

HERALD of HOLINESS

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THE MAJESTY OF THE EASTER MESSAGE

By Prof. J. B. Galloway

THE Resurrection of Jesus is the full consummation of the redemptive plan of our Savior. Not one of the Gospels omits this wonderful message. Take the resurrection out of the gospel and we have no gospel. The Holy Spirit used the resurrection of Jesus from the dead to declare Him to be the Son of God with power, according to the spirit of holiness (Rom. 1:4). The resurrection of our Lord is necessary to harmonize His earthly life. Without this marvelous truth His life is a strange contradiction and confusion. But how plain and beautiful it all appears in the light of a Risen Savior! The prophets of old foretold this message. "Neither wilt thou suffer thine holy one to see corruption" (Psa. 16:10). "Thou shalt make His soul an offering for sin, . . . and He shall prolong His days" (Isa. 53:10). The resurrection is the blossoming of the prophetic promises, the fruit of immortality. It gave to the world a new calendar when the seventh day gave place to the first. The glory of the Easter dawn was a necessary manifestation of the marvelous purpose and power of God. It was a strange question that the angels asked, "Why seek ye the living among the dead?" and a marvelous mystery that they announced, "He is not here; for he is risen." Their message was, "Fear not," "Come see" and "Go quickly, and tell" (Matt. 28:5-7).

1. FEAR NOT. The disciples were perplexed by the cross. The empty tomb was unintelligible to the women waiting at the dark hour. Perplexity was drifting almost into despair. It was the Risen Savior "who said, Why are ye so sad?" On one occasion the wife of Luther appeared dressed in deep mourning. He asked her who was dead, she replied, "God." At least so was she led to think by his giving way to despondency. The resurrection is the dawn of faith.

2. COME SEE. They were invited to investigate for themselves. The evidences were convincing. Not only did the angels say He had risen, but He showed Himself alive by many infallible proofs. Gladly did they hear and heed the command.

3. GO TELL. How could they keep from delivering such a message? How can we? As they went Jesus met them. The resurrection brought to light the story of life and immortality and made living witnesses and enthusiastic preachers out of the disciples. It is disbelief in the resurrection that says, "Let us eat and be merry for tomorrow we die." During the French Revolution the streets of Paris ran with blood and the nations stood aghast at the cruel hatred. They had thrown away their belief in the resurrection. Over their cemeteries they erected, "Death is an eternal sleep." Our hope in the resurrection will lift us to the heights of heaven.

"And like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we should also live in the likeness of His resurrection: knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:4-6). May we be living examples of the Easter message.

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BECAUSE HE LIVES, LET US LIVE ALSO

JOB'S wife unwittingly proposed the chief tenet of the creed of doubt when she advised her much afflicted husband to curse God and commit suicide (Job 2:9). And back of the epidemic of self-destruction which is sweeping the land now will be found the sentiments expressed by this sympathetic, but fickle woman of so long ago. Indeed why should a man live and suffer if there is no God, no immortal spirit, no Judgment and no destiny beyond the grave?

Bishop Fiske of Central New York, says, "Did you ever stop to consider why so many young people are committing suicide? It is because the young people sent out to undergo tremendous mental adjustments, and to face difficult problems and temptations have been given nothing of Christ in their homes to enable them to meet these problems. It is no wonder they break down."

But Louis Untermeyer, poet and critic, six weeks after the suicide of his son Richard at Yale University, proposed to devote himself to the task of lessening the number of suicides among youth. But what is his proposition? It is to establish the view that there can be "faith without religion." His explanation is that it is a "faith in life itself."

But how can there be faith without someone in whom to believe? How can there be any consolation in faith if that faith does not involve the hope of present and eternal salvation? Faith in life itself! What is life itself that I may have faith in it? Can life save itself and me? Does life have intelligence and love and power?

No, faith must have a foundation. Only doubt can go on unsustained. Had Job obeyed his wife's first injunction, he should have logically obeyed her second. If he had cut loose from God, life would have become a tormenting enigma and an inexplicable gulf of despair. But since he held fast to God, he not only refused to summarily end his mortal days, but he boldly proclaimed his purpose of arising from the grave to live forever. And what are a few aches and pains and boils and blains and toils to a man who expects to see God in his glorified body? What are disappointments and bereavements to one who expects to finally live in a City where there are no tears? Why should

one who knows that his times are in God's hands either shun life or dread death? What are ten or twenty or forty or even a hundred years one way or the other to one who expects to live forever?

Next Sunday is Easter, the anniversary of our Lord's resurrection. He was once dead, but now He is alive forever more. He did not kill Himself, but lived on patiently until His last laboring breath. He did not shun death, but at the call of the cross, willingly laid down His life. "He became obedient unto death." But thank God, the grave could not hold Him! Death did not triumph over Him! He arose victor over the "dark domain," and is henceforth the Lord of life and of light.

And because He lives, let us live also. Let us know the power of spiritual resurrection as a present joy. Let us walk in this newness of life as a daily occupation. And through all the "gray and glory" of life and all the valley and shadow of death, let us steadfastly proclaim the blessed hope of a glorious and final resurrection, when we shall awake in His likeness and be satisfied. Easter is not only the proof of His resurrection, but it is the pledge of ours who believe in Him. "Because he lives, we shall live also."

THE MOST EXPENSIVE THING IN THE WORLD

Sin is the most expensive thing in the world. In fact it is so expensive that it will finally bankrupt—hopelessly bankrupt—any who deal in its wares.

The cities of this country spend two hundred and twenty million dollars a year fighting crime, and that's only a fraction of the sum total which honest people pay to crooks every year. And even then, money costs are the least in the consideration. Think of the loss of character, the loss of life and the loss of souls.

Perhaps one of the greatest needs is that of a proper estimate of the real culpability of sin and crime. Speaking of the latter, a writer in the *Denver Post* says,

"Lack of co-operation between law enforcement agencies is one of the main reasons for the high cost of fighting crime. The police catch a crook. Maudlin sentimentalists make a hero of him. Unscrupulous lawyers try to steer him past legal shoals. A chicken-hearted judge lets him off with a light sentence. And some half-baked imitation of a man in the governor's chair gives him a parole. It's a wonder there is as much respect for law as now exists. Ragging the police for failure to clear up a crime and arrest the guilty person is a favorite indoor sport. If the courts functioned one-half as effectively in punishing law breakers as do the police in catching them, crime would be reduced 50 per cent. There's nothing that takes the heart out of an enforcement officer so quickly as seeing a guilty man escape his just deserts. Under

the law in this state, robbery with a gun may be punished by life imprisonment. If the district judges would make a practice of giving life sentences to bandits, highway robbery would become mighty unpopular around here."

Pretty strong language this, but not so strong but that it still remains the solid truth. But preachers and religious leaders generally are making the same error regarding sin. They condone it and excuse it and defend it until there seems but little use for sinners to be alarmed over it. God is good, but He is no better than His Word which teaches that "the wages of sin is death." God is merciful, but He is also just and will not wink at sin either in high places or in low. The only route to present and eternal salvation leads right through the station of repentance and confession and restitution and full consecration and the new birth and entire sanctification and holy living. All other roads are by-paths and lead to death and to hell.

AN ACCESSIBLE AND FRUITFUL FIELD OF SERVICE

WE recently spent two weeks in company with S. W. True, President of the District Sunday School Association of the Northwest District of our church. We had conventions or evangelistic services in Yakima, Spokane, and Walla Walla, Washington, and in Princeton, Moscow, and Lewiston, Idaho. It was the most intimate and extended acquaintance with Sunday school work that we have known for some time, and the experience was a blessing to us.

One day Brother True remarked that he had often heard Christian workers ask a seeker for salvation or for entire sanctification if he were willing to become a preacher or a missionary, but that he had never heard one ask if he were willing to prepare himself for the task and to devote his time to Sunday school work. And yet, said Brother True, there is place for only a few in the ministry and in the foreign field, but there is place for practically everyone in the Sunday school work. In fact the demand for trained and consecrated workers is increasing all the time and the rewards are great.

We are at this writing in a Sunday school convention at Ellendale, N. D., and during the morning session today, speaking on the subject of punctuality, Dr. Nolte, our devoted Sunday school superintendent at Jamestown, N. D., remarked that some Sunday school workers seemed to take the attitude, "Oh, no matter whether I am on time or not. No matter whether I do so very well or not—no matter, I am not getting any pay, any way." "But," said the Doctor, "you are really the most highly paid workers in the world. You do not get money, but you get rewards which are infinitely more valuable."

And can you wonder that after listening to sayings

like these for three weeks, we are now ready to say that we believe the most available and fruitful field of service for God and the salvation of men today, for the average Christian, is that of Sunday school work. It is available, because it calls for practically every type and age of person to be found in the church for some of its duties, and it is fruitful because it has to do largely with young lives, and young lives are the redeemable kind.

I was a Sunday school teacher and a Sunday school superintendent once, and went from the latter task to that of preaching the Gospel. The Sunday school was a great opportunity even then. But it has become more exacting in its demand for trained teachers and workers. But the training for Sunday school service is valuable also for every form of Christian service and is, therefore, no risk to those who expect to serve God and their generation in behalf of a spiritual program.

Young man, young woman, get into Sunday school work. Get into Sunday school first and serve your apprenticeship as a member of a class. In the meantime, join the Teacher Training Class. And along with it all, let it be known that you are available as a substitute teacher and helper of any sort. And finally, unless God calls you to the ministry, devote yourself to some of the myriads of tasks which must be performed in behalf of a genuine, and successful Sunday school. Sunday school work is good training for other forms of service and it is also a field in which one can well give the very best efforts of his active years, if nothing arises to alter this plan.

IN THE NORTH AND THE NORTHWEST

Editorial Correspondence

THE editor has just recently spent four weeks among the Nazarenes of the Idaho-Oregon, Northwest and Minneapolis Districts. First there was a preacher's convention with the Idaho-Oregon brethren at Nampa, Idaho. Then two weeks on the Northwest District in Sunday school convention work, and then a week on the Minneapolis District in the preacher's convention at Ellendale, N. D. We had splendid times all the way around and came away with a higher regard for the brethren of these Districts than ever we have had before. The fact is that there are no more loyal, sacrificing and aggressive people in our connection than the preachers and people in the Districts named. Especially in the Minneapolis District there is much sparsely settled territory in that empire of 240,000 square miles (it is no exaggeration to say that this is one of the greatest, if not the very greatest District in our movement—one church is over 1200 miles distance from the home of the District Superintendent), and our men work under peculiar difficulties. The climate is rigorous and the churches small, and it is doubtful whether there are any better examples of sacrifice and devotion to the cause of

God anywhere than appear among our preachers there. But they have no thought of giving up or of slackening their pace. They are in to win and grow and succeed.

A. E. Sanner, the home missionary man, is the District Superintendent of Idaho-Oregon District; Joseph N. Speakes, formerly our General Church Extension man, is District Superintendent of the Northwest District; and E. E. Wordsworth, formerly District Superintendent of Ohio District, and for five years pastor of First Church, Minneapolis, is District Superintendent of the Minneapolis District—fine men all. All any of these men want is simply to know what there is to be done and they are up and at it.

And there is a growing District consciousness among the brethren of these Districts. This is indicated by the increasing interest in the preachers' conventions. And this is one of the outstanding characteristics of a moving, growing District. No District has yet been known to grow so long as the preachers have simply a vision of their local work. There must be created a sense of "our District" among them before there can be much progress. But these Districts of the Northwest are gaining in this particular and they are winning correspondingly. The men of the Northwest are built of the kind of stuff from which heroes are made. No man can be among them without becoming bigger and more courageous.

While at Nampa, it was our privilege to speak twice to the students of our Northwest Nazarene College. The atmosphere there is clear and victorious and vibrant with holy zeal. This school has yet many battles to fight in the matter of finances, but with so many earnest prayers and so much sacrifice and devotion behind it, we cannot but believe a way will be found. Dr. Mangum, District Superintendent Sanner and others have made great progress in the building of the hospital and Missionary Training School. The basement is in and the brick for the walls are made. Soon the building will stand there a monument to the sacrifice and faith of a few and an honor to the whole Nazarene movement. It would be a wonderful thing if someone who has hospital and missionary training work on his heart would look into the proposition there and interest himself in the completion of the building and in the equipment of it. There is a wonderful opportunity here for one and for many. The student body at Nampa is earnest and dependable and is one of the greatest assets of the school. Dr. Morrison has stirred up interest to greatly improve the campus and the buildings and the whole plant now presents a splendid appearance. We hope soon to have a full page of news from the school there—look for it.

The Northwest District is forging ahead in the matter of Sunday school work. S. W. True, a sanctified business man who has been superintendent in Spokane for seventeen years, is promoting the convention work of the District and is arousing much interest every-

where. The program is demanding better churches, and these are being built. In fact, when the Sunday school goes, everything must go with it. Wallin has built one of the most commodious buildings in our whole movement at Spokane, and other churches are building or contemplating building soon.

The HERALD OF HOLINESS occupies a big place among these big hearted westerners. Idaho-Oregon preachers went home from the convention under promise to raise 500 new subscriptions right away. In fact, I suspect by this time they are well along with their campaign. Sanner is one of that kind who believe that now is the best time, and he is a great booster for the paper.

We stretched our faith a little and asked the Minneapolis preachers to set their goal at 1000 new subscriptions by the first of June. But when the list was read and J. W. Henry was asked to get 100 of these in First Church, Minneapolis, he stood right up and said: "That is not fair. One hundred will not require our best and we will find it harder to get that number than a number that would make us try hard. We ought to be required to get three hundred. But any way make it two hundred." And with this it started and the 1000 mark was passed by a splendid margin. And these men will do it. Shelor of Billings, Montana, sends in a list almost every week and he will get the number he promised, as will the other pastors of the District. The District Superintendent wanted to take on a good list on his own account, but we persuaded him to throw in with the pastors and help them get their quotas. These men are in for the 40,000 campaign in deeds as well as in words.

And what do you think of the map showing "Where the HERALD OF HOLINESS Goes"? Pretty interesting isn't it? Of course it is not hard to imagine how Chalfant feels in there between Indiana and Ohio on one side and Oklahoma on the other. But he had a preacher's meeting too the other day, so we rather look for Illinois to "come out of the brush" within the next two months. And when California and Texas do finally get wide awake—well we are glad that Indiana, Ohio and Oklahoma have had their day, any way.

And whenever we have the chance, we expect to go again to the Northwest and to the North and to be blessed further by contact with the preachers and people who constitute one of the finest constituencies of the Nazarene movement. We like these men and like their country. And this week we are in old Kentucky.

Uttermost, means inmost, outmost, downmost and upmost. His blood cleanses from all sin.

To be born of the Spirit is not sufficient. We must be baptized with the Spirit.

A PREACHER FILLED WITH THE HOLY GHOST

By Rev. R. Pierce

HIS name was Simon Peter, he had just come down from the upper room of the Pentecostal College with the eleven and the remainder of the one hundred and twenty who had been waiting upon God for ten days for the promised Holy Ghost by whom they were to "receive power coming upon them."

The pre-pentecostal experience of this preacher—now "filled with the Holy Ghost"—was of a robust yet vacillating nature, ready with quick energy to use the sword to defend his Lord, and quite as ready a few hours later to deny that same Lord with cursing. This preacher—filled with the Holy Ghost—must have had a strong personality, fitting him to be a leader of men; for he "standing up with the eleven," stepped forward to preach the first Pentecostal sermon. He "lifted up his voice"—a voice that must have been strong and clear to reach such a multitude; for no doubt there were many more than the three thousand who were converted before him. It was a voice that commanded the attention of the swirling mass who had accused the Spirit-filled followers of Jesus of being drunk. This preacher—filled with the Holy Ghost—was a wise preacher. He first reasoned with the accusers by stating that it was too early to get drunk, and then took his text from their own prophecy by Joel, saying, "This is that," pouring out on the multitude

scripture after scripture that was now being fulfilled, showing the results of the outpoured Spirit upon the young men, servants and old men. He called their attention to the many wonderful words and works of Jesus which they themselves had seen and heard. This brought conviction on the hearers, for they were "pricked in their hearts," and cried "Men and brethren, what shall we do?" This preacher—filled with the Holy Ghost—ignored all speculative theories and revival tricks and preached the "gospel which is the power of God unto salvation," telling them to "repent and be baptized in the name of Jesus Christ, for the remission of sins" and then "Ye shall receive the gift of the Holy Ghost." God swept the altar, and three thousand were added to the church "that same day."

This preacher—filled with the Holy Ghost—was a courageous and unflinching proclaimer of the gospel of Jesus. Threats of punishment, prison cells and chains could not affright him. He was so conscious of God's presence and power, that when multitudes with their sick ones were brought in from the surrounding cities, the "unclean spirit was cast out, and they were healed everyone." Even the shadow of Peter seemed to have miraculous power. When he and John were cast into prison, the "angel of the Lord" was on hand, and opened the prison doors and brought

The Easter Story

By Rev. D. Rand Pierce

*Lo, down from the Cross they took Him,
And laid Him in Joseph's new tomb;
Then rolled the great stone and forsook Him,
While ev'ry bright hope turned to gloom.
Then Peter said, "I go afishing;"
The others said, "We will go, too;"
There was never a sight so dark as that night,
When the burial task was through!*

*Then two dreary days—there was never
A Sabbath so empty and vain;
No dreaming Messiah would ever
Bestir their sad bosoms again—
Thus they reasoned, for they had believed Him,
And had hailed Him "The Christ" everywhere;
But now He is dead, all His followers fled,
And His kingdom is vanished in air!*

*But, stay—'tis the early morning;
The shadows are lingering low;
Who is that fair maiden, running,
With face and with eyes all aglow?
'Tis the Magdalene, breathlessly shouting—
"He is risen!" and off through the gloom
In a moment darts Peter, but John, young and
fleet,
Outruns him and first gains the tomb!*

*We all know the wonderful story—
How Peter went in and came out;
The quake and the angelic glory;
How Thomas was cured of his doubt;
Of the forty days ere His ascension—
So Eastertide always brings cheer;
For with thousands we yearn for His gladsome
return,
That "the signs of the times" say is near!*

them forth, and gave them orders to continue their preaching in the temple. This they did "early in the morning." The surprise of the High Priest and Pharisees was very great when they heard that the Apostles were in the Temple doing what they had forbidden them to do, and ordered that they be brought without violence before them again. All the defence that these men—filled with the Holy Ghost—had was "We ought to obey God rather than men." But they had a friend in Gamaliel, who pleaded for them to be released; so after a "beating" and orders to "keep quiet" they were let go, but were still found "daily in the temple" preaching Jesus Christ. These Spirit-filled men got results, for "multitudes of believers were added to the Lord." They had great courage for God, and less and less fear of the consequences. Oh, the Holy Ghost is a great emancipator from fear, for they realized that "God had not given them a spirit of fear, but of power, and of love and of a sound mind."

