her assistant. Our Woman's Missionary Society is filling its place well, for its members pray until they pray through and with their energetic president, Sister Harris in the lead, it is to be expected that greater things will result from their labors. We do praise the Lord for the great Church of the Nazarene, and that it is a place where we can exercise ourselves in this blessed experience of full salvation which is in Jesus Christ. To Him be praise, glory and dominion for evermore. We are interested very deeply in the welfare of the Nazarene movement in our thriving and fast growing little city, which is now a little more than twenty-five thousand population, so if you have friends or relation here that you would like to have brought in touch with the Church of the Nazarene and will drop us a line giving their name and address we will be glad to do all we can to fulfill your desires. We earnestly desire the prayers of the great Nazarene family for our work in Abilene. Our greatest ambition is to keep step with the Holy Ghost and get holiness to every heart and home that we possibly can, for we think it the greatest business in the world."

EVANGELIST P. P. BELEW—"Since last reporting we have conducted two meetings. One was with our church at Adrian, Michigan. The tide was well on and souls getting into the fountain when we were called away by the death of wife's mother. District Superintendent Cox finished the meeting. Rev. Earl J. Stevens is the pastor of this church, and has accomplished marvels during the short time he has been there. This was the third meeting we have held for him, and we never enjoyed working with him more than we did this time. This was our first engagement with the Adrian church, but we can say that we never preached to people who appreciated the truth more than they seemed to appreciate it. God bless them. The other meeting was with the M. E. Church at New Burlington.



Ind. We endeavored to preach holiness constantly, strongly, and explicitly, but did not see the results that we had hoped for. Along with other difficulties, the great sheet of ice that covered that part of Indiana greatly curtailed the attendance for a time and made it impossible to have service at all for two nights. However, the church was helped spiritually, and some sought the 'second blessing properly so-called.' The church was very kind to me. Rev. H. V. Cummins, the pastor, is a good man and stood by the meeting. He is a former student of God's Bible School. He and the writer held two meetings together when boy preachers, and were glad to be again associated in the battle. At this writing we are in a campaign with our Second church at Cleveland, Ohio. The fire is falling and souls are being saved. Remember us in prayer."

**BETHANY, OKLA.**—"It has been some time since I have sent in a report on my evangelistic work, and so I wish to take this opportunity to let my friends know I am constantly active in the service of our Christ. Although the inclement weather has hindered the progress of our services in many of our churches, however, God has answered prayer, and blessed us as we spoke on missions, as well as preached to our people. Souls have bowed at our altars, wept their way to God, finding either peace or purity of heart for which we give Him all the glory. At present we are with Brother Burch and wife, and good people. The meeting is beginning with a degree of interest. Last Sunday afternoon after the message on Missions was given the people marched around and laid on the Bible a splendid offering for this work. At the night service we spoke again an hour or longer to a large congregation composed of old and young, who listened attentively to the message which was given in the spirit of love and tenderness. We believe this hungry world is dying for lack of love and firmness back of our messages. We know God will always bless His truth as it is given in this spirit. We plan to hold evangelistic meetings this year, and desire to hear from you, if you need my service. Address Amarillo, Texas, or Bethany, Okla."—Mrs. Lulu A. Ellis.

**PASTOR F. F. FREESE, NEWELL, WEST VIRGINIA**—"We have just closed a very successful meeting at the Newell Nazarene Church, with Rev. Edward C. Oney of Ashland, Ky., as evangelist. The meeting ran for fifteen days including three Sundays. There were seekers at the second service and at each service except two thereafter. Counting them as they came there were 145 seekers. Few went away empty, though some came many times before they struck fire. There were some remarkable cases. One man, a merchant, not only quit the tobacco habit himself, but rid his store of tobacco, burning his entire stock of cigars, cigars, snuff, chewing and smoking brands. Another man who had used the weed for forty-six years got saved and sanctified and reports complete victory over the habit. Great grace was upon the church and people of the town, and the end is not yet. Finances came easy. The evangelist received a fine offering beside many

nice presents for himself and wife. All expenses incident to the revival were met and at the close of a stirring Missionary address on the last Sunday afternoon, a nice sum was raised for Missions. A love offering of \$50 was raised for the pastor and his family, as well as a good sum for the needs of the church. The attendance was good throughout the meeting, with a record attendance the last Sunday, both at the Sunday school and other services. An impressive service was held Sunday morning when twenty-four were received into the church. Shouts of praise and tears of joy were in evidence and the scene was one long to be remembered. Another class of ten or twelve is expected soon. Brother Oney is an evangelist of the old line and thundered forth the messages of warning and promise under the anointing of the Spirit until old-fashioned Sinai conviction settled upon the people, resulting in crowded altars, filled with weeping penitents and earnest seekers. Newell has not experienced such a stirring for many years. Much of the good work done was no doubt due to the prayers of God's faithful children who have held on and refused to be denied. Brother Oney made for himself a host of warm friends. For all the good accomplished we praise God and rejoice in Him."

**PASTOR P. J. SMITH, MONTROSE, COLO.**—"We closed a gracious revival January 30th with Rev. L. T. Corlett, our pastor at Grand Junction, Colo., as evangelist. Brother Corlett did some fine preaching, and did not waste his time preaching on nonessentials, but kept the plain old gospel before the crowd, exposing carnality in its various forms. Sister Corlett assisted with the singing as well as our home talent. We have some of the finest people on earth here in Montrose, and they are pushing the battle for God. They gave the evangelist a good offering as well as the pastor a love offering. We saw twenty-eight kneel at the altar, not counting those that came twice seeking holiness, etc. Several heads of families were saved and reclaimed. A full blooded Simeno Tribe Indian, visiting one of our families, was saved and went back to his home at Plasterville to tell the story of Jesus. We are not forgetful of the children of whom there were about twenty who knelt at the altar. We are sending in thirty-one five months and four yearly subscriptions to the HERALD OF HOLINESS. Montrose will not be behind in doing her share to reach the 40,000 goal. We have seen, since we came here in August, souls get saved and sanctified at our regular services, for which we praise God, and we had a week of prayer preceding the revival which continued the first two weeks of the meeting, from 10:30 to 11 o'clock in the morning, also at seven o'clock in the evening. These morning prayer meetings were held at various homes in the city. Surely God is still on the Throne and He answers prayer. "Glory!"

**PASTOR O. L. BENIDUM, EAST LIVERPOOL, OHIO**—"East Liverpool church has just enjoyed a splendid Missionary Convention, Feb. 2nd to 6th. Rev. Stella B. Crooks of Chicago, Ill., was the spe-

cial worker. Her messages were indeed of high order and at each service her congregations were stirred with conviction and interest. On Thursday we had an all day service. Folks were in attendance from Lisbon, New Philadelphia, Chester and Newell churches. The folks were unanimous in declaring that their vision for the work of missions was greatly enlarged. They returned to their homes determined to pray more for and give to this great cause as never before. At the Thursday evening service Sister Crooks preached on 'Sacrifice,' and in fifteen minutes without asking for any certain amount from any one, \$647 was pledged, with a good portion of this cash. Not only was an offering taken for Missions but many seekers were found at the altar seeking and finding God. Mrs. Crooks is a splendid missionary worker and our pastors would be wise in securing her for a convention. She will greatly assist you in raising your budget, and in doing so will have seekers at the altar and leave your church blessed and helped in every department as she loves the whole church."