This preacher—filled with the Holy Ghost—had a spirit of discernment. For when two backsliders—man and wife—wanted to claim the "blessing" the others had, and went through the form and tried to get it at half price, Peter saw through the subterfuge, and said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost" and Ananias hearing the word, fell dead at the Apostle's feet. His wife, three hours later, came in and adding a lie to the dishonesty met the fate of her husband. So "great fear came on all the church," and saw that "make believe" religion could not get past Peter's discerning spirit. On another occasion, when Philip was having a great revival at Samaria, Peter and John were sent down from Jerusalem to "perfect the work," praying for those who had received the word and laying hands on them that they might receive the "second blessing"—the Holy Ghost, there was another Simon there "who gave out that he himself was some great one," who used sorcery and bewitched many; he also believed and joined Philip's company, being baptized. When he saw the believers receiving the Holy Ghost by the "laying on of hands" he "offered them money," and wanted to buy some stock in the Holy Ghost. Peter saw through Simon's deceit that all that he wanted was "power" and said to him, "Thy money perish with thee, the gift of God cannot be purchased with money," calling upon the false professor to repent and get to God. The preacher—filled with the Spirit—will meet with many in his ministry who are willing to "join the church," and pay liberally for it, if they can be given position and prominence; but he must be true to his spiritual insight and refuse to receive them. This "discernment of Spirit" is a gift of the Holy Ghost, and few there be that have it. Some preachers claim to be able to "read men's thoughts," but make woeful mistakes. Only the Holy Ghost can bestow this gift.

This preacher—filled with the Holy Ghost—was

emancipated from denominational prejudice, which had hindered his wider usefulness, although it took a drastic illustration and a voice from heaven to convince him. This preacher ceased to make a hobby of meats and drinks and external forms, and stuck to the good old gospel of spiritual experience. He even came to the place where he was willing to make a meal of all the "beasts and creeping things" let down in a sheet from heaven to the house-top at Joppa, and was ready to answer the call to hold a meeting at a Roman's house at Cæsarea. The indwelling of the Holy Ghost kills the narrow sectarian spirit, and implants a love for every blood-bought soul of whatever color or creed.

This preacher—filled with the Holy Ghost—was a ready and prepared preacher of the highest order, a channel of God to declare to men the "good news" as the Spirit gave him utterance. "Then Peter opened his mouth"—and gave a message "preaching peace by Jesus Christ," how God had anointed Him with the Holy Ghost and power; how He went about doing good, and healing all that were oppressed of the devil; and how He was "hanged on a tree," and "raised up the third day." "I know this to be true," said Peter, "for I was a witness chosen of God of these things, for we did eat and drink with Him after He rose from the dead." Peter then made the altar call, and right there "the Holy Ghost fell on all them which heard the word," and they were baptized, asking Peter to continue the meeting for some days. No flourish of trumpets, no advertised meeting, no special singer, no lauding of the "greatest evangelist in Israel"—for Peter refused to receive homage from Cornelius. Peter just told the people what God had told him. No wonder they had a great revival: a ready preacher, filled with the Holy Ghost, and a praying expectant people "all present before God," waiting, not to hear what Peter had to say, but "to hear all things that are commanded thee of God."

This preacher—filled with the Holy Ghost—did not always have a pleasant time, for when he went up to Jerusalem and declared what God had done at Cæsarea, a few on the board who were "sticklers" for circumcision, and forbidding to take a meal with the "uncircumcised" accused him of doing these things. It is a bad trait to magnify a non-essential in a work or person and overlook the good and glorious work being done. Peter, however, put them to silence by telling his experience of God's dealings with him at Joppa, for when these criticisers heard these things "they held their peace." All great manifestations of God's power will have their opposers, and the Spirit-filled preacher will be accused of being too noisy, or uncouth in his mannerisms, yet where there is life, there is some stir.

Brother preacher, take a good look at this preacher—filled with the Holy Ghost—and set out to follow him as he followed Christ.

LOS ANGELES, CALIF.

Astonishing Spiritual Phenomena Manifested in Individuals and Early Revivals

Can the Modern Church Have Such Outpourings Today?

By REV. C. E. CORNELL

Article Three

He shall baptize you with the Holy Ghost and fire (Matt. 3:11).

Ye shall receive power after that the Holy Ghost is come upon you (Acts 1:8).

Be filled with the Spirit (Eph. 5:18).

And they were all filled with the Holy Ghost (Acts 1:4).

BENJAMIN ABBOTT was upward of sixteen years a local preacher in the Methodist connection. American Methodism has never produced a local preacher of such marvelous spiritual power and usefulness. He was a *son of thunder* in the ministry, one of the wonders of America, no man's copy. An uncommon zealot for the blessed work of sanctification, and he preached it on all occasions and to all congregations, and what was best of all, lived it. He was an innocent, holy man; he was seldom heard to speak about anything but God and religion; his whole soul was often overwhelmed with the power of God. He was known to hundreds, as a *man full of faith and the Holy Ghost*.

He entered the itinerant connection, in April, 1789, and was elected to the office of a deacon, in 1790; and in 1793 he was ordained an elder. So great was his humility and modesty, that he never made any mention of either in his manuscripts. He traveled and labored until his bodily strength failed him. In May, 1795, he returned home under bodily affliction, and was never afterward able to attend a circuit. His life was pressed out at every pore of the body; he was brought very low before he died, and suffered excruciatingly—*made perfect through suffering*. He died in the triumph of the Christian's faith, and passed on to be with Jesus in August, 1796.

We herewith give additional and remarkable incidents in the ministry of this God-called and God-endowed old-time Methodist preacher.

"The next day I went to my appointment, where I was informed the children of the devil were greatly offended, and intended that day to kill me: here I had a crowded congregation. I preached and *God attended the word with power*; several made an attempt to go out, but the crowd was so great about the door, they were obliged to stay. *They began quickly to fall to the floor, and to cry aloud*, so that we soon had a shout in the camp. The Lord was very powerful: one young man was struck to the floor, and many said he was dead; but I told them that he was not dead. I told them to take him up and lay him on a bed, where he lay about three hours, and many continued to say he was dead. I now began to be greatly exercised, it being the first time I ever had felt any fears,

lest anyone should expire under the mighty power of God. He lay in so dead a state, and continued so long, that his flesh grew cold, and his blood was stagnated to his elbows; his fingers were spread, and about half shut, and in so stiff a condition that they could not be straightened. Very great and various were my exercises during this period. I concluded to go home, and not proceed one step farther, for killing people would not answer; but at last he came to; and as soon as he could speak, he began to praise God for what He had done for his soul.

"Next morning we went to quarterly meeting at Barret's Chapel. Here we had a large congregation, to whom Brother Asbury preached, and afterward he called on me to give an exhortation. Some of the preachers wondered where he had gathered up that old fellow. I sang, prayed, and began to exhort, and God laid to His helping hand, and *came down in His Spirit's power* as in ancient days; *some fell to the floor*, others ran out of the house, many cried aloud for mercy, and others were shouting praises to the God of hosts, with hearts full of love divine.

"That evening, there came as many as twelve to me, and said they wanted clean hearts. 'Well,' said I, 'if this is your desire, I have no doubt but you will receive the blessing before you leave the house.' I began to tell them what the Lord was doing, and what I had seen of His work through the land, and exhorted them to let every breath be prayer, as if it were the last; and then gave out a hymn and went to prayer, and *four of the men fell to the floor*, and struggled, about as long as they would have done if their hands had been cut off. They lay near one hour, and then one of them turned himself and began to praise God, who had sanctified his soul and body; and then another, and so on, until they all four professed sanctification; then shouted and praised God for what He had done for them. I exhorted the remaining eight to be much engaged, and the Lord would sanctify them also; they wept much, but did not receive the blessing. There was a girl, about twelve or thirteen years old, that was struck down when the men were; but no notice had been taken of her; afterward I called for a light to see where she was, and when we found her, she was lying in the corner of the house *like a dead person*. I told them to let her alone, and the Lord would justify her soul: she lay about three hours, and when she came to, she said the Lord had pardoned her sins, and she had such a peace in her soul, that she never felt before.

"Next morning, I went to another appointment at Brother Lyon's. I took my text and preached, and

the power of the Lord was felt among us by many; Brother Lyon's daughter, and another young woman, were *both struck down to the floor*. While I stood looking on, one of them appeared to have a degree of glory in her countenance, and lest my eyes should deceive me, I asked a man by me, if ever he saw any mortal face shine like hers; he said he never did. Many that had run away from the meeting, swore they would do terrible things to me: however, I escaped for that time, thanks be to God.

"I was sitting one day in the kitchen, where I put up, being tired of confinement in conference so long (New York City), and *the Spirit of the Lord came upon me in a miraculous, powerful manner*, so that I was fully convinced that something great would be done at the conference. Next day, Bishop Asbury opened the love feast; then Brother Whatcomb spoke; and when he had done I arose and told them my experience: the people gave great attention, and when I came to the account of my sanctification, *down dropped one of the preachers*, and did not rise until the Lord sanctified his soul. I then claimed the promises, and in a moment the house was filled with cries, and screeches, and wonderful shouts! Several went among the people, to those whom they found in distress to admonish, exhort, and pray with them. Afterward six told me that God had sanctified them; and I think, seven, that God had justified them. Three had to be carried home that evening, who were not able to go themselves.

"I went to Jamaica, and Brother Woolsey met me there. I had very strange feelings, and retired in secret. I preached, and the people kept laughing and talking at a most wonderful wicked rate all the time. When I was done, I desired Brother T. Woolsey to give an exhortation; but they talked and laughed louder than ever. I sat down, and besought God with all the faith I had for help; *all at once I felt my hair rise with the power of God*; immediately I cried out for God to strike them down to the floor! With that they tumbled over the benches, and one over another, and ran and hurried out as fast as they could, and never stopped until they were out in the street.

"After meeting a young man said to me, 'I have been in full stretch for sanctification; I have left nothing undone that I could do; I have prayed almost all night on my knees for the blessing, and sometimes it appeared as if I were just going to receive it; but now it seems farther from me, and as if I should never receive it at all.' I said, 'I believe you are in the right way, and let us fervently pray for the blessing, and I believe that God will give it to you before we rise.' We kneeled down, and he *soon fell on the floor, as one dead, under the mighty power of God*; his blood appeared stagnated, and he lay some time in this state, while we were made partakers of divine blessings. When he came to, he praised God, and testified that He had given him a clean heart. He was soon after

this called to the work of the Lord, and took the field as a traveling preacher.

"I went home with Brother M., and next day, preached to a crowded house, with liberty: the power of the Lord arrested a young Quaker, and he fell to the floor as if he had been shot: his mother being present cried out, 'My son is dead! my son is dead!' I replied, 'Mammy, your son is not dead; look for yourself, mammy, your son is not dead; and *in a few minutes we had a number slain before the Lord*. An old Quaker man stood with tears in his eyes; I said to him, 'Daddy, look to yourself; this was the way with you, when you had the life and power of God among you. Read Sewal's History of the People called Quakers, and you will find there, that John Audland, a young man was preaching in a field near Bristol, and the people fell under the mighty power of God.' I attempted to meet the class, but did not speak to above two or three, when the *people fell before the Lord*, as men slain in battle, and we had the shout of a king in the camp of Jesus.

"May 27th, at night we had a prayermeeting, and the love of God was present, in the power and energy of the Holy Spirit. Many cried out, and several fell to the floor, and besought God to have mercy on their souls: three bore testimony that God had pardoned all their sins. One lay near an hour as though she had been dead, and then came to, and sang with such a melodious note as I never heard before. The voice seemed as if four or five were singing together; but upon examining them, no one had sung with her; neither did they understand the tune, notwithstanding they all distinctly heard it, as if four or five were singing. She then seemed to die away again, and when she came to, sang as before; this was repeated several times: at length she arose from the floor, praising God for her deliverance, declaring His goodness to her soul. It was a good time; sinners trembled and saints rejoiced, and my soul was happy.

"Sunday the 22, I preached with life and power, and the Lord manifested His presence among us; some cried for mercy, and a solemn awe set on many faces. I went to my next appointment and preached to a large congregation. The Lord laid to His helping hand, and there was a mighty shaking among the dry bones; *divers persons lay through the house as though dead men and women slain by the mighty power of God*. The same Jesus who raised Lazarus from the dead, raised up nine persons, that we could ascertain, to praise Him as a sin-pardoning God; and how many more, that we could not ascertain, God only knows: for many wept, and some shouted praises to God and the Lamb: glory to God, this was a day that will be long remembered by many precious souls. Some were so filled and running over with perfect love, that as they returned home they shouted praises to God as they went on their way. I was as happy as I could live in the body.

"Sunday, 20th, our meeting began at six o'clock in the morning, and when we had sung and prayed, *the power of God came down in such a manner that the slain lay all through the house*. Some seemed lost in the ocean of God's love, some professed justification, and others that God had sanctified their souls. This meeting was so powerful that but one attempted to speak her experience in love feast; while she was speaking, she sank down, crying out, '*God has made me all love!*' Immediately the house was filled with cries and praises to God; some trembled and were astonished. We had to carry the slain out of the house, in order to make room; that the people might come in for the public preaching; and when we had sung and prayed, the presence of the Lord came down as in the days of old, and *the house was filled with His glory; the people fell before Him like men slain in battle*. It was a great day of God's power to many souls; some professed sanctification, some justification, and others were lost as in the ocean of redeeming love. This was a day of days to my soul. The windows being open, there were hundreds outside gazing at those who were slain before the Lord; but they lay both in the house and out of it."

SIN MUST ALL BE THOROUGHLY DESTROYED

By REV. ALPIN BOWES

THE Scriptures teach that through the baptism with the Holy Ghost, subsequent to regeneration, the heart is cleansed from all carnality and indwelling sin, as on the day of Pentecost the Spirit came in the symbol of fire to purify the hearts of the disciples and to dwell within the temples thus made clean. John said that the special mission of Jesus was to "baptize with the Holy Ghost and fire."

There is no question regarding the possibility of God's grace. There is no limit to His power, when He finds in man a willing mind. If God's grace is sufficient to regenerate the sinner, quicken the "dead in trespasses and sins," and add the life of Christ to us, we do not hesitate to believe that the "blood of Jesus Christ," which atoned for the sinners' transgressions is also effective for the cleansing of the heart of the Christian from all inbred sin.

If God can eradicate all carnality and purify the heart in the hour of death, why may He not as well cleanse the heart in life that we may "serve Him without fear in holiness and righteousness before Him all the days of our life?" "And God who knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, purifying their hearts by faith" (Acts 15:8, 9).

J. A. Wood said, "That this sinful state and prac-

tice may be utterly removed is abundantly proved by these glorious verses: 'If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness' (1 John 1:7-10). Purity or holiness signifies entirety. It does not mean mixture of purity and pollution, partly clean, partly defiled."

John Wesley said, "Cleansed from all inbred pollution; nothing in the soul but pure love alone. The evil nature, the body of sin destroyed."

John Fletcher said, "The same spirit of faith which initially purifies our hearts when we cordially believe the pardoning love of God, completely cleanses them when we fully believe his sanctifying love."

Adam Clarke said, "What then is this complete sanctification? It is the cleansing of the blood, the washing of the soul of a true believer from the remains of sin."

Bishop Foster said, "With entire sanctification by which depravity is entirely removed, man is in a state in which he will be entirely free from sin, both inward and outward."

Dr. John Dempster said, "Regeneration admits controlled tendencies to sin. Sanctification extirpates those tendencies."

Dr. Lowrey said, "Entire holiness is the extermination of all sin from the soul. The fountain of thought, affection, desire and impulse is pure."

And this wonderful truth stands forth prominently through all the Scriptures. Jesus said: "Blessed are the pure in heart, for they shall see God." Paul said in his letter to the Hebrews, "Wherefore he is able also to save them to the uttermost that come unto God by him." And in writing to the Thessalonians he said: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Malachi adds: "The Lord whom ye seek, shall suddenly come to his temple. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as silver and gold." Again Paul wrote to the Romans: "Knowing this that our old man [the carnal mind] is crucified with him, that the body of sin might be destroyed [not suppressed, but removed] that henceforth we should not serve sin."

But the question has been raised as to whether all who profess to be sanctified really live a holy life. If we are sanctified, we retain such state of heart only as we continue to walk in the light and have fellowship with Him, and obey His will. As the Scripture explains: "By their fruit ye shall know them." We must prove our holiness in the laboratory of experience that, "men may see your good works and glorify your Father which is in heaven." A true life creates desire in others for the grace we possess.

KANSAS CITY, MO.

THINGS THAT CONCERN ZION

By General Superintendent Reynolds

CHINA



DOUBTLESS it is true of the Church of the Nazarene and her many friends, as well as all of the Christian bodies that are carrying on missionary work in China, that there is much anxiety as to the present situation and an eagerness to obtain information in regard to the same.

In order that the various denominations and their respective foreign missionary boards may be kept properly informed with reference to the missionary interests of all churches, there has been organized a company of about forty representative men and women and are known as the Committee of Reference and Council, whose new address is 419 Fourth Avenue, 18th Floor, New York City.

Owing to the rapid changes occurring in China it has been found necessary to have a smaller committee in order that they may be able to meet oftener, called the Consultative Group of the Special Committee on China, which meets at the call of their Chairman, Dr. W. I. Chamberlain. On March 19th a representative of this sub-committee reported briefly his visit to Washington, D. C., where in conference with the Chairman of the eastern division of the State Department, he went over the entire situation of the missionary interests in China, and it was agreed that the following statement should be sent to all secretaries of missionary boards and distributed according to their discretion:

"1. The mutual relations of the government and the missions must be recognized. (a) The government may expect an attitude of loyalty and goodwill on the part of its citizens. The missionaries will avoid taking such action as may embarrass the government or involve the government in unnecessary difficulties. (b) The missions may expect that the government will recognize the importance of their enterprise, established as the result of more than a century of work in which a large number of Americans are deeply interested, including not only the six thousand American missionaries who are in China, but also the millions of their supporters in America. The government will not lightly do anything that would interrupt the work or interfere unnecessarily with its progress.

"2. Missionaries should give due consideration to the advice of consuls, who may have information

from their own government or from the Chinese government or from other sources not otherwise available to the missionaries.

"3. The final decision to leave or to remain in a station must be left to the responsible mission authority.

"4. In making such decisions, the missionaries must recognize that the American government cannot assure effectual physical protection in places in the interior of China, and that they are making a practical application of the principle of depending upon the goodwill of the Chinese people and such police protection as the local authorities can furnish."

It would seem that if all interested in China and the present missionary situation would bear in mind these brief but helpful suggestions we need not have any serious difficulty in harmonizing the requirements of our government and the importance of hearty co-operation on the part of our missionaries.

The Special Committee will keep the officials at headquarters of missionary departments constantly informed in regard to the various changes that may occur in the different parts of China.

It doubtless will be of interest to all the readers of the HERALD OF HOLINESS to note that Dr. Warnshuis hopes that the anti-foreign spirit is not spreading among the Chinese people, al-

though a section of the army has given evidence of it.

We would gather from the *Kansas City Times*, April 5th, that the indications are the influence of the successes of the Cantonese or southern army is spreading to the north and is already causing serious apprehension among the various mission stations, and this fear is confirmed by the fact that we have just received a cablegram from our District Superintendent, Rev. A. J. Smith, which reads as follows: "Missionaries ordered away—send all communications to Pehtaiho."