**EVANGELIST J. B. MCBRIDE**—"I closed a good meeting January 10th with my good friend, and the good and efficient pastor of our church at Boise, Idaho. We had good crowds and good results on every line, and we left the pastor, Rev. A. C. Tunnell, in splendid spirits; and a propitious prospect for the best year he has had at Boise. Brother and Sister Tunnell have wrought well in Boise, and are loved by not only our people, but the people of the outside world, and other churches. We were in the Methodist Episcopal church for a meeting Jan. 16 to 30, in Abbyville, Kansas. The pastor, Rev. G. H. Grosdidier, and his efficient wife are graduates of Cleveland Bible School, and very fine holiness folks. We enjoyed them so much, and our labors together were so harmonious, and were fruitful. We had a number of souls converted, reclaimed, and a few who received a pure heart. The weather was stormy, but the crowds were very good, but when the weather was ideal the house was filled full of good listeners. Brother Ruben Bridgewater, one of our Nazarene boys, a student of Bresee College at Hutchinson, had the singing, and music in hand. This was his first effort in a campaign, but he won the hearts of the church and people, and his singing was up to those who have been in the work for years. He is a very spiritual young man, and very efficient. He wants to go into the work of revivals after school is out, and will be glad to go anywhere, and he will give satisfaction. He can be reached in care of the Bresee Bible school and college, Hutchinson, Kans. There are some fine people around Abbyville, and in the Methodist church. We had a great time with them. On account of the scarlet fever and measles in Arlington, six miles away, the good pastor of the Methodist church and his noble wife attended the Abbyville meeting almost all the services. He is a graduate of Asbury College, and Drew Seminary, and has been in Southwestern College and Garrett Seminary as a student, and Sister Bartlett has a polished education, and is a graduate of Drew as well. There are no finer nor

more definite holiness workers than Brother and Sister Ernest D. Bartlett. I have held several meetings for Brother Bartlett in the last ten years, and I can testify that he makes no compromise for anyone. He is a splendid leader of song, and fine in bringing special messages in song, and a good preacher, and his wife is one of the finest workers among children and young people that we know. They have some time to give to two or three meetings this summer and fall, and will do good work wherever called. These two meetings were satisfactory in results. I held one service for our good pastor, Rev. D. I. Vanderpool in Denver as we passed through, and what a salvation time we did have; that is a great Nazarene crowd in Denver. We also held one service for our pastor, Rev. Tommie Hays and his fine people in La Junta, Colorado, and in spite of the blizzard and falling snow we had a good crowd, and souls prayed through. Tommie is doing a splendid work. He was converted when but a youth, sanctified, and called to the ministry in my meeting sixteen years ago, and has made good. I also gave my old friend Rev. Herbert S. Hester at Dodge City, Kans., a service, and we had a fine crowd, and a great service, and I left souls in the altar seeking God when I went to the train. Brother Hester is doing a great work, and has a great people."

**PASTOR R. M. PARKS, DALLAS, TEXAS, CENTRAL CHURCH.**—"Just a few months more than a year ago we found ourselves in the midst of a great city and in the pastorate of what was then called the Emmanuel Church of the Nazarene. These few months since here have been the busiest of our lives. We have not been out of the pulpit or out of the city on Sunday since we arrived. We have had over three hundred professions, preached about 220 times and received seventy people into the church. As soon as we arrived we began to plan for a new location. We felt that in this great city, one of the best of the South, we ought to have a splendid location and build a great church. We have found and purchased a very fine lot right in the center of this great city. In this side of Dallas which is by far the larger side we have a population of near two hundred thousand people. We expect to build in the year 1927. We also have a very extensive evangelistic program for the summer months which will evangelize this part of the city. The name of our church has been changed from Emmanuel Church of the Nazarene to Central Dallas Church of the Nazarene. We are now in our campaign to raise funds with which to build."

**LOVELAND, COLO.**—"We wish to greet the great HERALD OF HOLINESS family, in the precious name of Jesus! We never felt more like pressing the battle for God and lost souls than at the present time. We just closed a great revival last night, with District Superintendent C. W. Davis and our District Evangelist Rev. Florence Davis. Although we have known this dear brother and his wife for some years, and was present when Sister Davis was ordained, we have never seen them in better spirits than while here. From the

first night they waged war against sin of every kind from the least to the greatest. God blessed their efforts by giving souls at every service. Although there were two other revivals in town, and every lodge was putting on specials, we had a good house every night. There were fifty-seven seekers at the altar and as many as fifty of these gave evidence that they received a definite experience of grace. That is why I said at the beginning 'a great revival.' Aside from the above, Mrs. Davis conducted several very profitable services with the young people, also a fine Sunday school service with the juniors, in which a number of them professed conversion. Greeley Church came over several times with their good orchestra, and gave us a good boost, for which we thank Brother Grattan and his good people. Also Brother Severin and his good people from Ft. Collins were on hand at a good many services and were a great blessing to the meeting, in song and prayer. Brother Spindler and his Longmont folks were present some and gave good assistance. Eleven united with the church the last Sunday morning, and several more are looking our way. Nineteen subscriptions were secured to the HERALD OF HOLINESS. To God who is worthy, we ascribe all the glory and praise!

**PASTOR FRED A. SMITH, VENICE, CALIF.**—"Our church here is still a going concern. On the whole, it is going straight, in the right direction, and at a fair pace. It ought to be better, it might be worse. But we praise God for our victories, and a degree of progress. I think every pastor who has served this field will agree that it is 'stubborn.' However, it is a joy to report that we have a loyal, heroic membership. Also, that our entire budget has been regularly paid to date and the prospect is good that we shall maintain the record through until Assembly. The great Head of the church has given us two gracious revivals. District Superintendent Little led us in an aggressive tent campaign last summer resulting in the best crowds in the history of the church, not a few definite cases of salvation, the church lifted to higher spiritual levels, and a holy impulse and impetus given that still abides. We received a small class into the church. Our last meeting was with Evangelist L. N. Fogg. What an unctuous, rugged, yet tender and winning ministry he gave us! The crowd; we're not large, but the revival spirit was on, no mistake. Deep conviction prevailed, and a number prayed through to pardon and holiness. Six new members enlisted with us. Brother Fogg declared it was the 'biggest little' meeting he had enjoyed in many a day. All regretted that his Kansas City engagement forced his departure, for the church was primed and set to go on indefinitely with him. On the closing night, we gave Brother Fogg a unanimous and almost hilarious call for a fall meeting. The Church of the Nazarene ought to keep this mighty God-owned man busy throughout the connection. The latter part of March Evangelists Fred and Kitty Suffield will lead us in another onslaught on the devil's empire in this high-powered amusement center. Kindly

present us to the Throne for further favors."

**EVANGELIST LUM JONES.**—"The Lord gave me the time of my life in Hutchinson, Kansas, with pastor A. L. Hipple and his good people. We had a revival from the very first, as I remember we only had one night that we did not have as many as ten in the altar. Our crowds were large, and the happy finders were many, but a revival can be had, when you have the people, and a church like Hutchinson to pray them through. The devil will not soon forget the routing he got there. We enjoyed the fellowship of Prof. Sanford, President of our school, and the student body. Many will go from this school to bless the world. Prof. Sanford is a real man. We spent ten days with our pastor, Rev. Lee Lankford of Britton, Oklahoma. The first week, we had mud, and more mud, but the weather cleared, and the last week we had a great time. A goodly number prayed through. The last night was a great scene. Brother Lankford has builded the work at Britton through much hardships and labor, but God is rewarding him. I was in two chapel services at Bethany-Peniel College, while in Britton. One of these services was surely great. We must have had thirty or more in the altar that day. President Bracken is a great man, and our school under the leadership of such men will bless the world. The Lord was good to me,—let me spend Christmas at home with my family, and enjoy the great meeting that was on in our church with Prof. A. S. London and family. Holland, his son, is a great preacher and yet only eighteen years old. There is no bigger man anywhere than Prof. London—his heart beats for others. If I could stay around this man for awhile I believe I could learn something. He says he is no preacher, but he can beat many that claim to be; his lectures in the day were great, and drew a crowd of 250 for Saturday morning. I am in favor of giving him license. My soul was lots bigger and I was a better man after hearing him. The Lord gave our church a great revival. God bless the Londons."

**PASTOR M. R. DUTTON, BAKERSFIELD, CALIF.**—"We have just closed the greatest revival meeting it has been our joy to see since we have been in California. Rev. C. B. Fugett was our evangelist, and to those who know him that will be sufficient to assure them we had a real meeting. It has never been our privilege to know a person who lived closer in touch with God and who came to each service so wonderfully anointed with the Spirit for each particular service. While his messages were so hot they burned a hole clear through and let in the light and so sharp they pierced to the very bone, yet they were so sweet they dripped with honey so it seemed the harder he hit the more the honey flowed and the better the people liked it. They came to the altar almost in droves, and such praying and confessions and dying out we have seldom heard, and the shouts of victory when they came through we are sure made the bells of heaven ring. It was impossible to keep any accurate record of the number of seekers but the

number of finders in proportion to the seekers, was large. It took some days and nights of praying and fasting to get through, but they feel it was worth it and we say AMEN. We believe old Bakersfield church is now facing the best days of her history. Ten good people joined the church and there are many other good prospects. We believe that the stewardship campaign we put on in this church in December with F. R. Cline, stewardship director from Santa Ana, Calif., was in a large measure responsible for the splendid results obtained in this meeting and for the present financial condition of the church which is the best in its history. Almost the entire membership pledged themselves to pay their tithe in the church and to pray for at least five people outside the church, every day and to work to bring these on their prayer list to the revival meetings, so that gave us a prayer list of over two hundred to work on and how God did answer prayer. His promise that when the people would bring in their tithe He would pour them out a blessing there would not be room to receive it, was literally fulfilled and at least one, who started tithing at that time, had to ask God to stay His hand, the blessing was so great. We are a great believer in and booster for the Stewardship work as put on by our Brother Cline and would be glad to answer any questions in regard to it. My wife has suffered much with a broken down body and has been shut in a good deal of the time since we have been here but was anointed and prayed for by our Brother Fugett and God has wonderfully touched her and she seems like a new woman, and we believe God will bless and use her in a new way. Our heart is filled with the love of God which has been shed abroad there by the Holy Ghost, we have a passion to win the lost to Christ and to feed and lead on the church of God over which the Holy Ghost has made us overseers. We mean to do our best until Jesus comes. Brethren, pray for us."

**PASTOR C. H. STRONG, CHICAGO, ILL., AUSTIN CHURCH**—"We are plodding along with the best attendance in church and Sunday school ever. Eight members received in January. February has been the banner month of all for attendance in the Sunday school. A victorious spirit is on the services and the outlook is good. Brother and Sister Kauffman were with us for a missionary service; they enlightened and inspired us. And then we have been favored with a visit by our noteworthy, energetic District Superintendent E. O. Chalfant. Sunday night after a great sermon on sin and salvation we had a great altar service, with one seeker for pardon, 'counting them as they came.' Undoubtedly the end is not yet."

**PASTOR W. R. GILLEY, DAYTON, OHIO**—"The Dayton church is making genuine progress we believe. There have been seekers at the altar in nearly all of the Sunday night services since we came here the first of last September. In that time we have had one revival meeting and one convention. Both of these left the tide higher and easier to secure altar results. The church all seem to like the

labors of their pastor and have recalled him for another year. There is a great opportunity in this city of near two hundred thousand people to build up a great church and plant several more of the Nazarene type. We hope to do it. If we can keep the grace of God increasing upon us we will defeat the devil and secure a constant stream of salvation. Our plans are made for a great meeting March 20 to April 3, with Rev. and Mrs. B. D. Sutton and Orval J. Nease. We invite you now to look in on us during that meeting. We have also arranged for a tent meeting June 5-19 with Dwight M. Peffly as song leader and the pastor as evangelist and are making arrangements for one or two other tent meetings during the summer. Our motto is 'everlastingly at it.'"

**EVANGELIST J. V. COOK**—"At New Washington, Ohio, we had splendid attendance, house full almost all of the time, but some things hindered best results. The stove smoked fearfully, the bones were very dry and we could not get the revival tide up to the spiritual fervor necessary for good results. We next went to Wauseon, Ohio, where God gave us a great meeting. Many found the Lord in pardon and holiness. Brother Newcome and his good wife are fine pastors and doing a great work there. They have some of the best people I ever met.

Thank God for a people who will stand for the truth. Rev. Dwight M. Peffly was my helper in this meeting. He is one of God's faithful earnest men. Anyone in need of a singer will do well to secure him. Next I went to Indianapolis, Ind., with Pastor Fargo. God gave us another great meeting, but I will not say much about it as Brother Fargo will report it. We are now in Troy, Ohio, with Pastor M. R. Fitch. The outlook is fine for a good meeting. Fifteen have been at the altar so far and two weeks to run yet. Brother Fitch and wife are good pastors and they have some of the cream of the earth in their membership and they are doing a great work in Troy. Thank God for the Church of the Nazarene. I never was so well satisfied with it for my church home in my life. These are good days to me. Pray for me."

**EVANGELIST JOHN T. HATFIELD**—"We have just closed a fine meeting at Tacoma, Washington, with Brother and Sister Brammer who are in charge of the Mission. This was the third good meeting we had in Washington. Our last meeting held through three weeks, and we never had a barren altar service; the seekers at the altar ranged from four to forty. It would have averaged at least twenty, and we had twenty-five services. That would have been five hundred seekers. Now that would have been a tremendous meeting if they had all been new ones and all got through, but they were about all the same ones every time. Of course we had a few new ones as we went along, and occasionally a few would pray through, but if ever a bunch of professors got a good training at a mourner's bench that crowd did, and it was productive of some good workers. We sure did admire their patience and stickability. They worked faithfully, and we tarried until a late hour. They were a hungry set and stuck to their job, and made progress. They made confessions, and restitution and fixed up old troubles. There was a coming together, and there seemed to be a good spirit of unity where there had been some discord. At times the fire would fall and we would have spells of demonstration that gave evidence of a revival spirit, and we would have a good time. We also had a few cases of divine healing, but the meeting as a whole did not go as deep as we would like to have seen it. They did not strike the bottom, they needed another three weeks. They were a fine bunch and they treated us royally, but that would not atone for the need still lacking. But we must say it was a good meeting, far above the average, and we had a blessed time."

**PASTOR H. W. ANDERSON, HOXIE, KANS.**—"God is blessing us in the work here. Having fully intended to stay at Dodge City at the preachers' convention over Sunday, I asked Rev. R. W. Keller and Rev. C. R. Dick, both of Hoxie, to preach. The latter is the county sheriff. This is the first time a county sheriff ever preached for me. This is a privilege not many of our pastors enjoy, of having a sheriff fill our pulpit occasionally. Brother Keller brought us a good message on the Beatitudes in the morning, emphasizing the mountain-top experience. Brother

## "Meet Our Authors"

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Rev. C. B. Jernigan

is a pioneer holiness preacher and writer, at present Superintendent of the Tennessee District. He is the author of the following:

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Dick brought a good message in the evening on John 10:10, after which the net was drawn and ten came to the altar for justification. Eight of these claimed victory. We are hoping to take a nice class into the church in the near future. We feel that we have a very, very small part in this work and give God the glory for all that is being done."

**BENTON, ILL.**—"The Church of the Nazarene just closed a good meeting at this place with Rev. J. M. Huff of Olivet, Illinois, as evangelist. We have caught a vision of real Christian service from Brother Huff's messages, and we, as a church, are determined to push the battle against sin, the flesh and the devil until Jesus comes. Brother Huff is a man full of the Holy Ghost and faith and not afraid to tell the people the way of full salvation. A number of precious souls came to the altar and found the peace that comes alone from God. The church was greatly blessed and helped. The interest on the church debt was unpaid. Brother Huff encouraged the people and \$154 was raised and the interest paid. The weather was much against us, yet the attendance was fair. Five subscriptions were taken for the **HERALD OF HOLINESS**. By faith in Jesus, we are looking up. The church is enjoying a greater spirit of unity. A stated salary was pledged for a pastor to give full time, and living quarters provided and pastor called. By faith in God we are marching on. Please remember the work here when you pray."—Ralph Hodge, Reporter.