We gather from various missionary periodicals that there are over seven thousand missionaries in China; over 27,000 native workers. There are 5,000 organized churches, with a total of more than 400,000 communicants. The Church of the Nazarene has at this time thirteen American missionaries, six children, 139 Chinese workers, about 1000 Chinese Christians and approximately \$100,000 of mission property.

It is understood that when missionaries are requested to leave their stations they will make an inventory

LATEST NEWS

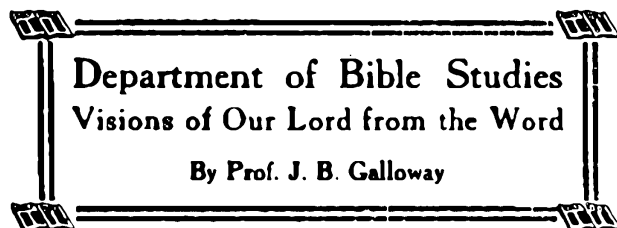
The following code message from China was received at Headquarters on April 5th:

Missionaries have been ordered away. Forward all mail or communications to Pehtaiho, Chihli Province, China.

of all property belonging to said mission and register the same with the Consul General of the United States, who has officially instructed them to come to a place of protection.

The writer has taken the above space to give general information so that hereafter when we may present bulletins it will not be necessary to take valuable space in our Church Organ, neither will it require so much time for our people to keep in touch with our missionaries on the front line and also with the missionary interests of other denominations, giving us more time to pray the prayer of faith for God to make this present and serious disturbance in China to be one of the all things that shall work together for good for China and also for the more rapid spread of the evangelization of its millions when order and harmony shall again prevail and our and other missionaries shall be able to return to their respective fields and to accomplish even a greater work than when the disturbance began.

Indeed, may we not all agree with our Presbyterian brethren in that China's desperate need constitutes a divine summons and His followers must in faith and fidelity go forward to meet the new demands, and with our Methodist brethren have faith in the ultimate good of China. "She has persisted through the centuries. She weathered many and worse storms and so has the gospel of Jesus Christ." And also with St. Paul in believing that the things which happened unto him have fallen out "rather unto the furtherance of the gospel."



Lesson Thirteen

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

I. *Read Your Bible Through Section*

1. For the Morning Watch, John 15-21.
2. For Personal Meditation, Psa. 119:1-88.
3. For the Evening Devotion, Lev. 22-Num. 4.

The Early Morning Watch may transform our lives as we day by day come into the presence of our Lord and read a portion of His Word and pour out our heart to Him. The dark shadows of life's night may become the glories of the noon-day lit by the Sun of Righteousness. Our dead hopes may blossom again. The dormant lily-bulb buried in the cold dirt and mire is transformed as it grows in the sunlight into the beautiful Easter lily. Just as the lily opens its snowy petals and blesses the world with its fragrance while its roots are growing in the dirty soil, so we may live

a life of holiness amid adverse circumstances. Even the dirt and black soot are so foreign to the nature of the waxen pearly petals that they can only with great difficulty be made to stay upon them and mar their beauty. Only as we keep close enough to Jesus to constantly receive the throbbing spiritual life can we walk in this world with an unspotted character.

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

Supporting the doctrines of our church as given in the Manual.

The Doctrine of Free Will

Sunday, 1, Free will the condition of man after the fall, Prov. 1:24.

Monday, 1, For the same, Prov. 1:25.

Tuesday, 1, For the same, Prov. 1:26.

Wednesday, 1, For the same, Prov. 1:27.

Thursday, 1, For the same, Prov. 1:28.

Friday, 2, We need the grace of God to be acceptable to Him, Eph. 2:8.

Saturday, 2, For the same, Eph. 2:9.

PART TWO

The Sacrifice of Jesus on the Cross Better than the Sacrifices in Tabernacle

"But this man, after He had offered one sacrifice for sin for ever sat down at the right hand of God" (Heb. 10:12).

The Holy Spirit has hidden away in the types many beauties of the work and person of our Lord. A group of types lie side by side in the first seven chapters of Leviticus. Here we have the five Levitical offerings. Their importance to us lies in their symbolism. We should not leave these pages of the Book unexplored. It would take a volume to explain all the truth to be found in these chapters pointing to Jesus. Hence we will give only a few of the most important ones and emphasize the question: *Did Moses teach holiness?* No book in the Bible mentions holiness in its various forms as many times as the book of Leviticus. It occurs here 87 times. This book shows us how to approach God and live in fellowship with Him. The ritual expression of holiness, and the sanitary laws stimulate a holy life by demanding consecration and separation. The key of the book is, "Ye shall be holy, for I the Lord am holy" (19:2). The Epistle of Hebrews is an inspired commentary on this book. The tenth chapter shows that these sacrifices are shadows of good things to come. And points us to Jesus making a sacrifice for our sanctification.

We wish to present a five fold view of the work of Christ wrought on the cross, and to study together the first seven chapters of Leviticus, Isa. 53, and 1 John 1. Also using some verses from Heb. 10. We begin with God and end with the provisions for man's need. A sinner coming to God begins with the last offering and the last verses in 1 John and proceed through them to the first offering and the first verse of Epistle of First John.

The Whole Burnt Offering a Type of Jesus Offering Himself to God. This was a sweet savour offering wholly burned up, it was all God's. As it went up in smoke it was accepted. "Turned to ashes," is the marginal rendering of "accept" in Psa. 20:3. This offering was without spot, voluntary, atoning and substitutionary as was the sacrifice of Christ on the cross. Read Leviticus one for the details of this offering. It might be a bullock or ox, a type of Christ, the patient servant, "obedient unto death." In the lamb we have a picture of the submissive sacrifice He made. If it were a goat it shows us Christ as the sin-bearer, "numbered with the transgressors." The dove or pigeon pictured Him as innocent and poor, having laid aside His glory. The blood was shed and the fire, representing the holiness of God, fell upon it. All was consumed, Jesus said, "It is finished." "When the burnt offering began, the song of the Lord began" (2 Chron. 29:27). To the lamb a new song was sung, for He was slain (Rev. 5:9). In Isa. 53:11 and 1 John 1:1-3 we have Christ as the burnt offering. The priests had no part of this offering. But could look upon and handle as we may the Word of Life (See 1 John 1:1-2).

The Meat Offering, Christ Our Example. This is the only one that did not have blood shed. Meat is used in a more general way for food. It consisted of fine flour, green ears of corn, unleavened cakes, oil and frankincense. No leaven, representing sin or honey representing natural sweetness could be put in this type of our Lord. His suffering is expressed in the bruising, beating and crushing of the flour and the baking of the cakes. This offering was not all given to God but the priest was permitted to partake of a part of it. It speaks of His suffering and our communion with Him. "It pleased the Lord to bruise Him." This phase of His offering is described in Heb. 9:14 as undefiled, and in 1 John 1:3-6 as not having any darkness in it at all.

The Peace Offering, Christ Our Peace. It was divided into three parts—one for God, one for the priest and a part for the worshiper. It represented a feast between God, the priest and the worshiper. The priest's part was the shoulder and breast representing strength and affection. We as the priests of God (1 Pet. 2:9) may feed in fellowship with Him, for He has made peace through the cross (Col. 1:20). "The chastisement of our peace was upon Him" (Isa. 53:5). Peace with Christ brings fellowship with Him and one another (1 John 1:7). It was an offering made with special thanksgiving (Lev. 7:12).

The Sin Offering, Jesus Our Sanctifier. In this offering the animal was slain, and the blood was sprinkled at the altar. It was not offered on the brazen altar but outside of the camp. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). After it was offered the ashes were carried to a clean place without

the camp (Lev. 4:12), picturing the burial of Christ in a new tomb. It was a sin offering. Not plural, not sins, but sin as a principle. It was not for personal guilt, but for a sin of ignorance, or sin of the whole congregation or the sin of a representative one as a ruler. It represents the sacrifice that Jesus made for the sin principle in the believer. "The offering for sin thou wouldst not [the type was not sufficient]. Then said he, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus. . . . For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness" (Heb. 10:8-15). See also Heb. 13:10-14. The sin offering is also presented in Isa. 53:6, 10, 12. "The blood of Jesus Christ cleanseth us from all sin [in the singular]" (1 John 1:7). This is the provision for the indwelling sin principle, the carnal mind.

The Trespass Offering, Jesus Our Savior. This was about the same as the sin offering, but was for a different condition in the offerer (See Lev. 5). It was for actual guilt. This is the provision for the sinner. It was not for sin, but sins. It represents Jesus "who His own self bore our sins" (1 Peter 2:24). "He shall bear their iniquities" . . . and "was numbered with the transgressors" (Isa. 53:11, 12). In 1 John 1:9 we read, "If we confess our sins, He is faithful and just to forgive us our sins." Note the change from "sin" to "sins," and the change from "cleanse" to "forgive" in the last verses of 1 John 1. A provision is made for both sin in principle and sins in practice. Jesus is made all things we need.

"No victim of inferior worth

Could ward the stroke that justice aimed;

For none but He in heaven or earth

Could offer that which justice claimed."

THE LESSON ILLUSTRATION

One of the wonders of the loadstone or magnet is that it will not attract gold or precious stones but the crude iron like itself. Jesus incarnated Himself in human flesh that He might draw poor sinful men unto Himself.

FLASHES FROM CHINA

By REV. J. G. MORRISON

A Chinese official having been successfully treated for illness at our Bresce Memorial Hospital, by Dr. West, presented a very fine "pien," which is a sort of a large motto, to the hospital to be erected in front near the door. It reads: "Yours is a great field of service, and you have been able to heal many who were sick." This was placed in position with elaborate ceremonies.

The hospital is, as yet, largely unfurnished, but is filled with the sick and injured most of the time. As many as sixty-five bed patients have been cared for at one time. In seven months and a half, since it opened, 270 bed patients have been cared for. 2,856 persons have been treated at the clinic. The total receipts, including dispensary fees is \$3,162.68, which does not

include any appropriations made from the board. A number of the patients were led to salvation while in the hospital. Pray for Dr. West and the hospital.

A village twenty miles northeast of Tamingfu has been calling pathetically for an evangelist or a teacher, for some time. They report twenty-six Christian families in that village, and a building with benches all ready. It would require only seven dollars a month to maintain a native worker there, but the call goes unheeded thus far because of lack of money. Who will furnish the \$84 a year to gather in that white harvest? It is waiting for us. There is a glorious opportunity to transmute money into souls! Who will seize it and send the money to our General Treasurer?

A Chinese woman who had been a beggar, was converted, and lived for Jesus some time. Recently she died. She called her mother to her side and taking her by the hand whispered: "It's so bright, can't you see it?" Then murmuring "Heaven," was gone. Our people die well, as the immortal John Wesley once said. It is still true, whether at home or beyond the sea.

On October first, of 1926, thirty souls were baptized at Tamingfu and taken into the Church of the Nazarene. Steadily we are receiving returns on the gifts that the church has made to the Mission fields. Souls are coming more and more. Brother A. J. Smith, president of the Chinese Mission, reports that this has been the best year they have known, in spite of the war, and some disturbance. Many have been sanctified. Your money, dear reader helped to do this. If you could increase it a bit more, greater returns yet would follow. It is the harvest day in China.

The native workers as well as the missionaries from home are declared to be in the best spiritual condition that the Mission has known. They are confronting most wonderful days of opportunity. Calls from many directions for native workers. If they could but respond, (and they could, if we could give our General Treasurer a little more money), hundreds would be gathered in. Who will share with the burdened workers on the great Chinese field in the "Harvest Home" that is visiting that region?

Two hundred persons have been taken into membership after a year's probationary testing. Thirty-five enrolled in the Men's Bible School. Every Sunday these students cover twenty-five villages, visiting and preaching. Twenty-four are enrolled in the Woman's Bible School; these also visit the sick and teach in the villages.

A ten mile ride in a wheel barrow—think of that, you in the home land, who have autos in which to hurry from one place to another! And after the ten mile ride, no place to sleep but a dark inner room, with mud walls, cobwebs and rat-holes! But not only was the sleep sweet, but the whole was cheerfully done for Jesus, and the lost souls of China. This was, and is, many times the experience of one of our devoted women missionaries. We can share these trials with her through the medium of our prayers and financial help. Who will ride thus in the wheel barrow by proxy a few dollars worth? Is it fair to make her do it all?

We have almost reached the turning point in the matter of missionary endeavor in the Church of the Nazarene. We are sending missionaries back but not as yet to open new territory. Just as soon as the church will authorize us to do so, by their increased offerings, the General Board will hasten to accept some of the many frantic appeals that are being made for workers to visit new fields. Reader, pray much that we may do this soon. If you can increase your gifts to this sacred cause, hasten to send it to our General Treasurer that we may hurry it to the field, where its holy ministry may be begun.

A veritable Pentecost has struck our Chinese field. Missionaries are getting new light and power. Some, who had lapsed a bit from their burning experiences of former days, have prayed back to the fiery fulness of other times. The native workers have caught the flame, and it is running like a forest fire. *Now is the time to pray for China.* This is a flood tide in her affairs. Oh, for means to plant a score of new workers in as many new fields there! Shall the great Nazarene Movement rise up and push the spread of holiness in the Celestial Empire?

It is thrilling to read the testimonies of some of our devoted workers in China, who, under the awful stress of the work there, had let down a bit in their experiences, as they relate how, with great fasting and prayer, they are again being filled with the burnings of the Holy Spirit. As these dear missionaries step out with Pentecost burning anew in their hearts, let us sustain them!

AN OPEN LETTER TO TREVECCA COLLEGE AND ITS FRIENDS

I have been reading in the *HERALD OF HOLINESS* the reports from Trevecca College by President Henricks and Dr. J. B. Chapman with reference to the "debt raising" campaign for Trevecca College.

I have read your plan for said campaign and see no reason why it should not be a workable plan. Surely the people who love the Church of the Nazarene and the great cause of holiness for which she so definitely stands will rally to the aid of this campaign and put Trevecca out of debt. It can be done, it should be done, yea, should I not say it *MUST* be done.

After much prayer, I have decided to write this open letter, and would not confine it alone to Trevecca and the friends in that immediate educational zone, but to the lovers of CHRISTIAN EDUCATION regardless of ecclesiastical or educational zone lines.

For seven years I was so very closely connected with our school work as pastor, having served three of our leading colleges in that capacity, during which time God greatly enlarged my vision of the need of our schools as an indispensable factor in building our beloved Zion, and the hope and future of the holiness movement in this age of criticism and infidelity. If we are to live and prosper as a church and movement, we must build and support our schools. It seems to be the consensus of opinion that we need no more schools, but of the ones we do have we need to make them safe financially, educationally and spiritually. It is not simply nominal Christian education that we need and want, such will never meet the demands of the hour but we want the best, educationally and spiritually that can be found any where, and to have such it will take sacrifice of both money, time and prayer.

Now to come more directly to the issue, are we as a church and lovers of holiness going to stand by and see this most worthy institution go down? Surely we will not. Trevecca is most desirably located, not one of our educational institutions has a greater field of usefulness than Trevecca. It was the writer's most delightful privilege during the administration of Dr. C. E. Hardy, to conduct a midwinter revival in the school, and I can truly say that I never enjoyed my work better with any people, and was never more impressed with a faculty and people than with that of Trevecca. Beloved Nazarenes and friends of Christian education, we must rally to this campaign and save this worthy institution. To fail will not only be a great loss but will be almost if not altogether a crime.

This is an age of great enterprise. The world is building her institutions and making safe her commonwealth. This country has just spent millions of money and shed gallons of blood to make this country safe for democracy. Shall we who serve God and love His truth not rise and build our institutions

that make safe the future for our church and cause which we all love so tenderly. I believe we will do our best and save Trevecca College.

EVANGELIST J. E. GAAR, Des Moines, Iowa.

LATE NEWS, NOTES AND COMMENTS TERSELY TOLD FROM THE WIDE FIELD

By REV. C. E. CORNELL

A telescope being built in Paris is planned to bring the moon to within an apparent distance of ten miles and to detect stars that are 15,000 times as far away as those seen with existing telescopes.

Honor the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Prov. 3:9, 10).

The fact that we have more money than any other nation of the world; that our material prosperity exceeds that of any other nation; that we have vast territory yet to be occupied, is our apparent danger. It is "righteousness that exalteth a nation," and nothing else. "Sin is a reproach to any people." Our ruthless desecration of the Sabbath, our people seemingly "sport" mad, the Bible discounted in our Universities, Colleges and schools, mean, if persisted in our final ruin. The nation ought to take warning.

John D. Rockefeller is classed as a "billionaire" which is more money than the average mind can conceive. Henry Ford comes next with nearly a billion. Rockefeller has been a lifetime accumulating his vast wealth, while Henry Ford has made his within the past twenty-five years. If Henry keeps on at his present rate, he will pass Mr. Rockefeller within this decade. Mr. Rockefeller, Sr., is turning his fortune over to his son who is a generous and wise philanthropist.

The first great missionary venture of one of the most famous old Oriental religions is being planned by the supreme prelate of the Buddhist religion. Both American and Japanese youths, mostly graduated from the colleges in Japan, will be the first missionaries to the United States. And there will be a lot of fool men and women who will forsake the "God of their fathers" and the religion of Jesus Christ for this fake religion with an Oriental stamp on it. Pity.

Professor George Robertson of Edinburg Royal College of Physicians, has declared that men between the ages of 25 and 35, who continue to be bachelors, die on an average four years sooner than married men. Likewise they run "three times the risk of becoming insane."

King George of England still signs no checks for himself, merely giving a "chit" or memo of his needs to the keeper of the Privy Purse. Many members of royalty go out without any money in their pockets or purses, depending upon their attendants to provide it for them if the need arises.

One person out of every 19 listed by the census bureau as being "gainfully employed" in this country draws his salary from the public coffers. There are about 3,000,000 persons on federal, state and municipal payrolls. Every American family, it is said, contributes an average of \$123 a year toward the support of this army of job-holders. Eight years after the World War the Federal Government still employs approximately 500,000 civilians. This is almost one-half of the war figure but is 100,000 more than 1916. The Post Office department employs the largest number—nearly 300,000.

Three million persons are seriously ill in this country all the time. Some one is accidentally killed every three seconds.

Robert Todd Lincoln, son of President Lincoln, who died a short time ago, left an estate valued at \$1,125,000. A widow and two daughters are the heirs.

TO HEALTH

T—Is for Tub where a bath we will seek.

If we're wise, it will be more than once in each week.

O—Is for Out and for Open-air-play;

Out-of-doors we must romp for a while every day.

H—Is for Health in the water we drink;

Drink four glasses a day and 'twill keep the face pink.

E—Is for Eating the food that we should;

Everyday some fresh fruit and some vegetables good.

A—Is for Air that we breathe every night

With our windows wide open from dark until light.

L—Is for Light in the eyes and Long Life;

If we're rid of all waste, we avoid aches and strife.

T—Is for Teeth. They'll be healthy and white

If they're brushed after meals or at least morn and night.

H—Is for Happy. We'll feel fine as silk

If we cut tea and coffee and drink good sweet milk.

—Popular Health.

Dare to look up to God, and say, "Make use of me for the future as Thou wilt. I am of the same mind; I am one with Thee. I refuse nothing which seems good to Thee. Lead me whither Thou wilt, clothe me in whatever dress Thou wilt. Is it Thy will that I should be in a public or private condition, dwell here, or be banished, be poor or rich? Under all these circumstances, I will testify unto Thee before men."—Epicurus.