**BLACKWELL, OKLA.**—"Blackwell Church of the Nazarene is steadily advancing under the leadership of Rev. E. G. Theus who took charge of the work about a year and a half ago. Mrs. Theus and the boys are a great asset to the church. The Aycocks helped us hold a gracious revival, which closed January 23. Their splendid singing and great gospel messages attracted great crowds which often taxed the seating capacity of the church. There were sixteen accessions to the church and over one hundred earnest seekers at the altar. Two hundred and twenty subscriptions to the **HERALD OF HOLINESS** were taken. The finances came easy, being met by a subscription taken up the first Sunday of the meeting. A good pounding for the pastor, and a donation of cash toward the purchasing of a new typewriter were pleasant features of the meeting. Every department of the church is doing well, especially

the Sunday school which is climbing rapidly toward the three hundred mark under the leadership of Fred Sweet, who was wonderfully saved and sanctified during a revival held two and a half years ago. Last fall this church held a tent meeting at Tonkawa, and as a result, there were several persons saved and sanctified, and seven united with the Blackwell Church. They started a prayer-meeting of their own, and a little later rented a small house for afternoon services. Later, these intrepid sisters bought an old church building in a good location, and moved their services there with Rev. Potter as preacher. About two weeks ago, Rev. Theus, by consent of the District Superintendent, organized a church in Tonkawa with seven members, all of them women but one. The Blackwell church is in good shape, out of debt, and have started a church building fund with the surplus from their weekly contributions, looking forward to enlarging the present building or building a new one, to accommodate the growing congregation."—Mrs. A. L. Wright, Reporter.

**PIEDMONT, MO.**—"We had a great day yesterday. Our pastor, Brother John Duncan, gave us two good soul-inspiring sermons; our people are coming forward, unity is prevailing and we are moving along nicely. We have a good crowd of young people and they are learning to do things for the Lord. They are led by Brother Willard Durham, a young man that the Lord has His hand upon, and who is called to the ministry. We are praying for our revival that is to come in July with Brother Frost of Alabama. We have as fine a pastor and his good wife as the Lord ever sent into His work. Pray for us."—Jesse Freeman, Church Treasurer.

**EVANGELIST B. M. KILGORE**—"We closed a seventeen days' meeting last night with the Nazarenes of Mena, Ark. God blessed our labors and people prayed through in the old time way. A nice class of nine good people came into the church and the pastor was wonderfully helped. I begin tonight at Cove, Ark."

**EVANGELIST ELWOOD TAYLOR**—"I left my home at Wilmore, Ky., Jan. 2, for Kewanee, Ill., where we had a great revival of old time religion. Brother Brown is a fine fellow to work with. He loves the Lord and treats the evangelist right and stands by the gun and prays that the bullets will find the right spot. God gave many souls to find their way to

old time victory. Sister Urshell of Olivet, Ill., led the singing to the delight of all. May God bless the Kewanee Church and give them a great year. We went from Kewanee to Argo, Ill., where we had a great meeting with Rev. Curtis Roach as pastor. This was a new work and God came on the scene and gave a great meeting. The last night the altar was lined with seekers and some prayed through to victory. Some were converted and others sanctified, and we took a subscription of \$225 for a great meeting in June. We could have organized a Church of the Nazarene but as we were going back with a number of workers in June, we let the organization go until the next meeting. Brother Roach is a fine old boy. He believes in the old time 'truth' and will get upon the plow and make it go deeper instead of saying 'round off the corners,' and of course God can work when men do not get ahead of the Holy Ghost. We are starting off fine in the meeting here in Sheridan, Ill. Pray for us that God will give great victory. We go from here to Chicago for another revival and then home, four or five days and then to old Alabama. Pray for us as we move on."

**EVANGELIST HOWARD W. SWEETEN**—"We began the year with Rev. R. W. Hertenstein in our church at Evansville, Ind. This was our second meeting with this church and many pronounced it better than the first. I do not think there was a barren service from the time the first altar call was made. There were about eighty seekers in all, and among them quite a few men. Paul and Dora Geil were in charge of the music in this campaign and sang and played to the blessing and edification of all present. The xylophone solos of Brother Geil were a great drawing feature and we were blessed with fine crowds throughout the meeting, as well as marked interest. From here we went to Hastings, Nebr., to help the pastor, Rev. R. L. Major. We most heartily enjoyed our sojourn with this good brother and his people. God gave us good crowds, an excellent meeting and fine results. The closing night there were fourteen at the altar, making in all over a hundred seekers (counting repeaters), and most of them we believe got through. Praise the Lord. We are now in a meeting at St. Bernice, Ind., with Rev. Harry Carter, pastor, and on Monday night (our first night) the house was full. The people are in fine spirit and we have an excellent outlook. Pray for us."

# 100 Calendars for \$7.00

We are offering our left-over stock of Bible Gems Scripture Text Calendars at the following special prices:

100 at 7c each; 50 at 10c each; 25 at 12c each

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PASTOR W. M. FITZGERREL, GRIGGSVILLE, ILL.—"Just closed a good revival meeting here, January 30, of three weeks' duration. A number of seekers were at the altar, and some happy finders. God wonderfully blessed, and we give Him the glory. Amen! This is our third year here, and we feel that God is in the lead, and keeping us on the victory side. We have a loyal little church, but badly handicapped; yet they paid \$50 per capita last year, and sixteen or eighteen to do the paying out of twenty-six. Our church has been nicely painted outside, varnished inside and forty new chairs placed in place of old ones. So we have an inviting little place of worship. We are doing our best to keep the gospel of full salvation before the people. Rev. B. T. Flanery had charge of our last revival, assisted by Rev. Millicent Klee of Ohio, as singer. She also preached some good sermons. Rev. J. E. Redmon held two meetings for us, assisted in the last one by Sister Redmon. Rev. Mae Budd and husband held one for us. They all did splendid work, and may God prosper them in their work. We are holding on to God, and praising Him for His power to save sinners and sanctify believers. Pray for us."

MEMPHIS, TENN.—"The church here received a spiritual uplift during the series of services held from Jan. 30 to Feb. 6 by Brother Ed N. Lejeune of Wilmore, Ky. Brother Lejeune came to the church somewhat unexpectedly, but before he left we felt that God had surely sent him. He is a converted Catholic, and is called as a missionary to the Catholics of his native state, Louisianan, where he expects to go this summer. On two of the nights during his visit with us, Brother Lejeune lectured on his experiences as a Roman Catholic for twenty-four years. He manifested a deep love for those who are blinded by the gross errors of Catholicism, but at the same time did not hesitate to say that the Catholic system of religion was not Christian and not democratic. During the evangelistic services there were several bright professions."—Mrs. J. D. Saxon, Reporter.

PASTOR G. N. WICKENS, YALE, OKLA.—"We just closed a very gracious revival with Rev. Cleghorn as evangelist. Although the weather was bad a part of the time the attendance was very good. On the last night several were turned away. Rev. Cleghorn is a humble, successful evangelist and exponent of the Bible doctrine of holiness. As a result of his fearless preaching God honored His Word to the salvation of something over thirty souls. We received five new members and expect others to follow. Finances came easy, the business men of the town presented the pastor with a fine suit of clothes, the church presented wife with a good substantial love offering, a good pounding and about a dozen chickens were brought to the parsonage; our salary was raised. Truly we feel like traveling on and doing our best for King Immanuel. We have bright prospects for a new church which is much needed. We believe this was the best revival the

church has ever had. Please pray for us that we may keep the battle hot, exalt Christ, honor the Holy Ghost, and see the salvation of many souls ere He comes."