A dispatch from Melbourne states that the Australian aboriginal, said to be dying out, is following in the wake of the native Tasmanian. The last of that race died in 1876, when Truganini passed away. Her skeleton is now in the museum at Hobart, just close to the famous pictorial proclamation showing how the law punished murder by hanging either white or black man, without fear or favor.

Due to the fact that American teachers are rapidly passing out of the Philippines so far as the instruction of the natives is concerned, the teaching of the English language in the public schools is rapidly diminishing. There is only one American in more than one hundred teachers. Of the 27,000 Filipino teachers, fully 95 per cent, it is said, have no professional preparation.

In Australia of 209,070 women on the rolls eligible for jury service, only twenty-nine appeared to sign as willing to serve. Two of these, when called, asked to be excused, and as yet, no woman has served on a jury in Queensland, according to the latest reports.

The president of the United States is a God-fearing man. Many, if not all the Presidents before him have been God-fearing men. Mr. Coolidge, in his notable interview with Bruce Barton recently, expressed strongly his reliance on God to help him. Here are his words:

It would be difficult for me to conceive of anyone being able to administer the duties of a great office like the Presidency without a belief in the guidance of a divine Providence. Unless the President is sustained by an abiding faith in a divine Power, which is working for the good of humanity, I cannot understand how he would have the courage to attempt to meet the various problems that constantly pour in upon him from all parts of the earth.

DID YOU KNOW?



THAT the Church of the Nazarene had a very fine mission in Guatemala? It is in Central America and is one of the few instances where a successful effort is being made to reach the native Indians of that great region.

That this mission has twenty-one native workers under pay from our Board? And that they are calling earnestly for means to employ several more? Reader, if you could know what it means for some of those unreached people of that country to find Jesus, you would help the Board to furnish these native workers asked for.

That they have thirteen congregations waiting to be organized? Failure to do this, is due largely to lack of help, which we could easily furnish, if the Board had the means.

That we have about three hundred members of the Church of the Nazarene in that mission? There are as many more waiting to be admitted, if we had workers enough to teach and train them sufficiently.

That we have four hundred and seventy-five Sunday school scholars?

That the native churches gave last year in tithes and offerings over twelve hundred dollars?

That there were one hundred and thirty-four professions of conversion last year?

That the hours which the native workers devoted to prayer during the year were three thousand seven hundred?

That the missionaries there are too few to care for the work, and they need reinforcement at once? That the field is ripe for great advancement, and more native workers would enable them to do this?

Oh, reader, did you know that your money, can, in a mission like this, be changed into souls? So many dollars, so many souls? Would you not like to buy a few?

J. G. MORRISON, *General Field Secretary.*

ABOUT CHILDREN AND MONEY

By MRS. ESTHER M. HOLLENBACK

THE tender age is the time to teach children the relation of money to themselves and to God. A child who is old enough to stretch up to the counter with a penny, lisping that it wants a stick of candy, is old enough to be taught that some of those pennies belong to Jesus.

My heart has been grieved at times to see parents toss the child some change, and tell it to get for itself some candy, ice cream or gum. This being frequently repeated week after week, the child becomes well taught in the school of selfish gratification. Why not put before our children some of the needs of this dying world as a possible use for some of their

money? It would warm your own heart to see their tender little hearts glow with the joy of giving.

I know it corresponds with the spirit of this age to say, "The child is so little; if it wants candy give it what it wants." Such short-sightedness! The reason children always want candy is because they have been taught to always buy candy. They would want the joy of giving, too, if we had only taught them that such a thing existed, and had given them a chance to see that it was even sweeter than candy. I have proved this to be true.

Have the lesson of giving well taught to the children before they are old enough to realize the physical pleasures that money will buy. By that time they will be able to compare values. If they have been well taught, they will realize that the benefit from their money comes when they have brought joy to some sorrowful one, or aided in financing the Master's kingdom.

We can conserve much of our children's energy for the cause of God, if we but put our wits to work, and keep our eyes open. Keep them busy with wholesome work and play. Don't pass them by unheeded when they come saying, "Mother, what can I do now?" or "I don't know what to do." Remember the adage: "An idle mind is the devil's work shop." Give each child the responsibility of some portion of the garden, letting their age determine the amount; and let it be theirs to harvest and sell. Let the helping of some worthy cause, such as a missionary whom they know, an orphan, a cripple, or a needy family be the object toward which they shall work. This will furnish remarkable motive power. If you have no garden, nor enough home chores to conserve their energies, teach them some useful task well and let them turn that knowledge into money by doing it for their neighbors. Thus they will learn to be useful, and avoid mischief at the same time. God-given energies to do something, if left undirected, will turn into waywardness, and thus be worse than wasted.

By the time they are old enough to earn larger quantities of money, and have personal needs for it, such as radio sets, good books, a trip to some place of interest, etc., they will just freely and happily follow the law of tithes and offerings. Oh, Mother, and Father also, if you would reap a great spiritual harvest in the lives of your children, see well to it that you are planting the right kind of seed, and that before the devil's tares have been sown. I have observed farmers trying to get such a good stand of wheat that the weeds would have small chance to grow. We would do well to take the same precaution in caring for the garden of our children's hearts.

When I hear a mother say, "I'll sure be glad when school begins, and gets the children out of my way before they set me crazy," I mark it down that there is a mother who is totally oblivious to her responsibility and heaven-sent opportunities.

Spending for self can develop into a debasing habit in which we find no satisfaction, and from which we find it hard to free ourselves. Overwhelming debt is usually the consequence, and sometimes the presence of debt becomes so great that suicide is the sad end. On the other hand frugality and liberality are the foundation stones to a life of happiness and service. This is an age when we need to stress these virtues, for our country is drunk with pleasure. We are annually spending much more for chewing gum and candy than we are for churches and missions. Some homes are living far beyond their incomes. The homes are "Legion" which are actually living so close to the edge of their income that they are in actual want within a week after their income ceases. Children in these homes have very little opportunity to learn the gracious art of saving and giving.

It was well said by one who was dying, "What I have spent is gone; what I have saved is gone; what I have given, that I still have." Few realize the truth of this.

May the Lord help us as parents to faithfully teach our children to lay up their little treasures in heaven that their yet tender hearts may be there also.

CAMBRIDGE CITY, IND.

FROM OUR CHURCH IN CHINA

ACTS OF THE HOLY GHOST

NOT by might, nor by power, but by my Spirit, saith the Lord." God is moving and the power is coming down on the Church of the Nazarene Mission District. Sunday evening, January 9th, we missionaries here at Tamingfu prayed until midnight. At the boys' school they also prayed until midnight. Some were praying for conversion. Others were praying for the Holy Ghost. The next morning the Principal came in and told me about what a wonderful meeting they had had. He said the boys didn't want to study. They wanted to go out and preach and testify to what the Lord had done for them. I said, "All right, go, you have my consent." They went out to one of our hardest outstations and opened a meeting, and God gave them a wonderful revival. The report was that thirty people had been at the altar, and such praying and confessing and weeping as they had never seen there before. It was the Holy Ghost who had convicted those people of their sins.

Every month I have a meeting with the native workers that used to last an hour. This time God came upon us and we continued the meetings for five days, and of the forty-five workers at this station, all but a few have been definitely blessed. Those were wonderful days, but the end is not yet. I am sure the Lord is not through yet with some of them.

Two were saved at the hospital Sunday morning. These two patients called the nurse and told her that they wanted to be saved. The nurse told them that they had better wait until after the service but they said, "No, we want to be saved now."

One servant had not been able to sleep all night. God has so convicted her of her sins. She had purchased fifteen pounds of flour for which she had never paid. This woman woke up one night and heard a voice saying, "Are you going to pay it back?" She got out of bed, went to the window and looked out, thinking somebody was there talking to her, (and to be sure it was somebody—the Holy Ghost). She got awfully afraid, knelt down and prayed and said, "Pay what back? What do I owe?" And then she thought of the fifteen pounds of flour she had taken from the missionary who had gone on furlough four years ago, and which she did not pay for. This is the work of the Holy Ghost. We are not preaching or talking to them about it but we are spending from five to seven, and sometimes many more hours a day praying. The Holy Ghost is doing the work. He wants us to hide away and He wants to show us what He can do. We have been trying it for so many years now and have miserably failed. Now He wants to show us what He can do, and oh, what wonderful things have taken place. If somebody had told me some months ago what was coming, I would not have believed

it. It is far beyond all our fondest expectations, and then to think that this is only the beginning.

I have been doing a good deal of running around to the outstations, but I find since we have been giving ourselves to more praying revivals are breaking out and the work is going on better than ever. We missionaries find it a pleasure to pray from five to seven hours a day. It is prayer mixed with faith that brings the results. Then of course the Lord has been refreshing our own hearts and He has showed us some things that we did not know before. We praise Him for His goodness to us. Some of us were claiming an experience that we did not have, but God has been faithful and has helped us to get our feet on solid ground. It is one thing to claim to be filled with the Holy Ghost. It is another thing to really have one's heart filled with perfect love and to be entirely on the altar and in the experience of entire sanctification.

Tuesday evening one of the Chinese nurses came to one of the foreign nurses' room and asked her to pray for her. One of the boy nurses came and said he had heart trouble, could not sleep nor eat. The real trouble was that God was talking to his heart. He has been talking to others at the hospital and they are so under conviction that they hardly know what to do. Another Chinese nurse came the next day with tears streaming down her face and confessed to something she had said four years ago, and wanted to be forgiven. At the noon hour foreign prayer meeting a Chinese interpreter came in with tears in his eyes, said he wanted to be sanctified, that he wasn't satisfied with his experience. We prayed with him and God gave him the victory. Chinese around about here who had been so hard and on whom the gospel had made no impression seemingly, are now getting saved. One woman came in and confessed to selling her daughter four years ago. She has been professing to be a Christian. God made it so miserable for her that she confessed it out.

Wednesday evening, January 12th, another nurse came to be prayed for. She had been converted six weeks ago. She had been in a mission school of another church for years but said she had never heard of conversion. She now wanted to be sanctified. A boy came from a nearby village and asked our gateman to pray for him. He wanted to be converted. He confessed his sins. He had been stealing and lying. The gateman said he had repented very clearly. He had not been coming to church. His folks were not Christians. He was a raw heathen. What brought him here to the gatehouse? The Holy Ghost had convicted him. The missionaries as well as many of the Chinese had been praying. He was clearly converted.

At the Chinese noon day prayer meeting, eight men were converted day before yesterday. One of our evangelists came

back yesterday from holding a meeting at an outstation. He reports a glorious revival. Twenty homes have been affected and many were saved and sanctified. A church is to be organized immediately. It is the work of God. It is the power of the Holy Ghost. You ask what has done it? I say, prayer. Not just a few minutes a day. No, hours of interceding before God on our knees.

In the East Suburbs where we have had a few Christians the Lord is working in a wonderful way. People have been converted and idols taken down. A messenger came from a village saying that a man was calling for a preacher. He wanted to get saved. I sent a man out the next day to help him get converted. At Huang Chin Ti the Lord has wonderfully poured out His Spirit. The evangelist said, "When I came here things were so dead. There was no response to my pleading, only a few came. I got down on my knees and prayed and I prayed through. At the next meeting the entire congregation was in tears and all broken up. Fifteen were filled with the Holy Ghost and not a few were saved and reclaimed." Oh, it is absolutely wonderful what God is doing, and not only here on the Tamingfu field is the Holy Ghost working, but also at Kuang Ping Fu and Chao Cheng have they had a wonderful revival. Brother Osborn, the missionary at Chao Cheng, writes, "Since the Training School students came from Tamingfu, we have been having revival meetings every day. Things finally broke loose and we have never seen anything like it since being in China. Our whole church, almost, has been at the altar. Many confessions have been made and we will never be the same again. Some are being saved, others reclaimed and believers sanctified. It seems that there were practically none here who had ever had the real thing from the beginning. We are looking for a greater sweep of victory than we have ever had. The revival is real this time. Forty were at the altar at one time. We are on the sunrise of a new day in the history of the Chinese church here. People all over the district are being moved."

This is the revival that we have been praying for. It is a revival such as the Holy Ghost wants to give us. Praise His name forever!

A. J. SMITH.

WHO IS TO BE VICTOR?

Who is it obtains the victory over the world? Is it he who is in the midst of favorable circumstances, with nothing to draw him from the right path? No; the victorious man is the man of faith. The more unfavorable our circumstances, the greater our joy and reward if we can stand up for our blessed Master here until the day when we shall hear Him say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."—ANDREW A. BONAR.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

JESUS AND HIS THREE FRIENDS AT BETHANY

THE home in Bethany was a happy one. Lazarus was the best of brothers, kind and thoughtful, always to be depended upon. And Martha, energetic and capable was a notable housekeeper. True, her housewifely pride sometimes led her to attempt too much and she was apt to become a bit fretful with the others. But Lazarus and Mary didn't mind so very much, they knew her ill humor would not last long, that underneath it all she was really the kindest hearted creature in the world. Besides, there had been a very marked improvement of late. Jesus their dear Master, whom they loved so much had talked to Martha very tenderly and yet firmly about this ugly trait. Poor Martha! She had never had a really good look at herself before. No, she had been too busy looking at other people and blaming them for her impatience, which proves to us that people haven't changed very much since Martha's day. But the Master's words had opened her eyes and since then she had been trying very hard and very humbly to learn the lesson He had set for her.

Mary, the third member of the household was a very different sort of person, sweet and thoughtful, and very quiet in all her movements. At first you might get the idea that she was a trifle slow at her work, thus leaving the larger share to fall upon her elder sister. But when you watched her carefully you learned that Mary went at her tasks in a quiet systematic way; that she wasted no time in needless bustling around over them and that she really accomplished as much necessary work as Martha did.

They were good neighbors to have too, the brother and his sisters. Was there sickness or trouble in some village home they were among the first to come with their help and sympathy. And they were not a bit proud for all they were well-to-do and had prominent friends in the big nearby city of Jerusalem. They were as simple and friendly with the poorest family in Bethany as they were with their city acquaintances. And now trouble had come into their own home. It was Lazarus who had been stricken and when his sisters realized that he was a very sick man their anxious hearts reached out at once after the Master. If they could only find Him in time, all would be well, for Jesus had power to heal all manners of disease. Nor did they doubt that He would come, for they knew He loved their brother tenderly.

Inquiries were quickly made and having heard that he was preaching in Perea they sent a messenger to Him with these touching words, "Lord, he whom thou lovest is sick."

They waited and watched, oh, so anxiously but the Master did not come and now their brother was dead.

It was all over quickly. In that hot

climate burial takes place within a few hours after death, and the sisters returning to their desolate home, could scarcely realize that their brother had gone from it forever.

Friends stayed with them, some to speak words of comfort, some to mourn with them, and others to see about the household tasks which even Martha had forgotten. And then four days after the death of Lazarus word reached them that Jesus was coming. Martha as soon as she heard went to meet Him; but Mary sat still in the house. Then Martha said unto Him, "Lord if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee."

"Thou hast not lost thy brother forever Martha; he shall rise again," said the Master gently.

Martha sighed, "Yes, I know that he shall rise again in the resurrection in the last day," she said. Poor Martha, that day seemed very far away to her when her heart was crying out for Lazarus now. Jesus gazed at her intently as if He sought to fix her attention upon what He was about to say. Then He spoke quietly. "I am the resurrection," he said.

Now Jesus was trying to give Martha a great, a wonderful truth, one which she needed at that very moment, one which would make all the difference in the world in her happiness if she would receive and believe it. But Martha (just as we are today) was dull of understanding when it came to spiritual truth. And because she didn't understand what He meant, her mind was soon busy with other things. There was one way in which she differed very much from Mary. Mary had learned that Jesus spoke no idle words; that everything He said had some truth in it which would mean a blessing in her life. That was why she sat at His feet and listened, pondering over His words until their meaning sank into her heart. But what was Jesus trying to tell Martha when He said, "I am the resurrection and the life"? It was as if He said something like this: "Martha you are gazing sadly toward a far off resurrection day in which your brother shall be raised from the dead. But I say unto you that the resurrection is here, here with you now, for I am the resurrection." Do you get the picture? Here was poor Martha straining tear dimmed eyes toward a distant future in which One would awake Lazarus from his sleep of death. When all the while that One was standing so close to her that she had but to put out her hand to touch Him. Isn't that just like us, always looking a long way off for the blessing we crave from God and not finding it because it is so close by that we overlook it?

Even Job, good and wise man that he was made this same mistake. For in the midst of his bitter sorrows and perplexities, we hear him crying aloud, "O that I knew where I might find Him!

But behold I go forward and he is not there, and backward but I cannot perceive Him, on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." Do you get this picture of Job, reaching out as far as his groping hands could stretch seeking in every direction but not finding God? And why? Because all the time he was searching for God as if he were absent, as if he were a long way off. We do not find God that way. We find Him when we search for Him where He says He is to be found, and that is nigh unto the one who is trying to draw nigh unto Him, and standing at the door of our hearts seeking an entrance.

Moses tried to teach the Israelites this same lesson, warning them that it would be useless to look afar off for the truth which God had placed near at hand. And Paul wanted his converts to learn it so he quoted the words of Moses something like this: "Are you seeking righteousness? Well, then Christ is our righteousness. But how am I to find Christ? Will someone ascend up into heaven to bring Christ down for me from above? Or who will descend into the depths to bring Him up again from the dead? Nay faith talks not like this. Faith says the word is here nigh thee, even in thy mouth and in thy heart. So then, if thou shalt confess the Lord Jesus with thy mouth and believe on Him in thy heart, thou shalt find Him and know His saving power."

Well Jesus was patient with Martha. He knew that she would understand very soon. And she did. In the joyous hours which followed, when Lazarus alive and well was given back to the happy sisters, Martha must have thought of His words, "I am the resurrection" and wondered why she had not understood his meaning at once. Have we too learned the lesson? Back in Perea Jesus had said to his disciples, "Our friend Lazarus sleepeth, but I go, that I may awake him out of his sleep."

His disciples answered, "Lord if he is sleeping he must be doing well." But Jesus was not speaking of his taking rest in sleep. No, he meant that other dreadful sleep of death.

Have you ever thought of the multiplied thousands who have fallen into this last deep sleep? They are buried away from our sight upon hillsides and plains, on mountain tops and in valleys, in rocky caves and upon ocean beds. Rank on rank they lie beneath the sod of many battlefields, and populate their own quiet cities of the dead.

Could they rise suddenly and stand upon their feet they would far outnumber earth's living millions. But they are held captive by this terrible sleep, rigid, immovable, helpless in its grasp. It is a long sleep. Weeks, months, years by hundreds and thousands have passed since many of these sleepers were laid in their

(Continued on page 20)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Crowley, Louisiana. Well, we left there on Saturday for Alexandria. This was a fine trip, about one hundred miles and through a most lovely country, a very fine farming and stock country. The winter has been warm and the rains have been heavy and that makes plenty of fine grass, and their cattle are in fine shape. Louisiana is a most beautiful country; as to roses and palms it almost rivals beautiful California. Louisiana is the home of the fig and the pecan, and if this country would put in large canneries and go to raising figs, they could almost feed the United States on figs. The climate and soil are perfectly adapted to figs and pecans.

We pulled into Alexandria on time, and were met at the depot by our beloved Brother S. D. Slocum and Brother Thompson. We had four services at Alexandria and the church packed, but the great rain storm over Sunday afternoon and night kept a great many away, but we still had a full house. We had a great time, and that little band rolled up fifty-one subscriptions for the *HERALD OF HOLINESS*. My, my, but they are miracle workers, and it is nothing short of a miracle, what Brother Slocum has done there in so short a time. They have a beautiful church and they don't owe one dollar on it, and a fine band of saints they are, a most excellent people.

My home was with Brother and Sister Slocum, and I could not have had a better home on earth than my home in Alexandria. We had people from Jonesboro and Monroe and Marksville, and Shreveport and Lake Charles, and I judge at least a half dozen other cities, also some from Baton Rouge. We could say that the Lord came to town. Many of the *HERALD OF HOLINESS* readers may not know that Dr. John Paul of Taylor University, was raised out near this beautiful little city of Alexandria, so you will see that that is enough to make Alexandria a famous city. Any country that can produce such a man as Dr. John Paul is a great country.

On Monday Brother Nelson had a board meeting with his advisory board and they had a splendid session, and they were all through in time for an early dinner. When dinner was over our beloved Brother Thompson piled us into his big Willys-Knight car and made a thirty-five mile run to Marksville. Our good

pastor from Shreveport, Brother Aiken, had joined us at Alexandria, and from there on we had three in our party. We had four fine services in Marksville. Brother R. L. Latham is our pastor in Marksville, and we have no finer in this great state. He and his good wife and daughter are among the finest people in the nation and he has two other fine girls away at college. We have some of the finest people in Marksville that you ever met in your life. They can't be improved on. For goodness, they are simply sacks of salt for the hungry sheep of Louisiana to lick at. Their church there is a wonderfully interesting proposition. The church belongs to the Presbyterians, but abandoned; the seats belonged to the Episcopal people and the piano belonged to the Baptists and the choir leader belongs to the Methodists and the pastor is a Nazarene, with nearly thirty of the finest people that you ever met. They are a well-to-do people, and they are settled and fixed in Marksville with their great homes, and that means that the church will be well supported.

My home was with Sister L. J. Coco, one of the elect ladies of the nation. She has a single sister that lives with her and teaches in the public schools. Miss Ella Ruth, who lives with her, is the choir leader at the Nazarene church and Miss Ruth is a beautiful singer. She had three years' training at Taylor University. This summer Sister Coco and Miss Ruth are planning to go out over Louisiana and hold meetings. When the church was organized in Marksville, Sister Coco was one of the charter members. There are many other fine people in Marksville that I would love to speak of but they spell their names in French and I can't speak French, but they are a great people. I don't think that I ever had a nicer time in all of my travels than at Marksville. On Wednesday morning Sister Coco and two other fine ladies and three of us old Nazarene globe trotters hit the highway for Alexandria and there they unloaded us at the depot. As they were making their way back to Marksville, we were pulling through northern Louisiana for Jonesboro. This was a beautiful trip.

We pulled into Winfield at two o'clock and were met there by Sister Jeffreys and she loaded up her fine car with three preachers and lots of baggage and down a lovely highway for twenty-two miles, we threw dust at Winfield and pulled into Jonesboro at about four o'clock. We were driven to the home of Sister Shelton, one of the finest ladies in the Church of the Nazarene, and my, my, what kind-

ness we received at the hand of this elect lady.

Our preacher here only preaches once a month. He lives at Shreveport and comes over once a month, but we have a large beautiful church here and some of as fine people as walk the earth. Just as soon as the good pastor can make his arrangements, he will move on the ground and take charge all the time. I was in Jonesboro nineteen years ago this spring in the M. P. church with Brother Blackburn, who was at that time the pastor of the M. P. Church. I met there on Wednesday night many of the old friends of nineteen years ago. We had a big rain come up just before preaching, but we had a great crowd and we haven't had a finer service in Louisiana than at Jonesboro. On the first night of the conventions, both at Marksville and Jonesboro, we did our best for the *HERALD OF HOLINESS* and got a fine list of subscriptions. We are doing well in Louisiana. I think that we will go over the top for the *HERALD OF HOLINESS* on this district.

We had two fine services in Jonesboro and had a great time and the power of the Lord was there. We preached on Wednesday night and also on Thursday morning. I had the good pleasure of meeting good Brother Gaar from Hudson, Louisiana. As some of the readers will remember, he is the brother of our good evangelist, J. E. Gaar, of Des Moines, Iowa. We had with us several preachers, and our stay here was delightful and profitable. We will not soon forget our trip to Jonesboro.

Well, I will have at least one more good letter on Louisiana. My, my, how I have enjoyed this trip with our fine District Superintendent, Brother W. M. Nelson. He is a Christian gentleman of the first magnitude. He has enough grace and culture and manhood and preaching ability to fill any pulpit in the land. Well, just about here I had better ring off and take it up again next week. Leaving you here at Jonesboro until next week when I will move you on to another point. In perfect love and all for Jesus.

UNCLE BUDDIE.

The *Literary Guild of America*, says: "There are 500,000 tobacco dealers in the United States, and only 2,500 book stores—200 times as much effort to supply smoke as to supply brains." The smoking habit has increased greatly the past ten years, until the cigarette habit is a menace to health and decency. All so-called Christians who use tobacco lower the standard of Christian living—C. E. CORNELL.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



THE MEANING OF EASTER

EASTER, or the Resurrection of the Lord Jesus Christ is regarded in the Scriptures in at least three different aspects; which present to us the real meaning of the Resurrection. And it is fitting at this season of the year that we especially emphasize these thoughts and bring to our minds what Easter means to us.

Easter, or the Resurrection is first regarded as a fact establishing the Messiahship of our Lord Jesus. "He is declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1:4). If somewhere, though the dust of centuries from the crumbling mountains may hide the entrance to His tomb, lie the dust and bones of the body of the Lord Jesus Christ, He was not what he professed to be, and we today have no real hope. For the Resurrection of our Lord is one of the outstanding pillars upon which our whole system of Christianity rests. If Christ is not risen, declares Paul; our preaching is vain, our faith is vain, we are yet in our sins, those who have died in Christ have died in vain, and we are of all men most miserable. This is the case if Christ is not raised. "But now is Christ risen from the dead," is the clear ringing, victorious statement of the Apostle; and instead of the above being true; our faith is in a living Christ, our sins are forgiven through the merits of his blood; our preaching of the gospel has life and power; our dead in Christ do not go without hope; and we are of all men the happiest. So we rejoice in this meaning of Easter, that we have a living, personal Savior; who is declared to be the Son of God, the Messiah, because of the resurrection.

Another meaning which Easter presents to us, is hope of immortality; and the pledge of our being raised from the dead. That because Christ has been raised, because we have Easter, it is a glorious prospect, an inspiring hope, and a wonderful pledge to the fact that they that are Christ's shall be raised at His coming. "Christ is the first fruits, afterward they that are Christ's at his coming" (1 Cor. 15:23). So as we lay our loved ones who have died in Christ, away on the bosom of cold mother earth, we go back to our homes with the confidence that there will be a glorious day of resurrection when we shall again be united. Where do we get this hope? It is because Christ has been resurrected,—because we have Easter. Because of the resurrection of Christ, "We sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him . . . the dead in Christ shall rise first" (1 Thess. 4:14-16). So our hope of immortal life is strengthened by the resurrection of Christ from the dead. Easter means to us then that there is coming a resurrection when

the children of God shall be united never to die again.

The third meaning of Easter as brought out in the Scriptures is that it is a symbol of the Christian life here and now. That he "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6). And, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). These verses present to us the glorious thought of the victorious Christian life because of the resurrection, and that Easter gives us a great meaning for the present life in that the resurrection may be a symbol for the risen, sanctified life.

But a resurrection always presupposes a death, so if there is to be that glorious resurrected life, that risen, sanctified life; there must of necessity be a death to everything that hinders this life of Christ ruling within our lives. This death is not the death frequently referred to as the resurrection from the "death in trespasses and sins." But it is the death referred to in Col. 2:20, where we are "dead with Christ from the rudiments of the world." A willing, voluntary, and actual death that one dies to everything of the sinful, the carnal and the self-life in order that Christ may live and rule in his heart and life, or he may enjoy that which is symbolized in the resurrection of Christ. If the risen life is to be real the death must be real. We cannot merely take an attitude of death; a mere hypothetical death, where we reckon something to be true that is not true; but we must actually die to the carnal, the fleshly, the self life in order that Christ may have the supremacy, or we may enjoy this risen, sanctified life.

The reality of this death is manifested in Romans 6:6, "our old man"—that old carnal self, that fleshly nature,—was crucified with Him. Here is a completed provision of the past, the price has been paid in the crucifixion of the Christ for the crucifixion of the "old man" in the heart of the individual. Every Christian is potentially or provisionally sanctified in the cross of Christ. But that Christian is never actually and really sanctified, or has not actually and really died to the old man of sin, until he has by means of appropriating faith brought this carnality, his self-life to the cross and there appropriated as his very own the provision made by Christ; and in doing this the second statement of the text is found to be true—"the body of sin might be destroyed." He is actually dead to self, and alive unto God and goes out to enjoy the risen life of Christ, the sanctified life.

In this sense then Christ is more than our Savior, although he is that; but Christ is our Life. The life is hid with Christ in God, Christ is our life, as the following verses show. His Christian life is made easy. He is not driven by fear, and duty, having the attitude of a slave;

but he delights in the life of Christ, the risen life, the sanctified life. He does not compel himself to live the Christian life; he is dead and Christ lives his life for him. He is not bound by the traditions of men, wanting, longing, desiring and reaching after the things of the world; he is dead and he finds the greatest source of joy, and his supreme delight in the "fulness of the blessing of the gospel of Christ." There is no more of that perplexed attitude of mind, wondering, hoping, expecting and reaching out for something more real in a Christian experience than he now has; he is satisfied in the fulness of the Christ life within. For Christ is his life. He can say with the Apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

So Easter brings three outstanding facts concerning the Resurrection to our minds. It is a fact establishing the Messiahship of our Lord; it is a pledge of the resurrection of the Christian; it is a symbol of the Christian Life here and now.—D. S. C.

ALBERTA DISTRICT ORGANIZES DISTRICT N. Y. P. S.

The N. Y. P. S. of Calgary, Alberta, extended an invitation to the young people of the Alberta district to attend a Y. P. S. Convention to be held in Calgary on March 22nd, the day prior to the Alberta Assembly. Delegates arrived in splendid numbers from all over the district, and the Lord was with us from the very start.

The convention started at 10 o'clock with a devotional period led by our District Superintendent, Rev. C. E. Thomson. Brother Arthur Grobe, president of the local society, was elected chairman, who gave the address of welcome, which was suitably responded to by Mrs. E. S. Matthews of Edmonton.

Miss Mary Walsh of Edmonton, gave an interesting paper on "Home Missionary Possibilities of the Y. P. S.," which was very fine. This was followed by a vocal solo by Brother T. Oldham of Drumheller. "Keeping up the Spiritual Tone of the Y. P. S.," was the subject of an excellent paper by Rev. A. R. Herrington of Mantario. Miss Mary Laird favored us with a solo. "Foreign Missions and the Y. P. S.," by Ethel Burgess was the close of the morning session.

A basket lunch was served by the Social Committee of the local society.

At 1:30 we met again and Rev. E. S. Matthews of Edmonton, led the devotional period. General Superintendent Williams addressed the Convention for half an hour. Those privileged to hear him will never forget the inspiring message.

The following program was then rendered: "The Relation of the Pastor and the Y. P. S.," by Mrs. Spittal of Drumheller; solo, Mrs. A. Grobe; "Need and Place of a District N. Y. P. S.," by Rev. Harold Irwin; piano solo, Miss Mabel Platt of Rimby.

A District N. Y. P. S. was organized with the following officers: President, Rev. P. Bartram; Vice-President, Rev. A. Grobe; Treasurer, Miss Edith Hunt; Secretary, Ethel Burgess.

We feel that this is a real start to greater things than ever before for the young people of the Alberta District, and the general opinion was that a most worthwhile time had been spent in this, our first Convention.

ETHEL BURGESS, Secretary.

HUTCHINSON, KANS.

The Nazarene Young People of Hutchinson, have closed a ten days' revival meeting with Miss Dorothy Wilcoxen as evangelist, and Miss Fisher as song leader. The older people assisted very well by the attendance and financial support.

Attendance was good, especially the latter part of the meeting. The last night the house was crowded to its capacity and the altar was lined with seekers. Seventy-three came throughout the ten days and many received the blessing for which they sought.

Miss Wilcoxen gave a few interesting incidents in her life which portrayed her close walk with God—how the Lord either used her as a means of winning hard cases to Christ, or how she was saved from great danger by obeying the voice of God. Truly she has inspired young Christians to a close walk with their Master and to be as potter's clay in His hands.—Roma Boldt, Corresponding Secretary.

NORTHERN ZONE RALLY, HAMLIN DISTRICT

The northern zone rally was held at Dordsonville, Texas, February 22 to 25. The large tabernacle was filled to overflow the opening service, and the blessed presence of the Holy Spirit was made manifest from the first song, and all enjoyed the blessed song service. The C. N. A. quartet favored us with a special song, after which our beloved District President, Rev. R. M. Hocker, brought the message of the hour, his text being, "When the People Saw," and the Christians pledged to live so the world could see Christ. Wednesday morning service opened at nine o'clock, devotions led by Rev. L. H. Clugg. Brother Hocker gave us a good talk on "Unity in our Labor." At ten o'clock a paper, "Why the N. Y. P. S. should Promote Revivals," was presented by Rev. Gilmore, pastor Wellington, Texas, and we regret that each N. Y. P. S. did not hear this discussion. During the discussion our local president read the article in the *HERALD OF HOLINESS* by our General Secretary, Rev. D. Shelby Corlett on young people's revivals. This was very helpful to all and the Zone thanks Brother Corlett for this article. At eleven o'clock Rev. Minnie Echols, pastor of Post, Texas, brought the message of the hour. General Superintendent Goodwin came at this time

and how we rejoiced to have him attend our rally. His messages were a blessing to all, and also the help he gave us in the discussion of our papers. Wednesday at the two o'clock devotional service, led by Rev. James Atkinson, God came on the scene and blessed his people; an old time love feast and breaking of bread followed. Rev. H. C. Cagle, District Superintendent, and Rev. and Mrs. J. P. Roberts stepped in on the scene in time to get a good portion of this service. We were very glad to have them at this time, and the help they gave us was much appreciated. Professor Paylor, by request, sang, "That's Why I Love Jesus," after which a paper, "How to Make the N. Y. P. S. Interesting," was well presented by our local pastor, Rev. Amos R. Mcador. Several able speakers spoke on this subject. Wednesday evening a program was given from different societies. Dr. Goodwin brought the message of the hour and God honored the message of His Word and souls bowed at the altar for prayer. Thursday morning after a wonderful devotional service, we were favored with a special song by Miss Naomi Bost of Bethany-Peniel College. Professor Paylor opened the discussion, "Why a child should start music while young." At eleven o'clock Dr. Goodwin brought a message on "The Error of the Doctrine of Baal." A warning was given us against allowing ourselves to mix with the world. At two o'clock a rousing devotional service, a paper was given, "The Importance of Training our Young People to be Leaders," by Rev. R. M. Hocker. President Bracken of Bethany, Oklahoma; President Phillips and Professor H. C. Horger spoke briefly on this subject. Thursday evening a special program by the different societies. Dr. Goodwin brought the message of the hour. Souls came to the altar and prayed through to blessed victory; after a hard battle a sweep of glory came and souls were seeking God until two-thirty in the morning. Friday morning the glory was still on. Dr. Goodwin gave a wonderful message from God on the "Gift of the Spirit." The two o'clock service was given to round table discussion led by Rev. Thomas Ahern, on "Developing the Social Life of our Young People." This was a help to all. It was decided not to say "Don't do that," but to say "We can do this," as young people want to do things. Our evening service was led by Rev. R. M. Hocker, after which Dr. Goodwin preached a great sermon on the subject, "What Shall I do to be Saved?" The climax came and men came to the altar and parents lay prostrate under the burden for their lost children. At five o'clock we left the tabernacle praising God for souls in the fountain and we all were determined to fight the enemy and see the city. Glory to God. He still answers prayer today in the same old fashioned way.—Mrs. Florence Driskill, Reporter.

JESUS AND HIS THREE FRIENDS AT BETHANY

(Continued from page 17)

dark narrow beds. But they sleep on, and will continue to sleep until One comes who has the power to awake them. That One is Jesus. And they must wait until He shall say of them as He said of Lazarus, "They sleep, but I

go to awake them out of their sleep." And of all death's multitude of sleepers not one will stir from his slumber until he hears that same voice which cried out full and strong at the tomb of Lazarus.

That voice is the only one in the universe which will ever break through the silence which enfolds them. But they will hear Him when He calls, all that are in their graves shall rise and come forth. And because this is true our hearts are filled with hope even as we stand by the grave of our dear ones. For we know the hour is coming in which these beloved sleepers will hear the voice of the Son of God and hearing, they shall live. It meant everything to the little family that their Master had power over death. It means everything to us. Let us praise God, then this Eastertide for Jesus who is the resurrection and life of men.

Sunday School Lesson

April 24

By M. EMILY ELLYSON

LESSON SUBJECT: Peter at the Transfiguration.

LESSON TEXT: Mark 9:2-10; 2 Peter 1:16-18.

GOLDEN TEXT: *This is my beloved Son; hear him* (Mark 9:7).

WE are given in this lesson a specimen of the kingdom of Christ. Right in the midst of the busy activities of His ministry; Jesus took His disciples "up into a high mountain apart" and there gave them a glimpse of His radiant character and glory. In the first verse of the chapter from which our lesson is taken, Jesus utters a prediction concerning His kingdom, which He tells them was now near at hand. It would come in a manner so as to be seen, it would come with power, and those who were then standing with Him as He talked should see it.

The witnesses of the transfiguration were Peter, James and John, and as in the giving of the law, and the instance of Moses viewing Canaan, so the same place of this wonderful scene of glory was on the top of a high mountain, probably Mt. Tabor. He did not take all the disciples with Him, because the thing was to be kept secret. Also just as there are distinguishing favors which are given to disciples and not to the world, so there are to some disciples and not others. All the saints are a people near to Christ, but some lie in His bosom. James was the first of all the twelve that died for Christ, and John survived them all, to be the last eye witness of this glory; he bore record "We saw His glory" (John 1:14); and so did Peter (2 Peter 1:16-18).

When Jesus and the three disciples ascended the mountain all four of them walked in human bodies, the change that was wrought in Christ was miraculous and shows us what a great change human bodies are capable of, when God will change our vile bodies at the resurrection. Doubtless the change was gradual, at least sufficiently so to afford evidence to the three disciples that this glorious

appearance was not an illusion, but the blessed Jesus Himself. "He was transfigured before them."