PARIS, ILL.—"Just closed a four weeks' revival in the Church of the Nazarene with Rev. R. S. Wheelodon of Auburn, Ill., a Pilgrim Holiness evangelist in charge. We were somewhat handicapped with the snow and sleet which hindered many from coming, but God has wonderfully blessed at this place and Brother Wheelodon brought wonderful messages of truth from God's Word each night. He labored faithfully and was repaid for his labor by seeing several souls pray through to victory which is his aim in life. On the last Sunday of the meeting Brother E. O. Chalfant of Olivet, District Superintendent, was with us and preached a powerful sermon. At the close two precious souls were saved and one sanctified. We feel that we have been well repaid for all our work at this place and extend our heartfelt thanks to Brother Wheelodon. Pray for us that God may continue to bless and prosper this place for His own honor and glory and we will give Him the praise, for we realize that without God we would be a failure. Re-

member the church at Paris and pray that it may be a lighthouse and saving station for lost souls."—James F. Ashley.

CLINTON, ILL.—"Evangelist J. E. Hughes closed a wonderful revival for the church February 20. It was one among the best revivals the church has

## WANTS

**NURSE AND STENOGRAPHER WANTED**—A Doctor in the Rocky Mountain district will soon require the services of a registered nurse and anesthetist, and also an office girl and stenographer, both of whom should be members of the Nazarene church. Please write stating experience, qualifications, age, etc., to S. A. H., care the Herald of Holiness, 2923 Trout Ave., Kansas City, Mo.

**JOB WANTED BY EXPERIENCED NAZARENE BARBER** who wants to work for a Nazarene. Have family. Write W. W. Lindsey, Peru, Kansas.

### "WE'LL WIN EVERY TIME"

#### A New Song

Its triumphant "awing" proven captivating in revival services. Excellent as quartette or soprano and alto duet. Sample (single sheet) 10c.

J. M. Beecher, Concordia, Kansas.

# Songs of Rapture.

A Song Book that will Enliven and Revivify  
your Song Services

Compiled by Mr. and Mrs. John T. Benson  
and John T. Benson, Jr.

**A NEW BOOK**; just off the press! One hundred and fifty-eight songs; including many new ones from some of the foremost hymn writers in the country, such as J. Lincoln Hall, C. Austin Miles, Chas. Gabriel, Haldor Lillenas, L. L. Pickett, etc., etc. The old devotional hymns and altar songs have not been overlooked.

It is a book arranged for use in Holiness churches and missions. There are songs on the "Second Coming;" songs about Jesus; songs about Heaven; songs about the "Second Blessing," etc., etc.

Printed in both round and shaped notes

Be sure to state choice

Bound in strong manila paper covers

Sample copy 20c; 100 or more, 12c each

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bad. Many came to the altar for justification and came again and were sanctified. At the last service there were a hundred or more turned away. The tabernacle was crowded to the door and all standing room taken. Brother Hughes received fourteen into the church, whole families coming into the church at the same time. Our tabernacle is getting too small for the congregation that want to hear the old fashioned gospel preached and Brother Hughes sure preaches it. February 20, we had an attendance of 137 at Sunday school which has been growing steadily. The Nazarenes of Clinton have had a hard pull but are now getting where the pull is easier as a great many people are looking our way. We have two good pastors, Brother George Snuddy and wife, and our young people are just grand in songs, prayers, and testimonies. The church is planning to have J. E. and Ada Redmon for a revival in May. Brother J. L. Cox, now of Sikeston, Mo., organized this church two years ago with eleven members and we now have about seventy-five members. Keep your eyes on the Nazarenes of Clinton. They are still shouting the victory and winning souls for Jesus. We have prayer services Tuesday and Thurs-

day nights of each week and have seekers at almost every service. The Ladies' Power House Prayer Band has a cottage prayer service every Friday afternoon of each week. At the close of the revival, Brother Hughes with our pastors received twenty subscriptions to the HERALD OF HOLINESS. This puts Clinton over the top for one of the best papers published." —A. Pollock, Reporter.

EVANGELIST LEE L. HAMRIC—"I am just at home from Palco, Kansas, where the Lord gave us a great meeting. We shall not soon forget the last night's service. The presence and power of God settled down on the congregation. Numbers were at the altar and several prayed through. A father and son were both saved in the last service. We had to leave before the altar service closed. We trust all found victory. This was our second meeting with this church. Brother Duby is the good efficient pastor of this good church; our labor together was pleasant. The Northwest Holiness Association Convention met in the Palco church the last three days of the meeting. This was a blessed and fruitful convention, owned of God. Brother R. A. Lee is chairman of this convention and is one of God's faithful servants. Some very

fine papers on various subjects vital to Christian living were given. Quite a number of churches were represented at this convention, and each pastor was present. We enjoyed our fellowship with these good pastors and saints. We are now enjoying a rest at home after being away nearly eight weeks. We have an open date July 1, three Sundays. Pray for me."

## DEATHS

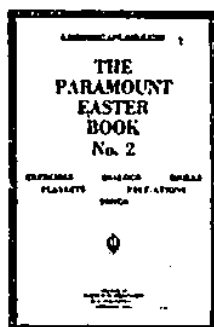
MINDEN—Roy Arthur Minden was born at Potlatch, Idaho, August 15, 1911, and passed to his reward at Colfax, Washington August 17, 1926. He was converted at the age of seven years and was a faithful Christian in every respect. During the later years of his life he was confined to a wheel chair but he continued to grow in grace. He leaves to mourn his departure his mother and father, one sister and three brothers. One more jewel has gone to heaven. Rev. Ira L. True, assisted by Rev. Wm. Irwin and Rev. Arthur Anderson, conducted the funeral service.—Ira L. True, Pastor.

JOHNSON — Mrs. Sarah Elizabeth (Freeman) Johnson was born in Indiana, May 10, 1814, moved with her parents to Texas in 1846 at the age of two; settled in Grayson County. In 1858 she moved with her parents to Montague County, settling near what was known as Montague Springs in the southeast part of the county. At that place she was married to Mr. Moses H. Johnson, October 28, 1864, and they moved to Bowie in 1882, were among the first settlers of the town of Bowie, where she made her home for forty-five years. Her husband died April 20, 1884. To this union six children were born, two of whom are dead. The living are: Samuel P. Johnson of Bowie, John W. Johnson of Vashit, Mrs. Mollie Southard of Bowie, and Moses Johnson of Bowie. All were present at the funeral with their families except John, wife and daughter who were sick, and one of Mrs. Southard's boys who was in old Mexico. All the other grandchildren were present, with a great host of other relatives and friends. The floral offerings were beautiful. She was converted and joined the Cumberland Presbyterian Church about 1875. She was sanctified and joined the Holiness Band April 22, 1902. When the Church of the Nazarene was organized at Bowie by Rev. Dr. W. T. Givens, September 26, 1909, she came into the church as a charter member, and continued a faithful member until death which occurred January 29, 1927. She died at the home of her son-in-law and daughter, Mr. and Mrs. J. T. Southard, South Bowie. The funeral services were held at the home at 2:30 o'clock Sunday afternoon, January 30, conducted by Dr. Givens, her first Nazarene pastor, assisted by Rev. A. C. Gustin, pastor of the Church of the Nazarene. She was placed beside her husband in the Elmwood Cemetery, to rest until the Resurrection Morning.—Rev. Dr. W. T. Givens.