But not only did His body appear different but that which clothed His body appeared different. "His raiment became shining, exceeding white as snow." Jesus was dressed as other men, in dark colored clothing if not black. But the exceeding whiteness of His robes at this time was not wrought by any bleaching process of earth, it was beyond the fuller's art to produce such whitening for it glistened with the glory of Deity "white as the light."

Jesus' companions in this glory were Moses and Elias and the voice from heaven bearing record from above (Matt. 17:2). Moses was the representative of the law. Elias was the representative of the prophets. These were talking with Jesus about His death which was to take place at Jerusalem (Luke 9:31). We judge their appearance was like the Master's for they "appeared in glory" (Luke 9:31), but not as radiant as the transfigured man of Nazareth, the Son of God.

We note in verse 5 the effect this scene had upon Peter. He acted as spokesman of the three, and, though he did not comprehend all that he said, he spoke far better than he knew when he said "It is good for us to be here." The months and years to follow would be full of toil, privation and perplexity, and blessed indeed then would be the memory of this revelation of divine glory. What a stay to the soul are such assurances when tempest tossed. Good indeed it is to be in communion with Christ, good to be near Him, good to be in the mount with Him to be retired from the world alone with Him and those heavenly visitors.

Then there was the voice from heaven in attestation of Christ's deity and mediators, to which Peter refers in the second part of this lesson, when he says "We have not followed cunningly devised fables—but were eye witnesses of His majesty." These words were spoken thirty years after the transfiguration, and because of what he saw and heard, he could speak with authority and competency relative to the divine character of our Lord and also in explaining His teachings.

Peter talked of making tabernacles for Christ and His friends, but while he was speaking his project was superseded and a cloud—the symbol of the divine presence to Israel—overshadowed them and God spoke His approval of Jesus as His Son. Three times during the life time of our Lord the same voice attested Christ's divinity and sonship. Once in the morning of His ministry, again at the noontide, and it would be heard again as He entered into the twilight shadows of His passion. This voice spoke now for the benefit of the three disciples and when that message was delivered the cloud disappeared and when they looked all was gone but Jesus.

Christ does not leave the soul when great joys and splendid manifestations and comforts leave it. Though more ravishing communications be withdrawn from His followers, yet they always have His presence *even unto the end of the age*, upon this they may always depend.

The disciples seem not to have understood what the rising from the dead should mean. They could not form any notion of His leaving them and were therefore willing to believe, that the rising spoken of was figurative—a rising from His present lowly estate to the dignity and dominion they were expecting, but not so, for while the transfiguration was a scene of glory, it was also a preparation for a scene of suffering, a preparation for Calvary. Jesus was entering upon the last and most sorrowful part of His career. No matter what would come the Father had crowned this scene with His attestation and the disciples had received the lesson of the divine character of their Lord and the lesson of the glory of the future life. The voice that had spoken from the midst of the cloud was for their especial benefit and it had said, "This is my beloved Son, hear Him." So, no matter now how long the journey, how somber the valley, or how high the mountain, they could not fail as long as they were obedient listeners to Him who speaks as no other man. Ultimately triumphant glory would crown their lives as it had crowned the mountain peak they had climbed with Jesus.

ALABAMA PREACHER'S CONVENTION

The Preacher's and Worker's Convention of the Alabama District convened Wednesday evening, March 23rd, with Florence Church, Florence, Ala., and closed Sunday evening, March 27th. Without exaggerating, the Convention was the best ever held on this District.

It was not as well attended as we had hoped that it would be, but those who did attend were well repaid a hundred

times over for all the time and trouble it cost them to be there. Dr. A. O. Henricks, President of Trevecca College, Nashville, Tenn., preached the opening sermon. Truly Dr. Henricks was at his best spiritually. His messages from time to time were enjoyed by all. Souls prayed through to victory almost every evening. His lectures to the Convention during the day were inspirational and instructive. We honestly believe him to be one of the greatest men in our church. And we are not mistaken about him being God's man for Trevecca College.

Rev. H. H. Wise, pastor of First Church, Nashville, was with us until Saturday afternoon. He blessed our hearts with his soul stirring messages and his "Dispensational Bible Lectures."

Rev. N. J. Hepburn of Kansas City, was with us for a few days. He is one of God's saved and sanctified men that is preaching full salvation over radio from Lawrenceburg, Tenn. Tune in on him and get the benefit of these services. He preached to the Convention Saturday evening and it was a soul stirring message from the throne. Brother Hepburn has labored in many states and knows the needs of our work as few other men do.

Rev. Mr. Lott, a holiness Methodist preacher, visited us for one day and gave beautiful testimony as to the saving and sanctifying grace of God. Miss Mattie Perry was another visitor to the convention. She has been in the work for years having been associated with Rev. J. O. McClurkan in the work in Nashville. She blessed our hearts with her testimonies and with a sermon delivered Sunday afternoon on Divine Healing. The altar was lined with seekers in this service, seeking both healing and salvation. Many were blessed.

District Superintendent, Rev. H. H. Hooker gave of his best to the cause during these days of refreshing. We think he is one of the best District Superintendents in the whole church and we do not believe we are mistaken. He has labored from early to late all these years and seems to never tire of the service of God. He carries a burden for a lost world and has the interest of the District at heart. We truly love him for all he has done for us, and is now doing for us.

Then there are the brothers and sisters who came up from the field of labor from different parts of the state, and District, with well prepared papers on the various subjects assigned for this Convention. One could divine from the reading of these papers that the writers had taken their subjects seriously and had made them a matter of prayer before writing upon them. This goes to prove that not only the leaders, but the humblest servants also, are interested in the work of this District.

Rev. John A. Manasco is the good pastor of the entertaining church and we all thank him and his good people for the way they did the job. Nazarenes, and friends of Nazarenes, threw open their doors and invited us to come in and make ourselves at home. We could ask for no better entertainment.

Brother Manasco had arranged for cars and Saturday afternoon was the time set for a trip to Wilson Dam, one of the

CORRECTION!

In last week's issue of the Herald of Holiness Rev. F. M. Messenger's book "THE TIME OF THE END" was listed as selling for \$1.50, whereas the price is \$1.00, delivered. This book with its 192 pages and its attractive cloth-board binding should sell for \$1.50, according to the price standards of the larger publishing houses. However we are satisfied with a small profit in order that the book may have the wide circulation which it deserves. If you haven't yet ordered a copy of Messenger's book on Revelation, "The Time of the End," why not do so today? It will be one of the best dollar investments you ever made.

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

greatest engineering projects in the world. The dam is one mile long and a hundred feet high with a beautiful drive way across the top. This trip was enjoyed by all. It will be remembered the dam is within three miles of Florence.

Sunday was a high day for all. Rev. C. C. Butler, District Secretary, Field Secretary of N. Y. P. S. and Sunday school, had charge of the Sunday school and when the Superintendent tapped the bell at nine o'clock praises in song burst from the throats of almost a hundred children who had prepared for the occasion. My, but those boys and girls did sing. Brother Butler knows how to put the Sunday school on the map and he is working at his job.

Dr. Henricks brought the message at eleven. This was a soul-stirring message on holiness. The people shouted while God blessed. The altar was lined with seekers, many of whom were happy finders.

The writer preached in the morning at the Free Will Baptist Church. God came down and blessed in the service until the people shouted for joy. Rev. P. M. Covington reports a victorious service at this same church in the evening.

Your humble servant brought the closing message of the Convention, from the subject of "Power of Jesus." God gave us a gracious time and saved eight souls at the altar. Others gave their hands and many requested prayer.

Thus came to a close the best Convention ever held on the Alabama District. Truly our hearts were blessed. God is wonderfully good to us to allow us to meet together for such refreshing times. But let us not forget that he is only preparing us for harder battles and greater victories.

C. J. Frost, Reporter.

NORTHERN INDIANA CHRISTIAN WORKER'S CONVENTION

The Northern Indiana Christian Worker's Convention convened at Elkhart, Indiana, Monday evening, March 21, with Pastor I. P. Moore and his fine people. We all thoroughly enjoyed the royal hospitality of these good Nazarenes and friends of the church.

District Superintendent J. W. Montgomery and his committee had arranged a very fine and most interesting program. Needless to say, those who had been assigned places on the program did not lack for pep and enthusiasm and the discussions were profitable for us all.

You will be happy to know that since our Assembly in September two new churches have been organized, one at Lynn, another at Hobart, with many campaigns planned for the next four months where there are good prospects for a new work.

The first quarter's report shows a net increase of 175 church members. (Second quarter's report is not completed yet). The last six months shows an increase of eight hundred in Sunday school.

Our District was asked for 1000 subscriptions in the recent HERALD OF HOLINESS campaign. Superintendent Montgomery volunteered 2000 but when the finals were in we had gone over the top with 2100 subscriptions.

The two engaged workers for throughout the convention were Rev. M. G. Standley of Cincinnati, and Rev. W. M. Tidwell pastor of First Church of the Nazarene of Chattanooga, Tenn. Brother Standley's lectures on personal evangelism stirred our hearts and enlarged our vision as to the possibilities within us. Indeed we considered ourselves highly favored to have Brother and Sister Tidwell with us and to enjoy his splendid evangelistic messages each evening which resulted in the salvation of many precious souls. We wanted to adopt them and keep them with us.

We think the climax came on Thursday, the whole day being devoted to Missions. Seven returned missionaries graced the platform. As we listened to their inspired messages our hearts were stirred and there was scarcely a dry eye in the whole assembly. Truly the Lord gave us a most glorious day, at the close of which an offering of \$614 was taken for missions.

The music throughout the Convention was fine, some of the best talent of our and other Districts being present. We were delighted to entertain visiting District Superintendents, E. O. Chalfant, S. D. Cox, Chas Gibson and C. J. Quinn, also many workers from seven sister Districts.

*"In Indiana we all meet
Around one common Mercy seat."*

Thank the Lord.

The Convention closed Friday evening to meet next year, if Jesus tarries, with the Anderson church.

BERTHA FOX, Reporter.

MOTHERS' DAY Program Material

Mothers' Day Service No. 1. A simple and effective service divided into three sections—Beginners and Primary, Junior and Intermediate Senior, Young People and Adult. Plenty of material here from which to arrange a well balanced program of whatever length is desired. **Price per copy, 8c; per dozen, 85c; per 100, \$6.00.**

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SOUTHERN CALIFORNIA DISTRICT SUNDAY SCHOOL CONVENTION

The District Sunday School Committee arranged with Dr. and Mrs. Ellyson of Kansas City, to conduct a series of conventions on the District in the interest of Religious Education. These conventions proved to be far reaching and we believe will do us lasting good.

The first convention was held in San Bernardino, with the east portion of our District participating. Both Dr. and Mrs. Ellyson gave us some great messages, as well as many of the pastors and Superintendents reading excellent papers. Dr. Ellyson over the first Sunday touched the southern part of our District by holding services in both our San Diego churches. The third meeting was held at Brea which touched the south central part of the District, and the last convention was held at Pasadena First Church. This last convention was two days in duration and was attended by the entire District.

Interest was fine in all the services. Brother C. E. Cornell conducted an open Forum the last day of the convention, at which time many lively speeches were made on vital problems that face the Sunday school. We would be glad to mention all the good people who assisted in the programs, but space forbids. One outstanding address however, was from Dr. W. C. Pearce, General Secretary Southern California Council of Religious Education. His message was spiritual and all that heard him greatly appreciated the spirit in which it was given. Dr. and Mrs. Ellyson greatly endeared themselves to us all and we believe the entire District is beginning to awaken to the great need of Religious Education. We are hoping to get some extension work started from Pasadena College by which teachers training classes can be taught in different groups of the District.

GLENN W. SIEPARTH, District Secretary.

CHURCH NEWS

EVANGELIST LEE L. HAMRIC—"I am in the city of Fort Worth, Texas, in the opening of a fine revival. Yesterday, the first day of the revival found souls at the altar, some praying through—good crowds at both services. Rev. John T. Stanfield is the beloved efficient pastor of this good church. Brother Stanfield is one of the old time pioneer holiness preachers of Texas. He has been in the experience and has been preaching for thirty years. He has the confidence and love of his church and people, and the church is doing well and growing under his able ministry. Perfect unity and harmony seem to prevail in the church, which is very commendable in this age. We will continue here until April 10, thence to San Diego and Los Angeles, Calif. Our last revival was at Iberia, Mo., with Rev. J. A. McNatt and his fine church. The Lord did give us a fine meeting with souls finding victory. Brother McNatt is a fine young pastor leading this church on to victory. He has a vision for our church. He has a fine progressing young church with a great future. Our crowds were great, the interest was so good in

the meeting, the pastor and local help continued the meeting. We expect to have a good report from the meeting."

EVANGELIST T. S. MASTBURN—"We have not reported for some time, but have been quite busy. My good wife was seriously sick for some weeks, but is now up and much improved for which we are truly grateful to God. She and I are doing our best to help Brother and Sister Brewer in the good work they are doing here in Van Nuys, Calif. It has been my privilege to preach a number of times, help in Sunday school and prayer-meetings, call and pray in homes, cheer up the sick, discouraged, tempted and tried ones of God's children."

PASTOR GLENN GRIFFITH, Browntown, Kans.—"A wonderful three weeks' revival was closed here February 27 with old time glory on the closing service, with souls at the altar praying through to victory. The meeting as a whole was heaven born. God sent a revival with thirty-two different seekers at the altar, for saving and sanctifying experiences, and most of them were happy finders because they met conditions. We took in a class of seven the last night of the service and more are looking our way. Our evangelist, Brother Jesse Uhler of Clearwater, Kans., preached the plain truth making the way clear for seekers to get through. We need more evangelists of this type to fight sin bare fisted, and give the devil no quarter. We can recommend Brother Uhler to all churches, for he helps to build up the entire church, and left us with a unanimous call back for a meeting. God is blessing the work here and we feel our unworthiness before such a great, good, and merciful Savior who will be with us 'even unto the end of the world.' To Him we give the glory. Amen. Pray for us."

PASTOR J. A. McNATT, Iberia, Mo.—"Again the Church of the Nazarene here has closed a very successful campaign against the devil, beginning March 6, with Evangelist Lee L. Hamric of Hamlin, Texas, and running for two weeks. The Lord wonderfully blessed Brother Hamric, and helped him preach the Word without fear or favor. A number were either saved or sanctified during these two weeks. Brother Hamric won the hearts of the people. Having the promise of District Superintendent Williams to visit the church March 24 to 27, we felt best not to have a break in the revival, so the pastor continued the meeting until Brother Williams arrived. The Lord truly honored his messages which gripped the hearts of the people, and more plunged into the fountain to be made whole, about twenty-three or twenty-four in all. The closing Sunday was a great day. Brother Williams had to quit preaching to let the people shout, and did not get to finish his message. Finances came easy, paid the evangelist \$150, raised \$355 on the church debt and improvements, also gave a nice love offering to Brother Williams. We are encouraged to press the battle until the great Captain has said it is enough. We received a nice class into the church with more to come. We covet your prayers that

we may be all Christ would have us be."

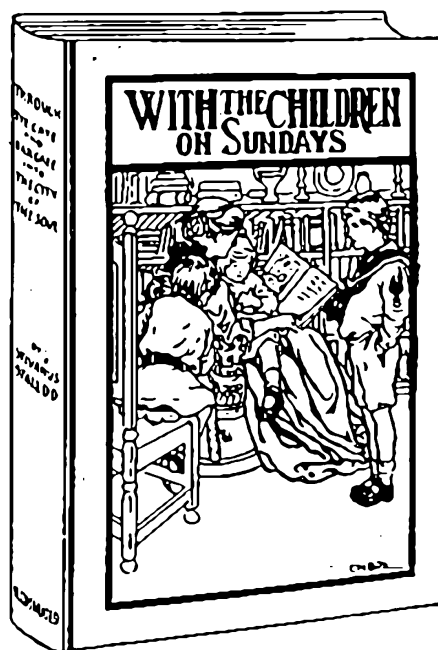
PASTOR M. E. BOQTEN, Muskegon, Mich.—"We have just closed one of the best revivals in the history of our church here with Rev. H. N. Dickerson of Ashland, Ky., as evangelist. The meeting was well advertised and from start to finish the attendance was very satisfactory. Under the Spirit-filled preaching of Brother Dickerson, about fifty different persons knelt at the altar for pardon or purity and many for both. We witnessed some of the best altar services of many a day where souls wept and prayed their way through to victory. The preaching was climaxed on the last Sunday by a great sermon on the Second Coming. Brother Wickerson is a great revivalist. A number of young people were saved and sanctified which will mean a great uplift to our church. Since coming here less than two years ago we have organized a Sunday school class for the young people, also a Young People's Society and with a fine body of young people, these organizations are becoming the strongest factor of our Sunday school and church. Our people here in general are of a very conservative type. We do not take things by storm; nevertheless we are taking them. They are a loyal, generous, and self-sacrificing people. They are standing by the pastor beautifully and are frequently showing their fidelity and appreciation with thoughtful services and generous donations. Because of the small number of wage earners to support the church, I am teaching in the public school to make the burden lighter, while my wife is attending very largely to the pastoral work and frequently assists in the public services. From the present outlook it seems it will not be long until the church will be able to furnish a good financial support to the pastor. Our district and general budgets are arranged for. We have a Sunday school enrollment of 124 under the efficient leadership of our superintendent, C. C. Cooper, besides an enrollment of over fifty in the Cradle Roll department and an active W. M. S. We expect to soon materially increase our church membership. Muskegon is a thriving city of varied manufacturing interests, a beautiful and desirable place to live. Work is good and new people are coming to us from other places. There is an optimistic outlook for the future of Muskegon Church."

CASPER, WYOMING—"Rev. and Mrs. C. S. Williams took up the work here February 16 and we can truly say the Lord has been blessing us abundantly in all lines of work. Brother Williams began a one week revival March 6, himself as pastor and evangelist. We all got so blessed and had so many souls at the altar that we felt led to continue for another week. Sister Williams held a special service on Sunday morning, March 13, for the children which was very much of a success with about fifteen at the altar. The Lord certainly blessed us and in the two weeks we had about forty at the altar. We have a wonderful Young People's Society, and we are still growing. Our president, Mrs. R. Sharp, is a blessing and inspiration to us and we are surely looking for great things from

the Lord. About ten of our members have formed an orchestra and are doing fine. Praise the Lord for all the talent that has been sent in, for it has been only a few weeks since we had neither an orchestra nor choir, and we will now have both. Sunday morning, March 27, Brother Williams gave us a wonderful sermon on tithing. Everyone was impressed and were glad to get the new envelopes. In the evening Brother L. W. Goodman from Denver, was with us. The Lord blessed him in preaching and three went to the altar. We praise the Lord for a praying people and a growing church."—Katie Tucker, Reporter.

EVANGELIST B. M. KILGORE—"We are now in battle at Hugo, Okla., with J. H. King, the faithful pastor. We had four in the altar last night, two prayed through. We are to be here this week and all next week. We are looking to God for a great revival. When I get through here, I go to Broken Bow, Okla., for two weeks' battle. I have open dates after May 10; if you need me let me know."