WRIGHT—Twila Belle Wright was born in Lost Springs, Kansas, April 7, 1906, and departed this life January 11, 1927, age 20 years, 9 months and 4 days. She was an exceptional student and graduated from the Academic Department of Brescia College with honors in Hutchinson in 1924. She was converted in the Methodist church in Ford, Kansas when but a child. Her parents moved to Hutchinson, Kansas and she joined the Church of the Nazarene of that place in 1919. She was later sanctified and lived a beautiful Christian life. Twila had been in poor health for some time and knew the end was not far way, but she was patient and courageous and her faith held good. Her last days were a benediction to those about her. She leaves to mourn their loss, her father and mother, Mr. and Mrs. C. I. Wright; one brother, Milo, and one sister, Vena; with other relatives and a host of friends.

# EASTER SERVICES

April 17th is Easter Sunday



## THE PARAMOUNT EASTER BOOK

NO. 2. Sixty-four pages of Exercises, Dialogs, Drills, Recitations, Playlets and Songs. This book is invaluable as a source of supplementary material for a regular Easter Service. Some of the material will not be suited to the needs of your program but you will find an abundance of usable numbers. Price 25c.

**SPICES FOR THE VICTOR KING.** A beautiful Easter Service for Sunday Schools. Ten songs, not too difficult; eleven recitations and exercises. Prices 8c a copy; 85c a dozen; \$3.25 for 50; \$6.00 a hundred. Orchestration \$1.50 or single parts 25c each.

**LIGHT OF HOPE.** A double-size service of 32 pages, for the Sunday School with selections for the choir. The music in this service is of exceptionally high quality. Twenty-two songs and choruses; nine exercises and recitations. Prices: 1 to 24 copies, 10c each; 25 to 49 copies, 8c each; 50 or more, 7c each.

### Left-Over Services at Reduced Prices

We have about 250 each of two services left over from last year. These we offer at substantial reductions.

**Easter Worship.** A sixteen page service of eleven songs and nine recitations and exercises. Regular price, 7c each. **SPECIAL PRICES:** 5c a copy; 55c a dozen; 50 for \$2.00.

**Resurrection.** A double-size service of 32 pages. Very high grade. Twenty-three songs; several special songs for the Primary Dept. Extra good music. Regular price, 10c each. **SPECIAL PRICES:** 1 to 24 copies, 8c each; 25 to 49 copies, 6c each; 50 or more, 5c each.

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## TELEGRAMS

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

## GEORGETOWN, ILLINOIS.

Just closed the best revival Olivet has had in five years. J. W. Montgomery as evangelist. More praying than I ever saw in a meeting. Three whole nights with twenty to eighty in attendance. About three hundred at prayermeeting last night. Fine class of new members.—J. E. Williams, Pastor, Olivet, Ill.

## ST. MARIE, IDAHO.

Just closed fine revival. Fifty-one seekers. Good class received into church, others coming. Pastor given good pounding. V. W. and Marguerite Littrell, workers are among the best. Their singing and preaching bring results.—A. P. Gilliam, Pastor.

## OSKALOOSA, IOWA.

The Church of the Nazarene at Oskaloosa, Iowa will broadcast over KFHL, Oskaloosa, March 13 from 4 to 5 p. m. Wave length 240 meters.—L. W. Dodson, Pastor.

## Indianapolis, Indiana.

Herald of Holiness campaign in Indianapolis District still progressing. Several pastors reported over their apportionment. All pastors who have not reported please do so at once. Every pastor, church, Sunday school and Young People's Society lift mightily and we will go over the top with two thousand subscribers. We are counting on you.—C. J. Quinn, District Superintendent.

## CORSCANA, TEXAS.

Rev. H. A. Gregory of McKinney, Texas, for two weeks' revival. Great preaching, deep conviction, altar lined with seekers. Ten prayed through last night. Pray for 150 souls, fifty Nazarenes, new church. Pray church in harmony.—Mrs. L. E. Cellan, Pastor.

## INDIANAPOLIS, INDIANA.

Organized a new church at Boggstown, Indiana with fourteen fine people and about ten more to follow. Three hundred dollars on church property. Franklin Church reorganized and doing fine. Zion's Chapel reorganized. Spencer Church compelled to enlarge to accommodate increased attendance. Doors opening all about us. Fine revivals over the district.—C. J. Quinn, District Superintendent.

## FORT WAYNE, INDIANA.

Let every pastor, Sunday school superintendent, teacher and layman of the Northern Indiana District do all possible to make Bud Robinson's coming a great success both for the local church and the Gospel Tent Association. It will take real team-work to do what must be done

for this great field. Let each church member join the Association and if possible secure another to join with him when we come.—J. W. Montgomery.

## INDIANAPOLIS, INDIANA.

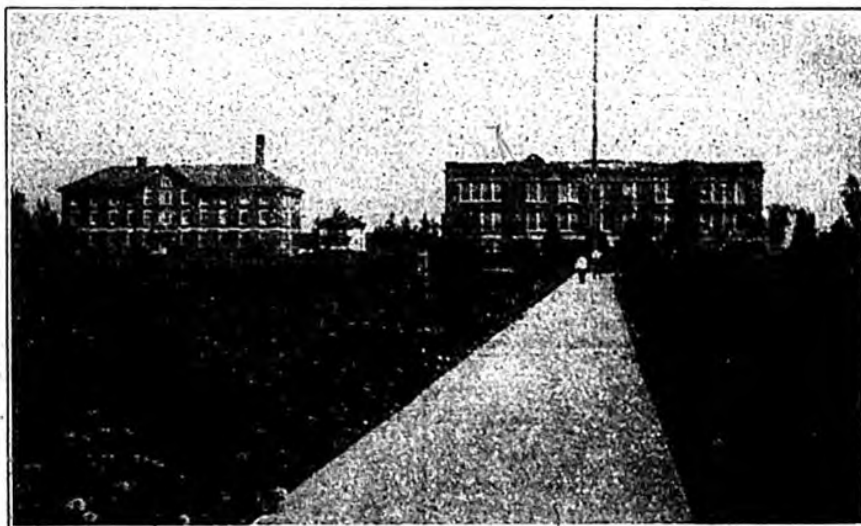
Closed fine revival at Ray Street Church with Evangelist J. A. McClintock of Richmond, Kentucky. Fine

crowds. Many seekers, almost all finders. Received sixteen new members. Fifty subscriptions to HERALD OF HOLINESS. Can recommend Brother McClintock as a man of God with a message that grips the people.—G. D. Wright, Pastor.

## OLIVET COLLEGE

## Camp Meeting and Commencement

May 19 - 29



OLIVET COLLEGE, next semester opens Sept. 13, 1927. For particulars concerning the school, write President T. W. Willingham, Olivet, Illinois.

**SPECIAL WORKERS**—Dr. J. B. Chapman, Kansas City, Mo.; Rev. Bud Robinson, Pasadena, California; Rev. Bona Fleming, Ashland, Kentucky, Evangelists; and Rev. Haldor Lillenas of Indianapolis, Indiana, Song Evangelist. Other workers are Pres. T. W. Willingham, Rev. C. A. Gibson, District Superintendent of Ohio; Rev. S. D. Cox, District Superintendent of Michigan; Rev. J. W. Montgomery, District Superintendent of the Northern Indiana District; Rev. C. J. Quinn, District Superintendent of the Indianapolis District; Rev. D. W. Dobson, District Superintendent of Iowa; Rev. N. B. Herrell, District Superintendent of the Kansas City District, and Rev. J. A. Williams, District Superintendent of Missouri; Rev. E. O. Chalfant, District Superintendent of the Chicago Central District, pastors, laymen and friends of the middle west of the Church of the Nazarene.

**ENTERTAINMENT**—Lodging for all who may come free. Meals to all visiting Ministers and wives free; all others will be charged a reasonable amount for their meals.

**OBJECT OF THE CAMP MEETING**—Preaching a vital gospel, the conversion of sinners and sanctification of believers, edification of God's people, healing the sick, promoting Home and Foreign Missions and advancing the importance of a Christian education.

Under the auspices of the Church of the Nazarene

For particulars write Rev. T. W. Willingham, Olivet, Illinois



## ANNOUNCEMENTS

**RECOMMENDATION**—I have just recently learned that Evangelist George Belrnes of Kingswood, Ky., has some open dates for spring and summer. Brother Belrnes has not been with us as a church so very long, but he is a very fine evangelist and has done some very fine work on our district. He is a returned missionary. Let pastors and campmeeting committees get in touch with him. He will give you a good meeting. Write or wire him at once.—L. T. Wells, Superintendent Kentucky District.

**NOTICE**—After the resignation of Rev. Edw. Oney, I supplied the church at Ashland, Ky., for six weeks. I declined the offer of the pastorate there as I did not feel clear to leave the evangelistic field. I have some open dates for spring and summer, and will go anywhere. I have no set price for my services. Address me at Kingswood, Ky.—Geo. Belrnes.

**NOTICE**—Chicago Central District Preacher's Meeting, W. M. S., Sunday School and N. Y. P. S. Convention at Decatur, Ill., March 29 to April 3rd. Everybody welcome.—E. O. Chalfant.

**NOTICE**—On account of a change in my March revival to April 12 to May 1, it leaves me an open date in March. Anyone desiring my services, wire or write me at Streator, Ill.—F. L. McDonald.

**NOTICE**—Almost a year ago I severed my relation with the Southern M. E. Church and united with the Church of the Nazarene, that I might feel more

free in preaching a full gospel. I have been in the evangelistic field almost twenty years and have been called to some of the best camps of the country. The Lord has wonderfully blessed me in all of my work. I preach a full gospel and will go anywhere for the free will offerings. I am open for calls, and refer you to my pastor, Rev. Ralph Hertenstein, or General Superintendent Williams.—C. C. Davis, Sta. B., Evansville, Ind.

**SPECIAL REQUEST FOR PRAYER**—I am a man who has known God and been blessed in a special way and was called to the work of the Lord, and through failure along this line, and sin and disobedience, have suffered many things. I am afflicted and am in great spiritual darkness, having suffered nervous prostration, and just as I thought I was about to recover, I am now seized with a serious malady which appears to be lung trouble and I am falling fast. Pray that God will restore me spiritually and in my body.—J. C. Hearne, Alabama.

**BERACHAH ON THE AIR**—A program will be given over KPOB of Fort Worth, Texas, Sunday evening, March 13th, from six to seven o'clock. In addition to the musical numbers, Rev. J. T. Upchurch, Arlington, Texas, will deliver an address on "The Cheapest Thing in America." Programs will also be broadcast Monday the 14th, Thursday and Friday the 17th and 18th. These programs will be aglow with heart throbs of human interest gathered through the Berachah Home at Arlington, which is a strictly charitable institution for the redemption of erring girls.—The Berachah Society, Hattie V. Saylor, Secretary.

**RECOMMENDATION**—It gives me great pleasure to recommend to the holiness people, and especially to the Church of the Nazarene, Rev. Ed Kiemel as an evangelist. He has had considerable experience both in pastoral work and as an evangelist, and is a commissioned evangelist of the Kansas District. Let's slate him up and keep him busy. He is a good preacher and will stay as long as the Lord leads and will come for a freewill offering. His address is Sylvia, Kans.—A. F. Balsmeyer, Superintendent Kansas District.

**NOTICE TO KENTUCKY DISTRICT**—The Christian Worker's Convention of the Kentucky District will be held at Richmond, Ky., March 29 to April 3. Rev. J. B. Chapman, of the HERALD OF HOLINESS will be the special worker. This will be more than a preacher's meeting as the W. M. S., Sunday schools and N. Y. P. S. will also be represented. Let everyone who plans to attend send at once their names to Rev. Glenn E. Miller, 136 Aspen Ave., Richmond, Ky., so you will get free entertainment.—L. T. Wells, Superintendent Kentucky District.

**RECOMMENDATION**—It gives me great pleasure to recommend Rev. J. A. MacClintock of Richmond, Ky., as an excellent evangelist. He has only been with us as a church for a little over a year, but has already held meetings with good success in almost all our churches on this district and in other districts as well. He has a few open dates; let pastors and campmeeting committees get in touch with him at once. He is one of our very best evangelists and will make good anywhere. Write or wire him at once.—L. T. Wells, Superintendent Kentucky District.

# Easter

[April 17th]

## Post Cards, folders, etc.



**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 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 1/2 x 4 1/2 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 1/2 x 4 1/2 in. Beautiful designs of birds and Easter flowers in colors; gold edges. Set of 10 cards with envelopes, 20c.

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## DIRECTORIES

## GENERAL SUPERINTENDENTS

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

British West Indies ..... March

Rev. J. I. Hill, Presiding

British Isles, Uddington, Scotland, April 13 to 18

Rev. Peter Clark, Presiding

New Mexico (Portales) ..... April 27 to May 1

Nebraska (Hastings) ..... June 8 to 12

Colorado-Wyoming (Denver, Colo.) ..... June 15 to 19

South Africa ..... July

Rev. H. F. Schmelenbach, Presiding

Chicago Central (Olivet, Ill.) August 30 to Sept 4

Meeting of the Department of Foreign Missions ...

September 19 to 26

Dallas (Texarkana, Texas) ..... October 12 to 16

Hamlin (Wichita Falls, Texas) ..... October 19 to 23

San Antonio (Waco, Texas) ..... October 26 to 30

Mississippi ..... November 2 to 6

Louisiana (Shreveport) ..... November 9 to 13

Southwest (Deming, N. M.) ..... Nov. 30 to Dec. 4

Arizona (Somerton) ..... December 7 to 11

Central America ..... Rev. R. S. Anderson, Presiding

China ..... Rev. Peter K'eh, Presiding

India, Eastern ..... Rev. Geo. J. Franklin, Presiding

India, Western ..... Rev. A. D. Fritzlan, Presiding

Japan ..... Rev. Hiroshi Kitagawa, Presiding

Palestine and Syria, Rev. A. H. Kauffman, Presiding

Peru ..... Rev. D. H. Walworth, Presiding

## J. W. GOODWIN

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

## SPRING ASSEMBLIES

Washington-Philadelphia (Dorby, 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

## R. T. WILLIAMS

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

## SPRING ASSEMBLIES

Alberta District ..... March 23 to 27

Northern Pacific District ..... May 13 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

## EVANGELISTS' SLATES

## JACK AND ETHEL ANDERSON

Meade, Kans. .... March 3 to 20

## JARETTE AND DELL AYCOCK

Oakland, Calif. .... March 6 to 20

San Francisco, Calif. .... March 22 to April 3

Santa Rosa, Calif. .... April 7 to 17

## C. H. BABCOCK

Portland, Ore. .... March 6 to 20

Pasadena, Calif. .... March 27 to April 13

Bentonville, Ark. .... April 21 to May 1

Pt. Wayne, Ind. .... May 5 to 22

Cincinnati, Ohio ..... May 27 to June 6

Jamestown, N. D. .... June 16 to 26

Mt. Lake Park, Md. .... July 1 to 11

Douglas, Mass. .... July 14 to 24

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

Wakefield, Va. .... Aug. 5 to 15

Wichita, Kans. .... Aug. 18 to 28

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 Aram;

4 And Aram 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 Abias; and Abias 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 publick 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

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Portland, Ind. .... June 5 to 26  
Whiting, Ind. .... July

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Johnstown, Pa. (Camp) .... July 20 to Aug. 7  
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Plains, Ohio .... March 1 to 13

**MARVIN S. COOPER**  
York, Neb. .... Feb. 18 to March 13  
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**P. W. COX**  
Gordland, Kans. (care Rev. C. C. McNall, Box 485) .... March 23 to April 17