PASTOR HARLOW REED, Ilasco, Mo.—"God has been very gracious to us since our last report. Souls have been praying



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through at almost every service. Rev. E. C. Dees gave us a good meeting last August and we organized a Church of the Nazarene with thirty-one charter members. Then we called Rev. M. T. Brandyberry of Coffeyville, Kans., for a meeting beginning February 20 and continuing for three weeks. The devil was here to try to defeat but God heard and answered prayer. We had about sixty souls at the altar for justification or sanctification and some for both. We had a Sunday school rally and enlarged our Sunday school to 148. The last night of the meeting seventeen came forward and joined the church. We are giving God all the praise for His goodness to us. Plans are now on foot for enlarging our church building. Nowhere will you find a more sacrificing church than Ilasco. They love each other and love their pastor and we are having a wonderful time together. Pray for us."

PASTOR L. L. SWETT, Eldorado, Ark.—"We are glad to report victory for the church here. The dear Lord has been and is blessing our hearts in a wonderful way. Every department of the church is progressing fine, everybody has a wonderful working spirit, and a vision to do things for the Master. Our Sunday school is growing, new ones every Sunday. We now have over 250 enrolled. We have just closed a good meeting with Revs. Mr. and Mrs. Galloway of Venice, Calif. Surely the Lord was with us. A good number prayed through in the old time way, and several came into the church, with more to follow at a later date. No one would make a mistake in calling the Galloways for a meeting. They will do you good, not only with their messages but will boost the pastor and make a host of friends for the church. We are planning a new church here in the near future, and I believe God will help us put it over for Him. When you have time aside from your own work may we ask you to offer a special prayer for us here at Eldorado?"

EVANGELIST C. P. ELLIS—"Since the first of the year God has opened doors,

given souls, and blessed in a wonderful way. Our meeting at Mason City was a good one. The folks persuaded us to come and live here so this will be headquarters. At Mitchell, Nebraska, a great work was accomplished, some twenty-five have stood true and united with the church and the pastor writes others will do so. At La Grande, Oregon, we had good crowds, and the satisfaction of seeing all the ones on the special prayer list swept in. Brother Meggers has a new church and lots of good timber on the human side. Our meeting at Dunning was an ice-breaking time. Many things had arisen to form adversaries, and cause friction in the past two years, but we sang, played the banjo, prayed, shook hands, in the school, the homes, and the meetings, and got away with plenty of fire left to melt another jam. Our slate is filled until June, and we are happy in His service."

PASTOR CORA M. RYAN, Roseland Church, Chicago, Ill.—"We closed a special meeting Sunday night, March 27. Brother Elwood Taylor of Wilmore, Ky., did good preaching, the crowds were fairly good, and God's presence in all of the services. I appreciate very much the faithfulness of our small class. Some attended every service, prayed, paid, and did all they could to see an old time revival. We expect results from the efforts put forth at this time to show up in the future. We had only five seekers during the meeting but our church and work were well advertised. Remember us when you pray."

PASTOR JAMES N. TINSLEY, Colorado Springs, Colo.—"We have just closed a very good meeting here with Evangelists Theodore and Minnie Ludwig. The weather was very much against us the first part of the meeting, but the last week the weather cleared up and the people came and God broke in and a number were saved and several sought and found heart purity. We received twelve in the church last Sunday night, and there will be others to come in soon. This was Brother and Sister Ludwig's third en-

gagement with this church, and I am sure that they have made many and lasting friends in this city. Rev. L. N. Gossett of Canon City, was with us the last week of the revival and rendered very valuable assistance. Also Mrs. Emily Masters labored very faithfully in directing the music. We were asked by the District Superintendent to raise forty-five subscriptions to the HERALD OF HOLINESS. We were glad to report at the close of the revival that we had secured fifty-one subscriptions and still going. In all we had a splendid revival, and by God's help and the prayers of the good people, we expect to keep red hot for God and stick to the old line until Jesus comes."

PASTOR EARL WALKER, Chrisman, Ill.—"We closed a revival March 20. Brother J. M. Huff of Olivet, was the evangelist and preached the Word with power, love and Christian courtesy. He won the love and respect of all classes of people. There were about fifteen different seekers and most of them were sanctified. We don't count our victory alone by numbers for we made advances along many lines. We are looking forward for more advances and greater victories."

EVANGELIST F. A. POWELL—"We are in the midst of a good revival with Pastor C. W. Grim and our church at Trinidad, Colo. There are souls in the altar almost every evening, ten last night; six prayed through; fourteen to date. Brother and Sister Grim are fine young people and their church stands with them well. We look for a good number to come with us at the close of the meeting."

PASTOR O. L. BENEDUM, East Liverpool, Ohio—"We have just closed a four Sunday revival in East Liverpool Church. Rev. Bona Fleming was the evangelist for three Sundays and the Lord mightily used him in presenting truth that gripped the hearts of his large company of hearers. At each call of the evangelist a goodly number of seekers responded until over three hundred persons (counting as they came) bowed at the altar. The last Sunday of his stay among us seventy-four persons united with the church, one joined the first Sunday, making a total of seventy-five. This is said to be a record throughout the church for new members in a single day. The work of Rev. Fleming was entirely satisfactory to the church in every way. He is a true Nazarene in every detail and stays in the middle of the road. His ministry was a blessing to the church and he was unanimously called for another campaign in the future. The last week of the meeting Rev. E. H. Stillion of Oil City, Pa., was the evangelist and his work was greatly blessed of the Lord. Seventy-five persons (counting as they came) bowed at the altar during his stay, while five joined the church, making a total of eighty new members in four Sundays, or a grand total in eleven months of 110. Rev. Stillion is a splendid young evangelist of the Pittsburgh District mightily used of God. Marsh and Ward, song evangelists, had charge of the music for two weeks. They certainly did their work well and the blessing of the Lord was upon them. Brother Ward presides



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at the piano while Brother Marsh leads the singing. They also sing together and make a great team. God bless them. Every department of the church is on the go for God and holiness, with the entire membership united and in love with one another. There were 531 persons in Sunday school last Lord's day without special effort. We have sent in over two hundred subscriptions to the **HERALD OF HOLINESS** during the last few weeks and will continue to work to put over the 10,000 program. I say glory. The budget system is working fine in this church and we are paid in full for the year and have a splendid working balance in the church treasury. To God be all the glory."

PASTOR JOSIAH TUCKER, Morrilton, Ark.—"The hardest place in the United States; that's what they told me when I came to Morrilton. Well they didn't miss it much I guess, but there is no place too hard for our God. Old time preaching and old time praying will still bring results. We had seventy in Sunday school last Sunday, and twenty-seven of those were young people between the ages of fourteen and twenty-five. Our other services have greatly increased in attendance, especially prayermeeting which has about doubled. We recently closed a two weeks' meeting in which we had no visible results except that there is a gracious spirit of optimism pervading the church, discouragement has vanished, and a spirit of revival is upon us. Brother Euland Simpson and wife were our singers in this meeting, and were a great blessing to the people. They ought to be kept busy all the time. Morrilton looks good to me and the reason is as follows: We have a beautiful brick church, the best at present on the District, out of debt, a few consecrated members that are prayers, payers, and stayers. In this connection I mention Brother Oscar Hargis, who as Sunday school superintendent has stood up and fought for both the school and church against odds that would have made most men throw up their hands and quit long ago. Then we have a crowd of young people between the ages of twelve to twenty-four that simply cannot be surpassed in any place, they are not members of the church yet, most of them are not even saved but they are more regular in attendance than the older folks. Then what few members

of the church we have are the best class of people in the city. I intended to give them only half time but I have been so interested in and pleased with the work that I have put in all my time, but I can now give a little time to a few meetings on this district or others nearby. My purpose in taking the work is to build it up so they can support a pastor as he ought to be and then we will want a good young man and wife who can sing and preach, and who love to work especially with young people, to take the work and go on with it. We would be glad to correspond with any who may be interested in such a prospect for there are a lot of good things here I cannot mention in this report."

PASTORS E. E. AND ORA J. TURNER, Hammond, Ind.—"We just closed a most successful Personal Workers' Convention with Rev. M. G. Standley of God's Bible School, Cincinnati, Ohio, in charge. We have a large wide-awake church here at Hammond and God has wonderfully blessed, but we have felt the great need of personal evangelism in this great needy field. The personal touch will win if we can only get our people to catch the vision, and press out into the ripe harvest field to gather in the grain. Brother Standley brought four most instructive and helpful messages beginning Sunday morning, March 27th and continuing over Tuesday night. Our people saw far greater possibilities than they had ever seen before. In his messages he convinced the people that they could do something if they would press out and have confidence in God and in themselves. He emphasized the importance of not being ashamed of Jesus, and that we should be bold for God. He gave some very impressive examples of house to house visitation, and convinced us of the need of this work. The vast multitudes will never come to our churches without a personal invitation. We must go out after them, and make them feel that we are really interested in their souls. At the close of this convention we organized six Personal Workers' Bands, with ten in each band. Each band has a leader. Brother Standley gave personal advice and instruction to these workers, and they are now making plans to go out by twos from house to house, giving out tracts and praying in the homes. The city was divided into sections. It will not only

save many lost souls but will be a great source of spiritual blessing to those engaged in this work. Brother Standley is a busy man but we would advise our fellow-pastors to secure his labors if possible. It will be a great help to your church. Our spring revival begins Sunday, April 3rd with Rev. Theo. Elsner and wife in charge. We are believing for great victory."

PASTOR C. C. WHITE, Gary, Ind.—"Since last we reported the Lord has been very gracious to us. We have

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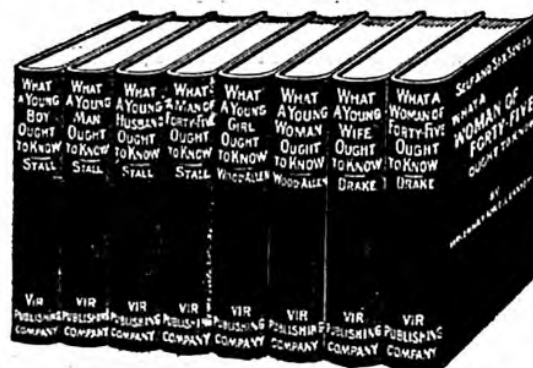
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steadily advanced in every department. We recently closed what is generally believed to be the greatest revival in the history of the local church. Rev. J. E. and Ada Redmon were the special workers. They preached to a packed house practically every night. There were seekers at every service except one. One hundred at the altar counting them as they came. The altar work was thorough, almost all praying through to definite victory. The indications are that four or five of the new converts are called to preach. The finances were well taken care of. The evangelists receiving a good offering; a nice love offering taken for

the pastor. A fine band of nine young people were received into the church the last Sunday. The Church of the Nazarene at Hobart, Ind., was greatly benefited by this revival; a number receiving salvation and lining up with the church. Our next greatest problem is providing larger quarters as we have outgrown our present church building. It is a great pleasure to labor with evangelists such as the Redmons. Their passion, zeal and congenial spirit is an encouragement to any pastor and people."

WACO, TEXAS—"Evangelist J. W. Bost of Peniel, Texas, formerly District Su-

perintendent of the Dallas District for three years, conducted a fruitful revival for us, resulting in 34 at the altar, counting them as they came. Brother Bost is of the fatherly and loving type of evangelist, and seeks to build up the church rather than count the number of seekers. He did us much good."—Reporter.

PASTOR JAS. N. COOPER, McKinney, Texas—"We came here as pastor the latter part of last October. We have a very fine little band of people here, and God is blessing us in the services. There have been some twenty-five or thirty saved, reclaimed or sanctified in our regular services since we came here for which we praise the Lord. We are planning on going into a revival soon with our church with the pastor as evangelist, and we are expecting great things from the Lord. We request that the entire HERALD OF HOLINESS family pray for us here that God will visit us with a mighty outpouring of the Holy Ghost. The past Sunday night the pastors of the city had an exchange of pulpits, and it was the writer's privilege to preach to the First Presbyterian congregation, and we had a fine service with them. We never preached to a more attentive congregation in our life, and they certainly did give us a cordial reception among them."

PASTOR GLENN W. SIEPARTH, Ontario, Calif.—"It gives us pleasure to report victory. The year has been filled with blessings and some real victory. Recently we had a meeting with the Aycocks. The Sunday they began Southern California was swept with a great storm which lasted through the meeting, many nights the streets were raging torrents of water. The meeting did not have a chance to succeed, but whenever possible the crowds were fine and interest good, however we did not have the opportunity to reap a great deal, but had some good altar services. Sister Aycock's lectures drew fine crowds, the last Sunday the church was packed to the doors, and many standing during the meeting. We deeply appreciate their fine spirit and work while with us. They come as near being ideal evangelists as anyone we have ever been associated with. A nice class of members are coming into the church next Sunday, some of whom are results of the revival. We have lost some dozen or more members by removals recently, but new ones are coming for which we are thankful. The Sunday school is progressing and growing, with some forty new scholars being enrolled in the last few weeks. We are glad for the good people in Ontario, and believe there are better days, with greater victories out ahead of us. We are looking up and pushing on."

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EVANGELIST R. P. FITCH—"Since our last report we have conducted two glorious revivals, one at Bath, Me., and the other at Derry, N. H. These meetings were on the old time order of revivals. Brother L. E. Mann is the efficient pastor at Bath. His good people stood by and helped to make the meeting a success. A goodly number were at the altar, almost all claiming victory; some united with the church. The church was wonderfully blessed, and now they are plan-

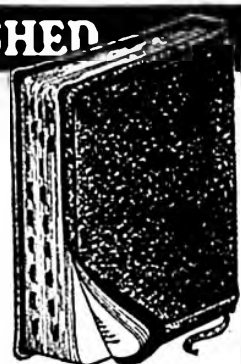
ning to enlarge their present building or build a new church house. Brother Frank Smith of Portland, Me., had charge of the music. Not only is he a fine singer himself, but knows how to get others to sing. Oh, how the glory of God filled the place during the song service. The meeting at Derry, N. H., was a glorious victory. Again Smith led the song service, shouted and prayed and did his best to win souls for Jesus. Brother H. A. Park is the wonder-working pastor. He came to Derry something over a year ago, found a little company of faithful Nazarenes worshipping in a hall. The foundation for a church building had been laid for fourteen years, but the building had never been erected on it, but Brother Park went to work with a determination, and now they have a splendid building, the picture of which appeared in the *HERALD OF HOLINESS* some time ago. For two weeks we preached, prayed and shouted together and God came in saving power, victorious shouts rang through the church. At the close of the meeting a line was formed of those who had been converted, reclaimed or sanctified wholly which stretched across the building. A number united with the church, a small list of subscribers was secured for the *HERALD OF HOLINESS*. The Mixed Quartet of Eastern Nazarene College were with us over the week-end. Their inspiring quartets, duets and solos which they brought us certainly speaks well for our College. We are now with Rev. Howard Hurd, pastor of our church at Patchogue, N. Y. From here we will go back to Cincinnati, Ohio, in time for the great God's Bible School campmeeting, and from there to Laurelville, Ohio, with Rev. G. W. Appleman."

EVANGELIST MRS. LULU A. (WILLIAMS) ELLIS—"Our meeting at Watonga, Okla., closed with a great deal of interest and success for our church. Many friends said the meeting was beyond their expectation, and that it was the best meeting they had had for years. Notwithstanding the fact that some people in town seem to think it was almost impossible for us to reach the unsaved, yet God heard and answered prayer, and there were people saved at our altars, among whom were strong men, who gave up their sinful lives and confessed Christ. Although we enlarged the seating capacity of the church, yet the crowds continued coming until at times, it was said, that more than one hundred people were turned away from the church. How thankful we are for the way in which God honored His Word. I believe the world is dying for the gospel of Jesus Christ, preached in love and with power. While our pastor, Rev. W. A. Barber, and wife, with their good people are struggling financially and could not support the meeting in a material way as they desired, still they did their best, and we are grateful for what they did. We believe in placing emphasis on first things first; namely, reaching the hungry multitudes, and are willing to stand by our struggling pastors, and their noble people. God is still on the throne and will answer prayer. If you desire my service for a meeting, address Bethany, Okla., or Amarillo, Texas, General Delivery."

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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.

BETHANY, OKLA.

Evangelist L. M. Payne recovering after sixty days' illness. Prayers requested for full recovery so he can re-enter the Master's work. Some open dates.—L. M. Payne.

MARION, IND.

Greetings to Northern Indiana Nazarenes: First three days of Montgomery-Robinson campaign a success. Near eight hundred raised in pledges for tents. Sunday morning and afternoon spent in Anderson church. Superintendent raised \$6,000 to remodel and enlarge building. Pastor Towns is doing the job. Sunday school the limit. Geo. Fox is a great Sunday school superintendent. House packed from nine thirty until five. We are getting good list of *HERALD* subscriptions. This district is leading the movement in the forty thousand campaign. Of course we will succeed.—Bud Robinson.

ANTLERS, OKLA.

Great meeting on here with Pastor Gussie Morris-Gill, who is doing a great work here. House filled to overflowing, many finding God, conviction is on the people. Prof. L. C. Messer, choir director, no better to be found; he surely knows how to do the job, puts it over in great way. Prof. Roscoe C. Cartell, presiding at the piano; he is very efficient and plays to the delight and satisfaction of all who hear him. Party goes to

Hominy, Okla., next. On with the battle, another week yet.—Lum Jones, Evangelist.

GREENSBORO, NORTH CAROLINA

First Carolina preachers' convention is closed at Greensboro, Dr. Goodwin and Dr. Henricks preaching. A great blessing, good interest, great prospects for strong church. Looking forward to organization new district this fall. Plans for big program this summer. Our slogan "Ten New Churches by September."—M. S. Cook, Pastor.

ALEXANDRIA, MINN.

District convention Ellendale, wonderful success. Dr. Chapman mighty inspiration, lecturer of high order. Convention pledged to secure one thousand new subscribers to *HERALD OF HOLINESS*. All pastors and evangelists will co-operate. Let every pastor put on drive for *HERALD* at once—"Minneapolis District first," campaign motto.—E. E. Wordsworth, District Superintendent.

WANTS

STENOGRAPHER AND BOOKKEEPER WANTED

—Would like to correspond with a Nazarene lady stenographer and bookkeeper who would be interested in a position in a home for unfortunate girls and babies. Location and surroundings very pleasant. If interested please write me at once. Beulah Training Home, 1051 Pearce St., Memphis, Tenn. A. J. Vallery, President.

WANTED—Teachers for the Alberta Bible Institute. The Board of Directors desires to correspond with teachers who may be available for service this coming season, young married men, graduating from College who can teach and preach preferred. Please state experience, salary required, willingness to contract for term of years, and as full information as possible.—Ernest B. Matthews, Secretary, 11112 95 A St., Edmonton, Alberta.

ANDERSON, IND.

Sunday, April 3rd was a great day for the church here. Rev. J. W. Montgomery and Uncle Buddie at their best. A crowded house both morning and afternoon. \$6,000 raised for the remodeling of the church in the morning service. Uncle Buddie spoke in the afternoon and received about seventy members for the Northern Indiana Tent Association. We are going on.—Jesse Towns, Pastor.

CINCINNATI, OHIO

Great revival on here in Central Church of the Nazarene. House filled to overflowing, altar and front seats packed with earnest seekers. Many praying through. The pastor, Rev. Sherman, and his noble people rendering splendid support. Everybody please pray for the work at Atlanta, Ga., where we open Sunday morning.—Oscar Hudson.