**C. C. AND MARGARET CRAMMOND**  
Milburn, Ohio .... March 13 to 27  
Constantine, Mich. .... April 3 to 17  
Walled Lake, Mich. .... April 10 to May 1

**WILLARD R. DAVIS**  
Grand Island, Neb. .... March 27 to April 10  
Garrison, Iowa .... April 24 to May 8

**H. N. DICKERSON**  
Muskegon, Mich. .... March 8 to 20  
Adrian, Mich. .... April 17 to May 1

**CHARLES DYE**  
Columbus, O. (Sunshine Mission) .... March 6 to 20  
Lockland, O. .... March 27 to April 10

**I. M. ELLIS**  
Fresno, Calif. .... March 3 to 20

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Hammond, Ind. .... April 1 to 17  
Newport, Ky. .... April 24 to May 8  
Pittsburgh, Pa. .... May 15 to 29

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East Liverpool, Ohio .... March 6 to 20

**JOHN FLEMING**  
Bloomington, Ind. .... March 3 to 13  
Decatur, Ill. (First Church) .... March 22 to April 10  
Alliance, Ohio .... April 20 to May 1  
Ohio Assembly .... May 4 to 9  
Cincinnati, Ohio (Camp) .... May 27 to June 6  
Barberton, Ohio .... June 8 to 19  
Salem, Ohio .... June 21 to July 3  
No. Little Rock, Ark. .... July 29 to Aug. 8  
National Park Camp, New Jersey, Aug. 12 to 21

**C. B. FUGETT**  
Stockton, Calif. .... March 13 to 27  
Portland, Ore. (First Church) April 3 to 17

**C. J. GARRETT**  
Cambria, Ill. (Camp) .... July

**PAUL AND DORA GEIL**  
Elkhart, Ind. .... March 6 to April 10  
North Manchester, Ind. .... July 1 to 30  
Kokomo, Ind. .... Aug. 7 to 28

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Washington, Pa. .... March 16 to April 3  
Hamorton, Pa. .... April 10 to May 1  
Tarentum, Pa. .... May 15 to June 5  
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West Chester, Pa. .... July 3 to 31

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Northern California District, Winter and Spring (2306 McKinley Ave., Berkeley, Calif.)

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Morris, Mich. (Speaker Church) .... March 23 to April 3

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Mukilton, Wash. .... Feb. 23 to March 13  
Oak Harbor, Wash. .... March 14 to 27

Portland, Ore. (424 Fourth St.) .... March 29 to April 10

**LEE L. HAMRIC**  
Iberia, Mo. .... March 6 to 20  
Fort Worth, Texas .... March 27 to April 10  
San Diego, Calif. .... April 17 to May 8  
Fort Smith, Ark. .... June 10 to 26  
Albany, Okla. .... July 3 to 17  
Wellington, Texas (Camp) .... July 22 to 31  
Sulphur Springs, Texas .... Aug. 19 to Sept. 4

**B. F. HARRIS**  
Durant, Okla. .... April 3 to 17

**LEE HILL**  
El Dorado, Ark. .... March 11 to 20  
Aliz, Ark. .... March 25 to April 10

**ROY L. HOLLENBACK**  
O'Leary, P. E. I., Canada (care J. W. Turpel) .... March 11 to 27  
Chadron, Neb. (Tent) .... May 27 to June 12  
Marion, Ohio (Camp Carmel) .... June 10 to 26

**URAL T. HOLLENBACK**  
Rising Sun, Ind. .... March 18 to April 3  
Vincennes, Ind. .... April 4 to 6  
Kylertown, Pa. .... April 11 to May 1  
Auburn, Pa. (Camp) .... June 10 to 26

**OSCAR HUDSON**  
Springfield, Ohio (329 Glen Ave.) .... March 14 to 27  
Rochester, N. Y. .... May 1 to 15  
Ottawa, Kans. .... June 10 to 26

**J. E. HUGHES**  
Kingswood, Ky. .... March 8 to April 1  
Christiansburg, Ohio .... Feb. 24 to March 14

**AARON HULSE**  
Isabel, Kans. .... March 1 to 21

**ALLIE AND EMMA IRICK**  
Sapulpa, Okla. .... March 6 to 20  
Okemah, Okla. .... March 26 to April 10  
Indianapolis, Ind. (West Side) .... April 10 to 24  
Pilot Point, Texas .... April 25 to 30  
Guthrie, Okla. .... May 1 to 15  
Florence, Ala. .... May 22 to June 3  
North Little Rock, Ark. .... June 5 to 19  
Jasper, Ala. .... June 23 to July 3  
Olive Hill, Ky. (Camp) .... July 8 to 18  
Goddard, Ky. (Mt. Hope Camp) .... July 21 to 31  
Cambria, Ill. (Camp) .... August 4 to 14  
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**ANDREW JOHNSON**  
Canadian, Texas .... Feb. 27 to March 13  
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**LUM JONES**  
Texarkana, Texas .... March 8 to 20  
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Hominy, Okla. .... April 16 to May 1  
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Cisco, Texas .... May 17 to 29

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McMinnville, Ore. .... Feb. 17 to March 13  
Kalamath Falls, Ore. .... May 29 to June 19

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Burns, Oregon .... March 3 to 20

**W. W. LOVELESS**  
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Escondido, Calif. .... Feb. 27 to March 13  
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Ellendale, No. Dak. .... March 8 to 27  
Rosholt, S. Dak. .... April 10 to May 1  
Claire City, S. Dak. .... May 3 to 15  
Rosholt, S. Dak. (Rural Charge) .... May 16 to June 5

**L. G. MILBY**  
Churubusco, Ind. (Gen. Del.) .... Feb. 27 to March 13  
Chester, W. Va. .... March 20 to April 3

**W. H. MINOR**  
Okmulgee, Okla. .... March 12 to 27

**WILL H. AND LILLIE B. NERRY**  
Iola, Kans. .... March 6 to 20

**D. F. NEELY**  
Moscow, Idaho .... Feb. 22 to March 13  
Dayton, Wash. .... March 20 to April 3  
Sulphur, Okla. .... April 10 to 21  
Jonesboro, Ark. .... June 5 to 19  
Caro, Mich. (Camp) .... June 23 to July 3  
Pontiac, Mich. .... July 10 to 21  
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Batesville, Ark. (Camp) .... Aug. 11 to 21  
Antlers, Okla. .... Aug. 23 to Sept. 4

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Ashtabula, Ohio .... April 3 to 17

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Greenville, Ohio .... March 31 to April 17  
Dayton, Ohio .... June 5 to 19  
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Cropperdale, Ohio .... Aug. 14 to 29

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Bloomington, Ill. .... April 15 to May 1

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Dallas, Texas .... Feb. 25 to March 13  
Dayton, Ohio .... March 20 to April 3

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South Bend, Ind. .... March 12 to 28  
Toledo, Ohio .... April 2 to 18  
Gary, Ind. (First Church) .... April 23 to May 9

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Chicago, Ill. (Roseland Church) March 7 to 28  
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Vincennes, Ind. (Indianapolis District Preachers' Meeting) .... April 4 to 10  
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Canton, Ohio .... March 2 to 13

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Pittsburgh, Pa. .... March 6 to 20  
Barberton, Ohio .... March 23 to April 4  
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Flint, Mich. (First Nazarene Church) .... March 20 to April 10  
Scott City, Mich. .... April 15 to May 1

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Sebring, Ohio .... March 6 to 20  
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Carrollton, Ohio .... May 27 to June 5

**WEAR EVANGELISTIC PARTY**  
Colorado-Wyoming District .... March 10 to April 6  
Ensign, Kans. .... April 10 to 24

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Martins Ferry, Ohio .... March 6 to 20