DEATHS

KING—J. D. King, Lebanon, Tennessee, passed out of this life and into the life eternal on January 25, 1927. He was a true Christian and holiness man, and lived the life. All who speak of him say he was a good man. He was faithful to his church and was a true Nazarene. We greatly miss him. He was sanctified under Brother J. O. McClurkin's ministry in the year 1900. I have seen him so full of the power and presence of God he could hardly speak a word. He was always cheerful and jolly, although almost blind from cataract. Never did we see him despondent about it. He loved singing; one of his favorite songs was "The Resurrection Morning." We are sure he will rise and be in the blood washed throng. May the Lord keep us all true and as faithful and be counted in that meeting.—J. W. Lowe, a friend.

SURBER—Velda Lorene Surber, elder daughter of Mrs. Lella Surber, was born in York, Nebraska, May 21, 1918, and departed this life at the home of her mother in Mansfield, Illinois, March 3,

1927, at the age of 8 years, 9 months and 12 days. She regularly attended the Church of the Nazarene, and was a member of the Sunday school and N. Y. P. S. Though young in years, Velda professed to love her Savior. Her short mission on earth is finished and she has gone on before, to await the coming of her loved ones. She leaves to mourn their loss, her mother, one little sister, Norma, and many relatives and friends. Funeral services were conducted by the pastor, Rev. J. W. Peters, after which the remains were laid to rest in the Mansfield cemetery.

ANNOUNCEMENTS

NOTICE—To New England District: The twentieth annual Assembly of the New England District will convene at Wollaston, Mass., April 20 to 24. Pastors please send names of delegates to Rev. E. E. Angell, Eastern Nazarene College, Wollaston, Massachusetts.—Bertha Munro.

NOTICE—To all local licensed ministers and deaconesses of the Ohio District. The District Board of Examinations will meet Tuesday morning, May 3rd at 10 a. m., at Troy, Ohio, the seat of the Assembly. All wishing to take examination on any subject must appear before the Board at this time.—Mrs. C. C. Chatfield, Secretary; Orval J. Nease, Chairman.

NOTICE—I have considerable unengaged time for summer work. I will be glad to give to any church or community. I am an ordained elder in the Church of the Nazarene and have served several years as evangelist on the Eastern Oklahoma District, also several years in the pastorate. I have never fixed a price on my services, but ask the people to do their best and I will be satisfied. Address me at Box 914, Bethany, Okla.—Wade L. Nelson, Evangelist.

RADIO NOTICE—The St. Joseph, Mo., Church of the Nazarene will broadcast from Station KGBX, wave length 348, April 17th from 4 to 5 p. m.—Mrs. Florence Minor, Pastor.

NOTICE—We have open dates after May 20th. Address Box 1001, Bethany, Okla.—Mr. and Mrs. Kendall S. White, Song Evangelists.

CORRECTION—In the notice from Rev. I. D. Farmer, Cleveland, Okla., appearing in our issue of March 23rd, recommending Rev. C. E. Peacock as available for evangelistic work the address was given as Medford, Okla. It should have been Mannford, Okla.

NOTICE—A brother in our church at Sidney, Ohio, who is a very capable pastor, is so situated that he cannot leave Sidney at present, but is anxious to give some church his time on Sunday. Any church within a radius of seventy-five or one hundred miles of Sidney, desiring a pastor, notify me at once.—Gene Phillips, Pastor Church of the Nazarene, Sidney Ohio.

NOTICE—The Southern Louisiana Sunday School and N. Y. P. S. Rally will be held at Ebenezer, La., April 16, 17. On May 13-15, the Northern Louisiana Joint Rally of N. Y. P. S. and Sunday School will be held at Minden, La. Interesting and helpful programs are being prepared, and good times in the Lord are expected. Every Sunday school Superintendent and N. Y. P. S. President is especially urged to be present at the rally in his zone.—Jay Latham, Marksville, La.

RECOMMENDATION—Rev. T. J. Price of Urbana, Ohio, is coming to the Church of the Nazarene from the M. E. Church and is ready for evangelistic work. He can be reached at the above address. He is a Holy Ghost man, preaching with power and the Lord gives him souls.—Chas. A. Gibson, Superintendent Ohio District.

RECOMMENDATION—It gives me much pleasure to strongly recommend Rev. W. G. Bennett for evangelistic and Bible Conference work on the Minneapolis District. Brother Bennett is a strong exponent of the Scriptures, an able teacher of the Word, and an efficient laborer in the Master's vineyard. He is especially adapted for Bible Conference work. Engage him, brethren, at once. Your church will be permanently enriched by his ministry. His work is constructive, edifying and deeply spiritual. I sincerely hope that every church on the Minneapolis District will engage him for a few days Evangelistic Bible Conference. It will pay to do it. Brother Bennett is an elder on the Minneapolis District. He is available now. Address him care of 2923 Troost Ave., Kansas City, Mo., our Publishing House.—E. E. Wordsworth, Superintendent Minneapolis District.

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J. Ross Hurst, Box 1272, Henryetta, Okla.
David L. Hutton, Music Director and Soloist, 909 12th St., N. W., Washington, D. C.
Allie and Emma Irick, Box 918, Bethany, Okla.
L. L. Isaacs and wife, Augusta, Kans.
H. T. Iscitt, Converse, La.
Roy J. Jacobs, 110 E. Dewey, Sapulpa, Okla.
H. O. Jacobson, 830 Minn. Ave., Portland, Ore.
W. P. Jay, 1212 No. Sierra Bonita, Pasadena, Cal.
Lum Jones, Ada, Okla.
Arthur H. Johnston and wife, Song Evangelists, 800 Princeton St., Akron, Ohio.
Earnest S. Jones, 1810 Young St., Cincinnati, O.
Mrs. S. A. Keel, 234 Broadway, Des Moines, Iowa.
C. W. Kennedy, R. D. 6, Nampa, Idaho.
W. G. Ketcheson, 903 Division St., Lansing, Mich.
E. W. Kiemel, Sylvis, Kans.
W. D. Killingsworth, Tuscaloosa, Ala.
J. A. Kirham, 891 E. 48th St., Los Angeles, Calif.
J. A. Kring and wife, 3824 Whitman Ave., Seattle, Wash.
Mrs. Annabel Latimer Lane, 609 Main St., Temple, Texas.
H. R. Lee, 518 E. Seary St., Denison, Texas.
Mason Lee, 3000 Winchester Ave., Ashland, Ky.
Alice B. Lewis, Evangelistic Singer and Children's Worker, 207 E. Marquette Road, Chicago, Ill.
E. Arthur Lewis, 207 E. Marquette Rd., Chicago, Ill.
H. B. Lewis, 217 Holly St., Nampa, Idaho.
M. F. Lienard, 1308 New Hampshire, Lawrence, Kans.
Jack Linn and wife, Oregon, Wisc.
H. C. Little, 409 Williams St., Troy, Ohio.
V. W. and Marguerite Littrell, 1214 Scott St., Beatrice, Neb.
S. A. Logan, Box 332, Celina, Texas.
E. J. Lord and Wife, Dundee, Ore.
W. W. Loveless, London, Ohio.
J. Warren and Maybelle Lowman, Singers and Preachers, 6100 Princeton Ave., Chicago, Ill.
Theo. and Minnie Ludwig, 772 N. Euclid Ave., St. Louis, Mo.
Will H. Lynn, Route A, Box 5a, Quanah, Texas.
W. M. Mack, 802 Laurel St., Alameda, Calif.
I. C. Mathis, 3418 Forty-first Street, East San Diego, Calif.
John Matthews, 1329 Rossmayne Ave., Glendale, Calif.
Ernest B. Marsh, 6 Glenwood Ave., Warren, Pa.
T. S. Mashburn, 14908 Gilmore St., Van Nuys, Calif.
Chas. Mason, 814 Newell St., Walla Walla, Wash.
J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.
J. A. McClintock, Richmond, Ky.
F. L. McDonald, 1315 East LeGrand Street, Indianapolis, Ind.
J. L. McLendon, High Springs, Fla.
Robert L. McLendon and wife, Sebastopol, Miss.
W. T. Means, 1802 Park St., Keokuk, Iowa.
L. C. Messer, Gospel Singer, 810 West Texas St., Durant, Okla.
I. F. Metcalf, 3524 Ridge Ave., Sioux City, Iowa.
William M. Millard, Miltonvale, Kas.
L. G. Milby, Box 327, Danville, Ill.
C. O. Miller, wife and daughter, 1126 So. Oxford St., Los Angeles, Calif.
Basil W. Miller, 2923 Troost Ave., Kansas City, Mo.
James Miller, 1249 N. Homes, Indianapolis, Ind.
Julius Miller, Mattoon, Wisc.
W. H. Minor, Bethany, Okla.
Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.
Edith L. Mitchell, 318 Scott St., Bad Axe, Mich.
Geo. A. Moore, 1218 Roosevelt Ave., Platts, Ohio.
John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.
Harry Morrow, 1754 Washington Blvd., Chicago, Ill.
Eddie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
Herschel Murphy, Klondike, Texas.
Isabel Myler, Children's Evangelist, 149 W. 6th St., East Liverpool, Ohio.
B. F. Neely, Bethany, Okla.
Wade L. Nelson, Bethany, Okla.
Will H. and Lillie B. Nerrey, 2923 Troost Ave., Kansas City, Mo.
Aug. N. Nilson, 2923 Troost Ave., Kansas City, Mo.
John Norberry, Delanco, N. J.
Edward C. Oney, 3220 Hackworth Street, Ashland, Ky.
O. B. Ong, 1844 Las Lunas St., Pasadena, Calif.
Harold Osborn, 1810 Young St., Cincinnati, Ohio.
G. F. and Byrdie Owen, 1416 W. Pike's Peak Ave., Colorado Springs, Colo.
Fannie Payne Evangelistic Party, 2023 Troost Ave., Kansas City, Mo.
L. M. Payne, Bethany, Okla.
C. R. Pearson, Box 23, Greensboro, Ind.
Dwight Peffley, Song Evangelist, R. 6, Brookville, Ohio.
Helen Peters, Olivet, Ill.
O. T. Poole, 101-18 S. Vincennes Ave., Chicago, Ill.
A. A. Price, Denton, Md.
F. E. Putney, 207 S. Millwood, Wichita, Kans.
P. C. Ramsey, 608 S. Louisa St., Shawnee, Okla.
Robert B. Rawls, Spring Hill, Tenn.
W. A. Ray, 1000 W. Cal., Oklahoma City, Okla.
J. E. and Ada Redmon, 1231 No. Holmes Ave., Indianapolis, Ind.
Lawrence Reed, Mannington, W. Va.
Geneva N. Reese, Falls City, Neb.
Mrs. Nellie A. Reid, West Springfield, Mass.
C. A. Reney, Pathtogue, N. Y.
S. B. Rhoads, 1316 South Santa Fe Ave., Salina, Kans.
Jay and Virginia Rice, Song Evangelists, Farnam, Neb.
Lewis J. and Edythe Rice, 2923 Troost Ave., Kansas City, Mo.
Olive A. Rife and Nina Dean, Thomson, Ga.
C. C. Rhinebarger, Olivet, Ill.
Oscar F. Ring, Newell, W. Va.
Bud Robinson, 2923 Troost Ave., Kansas City, Mo.
J. A. Rodgers, East Liverpool, Ohio.
Perry R. Rood, 2838 Overlook Drive, Huntington, W. Va.
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
William Seal, Des Arc, Mo.
W. O. Self, Preacher and Singer, 6818 N. W. 7th Ave., Miami, Fla.
N. B. Shade, Princeton, Fla.
R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.
W. L. Shell, 47 N. W. 82 Place, West Flagler, Miami, Fla.
E. E. Shelhamer, 5419 Isleta Drive, Los Angeles, Calif.
Mrs. Julia A. Shelhamer, 5419 Isleta Drive, Los Angeles, Calif.
J. W. Slaton, Wallowa, Oregon.
F. A. Smith, Carnegie, Okla., Rt. 2, Box 44.
J. N. Smith, Bethany, Okla.
C. W. Sooter, Iberia, Mo.
Burl Sparks, Song Evangelist, 425 E. 3rd St., Seymour, Ind.
C. K. Spell, Bethany, Okla.
D. M. Spell, 215 E. 4th St., Hutchinson, Kans.
Otis M. Spinks, Song Evangelist, Box 508, Shreveport, La.
Thurman Spinks, Bethany, Okla.
Andrew and Sena Spoofstra, Holt, Mich.
A. M. Sprague, Manchester, Okla.
E. M. Stillion, 81 Home Ave., Oil City, Pa.
Della B. Stretch, El Paso, Ill.
E. L. Striegel, Norman, Okla.
Fred St. Clair
Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
Chas. A. and Lennie M. Stralt, 234 Wright St., Cadillac, Mich.
Fred and Kittie Sufield, Bekota, Clinton County, New York.
B. D. and Marguerite Sutton, 2923 Troost Ave., Kansas City, Mo.
Howard W. Sweten, Ashley, Ill.
E. C. Tarrin, California, Ky.
Elwood Taylor, Science Hill, Ky.
T. L. Terry, 44 Carmel St., Ludlow, Ky.
W. A. Terry, Loremo, Texas.
Z. T. Thacker, College Corner, Ohio.
J. E. Thredgill, 815 W. 10th St., Austin, Texas.
John and Emily Thomas, Wilmore, Ky.
Freddie Thomas (Boy Preacher) 214 E. Douglas St., Bloomington, Ill.
C. E. Toney, Bethany, Okla.
I. N. Toole, 616 E. College St., Alliance, Ohio.
J. C. Tryon, 832 N. Washington Ave., Wichita, Kans.
Josiah Tucker, 715 Magnolia St., North Little Rock, Ark.
W. H. Tullis, 1871 Hanford Drive, Pasadena, Calif.
N. E. Tyler, Route 1, Rogers, Texas.
D. C. W. Tetrick and Mrs. Tetrick, Shawnee, Okla.
Rev. Jesse Uhler, Clearwater, Kans.
N. B. Vandall, 616 Morning View Ave., Akron, O.
Mrs. Delance Wallace, 1141 17th Ave., N., Seattle, Wash.
Mrs. Lena Montgomery Wallace, 1210 W. Grand, Oklahoma City, Okla.
Geo. H. Ward, 624 Riverview St., East Liverpool, Ohio.
Judson P. Wear and Party, 639 Naomi Drive, Arcadia, Calif.
Joel M. Webb, 8 Sherwood Avenue, North Tonawanda, New York.
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
H. W. Welsh, 1224 Lincoln Avenue, Hamilton, Ohio.
Werkhauser Evangelistic Party, 322 Wesley Ave., Oak Park, Ill.
Kendall S. White, Song Evangelist, Bethany, Okla.
R. F. Whitehurst, Box 14, Wilmore, Ky.
Charles Whitley and wife, Electra, Texas.
Earl F. Wilde and wife, Box 483, San Bernardino, Calif.
R. Wilkinson, 607 Bank St., Keokuk, Iowa.
Mrs. Esther Williamson, Singer, University Park, Iowa.
Homer C. Williams, North Portland, Ore., Box 88.
L. E. Williams, Wilmore, Ky.
Rev. and Mrs. J. A. Williams, R. 1, Box 67, Connersville, Ind.
George M. Wilson, 210 Bloomington St., Greencastle, Ind.
Emmett Wright, Trinway, Ohio.
E. H. Wreede, Song Evangelist, Cloverdale, Ohio.
A. M. Youngblood, R. 2, Box 275, Ft. Smith, Ark.
Dale G. Zeils, 616 Linden St., Lima, Ohio.

"World-Wide" Evangelistic Program - 1927

CHURCH OF THE NAZARENE

"The Whole Gospel to the Whole World"

THE APOSTLE'S PLAN OF GIVING

1 Corinthians 16:2

PERIODIC

"On first day of the week"

Worshipful
Prayerful
Cheerful
Habitual

PERSONAL

Let each one of you

Each Man
Each Woman
Each Boy
Each Girl
No Proxies
No Merging

PROVIDENT

Lay by him in store

Forehanded
Deliberate
Thoughtful
Intelligent

PROPORTIONATE

As he may, prosper

Generous
Grateful
Responsible
Faithful

PREVENTIVE

That no collection

Be made when I come"

—The Missionary Review of the World

No Deficit
No Interest
on Loans
No Worry
No Retrenchments

AUG.

SEPT.

OCT.

NOV.

DEC.

During the month of March the General Fund receipts amounted to \$21128.68 making a total of \$52943.11 for the first three months of the year. This splendid response reduces our deficit to \$2056.89 as the total Expenditure Budget for the first quarter amounts to \$55000.00.

Let the good work continue. God is able.
PRAY—PAY—HELP WORK THE PROGRAM.

DEFICIT
\$2056.89

APR.

MAY

JUNE

JULY

MAR.

\$21128.68

FEB.

\$14397.81

JAN.

\$17416.62

| JULY | AUG. | SEPT. | OCT. | NOV. | DEC. |
|----------|----------|----------|----------|----------|----------|
| 18333.00 | 18333.00 | 18334.00 | 18333.00 | 18333.00 | 18334.00 |

| (GENERAL FUNDS) | Amount and Percentage |
|-------------------------|-----------------------|
| \$220000.00 | |
| \$201666.00 | |
| \$183333.00 | |
| \$165000.00 | |
| \$146666.00 | |
| \$128333.00 | |
| \$110000.00 | |
| \$91665.00 | |
| \$73332.00 | |
| \$55000.00 | |
| \$36666.00 | |
| \$18333.00 | |
| \$165,600.00 | 75.28% |
| CHURCH EXTENSION | \$10,000.00 4.85% |
| HOME MISSIONS | \$7,000.00 3.18% |
| MINISTERIAL RELIEF | \$7,000.00 3.18% |
| GENERAL SUPERINTENDENTS | \$12,000.00 5.45% |
| GENERAL CONTINGENT | \$3,400.00 1.54% |
| GEN. ASSEMBLY EXPENSE | \$7,500.00 3.41% |
| ADMIN. and PUBLICITY | \$7,500.00 3.41% |

OLIVET COLLEGE

Camp Meeting and Commencement

Olivet, Illinois

(Near Danville, Illinois)

May 19 - 29

A great spiritual feast for God's people of the Middle West



Dr. J. B. Chapman



Rev. T. W. Willingham



Rev. Bud Robinson



Rev. Bona Fleming



Rev. Haldor Lillenas

WORKERS

Dr. J. B. Chapman, Rev. Bud Robinson, Rev. Bona Fleming, Rev. Haldor Lillenas, Rev. Bertha Lillenas. Other workers: President T. W. Willingham, District Superintendents, Rev. C. A. Gibson, Ohio; Rev. S. D. Cox, Michigan; Rev. J. W. Montgomery, Northern Indiana; Rev. C. J. Quinn, Indianapolis; Rev. D. W. Dobson, Iowa; Rev. N. B. Herrell, Kansas City; Rev. J. A. Williams, Missouri; Rev. E. E. Wordsworth, Minneapolis.

ENTERTAINMENT

Lodging free to all. Ministers and wives, meals free. All others at reasonable charge.

For particulars write President T. W. Willingham, Olivet, Ill.